Dmitry Leushkin

v 2.0

TURBO-SUSLIK

A Brutal High-Speed System for Clearing Mental Garbage



How to stop mind-fucking yourself and start living

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Introduction

Acknowledgments

To all people who have ever strived for freedom and contributed to the creation of the techniques available today;

To the creator of TFT, **Dr. Callahan**, as well as the creator of EFT, **Gary Craig** (USA);

To the creator of BSFF, **Larry Nims** (USA);

To the creator of a whole range of brilliant techniques such as PEAT, DP-4, and others — **Zivorad Slavinski** from Serbia;

To the author of *Mind Analysis*, **Denis Stephens**;

To **Strannik** for a large number of excellent ideas and processing material;

To **A.V.Usachev**, author of *Game Processing*, for several valuable ideas without which this system would be less effective;

To **Oleg Zhuravsky** for the great idea of combining direct work with the subconscious with any effective techniques;

To all members of the first group of practitioners under the codename **“Susliks”** who worked with new techniques alongside me, supported me, shared both successes and failures, and went through all the “ups” and “downs”;

To each and every Turbo-Suslik user — tens of thousands accumulated over more than 15 years of the system’s existence — who got rid of mental ballast and boldly and patiently changed their lives;

To the **Turbo-Suslik project team**, who tirelessly handled technical and administrative matters;

To my beloved wife, **Oksana**. Without her, this book simply would not exist.

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IMPORTANT CLARIFICATION:

This system has nothing to do with psychotherapy, coaching, counseling, or any other form of psychological assistance. It is a tool for self-maintenance of your own psyche — like a screwdriver or a wrench.

You take this tool and use it AT YOUR OWN RISK, on your own, and with full responsibility for the consequences.

If you encounter states that you cannot handle on your own, this means either that you are not ready for this kind of work, or that you need help from a psychiatrist or a clinical psychologist (with medical education and a valid license). **We do not provide advice, guidance, support, or supervision, and we are not responsible for how you apply the described methods to yourself.**

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***

Everything written in this book reflects my personal practical experience working with these techniques. I do not claim to present “ultimate truth,” nor do I assert that my perspective is the only correct one. I simply describe what I have done myself and what I have observed in others who practiced these methods and shared their results with me.

It is entirely possible that I may be mistaken in some details, and that certain things could be done better or more effectively. This is not critical for one reason: I (and thousands of people who have worked with the system) have observed concrete practical changes — in reactions, behavior, and overall quality of life. That is sufficient to consider this approach workable for a certain group of people.

I do not guarantee any “mandatory results.” It is quite possible that you will experience changes — and many people do. But no guarantees are possible. As with any inner work, too much depends on your initial condition, your level of honesty, and your willingness to stop lying to yourself.

If you have serious psychiatric conditions, severe mental states, suicidal thoughts, or if you are taking psychotropic medications — consult a qualified professional before engaging in this kind of work. In such cases, do not experiment on yourself. Medical treatment and professional care come first. This book is not about treatment or diagnosis. It is not a substitute for a doctor, psychologist, or psychotherapist.

It is also important to understand that the process may involve extremely strong negative emotional reactions. Old material may surface: fear, anger, shame, anxiety, guilt — sometimes in very intense forms. This is not a “malfunction,” but a normal part of unpacking. However, if you are not prepared to face yourself without anesthesia — it is better not to begin.

Over time, many people notice that old illusions and beliefs fade, and the emotional background changes: fewer dramas, fewer emotional swings, more calm clarity and detachment. Some people like this. Others strongly dislike it, because familiar internal melodrama, victim identity, and social games begin to disappear. If your traumas are central

to your identity, your grievances serve as your capital, and your “complexity” is your lifestyle — this is not for you.

Another possible effect: old motivations and goals may start to feel strange, and some social roles may lose their meaning. This can be uncomfortable. **If you are strongly attached to status, social approval, and the perceived importance of things — it may be better not to begin.** This is not about rejecting money or material life. It is about no longer selling yourself for validation.

Important: the techniques described are not intended for working with physical or mental illnesses and are not a form of treatment. Yes, some people report changes in their well-being — because the psyche and body are connected. But this is neither a promise nor a goal of the system. If you have health issues — consult medical professionals.

The system is designed strictly for independent use. If you’re looking for a guru, a mentor, a facilitator, or someone to guide you by the hand — this isn't for you. No one is coming to save you here. Either you take full ownership, or you close the file.

Use of the techniques described in this book is prohibited for individuals under the age of 18.

In short: use these techniques at your own risk. If you do not agree with this — close the book and do not continue.

Separately for women: during pregnancy and breastfeeding, it is better to refrain from practice. Internal processing may involve strong emotional reactions and stress, which may be undesirable during this period.

Distinction of Systems and Terminology

The “Turbo-Suslik” system is not a system of Zivorad Slavinski (including PEAT and “Spiritual Technology”), has not been researched, approved, tested, or endorsed by Zivorad Slavinski, and has no direct relation to his methods.

In the development of “Turbo-Suslik,” certain general ideas and principles present across various schools and approaches may have been used. However, this system is an independent development, with its own principles, objectives, and format of application, and it is not a substitute for Slavinski’s methods.

The “Turbo-Suslik” system is also not related to Scientology and is not a form of auditing, processing, or any similar practices. It does not complement such practices and is not intended to replace them.

The same applies to any other fields or schools — psychology, psychotherapy, NLP, coaching, or similar approaches: “Turbo-Suslik” is not part of them, is not licensed by them, and is not presented as a variation of those systems.

Instead of a Preface — Who This Book Is For

If you have begun to understand that the source of a significant part of your life and psychological problems **is you yourself** — your complexes, resentments, traumas, fears, beliefs, habitual reactions, and the accumulated weight of your past;

If you are genuinely tired of negative conditioning, low self-esteem, and chronic insecurity;

If you see clearly that there is essentially no alternative but to throw all this “baggage” out;

If words like “awareness” and “freedom from automatic patterns” are not empty abstractions for you, but a real need — to step out of autopilot living;

If you are fed up with techniques that require you to believe in something, imagine something, “feel correctly,” think in a prescribed way, or enter specific states — and you have been looking for something practical that works without rituals or self-deception;

If you want concrete changes: less mental clutter, less internal conflict, fewer imposed labels, fears, complexes, traumas, and the endless replaying of the past;

If you want to start living in reality instead of the perpetual “later” (“once I finish university / get a position / complete the project / find investors / have children / retire — then I will finally start living properly”);

If you are tired of living in your head, consuming large amounts of literature and attending endless webinars, courses, and trainings from an industry that too often sells empty content in attractive packaging;

If you are ready to work and understand that **there are no shortcuts and will never be**;

If you are ready to face yourself — your inner conflicts, fears, traumas, and uncomfortable truths — even despite the pain and discomfort that may arise in the process;

If you understand that no one will give you freedom “as a gift” except yourself — at best, someone can provoke you, shake you, and confront you with a choice: act or continue talking;

But at the same time, you do not want to spend long years on slow practice and endless conversations — then the techniques described in this book may be of interest to you.

There is one main obstacle here: the unwillingness to take responsibility for your life into your own hands. If you believe that someone else is responsible for everything that happens to you; if you expect someone to “fix” your life for you — to give you a magic pill, guide you step by step, or “heal” you; if you are not prepared to persistently dismantle the accumulated mental clutter built up over the years — then it is better for you to close this book. It is not for you.

In short, this book is for those who want to change, are ready to change, and will actually do the work. For those who will work rather than complain, resent, or look for someone to blame — in the past, in close ones, in “circumstances,” in fate, or in “bad techniques that don’t work.” **This is a book for practitioners**.

For ordinary people — men and women, aunts and uncles, grandfathers and grandmothers (better late than never) — who have decided to take their psyche into their own hands and begin changing themselves, without fairy tales and without self-deception.

This method is, in essence, a tool for work. And a key point: independent work. We are talking about individual practice without teachers, mentors, trainers, coaches, seminars, webinars, chats, Zoom calls, or any other form of “social support.”

At the very beginning of Turbo-Suslik — back in 2008 — I was convinced that a person who truly wants to bring order to their mind and is ready for it is capable of doing a great deal independently. More than 15 years have passed since then, and this has been confirmed by tens of thousands of users.

You really can change — completely on your own — through relatively simple but systematic procedures that are described in precise detail below.

I do not promise easy solutions. Relatively fast changes are possible — and even likely. But there will definitely be no shortcuts. You will have to work. And speed also has its price. How resistance and system “pushback” typically manifest will be discussed separately in the relevant section on “pendulums.” If you are ready for real work and possible difficulties — including strong discomfort, pain, and sobering disappointments — continue reading.

I do not claim that this system is “the most effective” or “the best.” There are no universally best techniques outside the context of a particular individual. This is simply one tool — which may turn out to be extremely effective for a certain category of people who are ready for this kind of work. If you belong to that category and get results — I will be sincerely glad. For others — that is normal. Let them find their own path.

One more important point: these techniques almost never produce results at the level of “solving one or two problems.” Turbo-Suslik is aimed at a cumulative, transformative effect — achieved through regular work with large volumes of internal material and automatic patterns. If you simply want to “fix a couple of glitches,” this is not what this system is about.

And once again: this book is for those who are ready to be 100% their own engineer, mechanic, and test subject. There are no teachers here, no rescuers, no “hotlines” you can call and have everything “fixed” for you. There is you, your problem, and the tool. That’s it. If you need someone to hold your hand — this is not your tool. Go and find someone who will.

Is There Any Point in “Trying”?

It is very easy to determine whether this method is suitable for you. You simply try it — consider it a “demo version.”

After approximately 2–3 weeks of practice, you should already be able to identify the first changes and results from working with TS — or their absence.

In other words, even such a short period is enough to get a preliminary sense of it. This does not mean that your life will be completely transformed in two weeks. However, starting around this time, you should be able to notice small but clear and observable changes resulting from the practice. For example, a few days after working through a traumatic episode, you may find that your perception of that episode has changed. A person you used to strongly dislike no longer triggers the same reaction; a pressing current problem has not disappeared, but has clearly lost some of its intensity; long-standing recurring issues that you have been looping over for years begin to feel different — and so on.

At the same time, it is important that you do not invent results, do not try to convince yourself, and certainly do not attempt to “believe” or “not believe” in TS (that is a separate matter altogether), but instead remain as impartial an observer as possible.

Tools that actually work do not require belief in their effectiveness. You now have an unusual tool in your hands. Does it work? Test it. Practice, experiment — but do not surrender to it immediately. Stay grounded and steady. Openness combined with stability is the optimal position. You simply start from where you are, follow the instructions, and after a couple of weeks observe what happens.

If after 4 weeks of practice you see no changes or results at all, you can pause the practice and return to reassessing your state after another 2–4 weeks. If you still notice nothing — then most likely TS is not suitable for you.

About the Author and the History of the System

In 2026, the Turbo-Suslik System is more than 18 years old.

Traditionally, this would be the place to begin with a solemn list of credentials, academic titles, certificates, coaching hours, impressive photographs, grand personal missions, and other respectable decorative material. The reader would then immediately understand that this is not some ordinary person speaking, but a serious bearer of unique knowledge whose words should be trusted because the biography has been arranged correctly.

Turbo-Suslik was never created in that genre.

My name is **Dmitry Leushkin**. I am the author of the Turbo-Suslik System, the book BSFF 2.0, the book Turbo-Suslik, the protocol collections, and the new version of the system — **Turbo-Suslik 2.0**. For more than twenty years, I have been working with practical technologies of cognitive correction, self-directed processing, protocol-based systems, and the processing of large volumes of mental material.

At the same time, it is important to say this directly: I am not a psychologist, not a psychiatrist, not a medical doctor, not a guru, not a spiritual teacher, and not a rescuer of humanity. Turbo-Suslik was not created as a medical, psychotherapeutic, or spiritual system. It is a tool for self-directed work with one's own mentality, built around protocols, automation, structured instructions, and many years of practical adjustment.

The story did not begin with a desire to create a "method for the market". It began in a much simpler and more honest way: at some point it became obvious that reading clever books, attending seminars, having philosophical conversations, endlessly digging through theories, and engaging in other forms of mental gymnastics changed almost nothing at the level of real life. A person may speak beautifully about freedom, awareness, trauma, the subconscious, spirituality, psychology, and the meaning of existence, while continuing to live out of the same automatisms, fears, resentments, internal conflicts, and old reactions.

At some point, the difference between "understanding" and actually changing became too obvious to keep pretending that reading another wise book was going to solve anything by itself.

The first important step was **taking responsibility for my own state**. Not in the sense of guilt, self-blame, or a pretty sentence from a motivational poster, but in the most practical sense: if all this mess is in my head, then I am the one who has to work with it. No one can do it instead of me. A teacher, psychologist, coach, book, or technique may provide a tool, but the work itself still happens inside the person.

Then came a long search for working instruments.

At first, there were different approaches to reprogramming: affirmations, self-hypnosis, suggestions, technical means of influencing states, attempts to install new behavioral models on top of the old ones. Some of it produced temporary effects, some of it was interesting, some of it seemed promising, but in the long run it became clear: if the roots of the problem are not addressed, a new "correct" belief is simply pasted over the old mental structure. Like fresh paint on a rotten wall. For a while it looks cheerful. Then the old layer comes through anyway.

That is how I gradually came to the idea of **deprogramming** — not installing new beliefs over old ones, but clearing the material that is already present in the mind and continues to automatically determine perception, reactions, behavior, and inner state.

One of the first practically useful tools for me was **EFT** by Gary Craig. Later came **BSFF** by Larry Nims, a system of direct work with subconscious material that was much closer to the direction that interested me. Based on my own experience and the experience of other people, I later wrote the book BSFF 2.0.

BSFF gave me a lot, but with active work it quickly became clear that manual processing of separate problems was too slow. There are not dozens or hundreds of problems. There are thousands. And if we are being honest, we are not really dealing with “problems” as isolated objects at all, but with entire layers of mental material connected through memories, decisions, fears, resentments, beliefs, bodily reactions, relationships with other people, and internal parts of the personality.

Later I became familiar with the techniques of **Zivorad Slavinski**. They provided important ideas, especially in relation to working with polarities, personality aspects, charge, and deeper mechanisms of perception. These were powerful instruments for individual processes, but the speed still did not satisfy me. Not because I wanted a free ride, but because the scale of the task was far beyond the capacity of manual work.

If you need to clear not one room, but an entire abandoned warehouse, it makes little sense to argue about which cloth removes dust better. You need a different architecture.

The key turn happened when it became clear that if the real work in such techniques is, in any case, performed by non-conscious mechanisms of the psyche, then it should be possible to describe not just separate actions to those mechanisms, but whole procedures. Not merely “process this”, but define the structure of processing, the sequence of operations, conditions, checks, additional branches, processing of resistances, consequences, decisions, related episodes, and other levels of material.

In other words, to move from separate techniques to a protocol-based system.

That is how the **Turbo-Suslik System** gradually began to form.

The first versions were rougher, simpler, in places more naive, and technically less clean. This is normal. Any living system first appears as a working draft, then passes through practice, errors, observation, correction, and gradual tuning. In 2008, the first Turbo-Suslik book was released, and with it the public stage of the system effectively began.

Since then, more than 18 years of active practice, correction, tuning of mechanisms, and observation of the system’s use by different people have passed. During this time, Turbo-Suslik has gone through several generations of protocols, many technical clarifications, revisions of particular approaches, accumulation of user experience, feedback, private reports, letters, observations, and practical data.

It is important to understand that this is not about clinical research in the medical sense. Turbo-Suslik is not a medical technology and is not intended for diagnosis, treatment, or replacement of professional help. However, more than 18 years of real-world use, hundreds of thousands of users around the world, a large body of accumulated feedback, and the repeated appearance of many observed phenomena allow us to say that the basic concept of the system has proved practically valid within its own model: as a tool for self-directed protocol-based work with mental material.

This does not mean any guarantee of results for any particular person. People are different. Initial states are different. Readiness for self-directed work is different. The ability to look at oneself honestly is different. The level of internal resistance is also different. Therefore, Turbo-Suslik does not promise identical outcomes for everyone and is not a universal pill.

But the core idea — using structured protocols to initiate self-directed background processing of large volumes of mental material — has shown its viability over the years.

The new version, **Turbo-Suslik 2.0**, is an attempt to bring the system into a more modern, precise, and technically clean form. Less unnecessary metaphysics, less old terminological debris, more clarity, more structure, and a more sober description of what is actually being done. Not because the old version was “wrong”, but because language must mature together with the system.

At the beginning, much was described through the words that were available at the time: subconscious, programs, charge, polarities, pendulums, processors, automats. Some of these terms remain useful even now, because they are practically convenient. But the general focus is gradually shifting from mystification toward an engineering description: there is material, there is a protocol, there is the launch of processing, there are observable changes, there are limitations, there are transitional side effects, and there is the necessity of personal responsibility.

The system does nothing “instead of the person”. It does not cancel life, the body, common sense, the need to think, or responsibility for one’s own actions. It simply provides a way to work systematically with what usually remains in the background and controls a person without their explicit participation.

In this sense, Turbo-Suslik has never been a philosophy, a teaching, or a path. It is a tool.

One can argue endlessly about the nature of the subconscious, the psyche, automatisms, memory, internal parts, perception, and personal reality. One can spend years building elegant theories. One can quote ancient, modern, Western, Eastern, and any other authorities. But in the end, the question is simple: does a particular instrument work for a particular person in a particular practice?

Turbo-Suslik offers exactly that: verification through practice.

Not belief. Not worship. Not joining a club. Not searching for a teacher. Not waiting for someone to lead you by the hand. Take the material, begin working, observe yourself, and soberly look at what happens.

If after some time a person sees that their reactions are changing, old charges are losing strength, the past is becoming easier to perceive calmly, automatisms are weakening, internal noise is decreasing, and perception is becoming clearer — then the instrument works for that person.

If not, then either it does not suit them, or the work is not being done properly, or there are resistances, or it is simply not their instrument. There is no tragedy in that. There are no techniques that suit everyone.

That is why Turbo-Suslik never had the idea of “converting everyone”. The system was originally, and remains, an instrument for those who are ready for self-directed work, who are not looking for emotional servicing, who do not want to spend years discussing their problems, but are ready to take material and process it in a working manner.

Over the years, many stories, opinions, arguments, enthusiasms, objections, expressions of gratitude, misunderstandings, and a rather peculiar folklore have accumulated around the system. This is inevitable for any living system that exists for a long time and is used by a large number of people. But beneath all this noise, the simple foundation remains: there is a person, there is their internal mechanics, there is accumulated material, and there is a possibility to work with it.

This is the essence of Turbo-Suslik.

Not becoming the “best version of yourself” in the marketing sense. Not attracting a magical life. Not receiving a spiritual medal for your chest. Not proving your advancement to someone. But gradually reducing the amount of internal garbage, automatism, fixation, reactivity, and mental noise.

And then living.

That, in fact, is what it was all created for.

Theory

About the System

The techniques described in this book form the foundation of a system for independent work with the psyche. Many practitioners who have worked consistently and without self-deception report noticeable changes in their state, perception, and reactions within a few months. There are no guarantees — results depend on your initial condition, your honesty with yourself, and your willingness to actually process the material rather than search for a “magic solution.”

All of these techniques are based on the principle of direct work with the subconscious through the use of previously installed subconscious programs. In this sense, they share certain similarities with BSFF, which you may have heard of or even practiced with varying degrees of effectiveness. However, there are several fundamental differences from BSFF — both in overall strategy and in the way the subconscious processes mental material.

Let’s start with the strategy. **The goal of using this system as a tool is to stop the constant mental self-interference and shift to actually living as a process.** The method for achieving this state includes the following components:

1. **Release from the Past**

   This is achieved through deep processing of past material: traumas, negative experiences, resentments, and those underlying “roots” that continue to fuel current reactions and problems. As you work with Turbo-Suslik, the past gradually loses its hold and stops driving your behavior. In the end, it becomes what it should be: a set of facts and memories — not a constant source of pain and automatic reactions.

   A critical point: this is not about suppression, forgetting, repression, or trying to push everything deeper and pretend nothing happened. It is about actual processing — where the memories remain, but the emotional charge attached to them is significantly reduced or disappears altogether.

   After such processing, you can recall previously traumatic episodes as many times as you like — but instead of the usual pain, anger, or anxiety, they are perceived neutrally. Often there is a simple reaction along the lines of: “Why was I carrying this around for years?” — and nothing more.

   Working with the past is one of the key factors in psychological stability, freedom from automatic patterns, and clarity in the present moment. The system places strong emphasis on this area.

   There is also a natural side effect: as the past stops being constantly reactivated, the anxious “living in the future” also diminishes — the endless mental loops, anticipation of threats, and compulsive planning. As a result, it becomes much easier to remain in reality and act from the present moment — without special meditative practices, simply as a consequence of reduced internal noise and reactivity.

2. **“Depolarization” of the Mind**

   This involves the consistent neutralization of existing mental polarities, ultimately leading to a more direct and clear perception of reality — seeing and accepting it as it is, without the constant labeling imposed by the mind. Polarities (and the methods for working with them) will be explained in detail in a later chapter.

3. **Clearing Mental Noise**

   This refers to working with fear, suppression, apathy, guilt, shame, helplessness, stagnation, anxiety, and persistent worry. It also includes negative beliefs and conditioning (“I am a failure,” “men/women don’t like me,” “money is evil,” etc.), low self-esteem, lack of confidence, and other forms of internal clutter.

   To be precise, I cannot say exactly where all of this “resides” — whether in thought patterns, emotions, the body, memory, or some combination of all of these. And, in practice, this distinction is not particularly important. What matters is that all of this material can be systematically processed and gradually removed from “working memory” — from that continuous mental churn that occupies and drains a person on a daily basis.

   This material can be broken down, processed, and eventually it stops controlling you automatically. It becomes observable, neutral, “digested” — and is released.

4. **Integration of the Personality**

   For most people, the psyche is not a unified and coherent system. It is closer to a collection of separate behavioral modes, habits, and reaction patterns that activate depending on context. At work, a person is one way; at home, another; with friends, a third. This is not acting — it is the result of internal fragmentation.

   The issue is that these modes often contradict each other: one part wants something, another is afraid, a third sabotages, a fourth justifies. This creates constant internal swings, ambivalence, self-sabotage, and the persistent sense of “I am not in control of myself.”

   Coherence becomes possible only when this internal fragmentation is reduced and different parts of the system begin to function in alignment. This is another key aspect of the work.

   As a result of applying the tools of this system, internal consistency is gradually restored: conflict between “parts” decreases, there is less chaos, and more coherence, clarity, and self-regulation.

A very important clarification must be made. We are not trying to “erase” anything (if only because that is impossible). All memories remain accessible, but as the work progresses, the way they are experienced — their emotional tone — changes. What disappears is reactivity — that “charge” which for years holds attention and repeatedly triggers the same states. As a result, past episodes gradually turn into ordinary archived records: facts that can be remembered but no longer control you.

Beliefs and convictions are not erased or magically “wiped clean” either. That requires actual work (covered later in the book). However, when the reactivity feeding limiting beliefs is removed, those beliefs lose their force. A more grounded understanding appears: there are options, and change is possible — not for someone else “in theory,” but for you, in your actual life and current circumstances.

Emotions do not disappear either. What disappears is the automaticity of their expression. They stop igniting on autopilot and taking over completely (for example, someone cuts you off in traffic — and instead of instantly losing control and staying irritated for hours, the reaction no longer escalates in the same way). Over time, the practitioner becomes more stable: fewer emotional swings, more calm, more internal control, and greater clarity.

As for the tactical side, the following points should be noted:

1. **Practice, practice, and more practice**. Problems are resolved only through actual work with them — that is, through processing their causes, automatic patterns, and all the material that feeds them. No “safe” affirmations repeated for years, no self-persuasion, no forced “belief,” and nothing of that sort — only direct work with your own issues. This will require effort, and at times you will have to face what has accumulated inside you.

   It should be noted: digging “elbow-deep in your own mess” is not the goal. It is a temporary phase. The techniques are simply tools for clearing. The aim of the process is not digging, but freedom from that content — reduction of reactivity, cessation of internal noise, and dissolution of automatic patterns. Unfortunately, this is achieved only by going through the material. You go through it, release it — and then move on to live, create, work, and experience life in a normal, human way.

2. **Using the subconscious as a working tool is one of the core principles of the system**. A significant portion of the processing is effectively delegated to the subconscious level. By “subconscious” here, we do not mean anything mystical, but rather the automatic processes of the psyche that are already operating continuously — usually without your control and without coordination.

   Given specific parameters and algorithms, the subconscious processes the material you assign to it. Some may object, insisting that only conscious-level work is a valid way to solve problems. Those views can remain where they are. What matters here is practical experience and actual results — both personal and from tens of thousands of users.

   That said, a certain level of awareness is still required. At minimum, you need to pay attention to your states and be able to translate a vague “I feel bad” into something more concrete — “I feel bad because…” — and then submit that material for processing.

   An interesting point: key insights that are actually important to understand often surface into conscious awareness on their own during the process — as a byproduct of the work.

3. **Maximum automation of processes through the use of a large number of automatic programs for the subconscious**. This makes it possible to work in the following way: you can initiate several different programs in the evening, each

addressing different layers of issues, and go to sleep knowing that the subconscious continues processing in the background.

It should be noted that these automated processes do not remove all material completely, and some issues will still require work from other angles. However, they drastically simplify many routine operations and allow large volumes of “minor” material to be processed automatically — material that would otherwise take years to handle manually.

Finally, the requirements for practitioners. There are not many of them:

1. **Full and unconditional responsibility for your own life**. Without this, there is no point in even starting. This is a foundational condition.

   This is not about claiming that external circumstances are always “fair” or that there are no hostile people around. It is about something else: regardless of how a situation looks externally, you alone are responsible for your decisions, reactions, choices, and how you continue to live with their consequences. Delegating responsibility (“they are to blame,” “my life was ruined,” “it’s all circumstances”) makes real work impossible — because in that case you become an object, not the author of change.

   In the process of working, you will begin to see concrete patterns: how your decisions, beliefs, and automatic reactions at different stages of life have shaped recurring scenarios — your environment, relationships, finances, self-esteem, and everything else.

   It can be surprisingly revealing to examine a problem that has persisted for years and trace it back to a specific early episode — sometimes from childhood — where a key belief or decision was formed, after which you began operating according to a particular pattern. And then to see how that pattern repeated itself over the years. The experience is, to put it mildly, difficult to ignore.

   So once again: meaningful change through this method begins only after accepting responsibility for your life. If you believe that someone else is responsible — you can close the book. There is no point in continuing.

2. **A complete rejection of mental overanalysis in favor of direct practical work with problems**. This is a critical point. We are used to looking for answers outside ourselves (which is understandable in a world where even basic tasks are increasingly outsourced), but in the context of TS, the direction must always be inward.

   Instead of asking “why do I feel this way?” and trying to find answers externally, you take the problem and work with it directly. That means breaking it down into elements and sending it into processing — together with all accompanying thoughts such as “why,” “it seems to me that…,” “this can’t be solved because…,” “how could this even work,” and so on. This will be covered in detail later.

3. **Willingness and readiness to go through whatever arises when you take an honest look inside yourself**. There is a significant amount within any person that can be unsettling when encountered directly. However, going through it, processing it, and accepting yourself despite it is the only path toward stable psychological

health and freedom.

As Stanislav Grof once said: “True courage does not lie in heroic efforts to achieve external goals, but in the willingness to face the terrifying experience of confronting oneself. Until an individual finds their true essence within, any attempt to give life meaning through external manipulation and achievement remains ultimately futile.” There is little to add to that.

4. **Willingness to process as much mental clutter as your specific situation requires**. In practice, there is usually a substantial amount of work to be done. The psyche is interconnected — it is not possible to change deep-rooted patterns without affecting what is directly linked to them. This is why, for example, any serious psychotherapy tends to take years. There is a significant amount of work ahead, and it is better to be prepared for that from the outset.

About The Subconscious

A key element of the system is the concept of what is commonly referred to as the “subconscious.” There are probably dozens of different explanations of what this term means, and none of them can be considered fully correct. The reality is that no one has ever directly observed the subconscious, measured it, or held it in their hands. What we can observe are its manifestations: automatic reactions, memories, emotional surges, behavioral patterns, irrational fears, habits, internal prohibitions, and so on. Everything else consists of models, hypotheses, and interpretations.

That, however, does not prevent those who hold such interpretations from treating their version as the only correct one and arguing endlessly in its defense. That is their concern.

The simplest and most transparent definition is this: “The subconscious is the set of non-conscious systems of the psyche.” Few would strongly disagree with that. But when it comes to how these systems actually function, opinions diverge — sometimes radically.

At one extreme, the subconscious is treated as something like a slow and limited child that must be told the same thing repeatedly before it “understands.” At the other extreme, it is described as a kind of semi-divine superintelligence. The truth is likely somewhere in between. In my view, however, almost no one fully understands the actual nature and mechanisms of subconscious processes. Most elaborate theories are simply approximations — attempts to describe how this system might operate.

From practical experience, the more I work with the subconscious, the less certain I am that it can be fully understood at all. At the same time, this does not prevent me from using it effectively. I no longer feel the need to understand something completely in order to use it. I do not need to know the physics of a refrigerator for it to function. It is enough to know which controls to use and what outcome to expect.

For this reason, I rely on a working model of the subconscious — one that allows me to solve practical tasks — without becoming overly concerned with whether the explanation is “perfect.” As the saying goes, the proof is in the results: practice shows whether a model works or not.

What follows is a description of the key elements of this model and the reasoning behind them.

In this model, the subconscious is neither mystical nor spiritual. It is a powerful internal mechanism that governs a large range of processes: reactions, attention, habits, emotional patterns, interpretation of events, automatic conclusions, and even bodily states.

In simple terms and as a metaphor, the subconscious can be compared to a personal “executor” that carries out your internal configurations. Like a genie — but without mysticism. The metaphor is only a way to illustrate the principle. The subconscious does not fulfill “wishes,” but rather executes internal programs, beliefs, and decisions in the form in which they are actually encoded within you.

You could even put it this way: we are extremely fortunate that this mechanism exists. Because it is capable of doing a great deal. And the main limitation is often not “reality,” not “fate,” and not a “hostile world,” but the extent to which we ourselves restrict this mechanism through our beliefs and internal prohibitions.

The subconscious is a highly powerful "biocomputer" available to every person. What it is capable of is often difficult to fully grasp. The disagreement is not about whether it exists, but about how to interact with it.

To begin with, there is a direction I would loosely call **the "primitive" approach**. Its followers treat the subconscious as something like a 3–5-year-old child: slow, limited, and hard of hearing. As a result, they attempt to "hammer" it with repetition, suggestions, and endless affirmations, hoping that at some point it will finally "understand." Sometimes this produces results, but they are often inconsistent, and the speed is unsatisfactory.

Then there is **the "mechanistic" approach**: treating the subconscious as a rigid machine — a biocomputer that follows instructions exactly but lacks any flexibility or adaptive intelligence. From this perspective, even a minor error in wording is seen as potentially breaking the entire process.

To some extent, I agree with this second model: the subconscious does operate like a biocomputer. However, in my experience, its flexibility and capacity are far greater than both of these approaches assume.

Which approach is correct? Possibly any of them. The subconscious adapts very effectively to the model of reality held by the individual. If a person believes the subconscious is slow and limited, they will experience it that way and will have to rely on repetition over long periods. If a person believes that every detail must be perfect and that any mistake will "break the system," they will operate in a framework where minor errors trigger anxiety and a sense of failure.

This is not mysticism. It is simply how the psyche works: expectations, beliefs, and interpretations influence how internal processes are initiated and unfold. In that sense, the subconscious becomes an ideal executor — it reinforces your model of reality, because you act in accordance with it and activate the corresponding patterns.

I do not claim that my model of the subconscious is more "true" than others. A detailed investigation of its underlying mechanisms is not my goal, nor is it necessary. The only question that matters here is whether the model produces results. In practice, it does. That is sufficient to consider it a workable framework.

So, in my model:

1. **The subconscious is a perfect executor of internal programs.**
   It will confirm and reproduce your picture of the world: your beliefs about yourself, about other people, about possibilities, about money, about love, about happiness, about the "meaning of life," and so on. If what's recorded inside you is "I can't," "I'm not allowed," "I don't deserve," "the world is dangerous" — the subconscious will faithfully implement that as an operating scenario. If the opposite is recorded — it will implement that just as faithfully.

2. **The subconscious acts as a filter of perception.**
   You do not perceive "the world as it is," but a world that has passed through your internal filters: beliefs, expectations, fears, experience, habitual judgments. What doesn't pass through these filters is often simply not noticed. What does pass through is already perceived as colored and interpreted.

3. **The subconscious stores a vast amount of information about your experience.**
   Most likely not a "24/7 8K video recording," as some like to imagine, but definitely far more than is accessible to ordinary memory. It stores associations, connections,

recurring patterns, emotional reactions, bodily markers. And this is why the causes of many states and problems are often known to the subconscious far better than to the conscious mind.

4. **The subconscious shapes your subjective reality.**
   Not in a mystical sense, but in a psychological one: it forms your habitual interpretations, expectations, and behavioral scripts — and through that influences what you choose, what you allow into your life, and what recurring situations you create. One can have endless discussions about the “assemblage point,” the “Eagle’s emanations,” the “quantum soup of equal probabilities,” the “law of attraction,” and other elegant schematics. I’ll leave that to those who enjoy exploring the “unknown” and drawing yet another picture of the world in their heads. I need results.

5. **The subconscious is often smarter than the conscious mind.**
   The conscious mind can be blind, rationalizing, lying to itself, and constantly rewriting explanations after the fact. The subconscious works deeper: it governs reactions, habits, automatic decisions, internal prohibitions and permissions. And — importantly — it is capable of performing internal transformations very quickly and efficiently. But within the boundaries that you yourself set for it.

6. **We can assign tasks to the subconscious.**
   If we can more or less clearly define what we want to process, what exactly hooks us, and where it hurts — we can “hand the material over for processing.” No, it won’t run to the store for a bottle. But processing mental material in automatic mode — including during rest and sleep — is entirely within its capabilities.

7. **Its capacity is enormous.**
   The subconscious really can do “multithreading”: handle many processes at once, distribute load, change processing speed, switch between layers of material. This is why systematic work produces results: we are using the natural capacities of the psyche instead of trying to drag everything into endless conscious analysis.

8. **Any personal transformation techniques ultimately work with the subconscious.**
   All those external elements — tapping on points, little rituals, visualizations, affirmations — are essentially trigger buttons. But the real processing still happens at the subconscious level. And if that’s the case, why not make this principle explicit: stop playing ritual games and deliberately shift the work to the subconscious, using its resources as efficiently as possible.

The techniques presented in this book are based precisely on this model. **And it works — as tens of thousands of practitioners have already confirmed in practice** (as of January 2026).

Now think about what kind of possibilities this opens up in terms of development and actually solving your problems. That’s exactly what we’re going to be doing. And the result — if you actually do the work — may well surprise you.

Programming: To Re- or to De-?

Over the years of practice, I've seen dozens of different approaches. Some work in the short term, some only produce an effect as long as you keep feeding them, and some actually change the structure of your reactions. I'll explain the difference as simply as possible.

In general, all approaches to working with the "mind" can be roughly reduced to two types — reprogramming and deprogramming. What follows is my personal view on this.

So, reprogramming is an attempt to change a person by installing new behavioral models "from outside." This includes affirmations, suggestion, hypnosis, "25th frame" techniques (once especially popular), various forms of self-programming, and much more. The idea is simple: in one way or another, we try to embed a new behavioral pattern into our life.

However, reprogramming usually does not eliminate the underlying causes of the original problem. Figuratively speaking, it's like trying to paint over old cracked walls with fresh paint. Yes, for a while it will look clean and decent. But when the paint starts to peel (and it will), the old crack will show up again. Because it was never removed — it was just covered up.

This is one of the reasons why affirmations often turn out to be ineffective in the long term. As long as you keep reinforcing the new formula with daily repetition, there may be an effect. But as soon as that reinforcement stops, the old behavioral patterns — backed by experience, beliefs, and thousands of repetitions — return. The problem hasn't gone anywhere. It was just pushed aside and masked. And sometimes even amplified by internal conflict.

Think about it: where do the beliefs come from that people try to replace with a "conscious belief" in something new? These beliefs didn't appear out of thin air. They were formed over years, sometimes decades, starting in childhood. And they were reinforced by experience — otherwise the psyche wouldn't hold onto them.

But then a person latches onto an idea like "everything depends only on us" (which is, in general, a reasonable idea), gets inspired, and immediately receives a "ready-made solution": a free course, a meditation, an audio track, a set of phrases to repeat every day for two hours — and "everything will change."

This is where the substitution usually happens. The idea itself may be valid: yes, your internal state influences a lot. But the proposed "solution" is often a trick, because instead of real work you're offered to simply replace one belief system with another — as if that could be done with a snap of your fingers.

How exactly is that supposed to work? How do you replace a mature, stable mental "forest" — built over years, dense, reinforced by experience — with a handful of new thoughts? Usually the result is one of two things: either a collapse after a month or two, when the motivational fuel runs out, or a growing internal conflict if you keep stubbornly trying to force the "new program" without removing the old one.

There is also a different kind of approach — what I would call "deprogramming." This is real work on solving problems, not masking them and not learning to "live with it." You face the problem directly and gradually take it apart. When the problem is resolved, it stops reproducing itself, and you move on.

Solving a problem is not about “pushing through” or worshipping willpower. Ideas like “I must be stronger than this problem” or “a man shouldn’t give in” are actually just another form of reprogramming — and in its crudest version: self-violence instead of removing the causes.

Solving a problem is also not endless chewing on it, not “admiring the trauma,” and not intellectual games around the issue disguised as work. It is a concrete working process: look at the problem, find the causes, identify the key links, and eliminate them one way or another.

Examples of a deprogramming approach include BSFF, EFT, and other techniques where a person deliberately reduces reactivity and untangles causes, rather than simply trying to cover them with a “correct behavioral model.” Any system where the work is done with root causes and internal material, not with a polished facade. Once the old junk is cleared out, you can calmly build new behavioral patterns. Until then, it’s usually a war between the “old” and the “new” in your head — and the old usually wins, because it’s backed by real experience.

I also tend to classify hypnosis as more of a “re-” method than a “de-” one. In some cases, it may be useful in a narrow sense. But I personally stand for awareness, rationality, sobriety, and clarity. And hypnosis is not about that: it involves influence without transparency, and a person often doesn’t understand what exactly was “installed” in them and on what basis.

To sum it up. Reprogramming doesn’t interest me, although I admit that in some situations and for some people it may be useful as an auxiliary tool. What interests me is freedom. And freedom is impossible without clearing out the junk in your head.

Only real liberation from the old mentality can produce a serious result that doesn’t fall apart over time. Accordingly, all the techniques I use and describe here belong, in my classification, to the category of **deprogramming**. We empty the mind’s “trash can” — rather than repainting its contents or trying to put a nice wrapper over what’s already there.

The Fairy Tale of the Root Episode

An astonishing number of people spend years on something called “searching for the root episode.” Especially in therapeutic circles. For some reason, a huge number of people believe that there is some single “root” episode that can be “resolved” — and all current problems will automatically resolve as well.

Some search for “ancestral” or “prenatal” traumas and hope that freeing themselves from them will instantly repaint their lives. Others dig into mythical “past lives,” replaying internal “movies” of supposedly real events over and over again. Others look for some kind of “family karma” that they try to “remove” so that everything becomes great immediately afterward. At the same time, most people engage in these searches without any systematic clearing of the junk accumulated in this life. The result is usually the same: either nothing happens, or the effect is negligible in proportion. Life keeps “not working” just as it did before.

The fairy tale of the “root episode” is beneficial to a large number of people who sell you their services. Various “consultants,” self-proclaimed “experts,” social media coaches, and other “gurus” carefully maintain the belief that once you find the “root cause,” everything will magically change: relationships will improve, money will come more easily, confidence will appear, success will arrive, respect will follow. You just need to push harder and find that one episode.

You pay money, find yet another “root episode,” and process it somehow. For a short time, it gets easier — sometimes noticeably easier. But a week or two later, you slide back into the same old hole.

Only a few people realize that **the story about “that one episode” is a myth**. That in reality there are thousands and thousands of root episodes. And all of them are “root” — each more “root” than the next. So it makes no sense to search among them for the “one” that is supposedly the main “button” which, once pressed, will restructure your entire life.

Usually, this is understood by people who have already started doing real, systematic work on their psyche and have some sense of the scale of the situation.

So. In this system, we reject the very idea of a “single root episode” after which “everything will feel great.” This doesn’t mean that powerful, defining events don’t exist. Of course they do. I don’t even exclude (although I personally treat this skeptically) that some people may encounter material they interpret as “past lives,” “family karma,” and so on. Early childhood trauma is also a reality — there’s nothing to argue about there.

But here is the main point: even if all of this exists and has an impact, it does not change the fact that liberation is not achieved through a “single-file cleanup/edit operation.” For a stable result, systematic processing of material is usually required. Large-scale. Repeated. Done seriously.

This is exactly the approach used in Turbo-Suslik. We do not focus on one mythical “root episode,” we do not hunt for “ancestral traumas,” and we don’t even try to determine whether “past lives” exist. All of that is secondary in practical terms. We simply work with all the mental material that is actually present: fears, reactions, beliefs, prohibitions, resentments, traumas, internal conflicts, old decisions.

We clear out everything that can be cleared — or at least we try to. We process the past — without romance, without cult, without mysticism. If, in the process, material comes up

that looks like a “past life” — fine, we send it for processing and move on. We don’t need to prove whether it’s real or imagined. What matters is the result: that it stops hooking you and controlling you.

This kind of approach — **mass processing and total cleanup** — is what produces a more or less stable, serious result within a relatively reasonable time frame. If, on the other hand, you feel drawn to spend years digging around in search of “that one unique episode,” then this system is probably not for you. Don’t waste your time.

The Past, Skeletons in the Closet, and Freedom

The foundation of any psychological recovery, in my view, is deep work with the past: processing traumatic experiences, reducing reactivity, and correcting those internal beliefs and decisions that were once formed and have been running a person from the inside ever since.

It's remarkable how many so-called "spiritual seekers" ignore this entirely. They try to "develop" something within themselves, supposedly "grow," discuss lofty matters — while at the same time being torn apart by childhood resentments, parental scripts, automatic reactions to external triggers, long-ingrained complexes, and internal conflicts. They snap, rage, suffer, feel that "growth isn't happening," and then start forcing and blaming themselves even harder — instead of looking where the sources of most of their current problems actually lie: in their personal history.

Almost every person received some set of damage in childhood. Not because "all parents are bad," but because most adults themselves carry trauma, fears, and limitations — and unconsciously pass them on. Families where a child receives truly sufficient love, attention, respect, and psychological safety are rare. Even if a child wasn't beaten or physically abused, emotional pressure, humiliation, comparison, devaluation, coldness, manipulation, control, and suppression are extremely common.

Children absorb these patterns and then carry them into adult life — and repeat the same things in their own families, often without understanding what is happening to them. "We are all victims of victims," wrote Louise Hay, and as a metaphor it's very accurate: most people in modern society live not from freedom, but from inherited and learned scripts.

But childhood is not the only source of trauma and dysfunctional beliefs. Youth, with its broken expectations; school, with its conformity, bullying, and pressure; the army (if there was one); early work; conflicts; betrayals; relationships; divorces; toxic environments — all of this leaves a mark. Nothing passes without a trace. These things remain in the psyche as reactions, expectations, beliefs, and habitual defenses.

And then a person lives for years as if there were a minefield inside them that they don't even know about. Any random phrase, glance, tone, or situation "hooks" something old — and triggers a reaction that is disproportionate to the situation: from irritation and panic to apathy and a complete collapse of motivation. Sometimes this shows up as nightmares, irrational fears, panic attacks, chronic anxiety, a constant inner sense of helplessness and doom.

Most people naively believe: "you can't bring back the past" and "why stir it up — it's all long forgotten." This is self-deception. Yes, much is indeed forgotten at the level of ordinary memory. But that doesn't mean it's not operating. The past continues to live in you — in your reactions, in your perceptual filters, in your unconscious conclusions and decisions.

You may sincerely think that you "don't care anymore," that "it's long gone," that "it was in childhood and that's it." But all it takes is the right trigger — and the past comes alive. Not because a person is weak, but because that's how the psyche works: what is not processed does not disappear, it turns into background programs.

Sometimes 20–30–40 years pass, and a person, accidentally encountering a similar situation, suddenly feels the same mix of shame, fear, or helplessness as back then. On the

outside, they are an adult. On the inside, the old automatic response still fires. Usually this is accompanied by suppression: the psyche pushes the material away so the person can function. But “pushing it away” is not the same as processing it.

“So what,” someone might say, “it just sits there, let it sit.” Unfortunately, it doesn’t just sit there. It works. And it stinks. And even if you’ve stopped noticing the smell, that doesn’t mean it’s gone. A person adapts very quickly to any internal conditions, including pain. But that doesn’t stop pain from being pain, and it doesn’t stop beliefs from controlling behavior.

Once again: a huge portion of the problems you have today has roots in the past. It’s pointless to try to solve present-day problems — and especially to talk about psychological health and “growth” — if the past has not been addressed.

The unresolved past shows up today as:

- **Automatic reactions to external stimuli** — unconscious, triggered by old experiences and conclusions.
- **Chronic tension and exhaustion**. I’m not claiming that “all diseases come from nerves” — that’s an oversimplification. But the psyche affects the body enormously: stress, suppressed emotions, prolonged anxiety, and internal conflicts wear the body down. The more unresolved material you carry, the heavier it is for the body.
- **Low self-esteem and lack of confidence**. Guilt and shame accumulated over the years almost always run deeper than a person realizes. And they destroy self-respect, belief in oneself, and the ability to act.
- **Self-sabotage**. Guilt and shame are some of the strongest brakes on any change. On the surface, a person wants a “new life,” but internally a program is running: “I’m not allowed,” “I don’t deserve,” “I won’t succeed,” “it’s dangerous for me to be happy.” And then attempts to change collapse on their own — often at the worst possible moment. The person suffers from dissonance: they want it, yet “for some reason it doesn’t work.”
- **Low effectiveness**. Attention and energy are scattered: part of you is constantly occupied with internal conflicts, chewing over the past, suppressing reactions, maintaining defenses. Where is clarity, momentum, or development supposed to come from?

Aren’t we paying too high a price for this old junk in the back alleys of memory? Isn’t it time to scrap it?

I believe the past should be discharged and archived. I see no point in living in the past and suffering from what is long gone. If you want freedom — the past must stop being active.

Think about it: why does any professional psychotherapy almost always bring a person back to the past? Because professionals know: a stable present is impossible without a processed past. This kind of work is often accompanied by strong experiences, which is why people go to therapists for years — to sustain the process, not drop out of life, and not overload themselves.

In Turbo-Suslik, many processes are “under the hood”: the work runs in the background at a steady pace, while the person continues to live a normal life.

What kind of life can a person have when they are torn apart by hundreds and thousands of internal, unconscious traumas and resentments? And what kind of progress or development

can there be? Usually, it turns into a heroic struggle with symptoms — with no hope of a final victory.

Isn’t it time to stop this nonsense? Isn’t it time to send all of this where it belongs — into the archive? And finally breathe freely and move on — without this weight on your shoulders?

Keep in mind: in Turbo-Suslik, working with the past is given top priority. If you disagree with this — don’t even start. There will be no result. Working with the past is one of the pillars the system stands on.

And don’t worry that there is “too much” past. With systematic work, it can be processed effectively and relatively quickly. The timeline differs for everyone, and I don’t promise miracles. But the first serious shifts usually come fairly early, and you can see it in your reactions to memories: less pain, less automaticity, less internal tension.

The result — when the past truly stops hooking you, when resentments lose their charge, when traumatic episodes become just memories — is achievable. I’ve been through it. Tens of thousands of others have been through it. That means you can as well.

I’m not promising it will be easy. You will have to work. At times it will be uncomfortable. But the goal is worth the effort.

Polarities

The second cornerstone of the system described here (the first being work with the past) is work with so-called “polarities.” Polarities are opposing concepts, evaluations, labels, and identifications that the mind operates with. In general, polarities form the basis of an ordinary person’s worldview and are one of the primary mechanisms through which reality is interpreted and decisions are made.

Polarities lie at the core of evaluative perception and the division of the world into categories. In itself, there is nothing wrong with this — we do need to distinguish hot from cold, up from down, near from far. The problem is elsewhere: we do not control this mechanism and begin applying it where it is not just useless, but harmful.

From early childhood, we diligently try to “divide the indivisible.” As a result of years of habit, we turn the living perception of reality into a set of automatic labels and reactions. The world ceases to be what it is and becomes what we are used to interpreting it as.

At some point, we were capable of perceiving reality more holistically and directly, without constant mental commentary. But as we grow up, we lose this ability — partly because for decades we continuously cut everything into pieces using polarities. For example: “good — bad,” “beauty — ugliness,” “danger — safety,” “freedom — lack of freedom,” and so on.

External events are automatically sorted by the subconscious according to their perceived belonging to one pole or another, and this triggers an automatic reaction: from attraction to aversion, from interest to fear, from desire to avoidance. Of course, the evaluation mechanism is more complex than just a list of polarities, but polarities play a major role in it. There is little room for freedom of response when incoming experience is constantly chopped into “pluses and minuses” by hundreds and thousands of internal labels.

I see no point in going deep into the theory of polarities. Dozens of books have already been written on the subject. What interests me is a practical question: is it possible to do something about these polarities quickly, without mysticism and without years of monastic practice.

It turns out that it is.

Many techniques aim at neutralizing polarities — that is, eliminating internal conflict and excessive separation between the poles. But only a small number of them do this efficiently. One of the best in terms of simplicity and speed is the GP-4 technique by Živorad Slavinski. The results of its application can be impressive. Within a few minutes, almost any pair of polarities can be neutralized: the emotional difference between the poles decreases, the internal “tilt” disappears, and a person begins to see both sides more soberly and with greater depth.

It should be noted that Slavinski and his approach often deal with more philosophical polarities (such as “true — false”), whereas we are also interested in more grounded, practical aspects that directly affect behavior and quality of life.

The methods described in this book are partially based on Slavinski’s approach (the theoretical explanation of the mechanism is provided in a separate chapter), but shift the work into the subconscious. This provides high speed and simplicity of the process. The trade-off is the absence of an immediate “wow effect”: the neutralization of polarities by the subconscious is spread over time and feels softer than manual GP-4 work.

Using the described techniques, it is possible to neutralize large volumes of polarities within relatively short timeframes. Even without pushing hard and processing just 20 polarities per day (less than an hour of work), over 600 polarities can be addressed in a month — an amount that is practically unattainable for most other approaches.

As a result of large-scale neutralization over time, there comes an understanding and direct experience that a significant portion of polarities are not properties of reality, but constructs of the mind: habitual ways of dividing the world into “good/bad,” “right/wrong,” “safe/dangerous,” “mine/not mine.” As this internal division weakens, perception becomes noticeably clearer and calmer.

There is no need to worry about safety or adequacy in everyday life. You will not start perceiving cold as hot or the tenth floor as the first. This is not about basic orientation in the physical world, but about psychological evaluation within the “human world.” Evaluative reactivity and internal tension decrease significantly; some things stop triggering and dramatizing — simply because the automatic fixation on one of the poles dissolves.

This state is valuable and interesting in itself. It brings many observations and insights. But it is not the end goal — it is just one stage of the process. Further on, there are many practical applications of polarity neutralization, which will be described later.

Clearing the Mind of Junk

An ordinary person who has never seriously engaged with the contents of their own mind has no idea how much is actually stored there. The main problem is that, as a species, we are not taught to handle our psyche properly. We learn to read, write, drive, earn money — but we do not learn to manage attention, reactions, fears, internal conflicts, and automatic patterns. As a result, from the very beginning of life, we start creating problems for our future selves.

By adolescence, most people already carry a whole pile of “gifts” that once formed on their own: complexes, resentments, shame, fears, aversions, internal prohibitions, other people’s beliefs, automatic expectations. And when a person seriously begins to engage in practices involving digging into subconscious material, sometimes things start surfacing that make them grab their head: “Where did all this in me come from?”

The truth is simple and not romantic: the average person accumulates massive deposits of internal junk in their mind. This becomes obvious the moment one begins any kind of deep work — or any serious psychological process, including professional therapy. There is everything in there.

There is aggression toward people and the world, sometimes carefully hidden even from oneself. There is self-rejection, rejection of reality, a sense of inner defectiveness. There are complexes, irrational beliefs and assumptions, the overwhelming majority of which are not even “yours” — they were copied unconsciously from parents, environment, school, culture, media, books, random authorities.

There are layers of doubt, disbelief, cynicism, internal resistance. Tons of resentment, unforgiveness, judgment, anger, irritation. Millions of labels that we automatically attach to everything that enters our field of attention: “dangerous,” “ugly,” “beautiful,” “idiot,” “cheap,” “arrogant” — an endless stream of evaluations.

And a separate category — fears. We are afraid of everything. From death — to life. And in between stand rows of fear: fear of criticism, loneliness, loss of love, judgment, shame, loss of face, failure, success, intimacy, responsibility. Hundreds upon hundreds of variations layered on top of each other.

Huge volumes of pain and disappointment, along with decisions once made — often no longer consciously remembered — continue to operate to this day, simply because no one ever canceled them. These decisions feed thousands of limiting beliefs: from “I am not capable of earning money” to “I am worthless” and “I am impossible to love.”

What kind of personal effectiveness can we even talk about if internally a person lives within a system of conflicts, fears, and self-imposed restrictions? At the same time, almost everyone considers themselves “normal.” But this norm, if examined closely, reveals its real content: anxiety, shame, internal pressure, chronic tension, suppressed anger, exhaustion, and meaningless attempts to “hold it together.”

Where would adequate people come from if, from early childhood, they were fed for hours a day with information, emotions, scenarios, and evaluations they did not choose? The principle “garbage in — garbage out” has not been canceled. A child absorbs the environment. And the environment is most often traumatized itself.

Point at a random person — and in the overwhelming majority of cases, you will hit someone full of internal contradictions, fear, resentment, complexes, suppression. Even if outwardly they are well dressed, smell good, and smile widely. Most of these problems are invisible to them and not recognized — because this is their “normal.”

A society made up of internally traumatized individuals reproduces traumatized individuals. This is not a conspiracy or someone’s malicious intent. It is simply inertia. The system sustains itself: unconscious parents pass their patterns to children. Unconscious children grow up and do the same.

To be fair, in recent years the level of awareness has indeed begun to rise. More and more parents understand how important it is to raise children in an atmosphere of respect, love, and acceptance. More and more people realize that the best gift to a child is psychologically healthy parents who do not pass on their broken patterns. There is movement. But at the scale of society, it is still a thin stream against the backdrop of an old ocean.

I am not exaggerating or dramatizing. Anyone who begins to work on themselves and track the causes of their states will see roughly the same picture. If there were no ways to do something about it, life could indeed appear hopeless.

But the situation is not hopeless.

A person who is ready for real work can deal with their internal “dragons.” And yes — this can be done not over decades. The timelines differ for everyone, but with the right approach, changes begin to occur relatively quickly. Not without effort. Not without unpleasant stages. But without mysticism, without cults, without attachment to a guru. Independently. Individually.

As you now understand, the work ahead is not small. But there is no need to fear that you will accidentally “remove” your good qualities and lose love, kindness, or the ability to enjoy life. Practice shows the opposite: as the mind is cleared, healthy qualities do not disappear — they become more accessible, because fears, conflicts, and constant reactivity stop getting in the way.

In this system, freeing oneself from this internal clutter plays a key role — and importantly, it is actually achievable.

As the mind is gradually cleared, there comes an understanding of how to properly use the psyche and stop complicating one’s life unnecessarily. To the point where one day it may become obvious: a significant part of your knots and problems is not “you,” but simply automatic layers that were once acquired and kept running without control.

It is at this point that something appears which many call “freedom”: when inside it becomes quiet, clear, and calm — not as a result of suggestion, but as the result of processing the accumulated junk.

Integration and Defragmentation of the Personality

The personality of an ordinary person is fragmented to a truly astonishing degree. According to some experts, a typical personality contains several thousand so-called subpersonalities, or “aspects of personality” in Slavinski’s terminology. These include parts of us that split off as a result of painful experiences throughout life to protect the psyche from trauma, various automatic reaction patterns, and simply things of unclear origin. When an average person says “I,” they are in fact referring to a cluster of different parts and subpersonalities — so it would be more accurate to say “we.”

By the way, this is precisely why in all processing protocols, instead of “I,” “my,” “me,” and so on, the words “we,” “us,” “our” are used. This signals to the subconscious that when processing material, it should work across all levels, with all subpersonalities and parts — not just with the “central,” currently active part.

Transforming “we” into “I” is exactly what we will be doing in the course of working with these techniques. It should be noted that there are no separate, standalone processes or automated routines specifically aimed at working through personality aspects. Integration happens gradually, as different kinds of material are processed.

The mechanisms of integration are built into both the basic processing modules and almost all higher-level routines. In this way, the work is carried out while processing virtually any material, and over time the practitioner begins to feel more and more whole. Eventually, there comes a moment when one realizes that everything has come together into a “single whole.” It is difficult to say how long this transformation will take, but in any case it will be a matter of months, not years.

It should also be noted that the integration of the personality occurs simultaneously with an increase in “inner emptiness,” which in itself is quite an interesting experience. On the one hand, the practitioner feels increasing wholeness and lack of fragmentation; on the other, a growing sense of “emptiness.” There is no conflict between these states — they coexist perfectly well and may provide a range of unusual experiences.

Since we are not using separate techniques for personality integration and defragmentation, but rather carry out this work alongside everything else, I see no reason to go deeper into this topic here. As you continue the work, you will understand and experience it yourself.

Instructions for the Subconscious

The use of so-called instructions for the subconscious is the core operating principle of this system.

The subconscious stores and maintains a vast amount of information about our lives: memories, emotional reactions, bodily markers, habitual interpretations, decisions, internal prohibitions, expectations, behavioral patterns. The practical validity of this model has already been confirmed by tens of thousands of TS practitioners: as soon as a person begins systematic work, connections and causes of states start to surface — things the conscious mind failed to notice or could not connect for years.

The subconscious also typically has access to the structure of our problems: why we react the way we do; where the “buttons” are; which beliefs sustain a given state; which decisions were made at some point and are still operating today. Of course, I am not claiming that the subconscious is some kind of “mystical oracle” or “all-knowing entity.” But as a practical tool, it has incomparably greater “memory” and processing capacity than the conscious mind, which in its normal mode is mostly occupied with commentary, justification, and chewing over thoughts.

And if such a mechanism really exists within us, it would be a waste not to use it for working on our problems.

Personally, I believe we are very fortunate: we can use the subconscious as an internal processor. With such a tool, it becomes possible to solve a huge range of personal issues — not through endless reasoning, but through actual processing of material.

What Is an “Instruction”

So, in my working model, the subconscious is a powerful computational system and executor of internal processes. Metaphorically speaking, a personal “genie” that carries out your internal programs. But this is only a metaphor to simplify understanding: we are not talking about magic, but about a mechanism of the psyche.

The concept of instructions is based on a simple assumption: if the subconscious performs the bulk of internal work, then it is possible to formalize a task and provide it with a clear processing algorithm. In other words: we tell it clearly and specifically what exactly needs to be done with the material, then we initiate the process — and observe the changes.

This principle underlies the BSFF system: we give the subconscious a clear instruction that defines what to do with the emotional roots of a problem. After that, the person only needs to find the material to work on, activate the process (through a preselected “command”) — and the subconscious begins processing.

How It Works in TS

In the TS system, the work is built on the same basic principle.

First, we give the subconscious an instruction that describes what it should do after we point to a problem and trigger the processing with a specific phrase (in classic terminology, this is often called a “magic word,” although in reality it is simply a launch command).

This is done in a straightforward way: we read the instruction once, carefully, either out loud or silently. After that, the subconscious “takes it into operation” as an algorithm.

Some people worry that they won't be able to remember the instruction, will forget it, or will "read it incorrectly." But these fears are almost always just mental noise. The subconscious does not operate like rote memorization. It does not require you to memorize the text word for word. What it needs is that you establish the semantic structure of the procedure: what counts as material, what should be done with it, according to which rules, and toward what result.

If desired, you can reread the instruction two or three times — not because subconscious is "dumb," but because it makes you feel more at ease. But in most cases, **one full reading is enough to launch the mechanism**.

Processing Modules

Once the instruction is set, we direct attention to the material and issue the launch command — after which the subconscious begins processing.

At this level, the system resembles BSFF. The differences begin further on: TS uses different types of processors, each designed for a specific task.

For example:

- one instruction may handle only polarity processing (neutralization, "merging");
- another instruction may handle beliefs;
- another may process states;
- another may process relationships, reactions, past episodes, and so on.

Each module defines an algorithm: what counts as input, how the processing is carried out, and what constitutes the "output."

Macros: The Most Powerful Part

In practice, a number of TS instructions are structured like macros: a single instruction contains a set of lower-level processes — essentially batch processing.

This is the most powerful part of the system, because it allows you to assign the subconscious complex, multi-step procedures — not for a single episode or emotion, but for entire layers of material.

For example, you can assign processing of:

- all instances in your life where you experienced a specific negative state;
- all beliefs and decisions that sustain that state;
- all consequences that were fixed by that experience;
- all related past episodes;
- and (if necessary) the processing of other people's attitudes toward this material and toward you (see the chapter on Circular Processing), including forgiveness and release.

And all of this runs automatically, in the background, sometimes even during sleep. In essence, we use the subconscious as a computational cluster: not "I sit and think," but "I assigned the task — the process runs automatically."

Why This Is Needed

This makes it possible to process large volumes of material relatively easily and quickly. Where previously one would have had to dig manually for weeks or months, now it is possible to assign batch processing to a large body of material.

Of course, this approach has its limitations and nuances. In some cases, manual, targeted work may produce a denser result on a specific issue. But the gain in time, volume, and overall simplicity that automation provides is so significant that, for me, the choice is obvious.

Anything that is not fully cleared can always be refined manually, or gathered into a separate macro and run before sleep.

Technical Principles of the System

So, the system described in this book is based on three principles:

- **the use of processing modules** — subconscious instructions that define algorithms for processing material;
- **the use of macros** — complex procedures that process large volumes of material through combinations of modules;
- **automation** — shifting processing into the subconscious for speed and simplicity.

The trade-off for this convenience and scale is that results are often delayed: they do not necessarily appear immediately after activation, but after some time — sometimes days or weeks later.

I do not consider this a problem. The speed of change will be sufficient. It’s just that in this system, much happens not through an immediate “wow effect,” but through real internal processing that actually sticks.

Backlashes, a.k.a. Pendulums

1. What Pendulums Are and Why They Occur

We will use the term “pendulums” to refer to the side effects of psychological restructuring. Most often, they manifest as sharply negative states: sudden anger, irritation, apathy, fatigue, low mood, disbelief, a sense of hopelessness. Physical reactions are also possible — noticeable loss of strength, a feeling of complete lack of energy, exacerbation of somatic symptoms, digestive issues, and general physical discomfort.

Sometimes it looks as if the person has simply “shut down”: lying there without energy, not wanting to do anything, seeing no point in what is happening. These states can be unsettling, especially when encountered for the first time. That’s why it makes sense not to jump to conclusions, but first to understand what exactly is going on and why.

The term “pendulum” in this context appeared in 2006, at the beginning of practical work with automated processing routines. At the same time, the phenomenon of backlash itself is well known to anyone who has engaged in deep psychological work. Significant and rapid changes in perception, beliefs, and habitual reactions almost never occur linearly. After a noticeable shift forward, there is often a short-term movement in the opposite direction — old automatic reactions and negative interpretations become activated.

At this stage, many people are genuinely confused: they expected to feel better, but subjectively feel worse. These temporary downturns often lead people to stop the work altogether. A common mistake is to perceive the arising state as something foreign — as if it had been “implanted” by the technique or the practitioner. In reality, what surfaces is the person’s own material, which previously simply did not enter conscious awareness. We usually do not notice most of our mental activity, even though it is constantly present and can be objectively detected, for example, through neurophysiological methods.

Physical reactions during strong emotional and psychological shifts are entirely normal. Many people have experienced digestive disturbances or general weakness before important events: exams, travel, public speaking, significant decisions. Pendulums function in a similar way, with the difference that here the cause is not an external situation, but an internal restructuring of the psyche.

If we use a simple metaphor: when you squeeze something, only what was already inside comes out. The same applies to a person. Over the course of life, the psyche accumulates a large amount of inefficient automatic reactions, beliefs, and defensive strategies. As long as they are covered by habitual avoidance and distraction mechanisms, they are barely felt. But as soon as, in the course of work, the top layer of these defenses is removed, the next layer of material surfaces — what has always been there but remained unnoticed.

Effective psychological work temporarily weakens habitual masks and defensive structures. As a result, reactions and impulses that are usually suppressed or rationalized become visible: irritation, aggression, intolerance, rigid evaluative judgments. This does not mean that the person has “become worse.” It means that automatic reactions are no longer completely hidden from awareness. How could there be stable acceptance and inner stability if the corresponding skills were never systematically developed? That is a separate discussion. Here we are interested in the practical aspect: what to do with the material that becomes available.

It is important to emphasize: **the model described here is just that — a model, a working interpretation of what is happening**. I am not claiming that it is the only correct or complete explanation. There are other interpretations of the nature of side effects in psychological work, and many of them are valid in their own way. However, a deep analysis of the origins of these states is not my goal. The task is practical: to do the work, reduce internal ballast, and move forward — rather than getting stuck in theoretical debates.

2. How to deal with Pendulums Properly

It makes sense to fix a few key points right away — this will greatly simplify the work going forward.

First, the very “junk” that shows up as intrusive thoughts, emotional spikes, and automatic reactions is not some neutral background. It is exactly what creates most subjective problems. It usually stays outside direct awareness and is perceived as something self-evident, as if “this is just how things are.” Working with what is not directly conscious will be discussed in detail later in the book. What matters here is something else: do not identify with this junk. It is not your “essence” or “true nature.” It is the result of incorrectly formed and reinforced response mechanisms, not some fundamental trait of your personality.

Second, you cannot fight this material. Trying to battle yourself is a losing strategy by definition. In that setup, there are no winners. The only workable position is to acknowledge the current state. To note: “yes, this is present right now.” Without trying to immediately get rid of it, suppress it, or destroy it. Acceptance here does not mean agreement or approval. It simply means refusing to go to war. From that point, it becomes possible to process the emerging material calmly, in a working mode, and observe how its influence gradually weakens, while pendulums become less frequent and less intense.

Can pendulums be completely avoided? There is no definitive answer. Backlash effects are described in almost all approaches that involve fast and deep changes. I encountered similar effects back when I was involved in neurohacking and direct brain stimulation methods. For example, documentation on transcranial magnetic stimulation explicitly mentions so-called snapback effects — temporary returns to a previous state. The recommendation there is very simple: reduce the frequency and intensity of sessions.

In Alex Ramonsky’s book *I’ve Changed My Mind*, which deals with neurohacking on a physiological and pharmacological level, it is also directly stated that rapid changes are almost inevitably accompanied by periods of rollback. There is a feeling that nothing works, that the changes were illusory, heavy emotional states appear. Any experienced psychotherapist will confirm the same: working through deep patterns rarely happens without temporary deterioration, including on a physical level. If you generalize, pendulums show up anywhere there is speed and effectiveness.

The intensity and frequency of pendulums can be reduced by working slowly and in measured doses. I know people who run a minimal number of automated processes — one or two per day — and almost never encounter backlash. At the same time, there are those who are sensitive even to that level — individual differences here are significant. I myself often worked in a very aggressive mode, running many processes at once, and got the corresponding reaction the next day. The difference was that I understood the nature of what was happening and accepted the possible consequences in advance as temporary. That made it possible not to turn them into a drama and not to stop the work.

It is important to emphasize: **pendulums are not proof that “the method doesn’t work.”** They are an indicator that the system is actually affecting stable structures. If there are

concerns, it makes sense to slow down. Or to honestly acknowledge that this format of work does not suit you right now. That is also a valid choice.

3. Types of Pendulums and Their Manifestations

There is also a particular type of pendulum that can be called a **“rollback with disbelief.”** In this state, there is a feeling that no changes happened at all, that all problems have returned to their original state, and that all the work done was self-deception. This state feels very convincing subjectively and is accompanied by strong doubt. Its main function is to stop the process. Any stable change disrupts the habitual internal balance, and the system almost always tries to restore the previous configuration. From the inside, this may look like a sudden “objective assessment,” but a few days later it often becomes clear that the conclusions were drawn from a temporary state.

Below is a typical list of states that may arise during a pendulum. The repertoire is usually limited and repeats in different variations:

— a conviction of one’s own hopelessness and the feeling that there is too much internal “junk” and it will never end;
— the thought that the system or technique does not work and that the time was wasted;
— pronounced apathy, loss of meaning, a heavy depressive state that may last several days;
— a sense that all previously processed problems have fully returned;
— a desire to urgently switch methods or look for “something more effective”;
— strong irritation, anger, general emotional tension;
— a conviction that automatic reactions cannot be changed in principle;
— physical discomfort, flare-ups of old symptoms, a general feeling of “falling apart.”

Other variants are usually combinations of these states. When you are inside a pendulum, it is very easy to take its content as final truth and start acting impulsively. I have made such mistakes myself more than once. Practice shows: if you don’t dramatize what is happening and continue the work, the state passes.

It is also worth noting that pronounced pendulums often occur right before a noticeable shift in perception or behavior. The stronger the temporary rollback, the more tangible the subsequent change may be — provided that the person does not stop the process at that stage. This is not a promise or a guarantee, but an observation repeatedly confirmed in practice. It has been observed many times that more intense pendulums sometimes precede more significant internal shifts. This is not a strict rule, but a recurring pattern seen in some practitioners.

Stopping the work often does lead to the pendulum weakening or disappearing over time. However, there is an important nuance here. One can get stuck in an intermediate state where a significant portion of old automatic patterns has already been dismantled, but new stable configurations have not yet formed. Subjectively, this feels like prolonged instability, sluggishness, and internal discomfort. That is why

my personal experience suggests: it makes sense not to stop until reaching a relatively stable state of emotional and cognitive neutrality — what I informally call “Great Indifference.”

People who stop at early or intermediate stages often fall into another trap. Instead of practice, they shift into endless intellectual comparison of methods, searching for “more effective techniques,” and blaming approaches that supposedly “didn’t work” or “made things worse.” Often, at that point, the person is literally one or two months away from a qualitatively different state — but stops right there. These cases are common. This is not a tragedy and not a mistake — just a choice, for the consequences of which each person is responsible.

There are also so-called **“constructive pendulums.”** These are situations where a problem manifests sharply and clearly, as if it “explodes” directly into awareness. Such a rollback can be extremely unpleasant, but at the same time it provides a rare opportunity for effective work: the material surfaces almost without filters. At that moment, all that is required is to observe and register what is happening. At early stages, awareness is often insufficient, and the person simply reacts, blaming the environment or circumstances. However, once the state stabilizes, the causes and internal roots usually either become obvious or become significantly easier to identify and process.

If you look more broadly, most people are in some form of these pendulum states almost constantly. The difference is that for most, they are suppressed and smoothed out. It is enough to look around: chronic irritation, background anger, latent aggression have become almost the norm. Suppression does not eliminate the material — it only postpones it. Over time, the accumulated tension discharges in the form of automatic outbursts — family conflicts, sudden arguments, disproportionate reactions to minor triggers. Since a person generally does not understand the mechanisms of their own behavior and lacks tools to work with them, the causes of these outbursts remain unclear. After that, the cycle repeats again. Within the context of practice, however, a sharp pendulum often becomes a point of awareness and subsequent processing — and therefore a kind of “gift” that allows access to long-matured material.

4. The Dynamics of Pendulums

With active and regular work — roughly speaking, running an average of two automated processes per day and simultaneously working through one or two current issues — the first two to three months may feel like a continuous stream of pendulums. It can seem as if there is no end to it, as if the internal “junk” is infinite. This period is often subjectively experienced as a sequence of heavy states with only rare intervals of relief and clarity.

After about two to three months, the intensity usually begins to decrease gradually, pauses appear, and it becomes easier to maintain balance. It is often during this period that deeper, more stable core patterns begin to surface. Later on, pendulums become a bit less frequent and less intense, although from time to time the system may still “shake.” This is normal and not a sign of malfunction.

A separate mention should be made of pendulums that manifest at the level of external events. Sometimes it may feel as if circumstances themselves start to “fall apart”: a series of setbacks, disruptions, conflicts. This does not happen to everyone and not always. In such cases, it is useful not to fall into fatalism, but to carefully analyze which beliefs, fears, contradictory expectations, and decisions may have led to such a configuration of events.

Usually, a set of internal limitations and conflicts is found that shapes the corresponding external response. Complaining and self-blame are useless here. If a situation has been formed by a certain way of thinking and reacting, then it makes sense to examine it at that same level. Responsibility for what is happening is an inevitable part of maturity, and it cannot be avoided.

5. Practical Principles for Going Through Pendulums

So, to make pendulums easier to go through — if they arise (and it is assumed that the reader is oriented toward real and relatively fast changes, not years of symbolic work) — it makes sense to accept a few working principles in advance.

1. A person is a creature with highly selective attention. The conscious mind quickly stops noticing problems that no longer cause discomfort. Imagine a situation: recently, some issue kept you awake at night, constantly spinning in your head, causing strong reactions. Then it gets processed and stops activating. After some time, the typical reaction sounds like: “Well, nothing much has really changed.” At the same time, the fact that a problem which dominated your psyche just a week ago has disappeared is simply not registered. Because of this, automatic patterns can convincingly “prove” that nothing happened and the work was pointless. That is why keeping a journal of states and processed topics is extremely useful. Rereading entries from a month or two ago usually quickly resolves questions like “is this working or not.”
2. Remember a basic rule. If you feel bad — it’s a pendulum. If it feels like nothing has been processed — it’s a pendulum. If everything seems hopeless — it’s a pendulum. If you think there is too much internal material and it’s impossible to deal with — it’s also a pendulum. This is not an insight and not an “objective evaluation of reality,” but a normal reaction of the nervous system, which largely consists of learned automatic patterns that are currently being reorganized. It is useful to literally fix this rule somewhere visible so you don’t forget what you are dealing with. Even knowing all this, people (myself included) periodically take a pendulum for truth, and a couple of days later are surprised at how seriously they treated a temporary state.

A good indicator of a pendulum is the abundance of totalizing generalizations in thinking. If words like “everything,” “never,” “always,” “nothing” begin to dominate — such as “**everything** is bad,” “**nothing** has changed,” “this will **never** end” — you are almost certainly in a pendulum.

3. Pendulums should be processed in all cases, without exceptions. The first step is to acknowledge the current state without trying to immediately change it. You can use simple acceptance formulas similar to those used in various psychological approaches where the emphasis is not on fighting, but on recognizing the fact of the experience. Once even minimal acceptance appears, it is useful to write down all thoughts and sensations associated with this state and work through them sequentially, point by point, using the tools described in the book. There are also specialized automatic protocols specifically aimed at working with pendulums. They

do not always act instantly, but overall they can make the process easier. Other supporting approaches are also described in the accompanying materials.

Understanding the conditional, constructed nature of pendulums helps significantly. When another state hits, it makes sense to ask yourself: who exactly is suffering right now? Not accepting the automatic answer “I,” but trying to identify the specific part, the specific mechanism producing this experience. Sometimes this observation alone leads to a sharp weakening of the state — even to the point where the drama disappears, as it becomes obvious that no single “sufferer” can be found.

It is also important not to forget the physiological level. Working with the psyche inevitably loads the nervous system and the body. Regular physical activity, sufficient water intake, and basic hygiene after intensive work all reduce overall tension. Supporting the body with balanced nutrition and reasonable intake of vitamins and fatty acids can be useful — but without fanaticism and without turning it into a separate cult. The goal here is simple: do not ignore the body while working only with the “mind.”

Responsibility for the process lies with you. Sometimes the rollbacks can indeed be intense and subjectively heavy. That is true — I still remember some of my own pendulums with a shudder. If you understand that you are not ready to face such states, it makes sense to acknowledge this honestly and not continue. No one is forcing you to engage in the practices described here. But if you choose to use them, it is important to understand the possible consequences and accept them as part of the chosen path. This is not about constant suffering, but about the willingness to go through temporary periods of destabilization if they arise. That is the price to be paid for results.

And once again: the content of a pendulum cannot be trusted. The experiences that arise in this state are not a reliable basis for conclusions about yourself, the world, or the effectiveness of the work. This is a temporary activation of old mental patterns. Conclusions and decisions should only be made after the state has passed and a more stable perception has been restored.

6. What to Expect Overall (Perspective)

First, pendulums do not occur for everyone, and not always in a severe form. There are people who work actively on themselves and encounter little to no pronounced backlash. The exact reasons for this difference are unknown, but there are grounds to assume that features of emotional regulation and the type of cognitive load play a role.

Second, with systematic work, the overall level of internal noise decreases, breathing becomes freer, and pendulums become less frequent and less intense. Over time, more subtle and complex forms of rollback may appear, but by that point the level of awareness is usually sufficient not to mistake them for truth. Sometimes a paradoxical feeling even arises, as if “nothing is happening anymore,” simply because the sharp pendulums disappear.

It is also important to note the following. The initial stage of work significantly reduces both the likelihood and intensity of pendulums later on. Processing emotional polarities and basic reactions makes the system more stable. Therefore, going through the first stage superficially may end up costing more later, when more intensive work with automatic processes begins.

And finally. There is no guarantee that you will experience severe pendulums. Everything here is individual and strongly depends on pace. The higher the speed of change, the higher the risk of temporary destabilization. Each person weighs their willingness to tolerate

temporary discomfort against the desire to achieve a more stable internal state — and makes their own decision.

One of the purposes of this chapter is to filter out those who are not ready for this kind of work. This is not a judgment or condemnation, but simply a statement of fact. For those who are ready but have doubts after reading about the potential difficulties, it is worth recalling Strugatsky's idea of a road that is easy to leave out of fear — and then spend a long time wandering along detours.

No rollback can break a person who has made a conscious decision to go all the way. Patience and willpower do not perform miracles — they simply allow the process to reach completion.

And one final important reminder.

Any pendulum is a distortion of perception created by activated automatic patterns. Its content should never be taken as truth.

Philosophical Aspects of the System

As for philosophy. If we try to answer honestly what the core idea of the system is and where it “leads,” the answer will be rather unusual.

Nowhere. It leads nowhere.

The system does not offer a worldview, does not form an ideology, and does not promote values. There is no set of beliefs you are supposed to arrive at, no “correct state,” no image of a final destination. We do not transmit meanings and do not call for any life strategies. There are no affirmations, meditations, workshops, self-development courses, or spiritual practices here. We are not trying to make people happy or change the world.

The system was not originally conceived as something “for others” at all. At some point, a working method was found to reduce internal noise and automatic reactions. Over time, it turned out that this method could be applied not only individually. That’s all. **No mission, no doctrine, no “path to follow.”**

The system does not answer the question of how you should live. It does not create goals and does not offer new meanings. **All it is, is a tool.** A tool with which many practitioners have significantly reduced intrusive thinking, emotional reactivity, and internal tension. If that is relevant to you, you can use the tool. If not, you simply don’t need it.

In this sense, **TS is fundamentally not a Path.** It has no direction and no endpoint. The only practical goal of the work is to radically reduce the level of constant internal tension and automatic “chewing” of thoughts — and then simply continue living your life.

With a certain degree of approximation, the system’s approach is close to what in different traditions is called the “middle principle”: the absence of both forced attraction and active aversion. This is not about philosophy or belief, but about a practical stance — not suppressing and not cultivating internal reactions, but gradually reducing their automatic nature.

The system does not add anything. It only removes.

As the work progresses, the number of automatic reactions decreases, background tension drops, and attention more often rests in the present moment — without dramatization, without constant internal dialogue, and without emotional noise. Phrases like “here and now” have been heavily devalued in recent years, but the phenomenon itself has not gone anywhere: attention becomes more stable, sober, and collected.

At the same time, the ability to analyze the past or plan the future does not disappear. On the contrary, it often becomes more effective. What disappears is something else — compulsive rumination, internal monologues, emotional self-spinning. For some, this comes as a surprise: familiar forms of internal activity — complaints, emotional rumination, constant revisiting of the past or anxious modeling of the future — simply lose energy and fade away.

At certain stages, transitional states are possible. Old beliefs, motivations, and internal supports have already weakened or collapsed, while a more stable state has not yet formed. During such periods, there may be a sense of emptiness, boredom, apathy, or a temporary feeling of meaninglessness. This is not a “failure” and not an endpoint, but a normal stage of restructuring (see the section on pendulums). It does not require interpretation — it simply needs to be passed through.

From a practical point of view, this is not a philosophical crisis and not a loss of meaning, but a temporary state that arises as the automatic layers of the psyche are cleared. After passing through it, life becomes not “more spiritual,” but simpler, more stable, and more functional.

Practice — Phase 1

The first phase is designed for approximately one month of independent work. Its purpose is to lay a foundation for further effective progress using faster, automated techniques. During this phase, a stable base is established for reducing subjective division of the surrounding world, duality, and evaluative perception, increasing emotional balance, and continuing work with the past.

In Phase 1, work is carried out in three directions. All of them are mandatory and should be covered to ensure further progress. These are:

1. **Work with polarities** — neutralizing polarities from a given list, as well as your own personal polarities.
2. **Work with the emotional scale** — beginning the process of achieving emotional balance and neutrality.
3. **Basic clearing of the past** using your first automated processing routine.

Optionally, if your system can handle the load, you may begin gradually processing some of your existing problems manually, in order to gain experience and develop practical skills. However, this step in Phase 1 is not required and may be skipped if there is no desire to go deeper into problems at this stage.

In the following chapters, all three mandatory directions of work for the next month will be covered in detail.

How Processors/Handlers Work in the Turbo-Suslik System

The Turbo-Suslik system has been in widespread use since 2008. Over this time, it has been applied by over 100,000 of people to solve practical psychological tasks: working with emotional reactions, persistent states, automatic behavioral patterns, and internal conflicts. Over the years of practice, the method has been repeatedly revised, simplified, and refined. Everything that did not produce stable results was discarded. Everything that worked reliably across a wide range of people was retained and reduced to a minimal working form.

In its current form, this is not a theory, not a philosophy, and not “belief in the right words.” It is a clear technical algorithm whose shape is defined not by speculation, but by accumulated practical use. We do not proceed from assumptions about how it “should work.” We proceed from what, in practice, produces the most stable results with minimal involvement of conscious control.

That is why what follows in the book is not a set of interpretations, but working principles and procedures. Your task is not to agree or argue, but to follow the protocol as described and evaluate the results directly.

How This Thing Works — A Simple Explanation

The Turbo-Suslik system is based on a simple principle: many internal problems exist not because “something is wrong” with a person, but because contradictory automatic reactions are operating simultaneously inside. One part pulls in one direction, another in the opposite. The conscious mind tries to resolve this, but usually only makes it worse: tension appears, getting stuck, recurring patterns, and the familiar feeling of “I understand everything, but I still act the same way.”

The system’s protocols are designed to remove this internal conflict **without analysis, without thinking, and without control.** You simply indicate what needs to be worked on, launch the processing routine, and the process continues automatically in the background. You do not need to understand how it works — you only need to observe the result in changes in reactions and behavior.

You simply point your attention (or write down on paper) the “material” and assign the subconscious the task of processing it by speaking a trigger word. And then you go make tea. That’s literally it. In practice, this is one of the simplest formats of work that exists.

If you are looking for fast and practical changes, this explanation is more than enough. The rest can be skipped, and you can move straight to practice (the chapter on polarities).

How Processors Work: Instructions, Context, and Activation

For anyone who has been working with AI (like ChatGPT), the simplest and most practically accurate analogy is prompting. A prompt is a detailed instruction we give AI in order to get a particular response. That is broadly what we are doing here as well: using a precise instruction to specify how the “AI” in your head should act.

Every operation in the system has four elements:

material — whatever you present to the system: a situation, thought, emotion, memory, bodily reaction, or inner conflict;

protocol — a detailed instruction defining what counts as material, what should be done with it, and according to which rules;

trigger word — a short activation command;

processor — an automatic background process that carries out the instruction already given.

A **protocol** is not a magic formula or a collection of “correct words.” It is a detailed technical description of a task for the automatic part of the mind. It specifies in advance which material should be accepted for processing, what should be done with it, which related reactions should be taken into account, and what outcome the process should move toward.

The **trigger word** does not contain the entire instruction by itself. It works like a short Run command: it calls up the full protocol that has already been read and put into operation.

Where does a processor come from?

A processor is not handed to you by the author of the method, and it is not created out of nothing when you read the text. Human beings already have automatic mechanisms that constantly process experience: they restructure links between events and reactions, reduce the significance of some stimuli, reinforce others, allow unreinforced reactions to fade, and change habitual ways of responding to situations.

In ordinary life, these processes run by themselves: slowly, unevenly, and often in a direction the person would not consciously consider useful. The Turbo-Suslik system does not create a new mechanism. It gives existing mechanisms a clearly specified task. That is why a processor can be understood as a preconfigured mode of automatic operation. It is not a separate entity. It is simply the name for a process that is activated by a particular instruction and applied to particular material.

What does “loading” a processor mean?

“Loading” is a conventional term. You are not downloading a program into your head or teaching yourself a new skill in the usual sense. You are introducing the automatic system to a complete specification: this is what will count as material, this is what must be done with that material, and this is the command that will activate the work.

After that, the trigger word becomes a short call to the entire instruction. This is why the protocol is read once: you do not need to repeat the long text every time. You are no longer rewriting the task. You are launching a process that has already been specified.

How is it activated?

The sequence is simple:

1. You notice or write down the material.
2. You hold it in attention just long enough for the system to understand what it is working with.
3. You say the trigger word.
4. The full, previously loaded protocol is called up automatically.

The rest of the work runs in the background, without analysis, supervision, or attempts to “do it right.” Consciousness does not carry out the processing manually. Its only job is to indicate the material and start the process. Everything else happens automatically.

It is like assigning a task to a system that can work with its own internal material. You do not have to control every stage of execution. You only need to specify clearly enough what should be processed and under which protocol.

The role of intention

Intention is not strong desire, belief, or emotional buildup. It is the point at which you actually hand the task over for processing and do not immediately try to take control back.

You have given the command. There is no need to stand over the system asking: “Is it working already? How exactly is it working? Is it making a mistake?” Constantly checking the process simply returns you to the familiar habit of manually chewing over the same material.

A protocol does not override the mind’s basic constraints or give you imaginary “root access” to yourself. But within its defined scope, it initiates the automatic processing of the material you have presented.

The result may appear as a reduction in emotional charge, an end to feeling stuck, a change in a habitual reaction, greater freedom of choice, or the loss of a subject’s former significance. The event or thought itself does not have to disappear. What changes first and foremost is the way your system responds to it.

Why is the protocol text fixed?

The text is fixed not because words have mystical power. It is fixed because it is the complete technical specification of the process. Every part of the instruction defines the scope of work, the conditions, the boundaries, and the way the material is handled. If you decide to “improve” the wording, shorten the text, or replace words with more elegant ones, you may silently alter the task itself.

The protocol does not require creative adaptation. First, use it exactly as written and see how it works. It only makes sense to modify an instruction when you understand precisely

which part of the process you are changing and why. For effective work, however, nothing needs to be changed. Everything already works out of the box, tested over more than eighteen years of practice by more than 100,000 users.

And a few words about wording. As mentioned earlier, instructions for the subconscious use “we,” “our,” and similar forms instead of “I,” “my.” This is not a typo, not a mistake, and not a reference to any collective. As already stated, an “ordinary person” is usually fragmented to some degree. A unified “I” is rare, while there is typically a whole set of different “parts of the subconscious,” “subpersonalities,” “aspects of personality,” and other fragments.

That is why the instruction uses the form “we” — it refers precisely to the totality of all these parts, which ideally should function as a single whole. In this way, we signal to the subconscious that it should process **all parts, subpersonalities, aspects, and so on**, including those that are dissociated or fragmented.

Processing Polarities

As mentioned earlier, the neutralization of polarities is given major importance in this system. It gradually shifts perception from an evaluative, polarized mode toward a less conflict-driven and more stable one. In the long term, this affects not only one's "philosophical perception of life," but also eliminates a number of psychological problems and automatic behavioral patterns that are rooted precisely in polarization and division.

Interestingly, some automatic patterns may disappear on their own — even ones you don't recall explicitly working on. As certain polarities are neutralized, these patterns can simply become irrelevant and drop away without direct intervention. This is a curious process, and the practitioner is encouraged to stay attentive and observe changes in perception and behavior.

How Polarity Neutralization Works and the "Merge" Processor

In the Turbo-Suslik system, polarities are understood not so much as abstract "philosophical opposites," but rather as pairs of competing automatic reactions, evaluations, or states that activate alternately (or sometimes simultaneously) depending on the situation.

Such pairs may look like "want — fear," "should — can't," "love — hate," "confidence — doubt," and so on. At the level of conscious experience, they are perceived as internal conflict; at the level of behavior, they show up as instability, getting stuck, or automatic reactions that are difficult to control.

From a technical standpoint, a polarity is a situation in which **two incompatible response patterns coexist within the system**, each of which has value for that system on its own. This is why such conflicts cannot be resolved by simply suppressing one side: the suppressed pattern continues to exist and periodically resurfaces.

The "Merge" processor is designed for the automatic processing of such conflicting patterns without the involvement of conscious control.

What the Processor Actually Does

After initialization, the processor begins its work sequentially in the background. At the first stage, the system identifies the internal mechanisms that maintain the conflict between the two states. This is not about logical beliefs, but about entrenched associative links and automatic reactions that give each state its subjective significance.

Next, the process of reducing the significance of these reactions is initiated. As a result, both sides of the conflict gradually lose their ability to automatically take control of behavior. This is not suppression and not repression: the states themselves remain accessible, but they stop conflicting with each other.

When the competition between patterns ceases, the system automatically shifts into a more stable mode of operation. What was previously perceived as a contradiction no longer requires choice or effort.

Checking for Internal Resistance

After the conflict weakens, the system performs an additional check. It is aimed at identifying secondary reactions — fears, doubts, or internal objections related to the changes that have occurred. Such reactions arise not because the changes are “wrong,” but because part of the system may perceive the very fact of change as a potential threat to its habitual mode of functioning.

If such reactions are detected, they are processed by the same mechanism: their significance is reduced to a level where they no longer influence behavior or perception.

Integration and Stabilization of the Result

The next stage is the integration of the changes. The system checks whether there are expectations of rollback, fears of the conflict returning, or a perceived need to constantly monitor the result. If such expectations are present, they are also automatically processed, after which the changes become fixed as a new stable state.

As a result, the processing does not require maintenance, reminders, or repeated activation. The processed conflict stops reproducing itself automatically.

Why the Process Takes Time

Unlike techniques aimed at producing vivid subjective states or instant insights, the “Merge” processor operates in the background. This means that processing occurs gradually, as the relevant patterns are activated during the natural unfolding of states.

Therefore, the result may manifest gradually — from minutes to several days — depending on how deeply the conflict was embedded in the system and how frequently it was activated in the past.

The absence of strong sensations is not a sign that nothing is happening. On the contrary, this form of processing is what ensures the stability of the result and its integration into everyday behavior.

Summary

The “Merge” processor does not eliminate “bad” states and does not impose “good” ones. It removes internal competition between automatic reactions, shifting the system into a more coherent and stable mode of operation.

The process is triggered by a key word, after which all further work is carried out automatically and does not require conscious involvement.

The Role of the “Merge” Processor

The “Merge” processor is a foundational element of the Turbo-Suslik system. It is through this processor that the core principles of the protocols become clear, and the correct interaction between conscious awareness and the automatic processes of the subconscious is established. In practice, a person observes that changes can occur without analysis, effort, or conscious control. This is a crucial experience, because all further work in the system is built on the same mechanism.

For this reason, it makes sense to approach work with “Merge” attentively and not skip this stage, even if at first glance it seems secondary or “too simple.” The simplicity here is not a drawback, but a necessary condition for the stable functioning of the entire system.

The “Merge” processor itself is presented in the next chapter. It needs to be read once, either aloud or silently, after which it will be permanently installed.

A list of polarities for processing is also provided in one of the following chapters. In general, work with polarities should continue until the practitioner reaches a state where any previously unseen pair of polarities is perceived as already unified at a glance — that is, when any polarity, even one never worked with before, is already neutralized.

At that point, there will most likely be an understanding that “polarities” do not actually exist — they are simply illusions, mental constructs, as is their division. After that, there is no need to bother with working through different lists of polarities, and the “Merge” processor can be used for more practical tasks, which will be described later in the book.

The “Merge” Processor

You need to read this instruction once — either aloud or silently — from the words “instruction for the subconscious” to the words “end of instruction,” inclusive. After that, the subconscious will accept it as a guide for action. There is no need to reread it, “refresh” it, or repeat it in any way — the subconscious processes it immediately and retains it permanently.

The technical details of how to use it are provided in the next chapter.

For convenience, the instruction itself is presented on the following page.

Instruction for the Subconscious

Start of instruction.

*This instruction is intended for the automatic mechanisms of OUR psyche and nervous system, collectively referred to within the Turbo-Suslik System as OUR subconscious. It installs the **"Merge"** protocol for processing and neutralizing polarities.*

*From this moment onward, all previously used instructions concerning earlier versions of the **"Merge"** protocol are to be considered invalid. All further processing under the **"Merge"** protocol is to be performed only according to this version of the instruction. If any pair of polarities is already being processed under an earlier version of the protocol, all further processing of that pair is to continue under the new version.*

*As soon as WE sequentially direct OUR attention to both polarities that WE want to neutralize and say aloud or think the special keyword **"Merge,"** the combination of directed attention and the keyword launches the processing of the selected pair.*

Here, polarities mean two representations, states, concepts, or alternatives that OUR system perceives as opposed, incompatible, or requiring a mandatory choice between them.

Conflict between polarities may be maintained by:

- *automatic attraction toward one polarity and rejection of the other;*
- *fear of entering one state or losing the other;*
- *emotional and bodily responses;*
- *images, memories, and predictions;*
- *thoughts, beliefs, decisions, and internal rules;*
- *logical and linguistic constructions;*
- *established associative connections;*
- *identification with one of the polarities;*
- *a perceived need to prove, choose, preserve, or avoid one of the sides.*

Full neutralization means a state in which the polarities remain accessible to conscious awareness and retain their semantic and factual differences, but no longer create automatic internal conflict.

After neutralization, OUR system remains capable of distinguishing between the two polarities, understanding their actual properties and consequences, and choosing between them when necessary based on the current situation, available facts, and OUR conscious objectives. At the same time, neither polarity produces a compulsive pull, rejection, fear, internal tension, or an automatic need to take a particular side.

*After the **"Merge"** protocol has been launched, the automatic processing system:*

1. *Sets the selected pair of polarities as its target and activates the representations associated with each of them.*
2. *Identifies all activated components that maintain conflict between the polarities: visual images, emotions, bodily sensations, thoughts, memories, predictions, beliefs, decisions, internal rules, logical and linguistic constructions, and associative connections.*
3. *Separates the semantic and factual content of each polarity from its automatic emotional and evaluative charge.*
4. *Reduces the intensity, automatic salience, and capacity for self-reinforcement of all components that create attraction, rejection, fear, tension, compulsory choice, or identification with one of the polarities.*
5. *Weakens the connections that cause the polarities to mutually activate, exclude, or reinforce one another.*
6. *Integrates both polarities into a common model in which they remain distinguishable states, concepts, or alternatives but no longer exist as two conflicting and mutually exclusive centers of automatic response.*
7. *Identifies secondary responses associated with neutralizing the selected pair: fears, doubts, internal objections, and concerns about losing protection, motivation, values, identity, or the ability to make decisions.*
8. *Processes these secondary responses according to the same principle: preserving any factual information they contain while reducing their automatic charge and their capacity to block neutralization.*
9. *Repeats the processing cycle as new related material becomes activated, until the selected polarities no longer create noticeable automatic conflict.*

*The terminal state of processing is **neutral distinction**: both polarities remain available as information, but neither of them automatically controls OUR response.*

The absence of difference between the polarities means the absence of difference in their automatic emotional salience and their capacity to compulsively control OUR state. It does not mean losing the ability to distinguish their meanings, understand their factual consequences, or recognize actual danger.

*The **"Merge"** protocol does not suppress or displace responses, erase memories, destroy useful knowledge, or make objectively different alternatives functionally interchangeable. It removes automatic conflict and transfers the basis of choice from a charged reaction to the perception of current reality.*

The first processing cycle begins immediately after the keyword is spoken or thought. Further integration of the activated material may continue in the background without conscious analysis or control.

The criterion for completion is not the passage of a specified amount of time or the appearance of any particular bodily response. Completion means being able to direct attention sequentially to both polarities without noticeable internal conflict, compulsive preference, or automatic rejection.

A yawn may occur as a familiar bodily marker of processing initiation. Yawning is not required for the protocol to work and does not, by itself, prove that the polarities have been fully neutralized.

*From this moment onward, the **"Merge"** protocol is applied whenever WE consciously designate both polarities by directing OUR attention to them and say or think the keyword **"Merge."** Processing is performed within the current capacities of OUR psyche and nervous system, without impairing perception, reasoning, conscious decision-making, or necessary protective responses.*

End of instruction.

How to Neutralize Polarities

Below are the purely technical aspects of working with polarities. The procedure for neutralizing polarities using the “Merge” processor is extremely simple.

Take any pair from the list of polarities. For example — “Love — Hate.” Sequentially say (either aloud or silently — it makes no fundamental difference) the word “Love,” then the word “Hate,” and then the word “Merge.” The cycle “Love — Hate — Merge” is repeated until a yawn occurs or up to ten times. After that, you can move on to the next pair of polarities or return to your normal activities.

At the initial stage of working with a specific pair, it can be useful not to limit yourself to mechanical repetition, but to briefly register the subjective content of each polarity. In this example, this means noticing what exactly “love” means to you: which emotions, thoughts, or bodily sensations are associated with it. Then do the same for “hate.” After that, say the word “Merge.”

This is not a required condition. The neutralization process will occur even with fully mechanical execution. However, initial awareness of the content of the polarities usually accelerates integration and increases overall effectiveness. At the same time, there are polarities — especially abstract or philosophical ones — that are difficult to “feel” clearly. If that is the case, it is not a problem; the work can still continue.

Some practitioners prefer to perform the “Merge” not until yawning or a fixed number of repetitions, but until a subjective sense of neutralization appears. This approach may take from a few minutes to significantly longer, or may not produce a noticeable effect at all — depending on individual differences. Possible sensations vary: sometimes there is an understanding that both polarities are conditional mental constructs; sometimes there is a sense of their functional unity.

It is important to emphasize that such subjective effects are neither required nor indicative. They do not accelerate the actual integration of changes and do not affect the final result. In practical terms, these are just side effects. Regardless of whether immediate subjective neutralization occurs or not, the process happens anyway — either quickly or with some delay. What matters in practice is not the immediate effect, but the cumulative result and changes in real behavior and perception, not internal “special effects.”

When working with polarities of the form “I and someone/something” (for example, “I and my mother”), the same principle is used. The phrase “I and my mother — Merge” is repeated until a yawn occurs or up to ten repetitions. More detailed aspects of using the “Merge” processor in the context of relationships with other people or objects will be covered in later chapters.

There is also a simpler option — an automatic polarity processor available after registering on the website. You can upload a list of polarities and run the process without direct involvement. However, it is strongly not recommended to use the automatic version until at least two-thirds of the list has been processed manually.

Manual work in the first phase is fundamentally important. It builds baseline sensitivity to the process and lays the foundation for further work. Neglecting this stage, especially at the beginning, often leads to reduced effectiveness in later phases.

Processing Problems

The next basic processor widely used in the system is the **“Process this”** module. It is designed to work with any mental material: problems, states, beliefs, emotions, thoughts — in general, anything present in the psyche that causes discomfort or limits behavior. This is a universal tool that is then used both in manual work and in automatic protocols.

The logic of its application is extremely simple. When attention is directed at some material (hereinafter, the word “problem” refers to any internal object, mental material that is intended to be worked on), the command **“Process this”** is issued. After that, an automatic processing sequence is initiated, as described in the instructions. In other words, attention points to the object, and the command triggers the internal procedure of processing it.

In terms of its function, this processor is similar to those used in a number of other systems (in particular, BSFF), and is applied in a similar way. The key difference lies not in the form of the command, but in the mechanism of working with the material — this will be examined in detail in the next chapter. At this stage, it is important to understand the scope of application and the basic logic.

The “Process this” processor can be applied to almost any kind of mental material: negative emotions, intrusive thoughts, persistent beliefs, episodes from the past, current emotional states. In some cases, it can also be used with bodily sensations, for example with a headache, but with an important caveat: the system does not replace medical care. If there is a physical problem, it must be addressed with medical methods, not by expecting a “miracle” from processing.

In practice, the work looks like this: you hold the problem in your attention and state the command. For example: “This person irritates me — process this” or “I consider myself incapable of success — process this.” There are no strict requirements for wording — the only important thing is that it is clear what material you are referring to.

At this point, people familiar with popular literature on affirmations often have a reaction: “You shouldn’t use negative wording, the subconscious will take it as a command and reinforce the negative.” This concern arises from mixing different approaches. In this system, affirmations are not used at all.

Phrases with negative content here are not suggestions. They serve the function of labeling the material. In effect, the message is: “There is an internal object with these properties — apply processing to it.” Nothing is being reinforced or fixed. No programming occurs in the conventional sense of the word.

The principle of the system is not the addition of new beliefs, but the dismantling and weakening of existing ones. This is deprogramming, not programming. Therefore, concerns about “installing negative beliefs” in this context have no basis. If such beliefs about how the mind works cause doubt or tension — that, too, is perfectly suitable material for processing with the same module.

More subtle aspects of working with specific types of problems — how to formulate the material, what to pay attention to, which reactions to consider significant — will be covered in the corresponding chapter below. Here, it is important to fix the main point: the “Process this” processor is a universal mechanism for initiating the automatic processing of identified internal material, without suggestion, without interpretation, and without the need to “do it right.”

The Operating Principle of the “Process this” Processor

The **“Process this”** processor is not a standalone technique in itself, but a control macro. A single short command initiates several internal processes at once, all aimed at processing the selected mental material. By “mental material” here we mean anything that can be held in attention: thoughts, emotions, beliefs, reactions, memories, evaluations, and the automatic patterns associated with them.

Within the processor, several independent modules are engaged. Some of them are based on modified and adapted processes known from other systems (in particular, from the work of Živorad Slavinski), while others are proprietary developments and a synthesis of ideas from different authors. This chapter does not aim to prove the validity of any particular model. The goal is to give a general understanding of what kinds of internal processes are being activated, so that further use of the processor does not raise questions like “what is actually happening there.”

For simplicity, consider a hypothetical problem formulated as “I hate Joe.” After attention points to this material (through the formulation itself), and the command “Process this” is given, a sequence of automatic actions is initiated.

The first thing that happens is that the system refers to past experience and searches for episodes that may have served as the source or amplifier of this reaction. These episodes are processed in order to reduce or eliminate the emotional charge associated with them. Separate internal processes are used for this.

Next, an attempt is made to break the original problem down into smaller components. Most persistent reactions are not monolithic — they consist of a set of specific triggers, evaluations, and interpretations. In our example, these might include elements such as “his manner of speaking irritates me,” “he reminds me of someone else,” “I don’t accept his social circle,” and so on. Automatically breaking complex material into parts allows it to be processed more quickly and precisely. Even if this decomposition is not consciously perceived, the system attempts to carry it out in the background.

The next block deals with previously made decisions, conclusions, and beliefs related to this material. This refers to conclusions that may have been formed many years ago and are no longer consciously remembered, yet continue to influence reactions. These can include childhood generalizations, protective decisions, or unconscious behavioral rules. For example, at some point in the past a conclusion like “people like that can’t be trusted” may have been formed — later forgotten, but still participating in the formation of the current reaction. Such decisions, along with their associated justifications and evaluations, are also processed.

At the same time, beliefs and convictions related to the problem itself, its components, and the people or objects involved in the situation are processed. This also includes beliefs about the possibility or impossibility of change, about the “nature” of the problem, and about one’s own resources. Work at this level is aimed at weakening rigid cognitive structures that support the problem.

A separate stage concerns personality aspects — those functional parts of the psyche that participate in creating or maintaining the reaction. Within the processor, an automated version of aspect (subpersonality) work is used, adapted for background operation. As a result, these parts are not suppressed or “eliminated,” but integrated into a more coherent

configuration of the personality. In practice, this manifests as a gradual reduction of internal contradiction and conflict.

Next, the system works with emotional charges associated with resentment, non-acceptance, judgment, and complaints — both toward other people and toward oneself. Related evaluations of the world, reality, and events are also processed. The purpose of this stage is to remove the emotional tension that fuels the problem.

After that, the material is processed as a whole — no longer as separate components, but as a single structure. Several processes are used to stabilize the result.

The final stage is auxiliary in nature. After the problematic material has been eliminated or weakened, the system performs a symbolic “closure” procedure — forming a neutral internal representation that prevents the automatic return of the previous configuration. It is not essential how exactly this is interpreted — whether as an imagined operation, a cognitive fixation, or a conditional marker of completion. Practice shows that the presence of this step subjectively increases the stability of the result. That is sufficient; theory here is secondary.

Thus, the command “Process this” initiates not a single action, but a set of processes that sequentially dismantle the problem from different angles. Some elements (for example, working with resistance or fears of the problem returning) are taken outside the processor itself and implemented in automatic protocols. This separation is deliberate — it simplifies manual work and increases the overall efficiency of the system.

It is important to understand: this is not a “magic command,” but a standardized way of initiating internal processing of material without the need to manually control each stage. This makes the processor universal and suitable for working with virtually any mental content.

The “Process this” Processor

You need to read this instruction aloud or silently to yourself only once, from the words “instruction for the subconscious” through the words “end of instruction,” inclusive. After that, the subconscious will accept it as a guide for action. There is no need to reread it, “refresh” it, or anything of the sort.

Instruction for the Subconscious

Start of instruction.

This instruction is intended for the automatic mechanisms of OUR psyche and nervous system, collectively referred to within the Turbo-Suslik System as OUR subconscious. It installs the ***“Process this”*** *protocol for processing mental material.*

From this moment onward, all previously used instructions concerning earlier versions of the ***“Process this”*** *protocol are to be considered invalid. All further processing under the* ***“Process this”*** *protocol is to be performed only according to this version of the instruction. If any material is already being processed under an earlier version of the protocol, all further processing of that material is to continue under the new version.*

As soon as WE direct OUR attention to material that WE want to process and say or think the special key phrase ***“Process this,”*** *the combination of directed attention and the key phrase launches the processing of the selected material.*

Here, mental material means any content that can be designated through attention:

- *a thought or sequence of thoughts;*
- *an emotion or emotional state;*
- *a bodily sensation or automatic bodily response;*
- *a memory or individual episode;*
- *a belief, assumption, conclusion, or internal rule;*
- *an evaluation, interpretation, or prediction;*
- *a mental image of a person, object, situation, or OURSELVES;*
- *a desire, fear, impulse, or habitual response;*
- *a problem, internal conflict, or recurring state;*
- *any combination of these components.*

The words WE use to designate the material serve only as a pointer to the processing target. They are not treated as a statement, suggestion, command, affirmation, or new

belief. The target of processing is the material indicated by OUR attention, not the literal wording itself.

Charge means an automatically arising and self-sustaining response that may include visual images, emotions, bodily sensations, and thoughts. These components may activate and reinforce one another, forming a persistent response loop.

Processing an individual component means:

1. *activating it only to the extent necessary for recognition;*
2. *identifying its associated emotional, bodily, visual, and cognitive charge;*
3. *reducing its intensity, automatic salience, and capacity to sustain any further response;*
4. *weakening the connections through which it activates other components of the material;*
5. *preserving any factual information, useful experience, and adaptive functions it contains;*
6. *transferring the component into a neutral state in which it remains available as information but no longer controls OUR response automatically.*

*After the **"Process this"** protocol has been launched, the automatic processing system performs the following sequence of operations.*

1. ***Sets the processing target***

   Sets as its target the material toward which OUR attention is directed at the moment of activation. It takes into account not only the words used but also the images, emotions, bodily sensations, thoughts, memories, meanings, and associative connections activated by them.

2. ***Builds a working representation of the material***

   Identifies the activated components of the material and the connections between them. Determines which elements trigger the response, which maintain it, which are its consequences, and how they reinforce one another.

3. ***Processes related past episodes***

   Through existing associative connections, activates accessible episodes and memories that served as sources, amplifiers, or examples involved in the formation of the selected material.

   In each activated episode, it reduces the charge consisting of visual images, emotions, bodily sensations, and thoughts. The episode remains available as information about the past but loses its capacity to automatically reproduce the previous response in the present.

4. ***Decomposes the material into components***

   Breaks the original material down into individual elements that can be processed separately:

   - *specific triggers;*
   - *people and objects involved;*
   - *individual emotions and bodily responses;*
   - *evaluations and interpretations;*
   - *expectations and predictions;*
   - *automatic thoughts;*
   - *habitual patterns of response;*
   - *associations with other people, episodes, and states.*

   Each identified component is processed separately. The system then checks and weakens the connections that could reassemble these components into the original problematic configuration.

5. ***Processes decisions, conclusions, and internal rules***

   Identifies activated decisions, postulates, conclusions, generalizations, and internal rules associated with the original material and its components.

   This includes decisions made in the past that may no longer be consciously remembered but continue to automatically influence perception and behavior.

   For each such decision, the system identifies and processes:

   - *the circumstances in which it was made;*
   - *its emotional and bodily charge;*
   - *the justifications used to support it;*
   - *evaluations confirming its correctness or necessity;*
   - *conclusions and generalizations built upon it;*
   - *the automatic responses and limitations it continues to maintain.*

   Factual experience and useful information are preserved. What is removed is the automatic compulsion to continue following an old decision regardless of current circumstances.

6. ***Processes beliefs and convictions***

   Identifies activated opinions, beliefs, and convictions concerning:

   - *the material itself and its components;*

- *the people and objects involved;*
- *the causes of the problem and the mechanisms maintaining it;*
- *OURSELVES and OUR capabilities;*
- *whether change is possible or impossible;*
- *acceptable and unacceptable ways of resolving the problem;*
- *the possible consequences of releasing the previous response.*

Reduces the emotional charge, rigidity, and automatic sense of certainty associated with these constructions. After processing, a belief may remain consciously available as a hypothesis or conclusion, but it no longer functions as an unquestionable truth that automatically controls perception and behavior.

7. ***Processes related personality aspects***

   Identifies functional configurations of the psyche, or personality aspects, involved in creating, maintaining, or repeating the selected material, as well as those formed as a consequence of it.

   For each activated aspect, the system:

   - *identifies the function it performs;*
   - *determines the need, objective, or protective task it is attempting to fulfill;*
   - *processes its associated charge, beliefs, decisions, and internal conflicts;*
   - *separates its useful function from the automatic problematic response;*
   - *preserves necessary abilities and protective mechanisms;*
   - *integrates the released functions and resources into the overall personality system.*

   Personality aspects are not suppressed, destroyed, or displaced. Their separate conflict-driven functioning ceases, while the functions and experience they contain are incorporated into a more integrated configuration of the psyche.

8. ***Processes resentment, rejection, and grievances***

   Identifies resentment, unforgiveness, judgment, rejection, grievances, and blame associated with the material and directed toward:

   - *OURSELVES;*
   - *other people and living beings;*

- *particular objects and circumstances;*
- *society, the world, or reality as a whole.*

Processes their emotional, bodily, visual, and cognitive charge. Factual information about what happened is preserved, while the automatic need to maintain resentment, judgment, blame, or internal conflict is removed.

Processing does not require accepting another person's actions as correct, fair, or permissible. It does not remove the need to consciously establish boundaries or respond to actual circumstances.

9. Processes the material as a complete construction

After processing the individual components, activates the original material again as a whole.

Identifies any residual responses and connections preserved at the level of the overall configuration. Reduces their charge and weakens the feedback loops through which the separate components could reassemble and restart the previous automatic response.

10. Stabilizes the result

Sequentially checks the main components, related episodes, decisions, beliefs, personality aspects, and emotional responses activated during processing.

If directing attention to any of them reactivates the original material or any part of it, the relevant component is transferred into an additional processing cycle.

The cycle is repeated as new related material becomes activated, until the original construction can no longer automatically restore itself from its components.

11. Creates complete indifference

After the charge has been removed or reduced to a level at which it can no longer sustain an automatic response, the system creates a neutral terminal representation of the processed material, conventionally called ***complete indifference****.*

Complete indifference is installed in place of the previous charged configuration and serves as the terminal state of processing. The material remains available as information and accessible to memory, but its previous emotional, bodily, and cognitive response is replaced with a neutral one.

Complete indifference does not mean suppression, forgetting, or emotional numbing. It means the absence of automatic salience and the absence of any need to continue the previous response.

As a result, no undefined "empty space" remains that OUR system could interpret as an unfinished state and attempt to refill with the previous or a similar reaction. Processing receives an unambiguous terminal state: the material is preserved, the charge is removed, and no further automatic response is required.

12. Checks the completion condition

Processing is considered complete when:

- *directing attention to the original material no longer produces a noticeable automatic emotional, bodily, or cognitive response;*
- *the related components no longer support or reconstruct one another;*
- *past episodes remain available as memories but no longer restart the previous response loop;*
- *old decisions, beliefs, and internal rules no longer control the response compulsively;*
- *related personality aspects no longer create a separate internal conflict;*
- *the material is perceived either as neutral information or as a current situation to which WE can respond consciously.*

Complete processing does not necessarily mean that a memory, thought, knowledge, or the ability to distinguish actual circumstances disappears. What disappears is not the information, but its capacity to automatically create and maintain the problematic response.

If the material concerns an existing external situation, the protocol changes only OUR automatic internal response. It does not change external facts or remove the need for conscious decisions and actions.

*The **"Process this"** protocol works only with the designated material and with content activated through direct associative connections to it. It does not initiate uncontrolled processing of unrelated areas of the psyche.*

This protocol does not include separate processing of resistance to the processing itself, fears that the problem may return, or circular processing from the positions of other people involved. If such material arises, it is treated as a separate target for the appropriate protocols or automatic processing.

*The first processing cycle begins immediately after the key phrase **"Process this"** is spoken or thought. Further processing of the activated material may continue in the background without conscious analysis or management of each individual stage.*

Repeating the key phrase during initial activation may be used to keep the target in attention, but it is not required for background processing to continue. Conscious control of the internal sequence of operations is not required.

A yawn may occur as a familiar bodily marker of processing initiation. Yawning is not required for the protocol to work and does not, by itself, prove that the material has been fully processed.

Processing is performed without forcibly suppressing or displacing responses, erasing memories, destroying useful knowledge or skills, distorting facts, or disabling necessary protective mechanisms.

If further activation of the material exceeds the current capacity of OUR psyche and nervous system to remain stable, processing intensity is automatically reduced or processing is temporarily paused until safe continuation becomes possible. A conscious decision to stop or pause the work takes priority over automatic continuation.

*From this moment onward, the **"Process this"** protocol is applied whenever WE consciously designate material by directing OUR attention to it and say or think the key phrase **"Process this."***

End of instruction.

Processing Emotional States

The next important element of Phase 1 is working with the emotional scale. At this stage, it is proposed to process a list of emotions and emotional states using the “Process this” processor. The list is based on the so-called AGFLAP–CAP scale proposed by Lester Levenson. In the original model, all emotions are conditionally grouped into nine categories: six of them are related to maladaptive states (apathy, grief, fear, lust, anger, and pride — abbreviated as AGFLAP), and three to more functional ones (courage, acceptance, and peace — CAP).

In this book, an expanded and revised version of this scale is used. This is the version that is intended to be worked through at the first stage.

The meaning of this process is as follows. Each emotion in the list is presented not as a single entity, but as a set of different shades and forms. By processing these states individually, we reduce the automaticity of their activation in response to typical external or internal triggers. At the same time, the stable response patterns associated with them, as well as the corresponding parts of the psyche that support these reactions, are weakened. The result is not suppression of emotions, but greater freedom in relation to them — the ability to experience emotional states without prolonged fixation or with minimal inertia.

As further work progresses (not only in Phase 1), the tendency to get stuck in emotions usually decreases significantly. If previously an unpleasant state could persist for hours or days, over time the duration of its active experience is reduced. In some cases, it becomes possible to return to a neutral or calm state quite quickly after an emotional spike. This is not about repression or suppression of emotions, but about reducing their automatic dominance over attention. Working with the emotional scale is the first step in this direction.

After working through a significant part of the list, some practitioners find themselves in a state of emotional neutrality: neither pronounced negativity nor pronounced euphoria is present. This state may seem unusual or even unsettling, especially for those who have not experienced it before. It is important to understand that this is not a loss of emotional capacity and not a “breakdown.” The ability to experience any emotions remains. What changes is only the degree of automaticity and lack of control in their emergence.

It should be emphasized separately: working through the emotional scale does not guarantee that you will never encounter these emotions again in the future. The emotional palette of a human being is far broader than any list. Therefore, the reappearance of a familiar state over time is not a sign of “rollback” or inefficiency of the work. However, with practice, automatic reactions become less and less sustainable, and this change is usually clearly noticeable in one’s own experience. Working through the scale is not an end goal, but a basic foundation for further work with the emotional sphere.

Technically, the process is extremely simple. It is recommended to start from the lower part of the scale — from the heaviest and most inert states. One emotion or state is taken from the list. You pronounce its name (aloud or silently), while trying to at least briefly register the corresponding experience, then you say the command “Process this.” The process is repeated until yawning occurs or up to ten repetitions. After that, you can move on to the next state or go about your normal activities. For example: “Hopelessness — process this.”

The entire list, at a moderate and regular pace, can be worked through in less than a month. Questions of acceptable speed and signs of overprocessing will be discussed in a separate chapter (“Work Plan”). Here it is important to fix the following: working with the emotional

scale is a mandatory part of Phase 1. It cannot be skipped or shortened. The entire scale must be processed in full, including the states attributed to the “positive” part.

Processing emotions can be carried out in parallel with working on polarities — these processes do not interfere with each other. The key factor remains the individual pace. The task is not speed, but steady and careful progress without overload.

Cyber-Zhivo

Cyber-Zhivo is a basic-level automatic processor designed for initial clearing of the past according to a predefined algorithm. The algorithm itself originates from the work of Živorad Slavinski and has been adapted to a fully automatic, background processing format.

The processor is designed for a fixed **work cycle of 30 days**. During this period, it executes the program embedded in it and automatically shuts down upon completion. It operates primarily during sleep so as not to overload daytime perception or interfere with ongoing activities. It is started once, at the very beginning. There is no need to turn it on each evening or turn it off in the morning — once launched, it works autonomously.

At the start of working with the system, the psyche typically contains a large amount of unsorted and unprocessed material. Therefore, the effect of Cyber-Zhivo is rarely experienced as something vivid or “explosive.” More often, changes manifest indirectly. Some people may begin to have unusual or vivid dreams: involving characters from the distant past, long-forgotten situations, or images of unfinished episodes. Sometimes there is a sense that “something is happening” in the dream, or that a certain fragment of the past no longer triggers a reaction. Others experience no noticeable dream-related effects at all — and this is also a normal outcome. The absence of subjective signs does not mean the absence of processing.

The purpose of Cyber-Zhivo is twofold. First, it performs an initial clearing of the past, removing part of the accumulated material that would otherwise have to be addressed later in manual or automatic work. Second, it facilitates adaptation of the psyche and the organism to the subsequent use of automatic protocols. This serves as a kind of gentle preparation of the system for more intensive work.

Cyber-Zhivo is launched in the standard way used for automations. You read the protocol text once (aloud or silently — it does not matter), after which you say the activation phrase “Cyber-Zhivo start” until yawning occurs or up to 10 repetitions. If yawning does not occur, that is not a problem — the process is considered started. Practice shows that this is sufficient.

The Cyber-Zhivo protocol can be obtained free of charge on the website after registration (the link is provided at the end of the book). It can be launched already in the very first days of working with the system — it runs in the background and does not interfere with other Phase 1 processes.

It is also important to clarify certain wording used in the automations. In protocol texts, expressions such as “all episodes in the past and future” may appear. Here, “future” does not refer to the actual future, but to mental projections, expectations, and scenarios constructed and maintained by the mind. The work is carried out with these projections, not with any objective events that have not yet occurred.

List of Polarities

Below is a large compiled list of polarities for neutralization (about 430 items). The neutralization procedure is simple — to remind you, you say the first polarity, then the second polarity, then the word **“Merge,”** and repeat this until yawning occurs. For example:

Love — hate — Merge
Love — hate — Merge
Love — hate — Merge
Love — hate — Merge
Love — hate — Merge

Suppose a yawn occurs here — OK, the process has started and you can move on to the next polarity.

If after 10 repetitions yawning does not occur, move on to the next polarity — the subconscious will neutralize this polarity over time in any case. When stating the polarities (again, this does not have to be done aloud — repeating them mentally is sufficient), it is desirable to try to feel the polarities, at least the first time (on the first repetition). However, this is not a strict requirement, so there is no need to get fixated on it.

There is no need to repeat the processing of already processed polarities. That is, after initiating the processing of a given pair of polarities (using the procedure described above), you should cross it out from the list and not return to it again. There is no point in restarting the neutralization of the same polarity multiple times — it will not speed up the process and will only create unnecessary mental load. To repeat: you initiate the neutralization of a given polarity only once, after which you do not think about it anymore — it will process itself over time.

At the beginning, you should not take on more than 10–15 polarities per day. As the system adapts, the pace can be significantly increased, but in any case, pay attention to your body’s response and do not overprocess. If your system indicates that it has had enough for the day, then it really has. The topic of processing volume will be discussed in more detail in the chapter “Work Plan.” If there is a polarity you do not understand at all (that is, it seems like complete nonsense to you), simply skip it.

The polarities are listed in alphabetical order. At most, all of them can be processed within a month without difficulty.

So, the full list:

ability (to do something) — disability
abnormal — normal
indifference — sympathy
absolute — relative
abstract — concrete
acceptable — unacceptable
acceptance — rejection
acceptance of someone else’s points of view — unacceptance of someone else’s points of view
accessibility — inaccessibility
active — passive
activity — passivity
adequate — inadequate

advancement — retreat
all — nothing
altruism — egoism
always — never
analysis — synthesis
anxiety — peace
anxiety — tranquility
appearance — disappearance
approaching to a goal — moving away from a goal
arrival — departure
attack — counter-attack
attraction — repulsion
attraction to people — rejection of people
balance — compulsion
beauty — ugliness
beginning — end
belief — disbelief
benevolence — hostility
better — worse
big — small
body — mind
body — spirit
boredom — interest
change — stagnation
chaos — order
charisma — dullness
cheerful — tired
cheerfulness — gloominess
clean — dirty
communication — silence
conclusion — beginning
condensation — dissolution
confidence — doubt
confidence about the abundance of the universe — fear that you will receive nothing
confirmation — denial
consciousness — body
consciousness — instincts
consciousness — materiality
consciousness — unconsciousness
contempt — respect
control — freedom
correct — incorrect
creation — destruction
danger — safety
darkness — light
day — night
decent — indecent
dependence — independence
depth — surface
difference — similarity
difference — agreement
dissatisfaction — satisfaction
distrust of people — trust of people
divine — ordinary

dominance — submission
dork — charmer
dream — reality
dynamics — statics
earthly — divine
effort — apathy
effort — rest
emotions — lack of emotions
emotions — mind
emotions — reason
emotions — void
energetic — inactive
enlightened master — moron
enlightenment — ignorance
entering experience — avoiding experience
enthusiasm — apathy
eternity — moment
everybody — nobody
everything depends on me — nothing depends on me
existence — creation
existence — non-existence
expansion — compression
extrovert — introvert
faith — knowledge
far — near
fear — courage
fear — peace
fire — water
folding — unfolding
forever — temporarily
form — formlessness
formation — disappearance
forward — backward
fragrant — malodorous
freedom — depression
freedom — fate/karma
freedom — responsibility
freedom — slavery
freedom — submission
freedom — lack of freedom
fresh — sluggish
front — back
full — empty
fullness — emptiness
fundamentality — shakiness
future — past
generous — mean
genius — madness
gently sloping — steep
god — devil
good — bad
good — evil
gratitude — ingratitude
greatness — smallness

happiness — grief
happiness — sadness
hardness — fragility
heavy — light
hell — heaven
here — now
here — there
high — low
honest man — swindler
hopelessness — hope
horizontal — vertical
hot — cold
hunger — satiety
I am bad — I am good
I am not good at anything — I am good at everything
I am the source — I am not the source
I am unique — I am like everybody else
I exist — I don’t exist
I must — I want
I must be right — I am not right
I want to be aware — I don’t want to be aware
I want to communicate with people — I don’t want to communicate with people
I-don’t-care-ness — enthusiasm
ignorant people — wise people
illusion — reality
indifference — involvement
infinitely small — infinitely large
initiative — inactive
inner world — outer world
inside — outside
intellect — emotion
intellect — instincts
interest — boredom
interest — indifference
intuition — consciousness
irritation — acceptance
joy — sorrow
joyous — angry
knowledge — action
knowledge — ignorance
lack of self-confidence — self-confidence
laziness — willingness to act
lechery — chastity
left — right
left hemisphere — right hemisphere
life — death
light — darkness
lightness — heaviness
limited consciousness — unlimited consciousness
limitedness — limitlessness
literacy — illiteracy
localization — non-localization
logic — creativity
logic — emotions

logical thinking — creative thinking
long — short
love — aggressiveness
love — fear
love — freedom
love — hatred
love — loneliness
love — pain
love — power
love — refusal
love of people — hatred of people
luck — misfortune
lucky — unlucky
male — female
man — woman
material — emptiness
material — immaterial
material — spiritual
material world — spiritual world
material world — subtle world
matter — energy
matter — void
me — abundance of the universe
me — Buddha
me — complete enlightenment
me — eternity
me — everyone
me — extraterrestrial intelligence
me — galaxy
me — intuition
me — life
me — movement
me — nothing
me — others
me — people
me — someone else
me — subtle worlds
me — the whole world
me — unity
me — universe
me — void
me — world
merciful — merciless
minus — plus
misfortune — good fortune
monotony — diversity
motion — immobility
motion — rest
motion — stopping
moving — staying
multitude — uniqueness
must do — don’t want to do
must — must not
my — somebody else’s

my father — my mother
my wishes — somebody else's wishes
mysticism — narrow-mindedness
nature — civilization
near — remote
negative — positive
negative emotions — positive emotions
noble — ignoble
nobleness — baseness
noise/sounds — silence
now — later
observer — observed
old — young
optimism — pessimism
others are right — I am right
panic — tranquillity
part — whole
passion — spirituality
past — future
path — goal
peace — aggression
peace — disorders
peace — fear
peace — power
people — animals
perfection — imperfection
permanence — transience
permanent — temporary
permission — prohibition
point — space
point — three-dimensional object
poor — wealthy
positive — negative
positive element — negative element
positive polarity — negative polarity
possible — impossible
poverty — wealth
power — helplessness
power — impotence
power of the night — power of the day
presence of thoughts — absence of thoughts
present — future
present — past
present moment — eternity
progress — degradation
proof — disproof
prudent — imprudent
quickly — slowly
reason — consequence
reasonable — hasty
relationship — loneliness
relaxation — stress
resoluteness to do something — postponement
responsibility — irresponsibility

right — wrong
saint — sinner
salted — unsalted
sane — insane
satisfaction — displeasure
scream — silence
security — insecurity
sensible — thoughtless
sentimentalism — heartlessness
separateness — integrity
seriousness — light-mindedness
severity — mildness
shame of failure — delight of victory
shining — dim
short life — eternity
should save one's face — shouldn't save one's face
silently — loudly
silly — enlightened
sky — earth
small — big
something — nothing
something has to be done — nothing has to be done
sorrow — joy
stability — changes
stability — shock
standing — lying
straight — curved
strength — weakness
structured — unstructured
subject — object
subtle humor — vulgar humor
success — defeat
success — disappointment
successful — unsuccessful
sun — moon
sweet — not sweet
symmetric — asymmetric
sympathy — antipathy
talent — lack of talent
teacher — pupil
teaching — knowledge
the one who knows — the thing which is known
the world is bad — the world is good
the world is dangerous — the world is safe
the world is unfair — the world is fair
theory — practice
this world — other world
thrifty — thriftless
to agree — to disagree
to be — not to be
to be always conscious of oneself — to be never conscious of oneself
to be aware of the essence — to see the surface
to be flexible — to be fixated on
to be united with one's roots — to be separated with them

to begin — to stop
to believe everything will be OK — to disbelieve everything will be OK
to bless — to curse
to forget — to remember
to get results from “Turbo-Suslik” — to get nothing from “Turbo-Suslik”
to give — to get
to have a higher purpose — to live without a purpose
to have a possibility to choose — to have no choice
to have results — to have no results
to have results of processing — to have no results of processing
to have time — to have no time
to know — not to know
to know everything — to know nothing
to know one’s predestination — to not know one’s predestination
to give a gift — to take a gift
to possess everything — to possess nothing
to remember — to forget
to see — to understand
to stay — to leave
to survive — to die
to survive — to give up
to take — to give
to take responsibility — to reject responsibility
to throw — to pick up
to turn pale — to turn red
to win — to lose
to withstand — to give up
tolerance — intolerance
top — bottom
topical — non-topical
tragedy — comedy
true memory — illusive memory
truth — hallucinations
truth — lie
uncertainty — certainty
uncertainty about the future — certainty about the future
understanding — misunderstanding
unity — duality
unity — separation
unity with others — isolation
unpleasant — pleasant
unwillingness to change — willingness to change
unwillingness to live — enjoyment of life
unwillingness to live — lust for life
up — down
usual people — enlightened people
victory — defeat
victory — loss
virtual world — real world
visibility — invisibility
void — the whole world
vulnerability — invulnerability
war — peace
wealth — poverty

weekdays — holiday
white — black
wish to be approved — wish to approve
wish to be lonely — wish to be with everyone
wish to be loved — wish to love
wish to be with people — unwillingness to be with people
wish to control — wish to release control
wish to control the others — wish to be controlled by the others
wish to debate — unwillingness to debate
wish to have love — wish to give love
wish to live — wish to die
wish to move — fear to move
wish to move — unwillingness to move
wish to win approval — wish to express approval
wish to work — unwillingness to work
wise man — stupid jerk

Emotional Clusters

Let me repeat once again. Processing the emotional states included in these clusters is part of the first stage of work. To remind you, the process is structured as follows: you take an emotional state from the list, say its name (aloud or silently), while trying to at least minimally feel this emotional state, then say (aloud or silently — it does not matter) “Process this,” and repeat the process until yawning occurs, after which you move on to the next state.

Example — processing the state “depressed.” You say to yourself (or aloud) “depressed,” trying to at least minimally feel this state emotionally, and then “Process this.” Repeat until yawning occurs. Like this:

> Depressed — process this
> Depressed — process this
> Depressed — process this
> Depressed — process this
> Depressed — process this

Suppose a yawn occurs here — you move on to the next state, or go about your normal activities. If after 10 repetitions there is no yawning, move on to the next state — the material will be processed anyway.

There is no need to repeat the processing of already processed material. That is, after initiating the processing of a given state, you can cross it out from the list and not return to it again. There is no need to run the processing of the same state multiple times — it will not speed up the process and will only result in headaches and unnecessary mental load. To repeat: you initiate the processing of a given state (using the procedure described above) only once, after which you do not think about it anymore — it will process itself over time.

At the very beginning, it is not recommended to process more than 10–15 “states.” As the system adapts, the number of processed states can be increased — observe your own reaction and the response of your body.

The list of emotional states is based on the emotional scale of the “Sedona Method” by Lester Levenson (USA). Begin processing from the lowest-tone state (Apathy) and move, as you progress, toward higher-tone states.

Cluster “Apathy”

detachment
defeated
inactive
inconspicuousness
stuck
loser
what’s the point of trying?
boredom
lack of a sense of humor
helplessness
exhaustion
suppression
nothing depends on me
giving up
resigned
hopelessness
loneliness
I don’t care
lost
disorganized
burned out
defeated
demoralized
shock
powerlessness
hardened

nothing works
laziness
no results
depressed
stunned
bad mood
what's the point?
despairing
unneeded
failure
cut off
coldness
lack of self-care
too late
indecision
worthlessness
submissiveness
inability to concentrate
I can't win
disappointment
denial
I expect nothing from life
efforts are meaningless
absent-mindedness
I can't
uselessness
forgotten
sluggish
joylessness
hopeless
depression
emotional coldness
discouragement
disorientation
inattention
low self-esteem
indifference
dead tired
numbness
fatigue
loss
compliance
suspiciousness
insensitivity
apathy
forgetfulness

Cluster "Grief"

misunderstood
tearful
betrayed
emotional pain
shame
abandoned
ignored
deceived
unhappy
why me?
sadness
suffering
unloved
helplessness
unable to find a place for oneself
heartache
heartbroken
lost
resentful
sorrow
good for nothing
suffering
despondency
pity
vulnerable
loss
melancholy
offended
embarrassed
lonely
it's not fair
unwanted
feeling guilty
grief
remorse
rejected
sensitive
forgotten
longing
inadequate
yearning intensely
inconsolable
constrained
in despair
forgotten
accused
rejection
nostalgic

no one cares about me
regretful
pity me
nobody loves me
guilt
disappointed
discouraged
I am miserable

Cluster “Fear”

skepticism
paranoia
frightened
instability
terrified
shocked
threat
tension
suspiciousness
stage fright
anxiety
indecision
cornered
vulnerability
worry
fear of the stage
timid
nausea
doubt
insecurity
fearfulness
escape from reality
knees shaking
cowardice
confused
caution
prudence
concern
superstitious
shyness
cowardliness
this is a bad omen
slowness
lack of confidence
fright
evasiveness
defensive
premonitions
panic
withdrawn
paralyzed
distrust
nervous
hysterical
hesitant
bewilderment
unease

Cluster “Desire”

ruthlessness
dishonesty
never enough
expectation
rudeness
stinginess
frenzied
wandering
impatience
excess
urge to accumulate
obsession
I must have it
forgetfulness
impulsiveness
promiscuity
predatory
manipulativeness
can’t wait
desire
malice
possessive
pressure
heartlessness
envy
hunger
recklessness
need
controllability
anticipation

I want
exploitative
compulsive craving
thirst
insatiability
obsession
lustfulness
greed
selfishness
neediness
can’t get enough
never satisfied
frustration
intense desire

Cluster “Anger”

harshness
disgust
ferocity
quarrelsome
defiant
bitter
sarcasm
resistance
rage
causticness
frustration
gloomy
angry
jealousy
willfulness
sullenness
irritation
gloating
hatred
annoyance
agitation
recklessness
belligerence
cursing
explosive
vindictiveness
indignant
intolerance
touchiness
rigidity
malicious
futility
ruthlessness
demandingness
rebelliousness
rude
evil
destructive
argumentativeness
aggressiveness
self-importance
cruelty
dissatisfied with everything
withdrawn
furious
madness
offended
anger
resentment
boiling with anger
stubbornness
hostile
hard
strictness
defiance
outrage
petty
stubbornness

Cluster “Arrogance”

indifference
narrow-minded
snobbery
giftedness
insensitivity
dominance
egocentrism
contemptuous
bias
exclusivity
arrogance
harshness
hypocritical
I am above reproach

I am special
superficial
patronizing
self-confidence
prudishness
detached
intolerant
limitedness
contempt
know-it-all
false dignity
withdrawn
gloating
luck
superiority
false modesty
vanity
audacity
conceit
self-love
false virtue
boastfulness
haughtiness
unforgiving
show-off
inflexibility
stoic
overconfidence
categorical
inflexibility
bored
self-satisfaction
never wrong
judgment
criticalness
righteousness
the smartest
spoiled
stubbornness
picky

Next come the clusters of “positive emotional states,” which should also be processed in order to achieve emotional balance.

Cluster “Courage”

strength
competence
optimism
adventurousness
insightfulness
enterprising
supportive
loving
attentive
independence
courage
motivation
resilience
compassion
honesty
sense of humor
determination
self-sufficiency
initiative
sensitivity
calmness
liveliness
creativity
not afraid to resist
activity
curiosity
inventiveness
purposefulness
invincible
dynamic
generosity
prudence
boldness
confidence
sound-minded
independence
energetic
responsiveness
loyal
enthusiastic
nobility
clarity
thoroughness
openness
happiness
active

not afraid to dream
bravery
awareness
flexibility
I can
diligence
positivity
tireless
resourcefulness
goal-oriented
quickness
cheerfulness
revitalization

Cluster “Acceptance”

empathy
understanding
attentiveness to others
nothing to change
well-being
easygoing
receptivity
I have
pleasure
compassion
admiration
beauty
balance
tenderness
mercy
friendliness
gentle
belonging
bright
abundance
cheerful
meek
equanimity
wonder
generosity
sensitive
sincerity
openness
everything is fine
inspiration
harmony
warm
harmonious
subtle sensitivity
passionate
safety
miracle
spontaneity
peacefulness
beautiful
delight
wholeness
enjoyment
loving
confident
joy

Cluster “Peace”

light
free
eternal
self-realized
inner peace
receptive
focus
space
balance
I am
existence
completion
perfection
boundless
perfect
purity
innocence
feasibility
order
timeless
peacefulness
ageless
unity
serenity
wholeness
calmness

Work Plan

Over the next month — provided that you have consciously decided to work with the system rather than just “take a quick look” — you need to complete three basic tasks:

1. Neutralize all polarities from the list given in one of the previous chapters.
2. Process all emotional states from the emotional scale list.
3. Launch the “Cyber-Zhivo” protocol and let it run autonomously for a month.

The technical details of these processes have already been described in detail above, so there is no point in repeating them. What matters here is something else — the question of workload. How much material can be processed daily so that it is effective and does not lead to overload?

There is no universal answer. People differ greatly in sensitivity, current state of the nervous system, and overall level of internal tension. For one person, ten polarities a day is a light warm-up; for another, it is already a noticeable load. Therefore, any numbers here are not a norm, but a guideline.

To give a sense of scale: at the beginning of my own work, I processed about 20 polarities from the list per day and around 20–30 emotions. During the day, I also used “Release” situationally — to neutralize arising reactions and relationships with people and objects in the surrounding world. In parallel, I applied “Process this” to emerging emotional material. Altogether, this resulted in a fairly high processing volume per day. By evening, there was often a feeling of pronounced fatigue — not physical, but systemic, like after intense mental work.

The conclusion is simple: overprocessing is quite possible.

Therefore, at the start it is reasonable to stick to a more moderate pace — around 10–15 polarities and 10–15 emotional states per day. After a few days, it is worth carefully observing the body’s response. If the load is handled easily, the pace can be gradually increased. If pronounced fatigue, irritability, apathy, or a sense of being “overloaded” appears, this is a direct signal to slow down.

The key principle here is simple: orient yourself not by the mind’s desire to “get through everything faster,” but by bodily and emotional signals. The body, unlike the mind, usually indicates quite accurately when the load is sufficient. If it feels like enough for today — then it really is enough. Sometimes it is useful to take a day off and not process anything at all.

As the nervous system adapts, the volume of processing can increase without negative consequences. But even at later stages, it is important to maintain this basic rule — do not work through obvious exhaustion.

Within the first month, you can also expand your work with “Release” by adding personal polarities that are relevant specifically to your life. In addition, neutralizing polarities such as “me — another person” often has a positive effect on the subjective quality of relationships and overall perception of the world. However, this is an optional part of the work. At the first stage, it is enough to fully go through the basic list of polarities.

Work on specific personal problems is best postponed until Phase 2. There are two reasons for this. First, automatic protocols make this work significantly easier and deeper, and they become available later. Second, simultaneous intensive work with polarities, emotions, and personal problems may be excessive for an unprepared system.

Phase 1 is the foundation. Your task here is simple and concrete: work through the polarities and emotional clusters, without rushing and without heroics. Everything else can wait.

What Will You Get as a Result?

It makes little sense to say anything definite about what results you will reach after a month of working with the material of Phase 1. People differ greatly: in the state of their nervous system, in the volume and structure of accumulated mental clutter, in the speed of adaptation, and in their readiness for change. Therefore, the full range of reactions is possible — from “I barely notice anything” to “this significantly changed my state.” Both outcomes are within the norm.

For this reason, I will not describe how it “should be” or what you should expect. Any such descriptions easily turn into a source of unnecessary expectations and disappointment if actual experience does not match them. In this system, we deliberately avoid programming expectations and comparing ourselves to others’ results.

The only valid criterion is your own observation of your state, reactions, and behavior. If something changes — you will notice it. If changes occur slowly and quietly — that is also normal. In recent years, however, I cannot recall cases where nothing at all changed after conscientious work with the Phase 1 material, but this is still not a reason to turn observation into a promise.

Any result you obtain will be correct specifically for you. Therefore, instead of speculating, it makes sense to simply do the work — if you have made that decision. But you should begin practice only after reading the entire book, not just the first part. I am not interested in you entering the process without understanding the overall logic and possible effects.

Practice — Phase 2

Processing the Past

Working with the past in Phase 2 of the system is one of the key directions that deserves priority attention at this stage. At least until the main emotional charge associated with past events is significantly reduced.

This is not about erasing the past or “forgetting.” Events do not disappear, but they gradually lose the ability to automatically trigger emotional reactions. In practical terms, it looks like this: the past begins to be perceived as neutral archival information — “it happened, and that’s it,” without internal tension, replaying, or emotional residue.

With regular and consistent work, such a state can largely be achieved in about 2 months, and after 3–4 months the past, as a rule, stops noticeably affecting the current state. The timeframe, of course, is individual and depends on the intensity of work, the tools used, and the overall condition of the nervous system.

It should be understood that the past, in one form or another, is touched upon in almost any automatic protocol. Nevertheless, at this stage it is recommended to deliberately begin with processing the most significant episodes and key people. Part of this work is done manually, part with the help of automation. In any case, the starting point is compiling lists.

Compiling Lists

Work with the past begins with writing down charged episodes from your life.

Take any convenient medium — notes on your phone, a file on your computer, or a regular notebook — and start recording events that come to mind. No analysis, no evaluation of “how important this is,” no attempt to build a hierarchy. Just record whatever comes up.

At the start, only a few episodes may come to mind — this is normal. As you continue working, memory will gradually “defrost,” and access to the past will become easier. Many events are initially inaccessible precisely because of their painfulness, but later they become workable. Do not try to pull everything out at once — recall what comes naturally.

Write briefly, in the form of markers, not full stories. For example:

- “father beat me on my birthday in 7th grade”
- “mother slapped me in front of everyone at a meeting”
- “boys took my money when I was 8”
- “my breast slipped out during PE in my second year”

The subconscious does not need detailed descriptions. All the details are already stored. We only need labels for the episodes — “tags” that will later be used to initiate processing.

Whenever possible, group episodes around specific people. If several events are associated with one person, record them together. This is important because after processing the episodes themselves, we will separately work with the image of the person as such, removing any residual charge.

Some Context

Those familiar with the idea of “recapitulation” from practices of working with the past may recognize the approach of compiling lists. In the TS system, a similar logic is used — but without rituals, without “retrieving energy,” and without metaphysics. We do not “relive” the past — we label the material and remove the charge from it.

What Exactly to Write Down

Your task is to record as many charged episodes as possible, primarily:

- those related to parents;
- painful ones;
- those that cause discomfort when recalled.

By “charge” here we mean any residual “not okay” feeling: tension, shame, anger, sadness, irritation. If an episode can be recalled without any reaction, most likely its charge is already minimal.

Important: there is no need to relive episodes, immerse yourself in feelings, or deliberately try to “feel” something. It is enough to record the fact and set it aside for further work.

On average, practitioners write down from 100 to 300 episodes. In reality, there are more, but minor and insignificant ones are often not recalled — and that is not a problem, they will be processed later by automation.

It is best to start with the most “heavy” and painful episodes. Processing them gives noticeable relief and significantly increases motivation. Over time, smaller and smaller things will begin to appear in the list — like “a bus conductor was rude” or “I didn’t get my change.” At some point, it will become clear that the material is practically exhausted. This is a normal signal that manual work with the past can be completed and handed over to automation.

Sometimes, after several months, deep, foundational incidents (most often from childhood) surface that were previously inaccessible. In this case, it makes sense to return to manual processing in a targeted way.

Episodes can be processed either as they appear or later from the list — there is no single correct method, choose what is more convenient for you.

If Nothing Comes to Mind

Sometimes people encounter a situation where “nothing comes to mind at all.” This may cause confusion and the false conclusion that there is nothing to work with.

Theoretically, this is possible — as a result of already achieved acceptance and internal wholeness. But in that case, life is usually experienced as quite satisfactory, without a constant background of internal tension. If that describes you, the logical question is: why are you here at all? Go live your life.

In practice, however, the reason is usually the opposite. If there are no memories, and life is far from a state of calm clarity, it means the past was too painful, and the psyche has simply blocked access to it. Suppression and “sealing off” of memories is a normal protective mechanism.

For such people, the work is more difficult, especially at the beginning, and they more often experience stronger swings. In this case, the standard strategy may not be suitable. Then it is necessary to immediately reduce the pace to a minimum: work only with automations,

neutralize 2–3 polarities per day, and work with emotions only when there is a clear signal from the system. Any forcing will be met with strong internal resistance and will multiply the timeframe. This is not “it doesn’t work” — this is the system indicating that you have taken on a load that is too heavy for your current state.

Usually, after the initial “stupor,” the process still starts, and then the lists begin to fill quite easily.

“Chpok” and “Hoppo.” Incident Processing

By this point, it is assumed that you have fully completed Phase 1. Before starting active work with the past, it makes sense to go to the website (registration link — at the very end of the book) and obtain two free processors: **“Chpok”** and **“Hoppo”** (registration is required).

The “Chpok” Processor

“Chpok” is the simplest and fastest processor in the system. Its task is extremely specific: to remove the emotional charge from the specified mental material.

By “charge” here we mean a combination of:

- visual images,
- emotions,
- bodily sensations,
- thoughts,

which are automatically activated when referring to an episode, a person, or a state.

“Chpok” works quickly precisely because it does not engage in deep analysis. It does not work with root decisions, beliefs, personality aspects, or secondary constructions. It simply removes the charge — and does so effectively.

This processor is designed **for speed and simplicity**, not for depth.

The “Hoppo” Processor

“Hoppo” is a specialized processor designed for the process of **forgiveness**. Its function is the automatic removal of grievances, resentments, and internal conflict toward oneself and others.

It is based on the principles of the Ho’oponopono technique, but in a significantly simplified and adapted form. Within the TS system, “Hoppo” is used:

- when working with people associated with past episodes;
- in almost all advanced-level automatic protocols.

Both processors are installed in the standard way: the protocol is read once, aloud or silently — that is sufficient. After that, the processor is considered installed and ready for use. It is then activated by directing attention to the material and repeating the keyword until yawning occurs.

What Processing Episodes Looks Like in Practice

Take the first episode from the list, bring it into attention (without immersion or reliving), and start processing.

There are two main options:

1. **Use “Chpok”**
   The charge is removed quickly — often within minutes or hours.
2. **Use “Process this”**
   The processing is deeper, but integration of the changes may take more time.

You can combine methods. For example: first quickly remove the charge with “Chpok,” and later additionally process the episode with “Process this.”

Example

Episode: “English teacher insulted me in class in 7th grade.”

You direct attention to the episode and repeat:

> The teacher insulted me — Chpok
> The teacher insulted me — Chpok
> …
> until yawning or up to 10 repetitions.

If there is no yawning — leave the episode and move on. The subconscious has accepted it for processing anyway.

After an hour or later, return to the episode and check:

- if it has become neutral and boring — the charge is removed;
- if the charge has weakened but not disappeared completely — repeat processing later;
- if the charge has not changed — in most cases this indicates resistance to letting go.

Working with Resistance

If the charge does not go away, write down all thoughts and feelings that arise regarding the episode itself and its processing. For example:

- I don’t want to let this go
- They hurt me
- I hate them
- This technique doesn’t work
- This won’t help me

Process each phrase separately using “Process this” — until yawning or up to 10 times.

After that, apply “Chpok” again to the original episode.

Working with People

After all episodes related to a specific person have been processed, it makes sense to process the image of the person itself:

English teacher — Chpok
…
until yawning or up to 10 times.

Then:

English teacher — Hoppo
…
until yawning or up to 10 times.

And the final step — neutralizing the linkage:

English teacher and Me — Merge
…
until yawning or up to 10 times.

This completes processing at the level of episodes, personality, and relationships.

If later another episode with this person comes to mind — simply process it separately. Repeated processing is allowed and is not a problem.

Important Clarification

Removing the charge from episodes and people does not guarantee that all unpleasant experiences related to the situation will disappear.

The reason is simple: often the main discomfort is created later, after the event, in the form of thoughts, interpretations, and conclusions. It is this secondary material that needs to be processed separately — with “Chpok” or “Process this.”

This is a normal working situation, not a “non-working technique.”

Universality of “Chpok”

“Chpok” can be applied not only to past episodes, but also to:

- current emotional states,
- bodily sensations,
- somatic symptoms (without refusing from medical care).

The principle is always the same: **designation of the material by attention + repetition of the keyword.**

For deep, multi-layered work, “Process this” is preferable; for quick removal of charge — “Chpok.”

Automatic Processing

Less significant episodes can be loaded as a list into automatic protocols and launched, for example, before sleep. Automation:

- removes charge,
- processes secondary material,
- initiates forgiveness,
- performs circular processing,
- neutralizes connections.

The speed is lower than with manual processing, but the convenience is higher. It is a matter of choice and stage of work.

Working with Problems

Over time, you will begin to notice one thing: a significant portion of current — and even “past” — problems turns out to be largely constructed by the mind itself. But this understanding cannot be reached immediately or directly. You have to get there through actual work — dealing with problems one by one, while at the same time discovering your own psyche from some rather unexpected angles.

There are no unsolvable internal problems. Any problem either falls apart, transforms, or loses its significance — provided that it is actually worked on. The speed of this process varies: some things go away quickly, others slowly, some require repeated returns. But there are no fundamental exceptions here: if a problem exists as a stable mental object, then it has a structure — and therefore it can be dismantled.

At the same time, you should not expect the result to be constant euphoria or a continuous feeling of happiness. More often, the state becomes more neutral, even, and calm. Sometimes — a bit sad, sometimes — quite pleasant. But there is one effect that almost everyone reports without exception: the amount of intrusive mental clutter, endless rumination, and dramatization drops sharply. The mind becomes much less engaged in self-sustaining creation of problems “out of nothing.”

Decomposition as the Basic Working Principle

If all practical work with problems were reduced to a single word, it would be **decomposition**.

Any “big problem” appears unsolvable precisely as long as it exists as one solid, charged lump. The task of the practice is to break this lump down into its component elements and work with them separately. This is where TS automation saves a huge amount of time and effort.

Take a hypothetical problem as an example: “I feel sick of my job.”

At the first step, it can be processed as a whole — for initial charge reduction. Then attention naturally begins to latch onto details:

- colleagues are irritating;
- the boss triggers anger or fear;
- it’s hard to get up in the morning;
- a sense of meaninglessness and lack of fulfillment;
- a feeling of being “stuck”;
- and so on.

For different people, the “key” lies in different places. For some, it is conflict with authority; for others, an unmet need; for others, old associations and transfers. The material itself begins to guide the process: attention is drawn to where the charge is strongest.

As a result, what looked like a monolithic, chronic problem gradually turns into a set of specific elements. And suddenly it turns out that:

- someone is stuck because of an unresolved personal conflict;
- someone is simply engaged in the wrong kind of work;
- for someone, the figure of the boss activates old school or family patterns;
- for someone, it is enough to change conditions or boundaries.

After the mental charge is discharged, the solution often becomes obvious and does not require “heroic effort.” The problem ceases to be a problem and becomes a situation.

Basic Work Scheme

In simplified form, the strategy looks like this:

1. Decomposition: breaking the problem into emotions, thoughts, associations, significant elements.
2. Passing these elements into processing — manually or through automatic protocols.
3. Initiating processing, most often before sleep.

If the problem is deep and multi-layered, the cycle may repeat several times — this is normal. The process is automated, and as internal tension decreases, understanding comes on its own, without effort and without “forcing insights.”

Important: it is not necessary to analyze every problem to fully understand its origin, meaning, or “lesson.” That is excess work of the mind. It is enough to turn one large charged construct into a set of separate elements and pass them into processing. The rest will be handled by the system.

The ability to automate this process is, in my view, the key feature of TS. This is what distinguishes the system from most methods that rely on endless analysis and manual digging.

By the way, in the free section of the website (link at the end of the book), several hundred protocols are available — essentially ready-made decompositions of typical human problems.

What Happens Next

At a certain stage, you may no longer need any special processors at all. It will be enough to simply direct attention to a problem or state — and it will begin to lose density and fall apart on its own. At that point, the word “problem” itself gradually loses its relevance.

When exactly this will happen is individual. Much depends on how strongly the personality tends to hold onto beliefs and constructs, which will be discussed in the next chapter.

Beliefs

After working through a large layer of material, it became clear: “charge from the past” is not the only — and often not the main — mechanism that holds problems in place. Yes, emotionally loaded episodes matter, and you do have to work with them. But more often, the picture is maintained by beliefs, conclusions, “knowledge,” decisions, and internal rules that were once accepted as facts. These are mental constructions: they exist in the mind, but they define perception filters, choices, reactions, and, as a result, the trajectory of life.

The most toxic are limiting beliefs. These are the places where we are “absolutely certain” that something is impossible, unrealistic, “doesn’t happen,” “is nonsense,” and so on. During processing, it becomes clear how much of this garbage lies buried in the mind — and how it silently cuts off options, kills initiative, and makes life narrower than it could be.

My approach is total processing. Everything you consider “true” about yourself, the world, and people goes into processing: beliefs, conclusions, interpretations, assumptions, internal prohibitions, “this is how it should be,” “this is not allowed.” There are no sacred tablets in the mind that must not be touched. Even if you call them “laws of life,” they are still your internal models — probabilistic expectations by which the brain predicts reality and governs behavior. As long as you perceive them as “objective truth,” they will in fact control you: through attention, decisions, and automatic reactions. I’ll address what is “useful” below, but here we fix the principle: **everything is processed, without exceptions.**

At some point, you begin to see an unpleasant thing: a significant part of what you believed arose randomly — from a couple of episodes, phrases, shame, attempts to protect yourself, or the need to explain what was happening. But then this “random” content determined your choices and your life for years. At this stage, people often have the thought “reality is illusory.” And that is just another thought — which means it is also material for processing. The goal is not to replace one philosophy with another. The goal is to step out of being captured by concepts altogether: so that you can perceive what is happening without constantly labeling it “true/false,” “real/unreal.” Then concepts become a tool rather than a cage: if you wish, you can consciously choose a worldview — understanding its conditional nature — without being controlled by it. Any “smart talk” about the nature of reality stops hypnotizing you in this state: you see that these are models, not revelations. They can be useful or harmful, but they are not inherently required to be “true.”

Now about what is “useful.” Sound things do not break from processing. In this sense, TS works as a decomposer: you discharge emotional and semantic bindings, break the construction into elements, and remove its automatic tension. What is useful is usually not based on compulsion or fear, but on clear reasons, skills, and actual experience. Therefore, after discharge, it quickly reassembles — sometimes you do not even notice it. But what is dysfunctional, compulsive, and harmful often rests precisely on charge, shame, anxiety, and blind conclusions; when the charge is removed and the connections are untangled, it loses its pull and falls away.

It is important to understand: “after processing,” you do not become incapable of thinking as you did before. You simply stop being forced to think that way. Any psychological blockage is a knot of unawareness tied together by discomfort and automatic defenses. When the multilayered entanglement disappears, clarity of cause-and-effect emerges: what triggers the reaction, how the conclusion is formed, why the habit is maintained. And then the same beliefs, if you wish, can be reconstructed — but consciously, step by step, understanding the cost. For example, if you suddenly want to live again with the idea “everyone suffers at

work," you will be able to do so. But now it will not be an automatic program — it will be a conscious choice, with the understanding that you are narrowing your own life space by your own hands. This is precisely why what is healthy usually remains: it was not built on nervousness and stupidity. And if something keeps pulling you back into familiar garbage — you already know what to do. Write it down, decompose it, run the processor, move on. Repeat as many times as needed.

Try looking at basic beliefs that are usually not even recognized as beliefs — they are perceived as "facts." Do you deserve happiness? Normal joy? Engaging work that brings meaning and satisfaction? Prosperity? Calm relationships? However it may sound, internal beliefs do in fact turn into behavioral patterns and, through behavior, into typical events (this is where popular "thinking" preachers often touch on something real, they just explain it poorly). These things are worth choosing consciously, but most people have never been shown how — neither in childhood nor later.

Over time, a particular state may emerge: you "hold a model" without being captured by it. You believe, but without self-deception. You use a chosen worldview as a working hypothesis, understanding its conditional nature. This brings lightness and calm. Sometimes there is a desire to test different "lenses" — to see how perception changes and, along with it, behavior and events. But this fluidity is not reached through talk or philosophy, but through practice: again and again processing your beliefs and internal rules.

The principle is simple: process all beliefs — without exception.

Circular Processing

In its pure form, circular processing is not used in this system. More precisely, its logic is **embedded in the processors and automatic protocols**, but I do not see the point in performing it manually. Nevertheless, since this term has already been mentioned earlier, it makes sense to briefly explain what it means, what processes are involved, and why it is called “circular.”

Circular processing involves working not only with your own position, but also with those internal models of other people or entities that are connected to the material being processed. Its goal is to leave no unaccounted fragments in the mind that could continue to hold the problem in place. During such processing, a person sequentially shifts attention to different “points of view” associated with the situation and processes the material that arises.

At first glance, this may seem strange: how can you “process something on behalf of another”? In reality, however, the work is not done with the real person, but with their representation in your mind. Any interaction we experience in life does not occur directly with another person, but with their internal model — a set of perceptions, expectations, interpretations, and emotions. Therefore, when analyzing a problem, images of the people involved almost always surface, and within our internal picture they have their own “attitude” toward what is happening and toward our attempts to change something.

A simple example. Suppose the problem being processed is “I hate my neighbor.” The person has processed the material from their own side and then asks: is there anyone who, in my perception, is “against” this change? The answer is usually obvious — the image of the neighbor immediately arises in the mind. In classical circular processing, the next step is a shift of identification to this model and working with the material associated with it. It is important to emphasize: this is not “working with the neighbor,” but working with how the neighbor is represented in your psyche.

When attention is held on this internal model, accumulated material begins to surface: judgments, accusations, irritation, images, grievances — everything that was previously in the background and not directly recognized. This material is noted and then processed in the usual way. After discharge, attention returns to the original position, and the cycle is completed.

The meaning of this approach is simple. Even if it seems that “from your side everything has already been processed,” active representations of other participants in the situation may still remain in the mind, continuing to support tension and the old scenario. Circular processing allows these residual elements to be removed as well. That is why many authors who worked with similar techniques recommended always taking into account such “internal oppositions,” no matter how strange they may seem.

In practice, people may discover that in their internal picture the most unexpected figures “object” to the resolution of the problem: relatives, abstract authorities, animals, symbolic images. From the standpoint of working with the psyche, this is not fundamentally important. If there is a charge associated with the topic in the mind, it makes sense to discharge it. How logical or absurd the image appears does not matter: we are dealing not with reality as such, but with internal content.

It is important to emphasize once again: within this system, we do not use classical manual circular processing. It is cumbersome, tiring, and offers no advantage over the automated

approach. The logic of circular processing is already embedded in the processors and protocols — including those most frequently used. This allows the material to be covered quite thoroughly without forcing the person to manually track all possible “points of resistance.”

Therefore, when working with protocols, there is no need to perform circular processing separately: **it is already part of the mechanism**. This topic is presented here only to clarify the processes underlying the system and why it works reliably even without manual processing of all roles.

Money Beats Evil — On Processing Money

Many people come to various “techniques” for one simple reason — a lack of money. They are looking for a quick way to turn the situation around: a “secret method” that will sharply improve their financial condition. The scenario is usually the same. Money either does not appear at all, or appears briefly, or the flow quickly dries up. After that, the person switches to the next system, goes to new courses, workshops, “spiritual” trainings, reads yet another set of books, practices yet another set of “meditations,” convinces themselves that they “deserve it,” and continues searching for the philosopher’s stone.

Sometimes money does appear — but more often it flows away from the person rather than toward them. The few for whom something works usually either did not have serious internal blocks to begin with, or were already in a stable enough state that almost any action would yield results. These are exceptions rather than the rule.

The main cause of financial problems lies not in the absence of “correct techniques,” but in an overloaded psyche filled with mental clutter, including clutter related to money. Money is one of the most distorted and emotionally charged topics in society. Only sex and “the meaning of life” come close. In people’s minds, there are massive layers of contradictory beliefs, fears, shame, expectations, and fantasies about money. If a person truly wants to change their financial situation, the first step is clearing out this layer — removing the accumulated garbage.

Money itself is not a cause, but a result. It is the outcome of a person’s activity and interaction with the world. The real cause of its presence or absence is the entire structure of the personality: habits, reactions, fears, thinking patterns, style of action, attitude toward oneself and others. Therefore, attempts to “fix money” without addressing the personality almost always lead nowhere.

Financial condition is a derivative of how a person interacts with reality: with themselves, with other people, with risk, with responsibility, with uncertainty. There are too many factors in this equation for it to be solved by a single technique or a single belief. That is why stable changes require deep work. The system is not aimed at a “money hack,” but at a gradual restructuring of internal automatisms. In this case, money becomes a side effect of a healthier psychological climate: reduced anxiety, removal of irrational beliefs, increased clarity and ability to act. Of course, this is always complemented by concrete actions in the external world — without them, nothing happens.

That is why it makes no sense to start with money without first putting things in order “inside.” This work may take months — depending on the initial state and the intensity of practice. At some point, a sense of readiness appears: not as euphoria, but as inner steadiness. After that, the person simply begins to act, and the financial situation starts to change.

At the same time, work with money can be done in parallel with general clearing. The practical minimum is as follows. First, process all affirmations and “money-attracting” statements you have ever used. Write them down and process them one by one. Then — all thoughts, beliefs, and conclusions about money, without exceptions. There is nothing there worth preserving “just in case.” What is real and useful will not disappear — only illusions and unnecessary layers fall away.

A separate layer is fear. There is usually much more of it than it seems. A useful exercise is to imagine that you suddenly receive a large sum of money, and then note everything that arises: concerns, tension, fantasies, anxieties. Each of these is material for processing. For many, this becomes an unexpected source of self-understanding.

Very often, the theme “I am not worthy” surfaces. As a rule, these are old conclusions and early decisions that have long ceased to be relevant, but continue to influence behavior. They must be worked through consistently: fears, doubts, beliefs, postulates — everything goes into processing. Not because it is “the right thing to do,” but because otherwise they continue to control actions unnoticed.

With systematic work, a moment comes when it becomes clear how simple all of this actually is. Not in the sense of “easy,” but in the sense of transparent. By that time, it may turn out that huge amounts of money are not actually necessary, and the required level of income is achieved without constant internal tension. Or it may be the opposite — interest in larger goals appears, and the person calmly begins to pursue them. In any case, obsessive fixation on money disappears or significantly weakens.

It is also worth noting that this toolkit works well not only with money as such, but with any projects. If you start something new and encounter doubts, insecurity, or internal resistance — all of this is simply material. It is written down and processed until the project turns from a bundle of emotional rumination into a practical task. In the course of practice, a person in general spends less time stuck in mental rumination and acts more. And results, as a rule, appear in those who act, not in those who endlessly think.

If your primary interest is not inner freedom but practical results, this is an acceptable starting point. Processing can be used directly “in the field”: in business, in projects, in negotiations, in decision-making. The clutter will go away, what is useful will remain, and processes will become simpler. During financial actions, it makes sense to track your states and promptly send emerging reactions into processing. This usually gives a clear understanding of how much unnecessary ballast has been interfering with acting more simply and boldly for years.

At the same time, one warning should be made. If the goal is to use the system solely to “get more money,” disappointment is possible. For most people, the topic of money is one of the most deeply intertwined with other areas of life. Sometimes it requires a serious restructuring of views and letting go of many familiar but non-working ideas before a noticeable shift occurs.

There is also another category of people — those who already manage themselves fairly well and are accustomed to acting in uncertainty. For them, the system becomes a tool for “field” work. They quickly grasp the principle, easily let go of outdated constructions, and quickly obtain practical results. Not necessarily in money — everyone chooses their own vector.

Speaking of “restructuring the personality,” it is important to clarify: this is not about acquiring a set of “correct qualities.” An effective person is not someone who always acts according to one pattern, but someone who can adapt. They can be different depending on the situation, see the context, and choose behavior consciously. In this sense, personality becomes a tool, not the master.

And one more fundamental point — do not rush. Neither in processing nor in decisions, especially financial ones. There is no need to try to “guess” or outrun events. After putting

thinking in order, a person discovers that opportunities are not a scarce resource. They do not run out. Some go away — others will appear. And it will always be that way.

Total Merge

The application of the **“Merge”** protocol in everyday life deserves separate attention. It is a simple tool that, despite its apparent primitiveness, can produce noticeable effects. Even after completing the main work with the lists, it makes sense to keep it in your toolkit and use it from time to time.

As mentioned earlier in the “Work Plan” chapter, “Merge” is used not only for working with polarities from lists, but also in a broader, applied sense — with anything in the psyche that is “out of place.” It is logical to start with people you actually interact with. First of all, this is the so-called “first circle”: those closest to you — spouse, parents, children, siblings, sometimes grandparents. This use of “Merge” does not automatically solve all relationship problems — that requires separate processing of specific irritating aspects using “Process this.” However, the subjective quality of contact and the internal background of interaction usually change noticeably.

It is also worth mentioning working with “Merge” in relation to deceased loved ones. In this case, it is not about any metaphysical conclusions, but about working with internal images and unfinished connections in memory. Sometimes this allows unexpected experiences and reinterpretations related to loss and relationships to surface.

The procedure is very simple. A formula such as “Me and my mother — Merge” is repeated aloud or silently until yawning occurs, or up to ten repetitions if there is no physiological response. That’s all.

After the first circle, it makes sense to move on to more distant ones. These include second- and third-circle relatives, friends, then acquaintances, neighbors, colleagues, and supervisors. The logic is the same — we are not working with real people, but with how they are represented in our perception and memory.

Further, the scope of application can be expanded almost without limitation. It is useful to start with those who cause irritation or tension. In some cases, it makes sense to combine “Merge” with other tools — for example, with “Process this” and “Hoppo.” For example, suppose a certain social group irritates you. First, all arising thoughts, evaluations, and feelings are captured (for example, written down) until the flow runs out. Then each item is processed in the standard way (using “Process this”). After that, “Hoppo” can be applied to these people or groups to remove residual emotional charge, and finally — “Merge” with the corresponding object, person, or group.

The same approach can be used with any other “triggers”: age groups, neighbors, children, people with different behavioral styles, authorities, professions, and so on. Over time, the number of external triggers usually decreases. This does not mean that others’ actions automatically stop being unpleasant — that requires separate work with specific situations and reactions. However, the overall background level of irritation in the normal state becomes lower. Sometimes even the subjective frequency of encountering such situations changes: attention stops clinging to them, and they appear less often in the focus of experience.

“Merge” can also be applied to anything that attention is directed at in the moment: natural objects, people on the street, sounds, elements of the environment. In this case, the effect is not a “change in the world,” but a change in the observer’s state — a weakening of

separation, a reduction of tension, a sense of greater involvement. Subjectively, this can be experienced as a pleasant and stabilizing state.

Formally, the object of “Merge” can be anything: skills, types of activity, personal traits, emotional states, bodily sensations. For example, you can work with an unwanted state or symptom by first isolating it as clearly as possible in perception — in terms of intensity, location, and dynamics. After that, the standard formula “Me and … — Merge” is used. Sometimes this leads to a noticeable change in subjective state. To develop the ability to distinguish such states, it may be useful to become familiar with classical techniques of aspecting (essentially, building experience in decomposing states by carefully listing all possible aspects for further processing).

Some people use “Merge” in purely utilitarian situations — as a way to reduce internal resistance or tension before action. For example, in situations of waiting, uncertainty, negotiations, or difficult interactions. It is important to understand: this is not about “controlling external reality,” but about influencing one’s own state, attention, and behavior, which may in turn indirectly affect the course of events.

“Merge” can be used not only in a delayed mode (until yawning or a fixed number of repetitions), but also in real time — holding the formula until a subjective sense of reduced separation or tension arises. This variant can produce vivid experiences and insights, especially in the early stages of practice. At the same time, the system as a whole is oriented toward delayed work and processing of large volumes of material. **Using “Merge” in real time should be considered a supplementary tool and not turned into a goal in itself or a form of escaping into experiences.**

In summary, “Merge” is a convenient and flexible tool for working with perception and internal boundaries. It is not intended for deep processing of complex psychological material, but it complements other protocols well. Its effects are not related to mysticism, but to changes in the way perception and attention are organized. In this capacity, it can be useful and interesting in practice.

Automations

The strongest side of this system is the ability to almost **completely automate** the processing of large volumes of psychological material and move this work into the background. I see no point in spending a significant amount of time manually digging through piles of internal garbage. It is far more rational to “press a button” and hand this task over to subconscious mechanisms, while you go on living your life. Sometimes you can hear the objection that only bringing material into conscious awareness guarantees its processing and disappearance. This is nothing more than a point of view and a habitual working model, not a universal law. If someone is interested in spending years dissecting their internal constructions one by one, examining them carefully and deriving satisfaction from the process of awareness — that is their choice. This approach does not suit me. My task is to remove the garbage as quickly as possible, stop reproducing it, and move on.

It is important to understand that the goal of working with the system is not just to get rid of a certain amount of accumulated material, but to change the very mechanism of its constant generation. Most of this “garbage” exists exclusively in subjective psychological reality and has no direct relation to objective reality. We are used to handling our own mental apparatus in such a way that we continuously reproduce the same tensions, reactions, and interpretations, feeding internal noise. By removing this material, we, first, free up attention, and second, begin to better understand which internal actions lead to the accumulation of problems and which do not. Those who are interested can even track these changes using objective methods, for example by comparing EEG data before starting the practice and after several months. This is not a required part of the work, but as an illustration of change it can be interesting.

For me personally, the key value of the system lies precisely in the possibility of automation. Not in the need for constant analysis, but in the fact that you can set an algorithm and let the process run. If someone had told me a few years before creating this system that such an approach was possible and would work, I would have been skeptical. However, practice has shown that this is not only possible, but effective — even if not always in a linear way. Minor limitations of the method do not outweigh its main advantage — the ability to process large volumes of material without constant conscious involvement. It is the automatic protocols that have turned out to be the closest analogue to a so-called “magic pill,” if by that we mean not an instant effect, but stable changes within a reasonable period of time.

In essence, each automation, or as we call it, a “protocol,” is a detailed instruction for subconscious processes. It describes what type of material is to be processed, how the processing should occur, and within what time frame. After reading the instruction once, the user only needs to launch it using the specified trigger phrase and continue with their usual activities.

You become familiar with the first such protocol quite early — this is “Cyber-Zhivo,” which performs a basic clearing of the past according to a predefined algorithm. After completing the initial phase of work — polarities and emotional clusters — you can move on to other entry-level protocols that work with beliefs, fears, and a range of states. As practice progresses, their effectiveness becomes sufficiently obvious to continue further work. This can be done in two ways: either by writing your own protocols, which requires some understanding of the principles but is generally accessible, or by using ready-made, more specialized solutions. Experience shows that sooner or later most people begin to write their

own protocols anyway, since it is impossible to anticipate all possible individual states in advance.

Most protocols, in the course of their work, also touch on past experience, so even without targeted work on the past its subjective load decreases over time. If necessary, you can create protocols for specific states, beliefs, situations, or even for interaction with particular people — in the sense in which they are represented in your perception.

Over time, as experience accumulates, it becomes possible to create protocols for almost any task. Theoretically, it is even possible to reproduce the effects of various “spiritual” or esoteric practices in the form of functional emulations triggered by a single phrase. However, I do not recommend engaging in this before stabilizing your overall state and completing basic clearing. It should also be taken into account that a side effect of deep processing is that many previous beliefs lose their persuasiveness. Therefore, do not be surprised if what once seemed significant or inspiring begins to be perceived with irony. At some point, interest in such experiments may disappear, or it may reappear — but already as a conscious play with models rather than belief in them.

Using protocols is extremely simple. The protocol is read once — aloud or silently, it does not matter. After that, it is launched by repeating the trigger phrase until yawning or another characteristic response occurs. The launch is done once. Restarting the same protocol or repeating it multiple times makes no sense — it only creates unnecessary load and may lead to fatigue or unpleasant sensations. The logic of operation is simple: read it, launch it, and go on with your life. Everything else happens in the background without your constant involvement.

On Automations and Total Processing

Many people at the early stages ask similar questions. For example: “I launched a protocol to work on the need for approval, but it still shows up from time to time — what’s going on?” Or: “The protocols say the subconscious will process all fear or all disbelief, but I still regularly catch myself in states of fear or doubt. Does that mean the system doesn’t work?”

Such questions arise from a simplified, naive view of the psyche as something linear and binary — like “problem / no problem.” As if the mind were a carrot patch: you pull out one “carrot,” and an empty space remains, and the problem never returns. In reality, everything is arranged differently. The psyche is not binary, but multi-layered, distributed, and highly interconnected. It is a complex dynamic structure with a huge number of cross-connections, and it is constantly in operation.

When we “remove” one element of this structure, we eliminate only a specific active fragment, not the entire set of related material. It is entirely possible that in other layers and nodes of this system, related elements remain, which will later surface again — sometimes in the same form, sometimes slightly modified. **That is why real, stable change requires not point-by-point work, but total processing.** An approach like “we cleaned this, but we don’t touch that” is almost always ineffective in the long run.

This principle is what the protocol strategy is based on. What matters is not the one-time effect of a single run, but the cumulative effect of many processing cycles. Moreover, automatic processing does not always remove absolutely everything. In some cases, part of the material requires manual work — breaking the problem into components and processing them deliberately. Here it is important to remember decomposition: complex states are rarely a single entity; more often they are a bundle of heterogeneous elements. At the same time, “manual work” does not necessarily mean long and tedious processing of each item separately — it is quite possible to gather everything into one array and pass it to an automatic processor.

The strength of automations lies in their ability to remove a huge volume of minor, background material that would take years to process manually. This is their main value. But it is important not to treat them as a universal tool that solves everything by itself. Automations are a tool — very convenient and powerful — but they do not eliminate the need for some degree of user involvement. Although there are people who almost do not use manual processing and still achieve noticeable results, this is more of an individual trait than a rule.

If we speak in terms of subjective effectiveness, depending on the topic, automatic protocols remove roughly from half to eighty percent of the material. The remaining part, as a rule, requires additional attention. And even after that, some problems may continue to resurface for a long time — especially when it comes to early, deeply rooted patterns formed in childhood, or constructs tied to the core structure of personality. Such themes rarely disappear quickly. They gradually weaken and dissolve as many other, seemingly unrelated elements are processed. This is a direct consequence of the multi-layered and interconnected nature of the psyche.

Therefore, phrases like “the subconscious will process all fears” should not be taken literally and linearly. Fears and doubts may continue to arise for a long time — in different situations and forms. This is not a sign that the system does not work, but a reflection of the fact that

attention still holds certain elements of these states and is not yet ready to fully let them go. In such cases, we return again and again to the basic principle: decomposition, decomposition, and once more decomposition.

It is also worth addressing disbelief and doubt. This is one of the most persistent and widespread habits of the mind. It forms early, is actively reinforced by the environment, and therefore requires prolonged and consistent work. During practice, so-called “swings” often occur: recently a person saw clear changes and felt inspired, and a few days later doubt sets in — does the system work, can the process be trusted, is there any end to it. It is important to understand: the volume of disbelief in most people is enormous, and in terms of density and stability, few things can compare to it. This is not a unique problem or a personal failure, but a typical feature of the psyche. And it is processed by the same methods as everything else — it simply requires more repetitions.

So let us fix the key point once again. The strength of the system is not in promising instant results, but in the cumulative effect of consistent work. You should not expect a radical internal shift after a few runs. Yes, compared to most other approaches, changes happen quickly — but it is still a process that requires time and involvement. Several months of consistent practice is a normal and realistic horizon for serious changes.

Finally, it is worth noting that newer generations of protocols tend to work deeper and more effectively than earlier versions. Nevertheless, even the most advanced tools do not change a basic fact: many psychological habits were formed over years and decades, repeatedly used and reinforced. Expecting them to disappear after a couple of runs is naive. If the intention to change is real, you will feel the first results fairly quickly. **But for stable and deep changes, systematic work is required.**

Strategy for Using Automations (Protocols)

Protocols can be used in at least three different ways.

The first way is to run ready-made protocols created by others — essentially following a pre-laid trajectory. This is the simplest and most straightforward way to enter the practice. Without much effort, you can, for example, read and launch two or three protocols each night before sleep and, over time, obtain quite observable and measurable changes in your state, reactions, and behavior.

The second way is to write your own protocols for processing specific topics and states. The principles of composing them become clear after becoming familiar with the free entry-level protocols. As a rule, there is no shortage of topics: it is enough to carefully look at what exactly interferes with your life, work, interactions with people, or forward movement. Practice quickly forms an intuitive understanding of how to formulate instructions and what to emphasize.

The third way is to use automatic tools to simplify work with your own material — that is, personal problems and states. The simplest example is an auto-processor that works with lists. Those familiar with BSFF or similar methods know how exhausting it can be to manually process a large number of pre-written aspects. In this case, part of the work — namely the processing — can be delegated to automation. A free tool is available on the website that allows you to do this directly.

In practice, these approaches can and should be combined. You can run ready-made protocols, simultaneously write your own tailored to specific material, and use automation where it simplifies the process. This combined approach usually turns out to be the most effective. In my own experience, there were periods when I actively combined all three approaches, and sometimes — especially at later stages — I worked entirely without automations, doing everything manually. This happened when there was little new material, and the extra effort of loading aspects into automation no longer seemed justified. In other cases, on the contrary, I wrote separate protocols for specific topics when the structure of the problem was generally clear, but breaking it down manually into individual elements was too tedious.

Understanding which approach is appropriate at any given moment comes only with experience. And, essentially, the only truly useful advice here is simply to work. There is little point in trying in advance to figure out “the correct way” to do each step. Most questions and doubts resolve themselves in the course of practice. If you have decided to engage in this work — start and do it. Those who work get results. Those who endlessly theorize about correct schemes usually remain where they are.

It is also worth addressing workload when working with automations. It is not recommended to overload yourself with processing. For most people, a pace of two to three protocols per day is relatively safe. I do not recommend launching more, as the risk of encountering pronounced swing states increases. It is important to understand that overload is not always felt immediately. After launching, there may be no unpleasant effects either the same day or the next. This creates a false impression that the volume of work can be increased without limit. As a result, after a few days, a sharp backlash may occur, which can be unsettling and often leads to stopping the practice altogether.

Therefore, in this system it is more reasonable to follow the principle: “fast is slow, but without stopping.” **A moderate, steady pace places less strain on the psyche and ultimately leads to more stable and deeper results than attempts to force the process.**

Work Speed — When to Expect Results

As already mentioned in the chapter “Is It Worth Trying?,” the first changes with normal practice usually start to be noticeable after two to three weeks. For context: over more than fifteen years of the system’s existence, many people in very different states and situations have gone through it. Some of them later honestly admitted that up until the third month of practice they were moving almost blindly — without any sense of progress, without the ability to adequately assess anything, and sometimes without much desire to continue, because their initial condition was that heavy. All time estimates are mainly needed by those who have never done anything like this before and do not want to waste time on a tool that is obviously useless. These estimates do not directly affect the process itself or its effectiveness.

If we talk about more or less serious and stable results, it is important to take into account the specifics of the system. First, results here are largely delayed in time. Second, with daily and intensive work at the beginning of practice, a person’s overall state often does not allow for a sober and holistic assessment of the changes taking place.

The delay of results is the price paid for the ability to automatically process large volumes of psychological material in the background. It is quite common that a specific problem does not disappear immediately, but after several weeks or even months. A person simply continues practicing and then suddenly notices that what used to bother them regularly no longer arises. Some things go away fairly quickly, others only after some time, and still others may persist for a long time and require repeated processing from different angles, sometimes in ways that are not obviously connected.

One of the key conditions for working successfully with the system is not to wait for results, but simply to work. The results will either manifest over time, or it will become clear what else needs to be worked through for them to appear. People who constantly “hunt for results” often become disappointed, because instead of building a cumulative effect, they spend their attention on waiting and self-checking. This is a typical mistake. It is much more effective to process and move on. The effect will either appear later, or it will become clearer in which direction it makes sense to continue working. The system is poorly suited for solving one or two isolated problems. It reveals its potential precisely through total work with all available material. The approach of “process everything you can get your hands on and move on without expecting an effect” produces the most pronounced changes in the long run.

As for the overall state during regular processing, at the initial stage — roughly the first two to three months — it often resembles a constant “CPU load”: increased fatigue, instability, and periodic pendulum-like states. During this period, internal material may rise in a dense, almost continuous stream, creating the feeling that there is no end to it. Against this background, it can be difficult to notice positive shifts, especially if a person falls into a pendulum where the internal dialogue easily reduces to the thought that “nothing is changing and all of this is pointless.” In such a state, trying to objectively evaluate results is indeed meaningless.

Over time, the intensity of these flows decreases, gaps begin to appear, it becomes subjectively easier, and the changes start to become noticeable and stable. This does not happen in a sudden jump, but gradually, as the system unloads.

Therefore, in practice, the task is quite simple: for the first two to three months, work calmly and consistently without expecting immediate outcomes. Some intermediate changes may be noticeable earlier, but due to the overall instability of the state during this period, it is not worth drawing far-reaching conclusions.

So, once again, let’s fix the main point. **Do not chase an instant effect and do not wait for it. Work for a cumulative result, process everything you can reach, and this approach is what can, over time, produce truly serious and unexpected changes.**

If Something Doesn't Get Processed

What should you do if a particular problem stubbornly refuses to process? As a rule, this means you've run into a topic whose roots are far deeper and more branched than it first appeared. A classic example is so-called self-dislike. This is a large, multi-layered structure formed from early childhood and built out of dozens, sometimes hundreds, of smaller elements — for example: "I don't deserve anything good," "I don't deserve a promotion," "I don't deserve a normal relationship," "I don't deserve…" (and each of these elements is itself a conglomerate of other connected parts). Expecting that a simple instruction like "eliminate all self-dislike that I have" will produce a quick and deep result is naive. That doesn't happen not because the tool doesn't work, but because the problem itself is far more complex than a person assumes at the start.

Such expectations are partly fueled by a common misconception about the existence of some single "root episode" behind any problem. This idea was examined in detail in the corresponding chapter, so here I'll just fix the consequence: belief in a single root often interferes with real work. A person tries to act "head-on" instead of decomposing the problem and gradually taking apart its structure. When no quick result appears, they start looking for "more powerful" techniques that supposedly allow everything to be removed in one go. As a rule, this ends in wasted time and effort, disappointment, and abandoning further work.

It's important to understand that at some point the issue is not the method, but the physical limits of the human brain. When working with deep topics, we are talking about restructuring significant parts of the psyche, and that means real physiological changes in the nervous system. Old stable connections between neurons weaken and break down, and new ones form in their place. These processes are quite material and, if desired, can be recorded with objective methods in specialized clinics. Regardless of how flexible one's thinking is, the organism simply will not allow such a task to be "swallowed" in one move. That is why it is especially important to avoid fanaticism here. Overload will only lead to exhaustion, not faster results. In such cases, only patience and consistent decomposition work.

By the way, the physiological side of these changes is one of the reasons for pendulum states. As it restructures, the nervous system consumes a significant amount of resources, which can cause a specific kind of fatigue that many have never encountered before. Any neuropsychologist or neurologist will confirm that habits, beliefs, and even stable concepts have a very concrete neural representation. Put simply, a habit is a group of neurons connected into a relatively stable network. Such a network activates as a whole and immediately, which makes habitual reactions energetically efficient. That is why the brain tends to "drive" along familiar routes.

From early childhood, a person is trained to activate certain states: guilt, shame, a sense of being bad or unworthy, the expectation of suffering, ideas about the unfairness of the world, and so on. Over years and decades, these patterns become automated. Sometimes a single thought or external trigger is enough for the entire network to activate instantly. During processing, such structures are gradually discharged and dismantled, which is what may be accompanied by setbacks — the same pendulum swings.

Therefore, if something doesn't work right away, it is not a reason to give up. It is a signal that the structure of the problem is more complex than it seemed. Look for its components, examine it from different angles, learn to analyze and break the material into aspects. Work

carefully and without strain. Childhood, relationships with parents, internalized patterns from them and from the environment, beliefs and “life lessons” all require especially thorough and detailed processing. Yes, this can be a long and not the most pleasant process, but if the goal is a real result, it cannot be bypassed.

In my experience, the vast majority of problems are eventually resolved, and some of them quite quickly. More persistent themes, related to general ways of handling one’s own attention and thinking, gradually move into the category of controlled states. They may still arise from time to time, but a person clearly sees their source and mechanism, consciously intercepts them or simply observes them calmly. These states stop poisoning your life and causing self-flagellation. Moreover, with continued work, they keep weakening.

So if you encounter a state that seems “unworkable,” there is no need to abandon the practice right away. Sometimes it is more reasonable to temporarily leave this topic and continue working according to the general plan. Over time, you will either return to it with deeper understanding, or find that it has already noticeably weakened due to indirect processing.

The conclusion here is simple. **The presence of difficult, stubborn topics is normal and expected.** It is not a reason for panic and not a sign that the tool doesn’t work. Just keep working. In most cases, after some time you will either remember with a smile that such a problem once existed at all, or you won’t even be able to immediately recall what exactly it was about.

Approximate Plan for Independent Work

Depending on the chosen approach — using ready-made protocols or creating them independently — the work plan may look different. Here it makes sense to separately consider the option of fully independent work.

The first step is processing the past using a list. This refers at least to key episodes: situations involving humiliation, strong emotional experiences, resentment, trauma, and other events that have left a noticeable mark. Minor and secondary things can be postponed, but the basic, most charged material should preferably be discharged first. Technically, this is done as described in the corresponding chapter.

Next, it is worth compiling a list of your own qualities that you do not like. These can be character traits, habitual reactions, habits, and behavioral patterns. For example: “intolerance toward alcoholics,” “sarcasm,” “smartphone dependency,” “need for attention,” “short temper,” “procrastination,” and so on. For each such item, you can either write a separate protocol for automatic processing or describe all aspects of the problem in as much detail as possible and load this material into the auto-processor. In practice, the most effective approach is to combine both. After that, move on to the next item on the list and continue working in the same way.

Gradually, this process clears out mental space. Over time, topics and problems begin to surface that were previously unnoticed or did not seem significant. These should also be recorded and processed using the same scheme. Large clusters of beliefs deserve special attention — it makes sense to work on them deliberately and separately. Examples of such clusters include: “all beliefs about money,” “all ideas about what a man or a woman should be,” “the meaning of life and everything related to it.” Such topics usually contain hundreds, sometimes thousands, of individual constructs. All of this is mental material that is useful to clear out. Any identified beliefs should be sent for processing without exception. The reasons why this is safe and does not destroy functional skills have already been discussed earlier.

As the work progresses, it becomes increasingly clear how beliefs and internal constructs shape the subjective picture of reality and influence events. This realization is usually quite tangible and motivating. However, at this stage it is important not to get stuck observing the effects and to continue working further. Over time, resentment may arise — toward circumstances, toward “reality,” toward one’s own subconscious — because changes seem to happen too slowly or not in the expected way. All such reactions, as well as ideas about “how things should be,” are also subject to processing. Disbelief and doubt require separate and regular attention: as already mentioned, they are among the most widespread and persistent sources of internal noise, and working with them can take months.

Special attention should be paid to ideas about your own capabilities and limitations, as well as to any knowledge, beliefs, and theories about the world and the “structure of reality.” The fewer rigid conceptual constructions there are in the mind, the higher the adaptability and flexibility of behavior. There is nothing to be afraid of here: practical skills — such as driving a car or working with a computer — will not disappear. But getting rid of excessive and rigid ideas about what is “possible” and what is “impossible in principle” is usually beneficial.

Material for processing appears constantly in the course of work. Therefore, it is important not to miss it. It makes sense to always have a way to quickly capture it — notes on a

smartphone or a voice recorder. This allows you not to lose emerging thoughts, reactions, and states, and then calmly send them into further processing.

Stages of Progress

It is extremely difficult to standardize something like systematic work with one's own mental processes and to describe in advance how exactly it will develop for a particular person. People differ greatly in experience, level of self-observation, degree of understanding of what is happening, the nature of their problems, and the depth of their attachment to them. Even though, at some level, typical difficulties are similar for many, it is practically impossible to predict an individual trajectory of work. Any averaged forecasts at this point will inevitably be rough.

If you follow the pace described above — roughly 1–2 protocols per day (usually before sleep) plus processing 1–2 of your own topics or problems daily — you can expect that for the first couple of months life will feel quite tense. Internal "material" may come up in a dense stream, with rare pauses that are subjectively experienced as periods of greater clarity. Pendulum states during this period are possible and quite common, although this is not a mandatory scenario. As already mentioned, there are people for whom pendulums are minimal or almost absent, so it is impossible to predict their presence or intensity in advance.

Sometimes, in the course of work, intermediate states may arise, some of which are subjectively experienced as unusual or even pleasant. For example, there may be a sense of strong connectedness with others or a feeling of expanded perception. It is important to understand that such states are not the goal of the work, but side effects and transitional stages. They may be interesting in themselves, but fixating on them and treating them as some kind of achievement is a mistake. During practice, various insights and new interpretations of how the mind works or how a person perceives reality may also appear. These should be treated calmly and without assigning them excessive importance. These are not revelations, but temporary by-products of a system undergoing restructuring. Any such "understandings" should be subjected to further processing: what has no value will fall away, and what withstands examination may turn out to be useful in a more practical sense.

Gradually, usually after about two and a half to three months of regular work, it becomes noticeable that the flow of rising material weakens, gaps begin to appear in it, and the overall state evens out. It becomes easier to maintain a stable state, and the intensity of emotional swings decreases. At the same time, deep, structural problems may still remain and may not yield to quick solutions. At this point, it is important not to panic or draw premature conclusions, but to continue working in the chosen mode.

At a later stage, a state may arise in which many dysfunctional beliefs and rigid constructs begin to lose their stability almost automatically — it is enough to direct attention at them for them to start dissolving. During the same period, there may be a feeling of losing previous reference points, devaluation of old meanings, and a general sense of meaninglessness. This is an unpleasant but quite typical transitional state. It is not a final point and does not mean that something has gone wrong. Like all previous stages, it can be processed and eventually passes, giving way to a more stable and functional state.

Conclusion

At this point, within the scope of this book, I consider it appropriate to put a full stop. Over time — provided that you do not give up during pendulum states and do not turn away from the path — a fairly stable state of what can be called a “steady positive baseline” becomes achievable. This is exactly what all the work is aimed at. Hysteria, drama, strain, and the need to constantly “drag” yourself forward through heroic effort — typical of the first months — fade away. What remains is a calmer, simpler life without unnecessary internal complications.

Gradually, one important thing becomes clearer more and more often: the issue is not the “machine,” but the “pilot.” The problem is not some supposedly bad or faulty mind, and not some “terrible ego” that people love to fight, but the lack of a skill of conscious self-management. TS makes this visible. It removes the worn-out automatic patterns that used to spin endlessly in the mind, and because of this, life becomes noticeably different. At the same time, outwardly it remains the same — and that is the paradox of these changes.

At later stages, you may develop an interest in other tools and approaches that complement TS well. In that case, the process of leveling and simplifying life can move faster and go deeper. This is a natural continuation, not a requirement.

In the end, with TS you spend much less time in endless mental chewing, analysis, and struggle, and much more time simply living. Without imposed meanings, artificial drama, and constant internal tension. Living while allowing others to live, noticing simple things — the air, sounds, the change of the seasons, everyday rhythms. Without rushing, with the right to be imperfect, with a sense of freshness in each day. Moving through life calmly and gradually changing — without strain and without unnecessary effort.

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