Direct Knowledge

Principles of Wholeness and an Instruction for Reading Reality

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This book presents a conceptual and phenomenological exploration of human experience, biological regulation, and systemic processes. It is not intended as medical, psychological, legal, or financial advice.

First edition 2026

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Dedication

This book is dedicated to my grandmother, Barbara Wojciechowska.

She gave me the space to develop my thinking and follow my own enthusiasm.
Sometimes in life, we need someone who helps keep the flame alive — someone who speaks to you with care and does not extinguish what is alive within you.

We spent countless hours talking about life, people, and the world. And even more time laughing about the absurd reality we live in — laughter that often brought us comfort.

Although we are not connected by blood — my grandmother is my grandfather's second wife — I have never believed that family must be defined by DNA.
Sometimes it is the people we meet in life who help us close something that had been alive long before.

My grandfather spent many years searching for answers to questions about the nature of the world.
In 1994, he wrote an article about entropy in art.
Today I feel that by writing this book, I have completed something that was also alive in him.

My grandmother's intelligence, her wisdom of life, and the history she lived through — even during the Second World War — opened my eyes to many things that cannot be found in books and that one would not even know where to look for.

Her remarkable resilience and tireless strength in being caring, gentle, and fair to every person taught me more than any words could.

This is how I will always remember her.
And this is how I remember my grandfather.

And although I carry his DNA, I believe that in some way I also carry hers — perhaps not in a scientific sense, but in the way love, memory, and presence continue to live within a person.

And there is one sentence I will never forget:

“My darling, Grandma is giving you a hug.”

Your love will always live within me, Grandma.

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INTRODUCTION
On one shift and a thousand prostheses

Most of my life, I searched for a method of regulation, even before I knew what to call it.
I didn't realize it was called regulation, or what, exactly, I was trying to regulate.
I also didn't know how regulation worked.

I explored many techniques, schools, and modalities—often leaving quietly, sometimes as a teacher, each time sensing it wasn't the answer, without rebellion or fanfare.

The environment often suggests the problem is with you: you can't focus, can't choose one path. Others are satisfied, so your leaving seems mistaken.

Yet after years, I understood something new—only when I stopped searching.

My breakthrough came when my body firmly said: stop.
No more striving: you will not lose weight, you will not improve, and effort won't get you further.
Stop—so I could finally see what I had long been unable to see.
For decades, I mistook momentary relief for regulation; relief is only a pause in tension, not true regulation.

The essential truth is that regulation does not require techniques. It is already built into the system. Our body is a complete, intelligent, self-regulating system. This innate intelligence is always available—if only we stop interfering.

The condition is one: not to observe from a distance, but to see directly, without interpretation or control.
To see things as they are. To separate them. Not to interfere.

The Center of Regulation — the natural point of coherence in the nervous system — is not located in the head and is not the heart. It integrates signals from the body, breath, tension, and orientation.
It is experienced as a point deep in the chest.I will not turn this into mysticism or a dogma. This is an operational reference center: a point at which the body "knows" before a thought appears.

Overload of the nervous system in early childhood — emotional, relational, sensory, or cognitive — very often causes a shift of this center. Most often toward the head or toward the belly. This is not an error or pathology. It is an intelligent biological strategy.

In this sense, we did not "lose our power." We lost access to the command center only because the body had to find other ways of regulating an overloaded system. This shift is not a decision of the mind. It is a biological reflex.

All these subsequent strategies—control, techniques, compulsions, self-improvement—are attempts to stabilize what already had the natural ability to regulate itself.

These are compensations, not solutions — they cannot restore the original system. When the Center of Regulation shifts toward the head, natural regulation is disrupted. The nervous system does not complete cycles. Tension has nowhere to dissolve.

Then we begin to patch.

Fitness instead of spontaneous movement.
Alcohol instead of regulation.
Techniques instead of felt sensing.
"A healthy lifestyle" instead of life.

This does not mean that these things are bad. It only means that they are a substitute. A prosthesis for something that was once naturally available.

And here we arrive at a place that cannot be omitted: language and culture.

European civilization — and later, American civilization — emphasized an analytical, linear, and precise language. This language describes the world with clarity and separation, excelling at analysis and accuracy. However, its focus favors intellectual understanding over embodied experience, often leading to a separation between subject and object, thought and body, and meaning and felt sensing. This contrasts with cultures where language integrates these aspects.

The English language, especially in its technical and business forms, centers on action, tasks, and objectives. This approach excels at creating systems, building technology, and scaling solutions, but it shifts somatic regulation to the cognitive realm.

By contrast, some languages keep regulation rooted in the body, highlighting the cultural variation in how language influences regulation.

Language is information. And information programs the body at the level of regulation. Some languages carry information that is short, functional, fast, and effective in action, but shallow in regulation. Others carry information that is multi-layered, rhythmic, and emotional, which reaches deeper and regulates the system from the inside.

Living in an Arab culture, I observe a sharply different approach. Compared to European or American cultures, this contrast reveals how language shapes emotional and relational regulation in daily life.

Arabic, a relational and emotional language, offers multiple ways to express similar states, including a dozen terms for love. Unlike cultures that narrow experience into fixed concepts, Arabic allows meaning to circulate and emotion to breathe, rather than fixing experience into static definitions, demonstrating a more multidimensional approach to experience than the more linear languages of Europe or America.

In cultures where language remains close to bodily experience and relationship, regulation occurs through rhythm, presence, community, and lived words. This differs from environments where regulation was replaced by techniques, as seen in more analytical and task-oriented societies.

European and American culture compensated for the loss of this regulation… with regulations.

This is the paradox: the more a culture separates people from their bodily center, the more substitute solutions are produced to compensate. One internal shift has led to countless external industries, all trying to restore what was naturally present.

Not because the human being is weak. But because they were cut off from their own center.

It is worth asking oneself a simple question:

How is it possible that, on a planet adapted to life, living beings do not cope with it?

The answer is brutally simple:

The human nervous system was not designed to live

permanently separated from the body.

It was not life that overwhelmed us. It was an abstraction.
Language detached from the body.
Time detached from rhythm.

Thought detached from felt sensing.

Our center is the place where information remains unbroken — integrated somatically before the emergence of emotion, narrative, and decision — while also encompassing the organism's orientation toward itself, others, and space.

The greatest act of health is sometimes just one thing: to stop doing anything meant to fix us.

Many modalities came very close to this truth. Somatics, trauma work, neurophenomenological approaches, authentic movement, intuitive dance, and some modalities of relational therapy. Their value is real. They touch the body, experience, rhythm. And yet they often stop one step earlier. Not out of lack of goodwill. Sometimes, because if the truth were spoken all the way to the end, the modality itself could turn out to be unnecessary.

It may turn out that we are our own best teachers, therapists, and guides—if we learn to listen to our own bodies, not as ideas but as living systems of regulation that know how to return to balance.

I propose only a return.

Somatic Direct Knowledge as a Coherence Regulation System

Somatic Direct Knowledge, understood as a Coherence Regulation System, is a pre-cognitive body intelligence system.

A human being is born with a native regulatory system — the biological equivalent of a core operating system. This system is not an add-on, a function, or a layer. It is the foundation of the entire organism's functioning.

It requires no instructions or updates.
It operates in real time — as long as its regulatory core remains accessible.

In technology, we assume that access to a system requires an intermediary layer. That is why we use SDKs (Software Development Kit)— sets of tools that enable interaction with a

system without interfering with its core.
An SDK does not change the architecture. It enables access to it.

For a long time, a similar approach was applied to humans.

Techniques, methods, practices, therapies, and regulatory tools functioned as external access layers to the human regulatory system.
They provided temporary access to coherence.
Sometimes they stabilized the system. Sometimes they emulated regulation. But they always operated from the outside.

That is why they required repetition.
That is why they stopped working once discontinued.
That is why the system began to depend on them.

Not because they were wrong.
But because they did not touch the core.

Somatic Direct Knowledge (SDK)

We use the acronym SDK with a deliberately altered meaning.

Somatic Direct Knowledge (SDK) is not a collection of tools.
It is not an interface or access layer.

SDK refers to direct knowledge of the human body's innate regulatory core.

It is knowledge that is:

- somatic — because it is rooted in the body, not in narrative,
- direct — because it does not go through filters of fear and interpretation,
- systemic — because it concerns architecture, not behavior.

Somatic Direct Knowledge is not intended to be used on the system.
It helps to recognize how the system functions when we stop replacing it.

A Paradigm Shift

Until now — both technologically and humanly — SDKs were seen as necessary to access the core.

In this view, a shift happens: In the human sense, SDK is no longer needed. Not because a better tool has appeared, but because the core was never inaccessible. The human regulatory system is not closed, does not require installation, and does not need an intermediary. Often, it is enough just to stop suppressing the body's system. The core regulatory ability has always been there and accessible. A human can make this shift immediately — because the system is alive, adaptable, and self-regulating.
Technology doesn't work this way.
We can't change the entire architecture of networks, protocols, and systems overnight. Therefore, in technology, SDKs will still be needed — but their role must evolve with a new understanding of human biology.

What This Means in Practice

For humans:

Regulation does not require tools.

Intuition provides real-time information.

Coherence is a default state, not something to be achieved.

For technology:

Systems will need to adapt to biological realities.

Instead of forcing humans into compensation,

Regulation will become a matter of architecture, not control.

Somatic Direct Knowledge (SDK) describes the natural coherence regulation system of a human — a system operating in real time, without tools or intermediaries, once we stop interfering with it.

The SDK does not tell you what to do; it only explains how a human functions before attempting to manage, fix, or regulate themselves from the outside.

SDK — One System, Two Languages of Description

In this project, the acronym SDK refers to a single regulatory architecture described across two domains.

In the context of humans and biology, we use the term Somatic Direct Knowledge — the direct, embodied knowledge an organism has of its own regulatory state.

In relation to information architectures, algorithms, and technology, we use the term Systemic Direct Knowledge — direct information about the state of a system, accessible without corrective or control layers.

The difference lies in the language of description, not in the nature of the system.

In both cases, SDK refers to the same mechanism: a state of coherence in which a system functions properly without intervention.

This fragment appears at the beginning because the book also addresses technology to the extent that it touches life.

I create tools, systems, and algorithms, so I know people in the technological world will reach for this book. However, before they read about mechanisms, I want them to see the point of reference.

The algorithms I create are not abstractions. They are reflections of the living world — of how humans, organisms, and natural regulatory systems function. They did not begin with code. They started by observing human beings.

This fragment is meant to show that understanding a system does not require belonging to a technological environment. That one can perceive the architecture of life without the language of tools. And that this is a deeply creative experience, not a technical one.

I especially want women to see that understanding technology is accessible, natural, and close to bodily experience — not reserved solely for code and specialized language.

CHAPTER 1
On how a human being functions before they begin to "work on themselves."`

What is our command center really — the so-called center of regulation?

Imagine that we are born with a system that has a specific bandwidth — like a home internet network.
It is neither good nor bad.
It simply has its own capacity.

As long as you send regular emails, a few photos, and normal information, everything runs smoothly.
You do not think about the connection.
You do not think about data transfer.
You simply use it.

But at a certain point, you try to send a very large file — a high-resolution video, a massive attachment, something that exceeds the current bandwidth of the connection.

What happens then?
Not because the network is "broken" but because the transfer begins to slow down, the file freezes, the system buffers data, messages appear, and applications start working more slowly.

The network does not stop functioning. It tries to cope with overload.

This is exactly how the human nervous system works.

We are not born perfect, but we are born coherent:: everything that happens within us — emotions, sensations, experiences — has a natural place where it can gather and be integrated.

The problem begins when:
There are too many experiences,
they are too intense,
they come too quickly,
or there are no conditions to "send them onward."

Then the system does not break.
It changes its operating mode.

What we call stress, anxiety, dysregulation, and overload is the equivalent of exceeding the transfer limit.

And just like with the internet:
The problem is not the existence of a heavy file,
The problem is not the network,
The problem is the lack of bandwidth at a given moment.

What we call the Center of Regulation, hereafter referred to simply as the Center of Regulation, is not a separate organ, but the way in which the autonomic nervous system organizes experience when it is not overloaded.

This is the center of you.

It is not the brain.
It is not the heart.
It is not thinking.

It is the place where experience becomes whole — before it splits into reaction, emotion, and narrative.

When the Center of Regulation is accessible, a person functions as one whole — not because they are "enlightened," but simply because their nervous system is not overloaded and does not need to save itself.

People often experience access to the Center of Regulation as a sense of presence in the middle of the body — not in the head or the heart alone, but rather along an axis that connects the entire experience.

Bandwidth and what we call trauma

In this model, trauma doesn't mean a dramatic event.
Trauma is any experience that exceeds the nervous system's current capacity.
It can be something others might dismiss as "nothing":
fear that couldn't be expressed,
Shame that had to be hidden,
loneliness, where no one showed up;
lack of support when it was truly needed;
chaos;
pressure;
excess stimulation;
and sometimes simply...
the absence of any possibility to respond.

These are situations where the organism doesn't fully "live through" the experience because there are no conditions —not because it's incapable, but because its regulatory bandwidth has been exceeded.
Then, something begins that most people mistakenly call a "problem,"
But it is actually a form of biological intelligence.
When the Center of Regulation becomes overloaded,
The nervous system does something very wise:
It shifts regulation to substitute structures.
This is the moment when a person stops living as a whole and begins living in survival mode.

When regulation shifts to the head — Cognitive Bypassing of the Center

When the Center of Regulation is unavailable, and the experience becomes too intense or chaotic, the head takes over control. This is cognitive regulation.

When the head assumes control:
- pressure to understand arises ("I need to know what is happening")
- emotions become too chaotic
- There is a lack of safety
- a need for control emerges
- the person starts to "think their life"— analyzing, explaining, comparing, predicting, and building narratives.

What does this look like in life?
This is the moment when:
- something happens, and you immediately try to "figure it out."
- You feel tension, but instead of feeling it, you create a narrative
- You break everything into parts and try to find fault in yourself or the world
- You think about what you should have said, what you should do, what it means.

The head provides relief by creating a sense of control and meaning.
But this is cognitive regulation, not regulation of the whole.
And this relief comes at a cost.
Life then shifts to:

- analysis instead of felt sensing
- emotion replaced by a story about emotion
- experience not being actually lived—but narrated
- logic instead of presence
- and narrative instead of genuine contact.

Often, a person doesn't realize this has happened because it feels like "normality."

In our culture, the head is rewarded; we reward cognitive regulation.

Being "put together," logical, rational, and explanatory.

And this is still survival mode—just socially accepted.

When regulation moves to the belly — protective buffering

The belly takes control when: experience becomes too intense,

The regulation shifts into protective mode, leaving no space for a response.

The system needs cushioning.

What does this look like in life?

This is the moment when, after meeting someone, you feel that "something has sucked you in," and your belly becomes heavy.

You suddenly swell for no apparent reason; the body retains water, tension, and mass.

The system slows down: you do not feel like doing anything, cannot move or act, and find relief in food, sleep, sport, or alcohol.

These are not "problems."

They are survival strategies.

And it is important to clarify: the body does not do this to us.

It does this for us.

It takes on tension that has nowhere to be experienced.

As long as the center is not accessible, the belly will prevent flooding. It is important to note that this is not about the "belly" as an organ.

It is about protective regulation—about how the body acts as a buffer.

The center of regulation and consciousness — directly, in human terms

The Center of Regulation is a biological point in the human body where consciousness connects with the body's autonomic regulation.

It is here that:

-information from the body,

-emotions,

-impulses to act

can flow freely, without disturbance, excessive tension, or the need for compensation in the head or the belly.

When this center functions:

-the body maintains tension automatically,

-emotions stay in check,

-decisions come naturally,

There is no need to overanalyze or control everything.

What Is Consciousness Without Mysticism?

Consciousness is not a skill.
It is not something that must be learned.
It is not something that is "developed" step by step.

Consciousness emerges when regulation is coherent.

Before that, most people experience only:

flashes,

longing for "something more,"

a sense that "something is there, but I do not know what,"

constant searching.

This is not yet life from the center.
These are moments when the system temporarily stops being overloaded.

Where does consciousness originate?

Consciousness:

is not something that arises within time.

was not created,

and is not the result of self-improvement.

It is the source of experience.
It is a space of potential in which:
thoughts can appear,
emotions can appear,
the body can appear,
Life can appear as experience.
Consciousness does not need form to exist.
Form needs consciousness to occur.
Your body is such a form.
Like every human being.
You do not need to understand this for it to be true.
Just as you do not need to understand gravity for it to work.

Order and chaos

In this sense, consciousness is not an extraordinary state but the natural order of experience that emerges when regulation remains undisturbed. An order doesn't need to be named to be present.
It doesn't need to be understood to function.
Chaos is not the opposite of order.
Chaos is the moment when:
We lose connection with the Center of Regulation,
We act from borrowed narratives,
We live from stories stored in the head,
We react from fear stored in the body.
Chaos is: acting under pressure, living with "I must," making decisions from tension, reacting instead of responding.
It is a lack of connection, not a lack of meaning.
When the Center of Regulation returns: order is not imposed, it reveals itself, the body knows what to do,
Life begins to organize itself effortlessly.
Consciousness is not something to be achieved.
Consciousness is what becomes available when we stop interfering with our own regulation.

Intuition: no magic, just the absence of interference

We have given intuition a mysterious aura, as if it were a special gift or a "sixth sense." But intuition is actually simple.
It's not a gift.

Intuition is the unobstructed flow of information through the Center of Regulation.
When this center is accessible: The signal isn't blocked by fear, delayed by storytelling, or hindered by visceral tension.
Then, information arrives instantly.
Technically, if the nervous system (like a network) is coherent and has enough bandwidth, data reaches its destination quickly.
There are no delays, retransmissions, or interference.
As a result, you don't need to analyze what's happening because the system already knows.
That's why people say:
"The first thought was the best,"
"I knew immediately,"
or "Something in me knew."

What happens next?
Usually, the mind redirects the signal.
It questions: "How do I know this?"
"Does this make sense?"
"Is this appropriate?"
"What if I am wrong?"

At this point, the narrative often replaces the initial signal.
Important: intuition is not "from the heart."
The heart plays a role in regulation, but intuition is not the heart itself. It doesn't come as the first thought— it is the primary signal, which is often quickly drowned out by other thoughts and stories.

The heart: what is its role in this system?

The heart:
generates rhythm, sends a large number of signals to the brain, synchronizes the system.
Simply put, the heart acts as a generator of synchronization.
It helps maintain coherence.
However, the heart is not the Center of Regulation.
The heart boosts and distributes signals that come from the deeper integration of the entire system.
That's why "listen to your heart" can be an oversimplification — if the Center of Regulation is overwhelmed, the heart cannot fix its structure on its own.
It can only synchronize what already exists.
This is why people can "feel with the heart" and still operate

through the head or the belly.
Because synchronization is different from integration.
The brain processes information, the heart synchronizes, and the Center of Regulation decides whether experience will be lived as a whole or divided into parts.

And the "soul"? Why did people create this word?
If we skip religious language, "soul" describes experience, not an entity.
According to SDK, the soul is:
the experience of being oneself as a whole, which occurs when the Center of Regulation is accessible and coherent.
When this center works:
You feel yourself as a whole,
You are not just a thought,
You are not just a reaction,
You are not just a body.
A simple experience appears:
"I am. And I know that I am."
People called this "soul" because they had no other word for it.
But biologically, this is: coherent integration of experience.
And when the Center of Regulation is unavailable, a person says:
"I feel empty,"
"I have lost contact with myself,"
"I don't feel like myself,"
"as if I were without a soul."
This is not poetry. It's a description of a state of dysregulation.

What exactly is felt sensing?
Felt sensing is not about emotions. It is not sentiment.
It is not an interpretation.
Felt sensing is the system's ability to receive information without separating it into thinking, emotion, and reaction.
When you feel:
You know without thinking,
You respond without impulse,
You act without a narrative.
This is pure information from the Center of Regulation.
That is why felt sensing also relates to relationships and resonance.

Not all people resonate—not because they are "bad,"
But because systems do not resonate.
You do not need to understand why.
You do not need to explain it.
You just know.
And this knowing is not judgment; it is information.

And why does resonance exist?
Resonance is not a spiritual idea; it is a biological and informational phenomenon.
Every nervous system functions within a specific range of frequencies: rhythm, tension, arousal, and the speed of information processing.
When two systems have similar regulatory patterns, their signals can synchronize.
This is what we call resonance.
Biologically, this means:
signals from the body aren't drowned out,
There's no need to "adapt" or compensate,
The system doesn't need to defend itself or close off,
The flow of information happens without loss.
Resonance doesn't mean agreement, similarity of character, or lack of conflict.
It means nervous systems don't destabilize each other.
Therefore, in resonance:
the body stays calm,
chronic tension doesn't develop,
there's no need for constant explanation,
And there's no need to "maintain the relationship through effort."
A lack of resonance doesn't mean someone is bad; it simply means the systems aren't regulatory-compatible.
And felt sensing recognizes this before thoughts appear.
You don't need interpretation,
justification,
or to know "why."
You know—because the system registers it.

That's why attempts to "fix" relationships without resonance often lead to:
exhaustion,
loss of energy,
regulatory overload,
and control being taken over by the head or the belly.
Resonance is a biological protective filter that shields the system from long-term dysregulation.

WHY THIS CHAPTER?

Because this is where everything begins.

If you understand that:

The nervous system has bandwidth,

Trauma is an overload of that bandwidth,

The head and the belly take control as survival strategies,

Intuition is not a gift but the absence of interference.

The heart synchronizes but is not the center,

The "soul" is the experience of coherence,

Then suddenly:

Thousands of techniques stop being a mystery,

You stop blaming yourself,

And you stop thinking that "something is wrong with you."

What remains is a simple truth:

The body does not need your help.
It needs space for self-regulation—to process experiences that were cut short and return to its own rhythm.
This cannot be done faster,
And it cannot be achieved while you are interfering.

Remember! Real life begins after regulation; before regulation, a human being does not live fully—they only function in survival mode.

Pause

Before going further, stop for a moment.

Most people read about life

without noticing how they are living it.

This chapter introduced a simple question:

Where does your regulation come from?

From reaction,

Or from a stable center?

Remember

Regulation is not control.

Regulation is the capacity of the system

to remain coherent while life moves through it.

Without regulation,

attention is captured by reaction loops.

With regulation,

attention becomes free.

Notice in your own life

- When do you feel pulled into reaction?
- What situations activate urgency or pressure?
- When do you experience natural flow instead?

Your notes

CHAPTER 2
On regulators, emotions, and why the body tries to protect us.

Why do we need regulators at all

If the Center of Regulation is not accessible, life does not pause or wait until we return to ourselves.

A human must keep functioning: get up, go to work, engage in relationships, make decisions, and survive each day.

The nervous system doesn't consider ideals in that moment.

It does what it knows best: it looks for substitute regulation.

That's why regulators always appear whenever access to the center is cut off. Not because something is "wrong" or "immature." Simply because the organism can't stay in a constant state of tension. Every biological system will seek relief, even at high cost.

And this is where what most people call 'normal life' begins — but in reality, it is life in compensation.

What external regulators really are

An external regulator is anything that lowers tension when the Center of Regulation is inaccessible. Important: a regulator is not "bad". It keeps you alive. The problem only starts when the regulator becomes the only method, and not a temporary bridge.

Below, I describe the most common "civilizational prostheses of regulation" — and exactly what they patch.

Their common feature is that they replace the center rather than restore it.

Therefore:

they only work when you use them,
they require repetition,
over time, you need more of them or need them more often,
and once you stop, tension returns..

Some regulators are relatively neutral, some can be supportive, but some are genuinely biologically harmful.

Note: the descriptions below are examples, not definitions of a human being. The same regulator in two people can patch

something completely different. The point is not to judge yourself, but to see the mechanism: what does this give me, what does it cover, and what happens when I do not have it.

Civilizational prostheses of regulation

(what they patch, what sentences they trigger, what they give, what the price is, and what happens when they disappear)

Sport/Fitness/Running

What it addresses (in experience):

tension that cannot be expressed or fully experienced within a relationship,

an inner urge to act (the body can't rest yet),

anger, frustration, and aggression with no outlet,

helplessness ("I don't know what to do") turning into action ("I'll do anything").

Typical thoughts (narratives):

"I have to move, or I'll go crazy,"

"If I don't run, I won't endure it."

"If I stop, everything in me will stop."

"I have to burn it off / I have to cleanse / I have to pull myself together."

(This is not "anxiety" as a concept. These are sentences that show regulatory compulsions.)

What it provides:

a quick reduction in tension,

a sense of control ("I did something"),

temporary calm in the mind,

a feeling of "I'm okay" after effort.

The cost:

The body learns relief mainly comes through effort,

rest becomes hard because silence causes discomfort,

dependency on the routine often develops ("without this, I don't function").

When sport disappears — what really happens:
irritability, racing thoughts, insomnia, tension in the stomach/chest may surface, compensatory behaviors increase: overeating, scrolling, working, drinking, sex, or anger "without an address" (verbal aggression, frustration). Chaos occurs when a person loses their main relief channel.

Micro-step (without using techniques):
Don't "stop exercising," just check:
Is sport a choice or a rescue?
After training, do you feel more alive or just less tense?
Can you rest without guilt?
If not, that doesn't mean "sport is bad." It means: this is your primary regulator.
Chapter 3 explains how to build a second, internal channel — not based on effort.

Biological assessment:
Conditionally supportive — it helps regulation only when it's a choice, not a compulsion.

Food / "healthy eating" / control (diet, elimination, rules)

What it addresses:
A sense of lacking influence,
relational tension (when something can't be expressed),
shame and the feeling of "I am not enough,"
chaos — when food becomes the only stable structure.

Typical thoughts (narratives):
"I have to watch out, otherwise I'll fall apart,"
"If I don't control it, then…,"

"This poisons me," "This will destroy me," "This is dangerous," "I have to be clean / light / controlled."

What it provides:
temporary relief through structure ("I know what to do"),
a sense of safety through control,
a feeling of "I'm good" when I follow the rules.

The cost:
The body receives the message: "Without control, you are not safe." Tension increases instead of decreases because the system stays alert; the relationship with food stops being a connection with the body — it becomes a relationship with fear and rules.

When control is lost:
panic, compulsions, the "I hold it — I let it go" cycle appears,
emotions that were suppressed by control return: sadness, anger, loneliness, shame grow (which further increases control).

Micro-step:
Notice the difference between caring and controlling:
Caring is gentle and doesn't create tension.
Controlling involves tightening and "I must."
The tension in the body matters more than the list of foods itself.

Biological assessment:
Conditionally supportive — biologically neutral, psychologically burdensome with control.

Yoga/meditation/breath / traditional practices

Real value (at its best):
Traditional practices from India and China, involving the body, movement, and breath, often reintroduce people to:
– the body,
– rhythm,

– the possibility of noticing tension.
Often within safe communal settings.
For many people, this serves as the first bridge to felt sensing.

What it addresses:
It masks overload, mental chaos, and inner discomfort.

Typical thoughts include:
"I have to calm down,"
"I have to return to practice, I won't function."
"I have to be zen."

What it provides:
temporary regulation, order, a reduction in tension.

The cost:
If the core of the control remains unchanged, practice becomes a pill: it helps but doesn't alter the underlying structure.

Micro-step:
After practice, ask yourself:
Do I have more truth in my body and real change in my life, or only a greater ability to endure the same things?
It can serve as a bridge—but, sadly, it's not the center for most, even teachers.

Biological assessment:
supportive, but incomplete.

Work / achieving / ambition / "proving."

What it addresses:
lack of self-worth,
shame,
fear of judgment,
emptiness and lack of purpose,

inability to be without a task.

Typical thoughts (narratives):
"I have to deliver, I don't exist."
"I'm not good enough,"
"If I don't do more, I'll lose."
"Rest is for the weak."

What it provides:
a sense of purpose,
a sense of control,
temporary relief because you don't have to feel.

The cost:
living on tension and deadlines,
rest triggers guilt,
relationships are "along the way."
When work disappears:
a drop in motivation, emptiness, sadness, disorientation ("who am I?"), the body begins to communicate through symptoms because there is no longer a barrier.

Micro-step:
Check: do you work from expression, or from the need to prove? The need to prove always puts pressure on.

Biological assessment:
Conditionally supportive, often burdensome.

Phone/stimuli/scrolling

What it addresses:
loneliness,
tension that emerges in silence,
lack of physical contact (stimulus replaces felt sensing).

Typical thoughts (narratives):
"Just for a moment,"
"I have to check something,"
"I don't want to feel right now,"
"I can't be alone with myself."

What it provides:
immediate relief from discomfort, stimulation instead of genuine sensing, pseudo-presence instead of real connection.

The cost:
cycles of tension remain unfinished. The body stays in the background, distraction and internal "scattering" increase.

When it ends:
a person may feel "it is worse," because the stimulus curtain is gone. This doesn't mean they broke. It means the muffler is gone, and you can hear what was underneath.

Micro-step:
Do not fight the phone. Notice when it acts as a rescue — these are moments when the system lacks other relief channels.

Biological assessment:
Harmful with chronic use.

Sex

As a guideline for healthy relationships:
Sex can be an experience of contact, synchronization, safety, and relaxation. It can strengthen the connection when there is presence and consent.

As a form of compensation:
What it masks: emptiness, the need to be seen, tension, shame, loneliness.

Typical thoughts (narratives):
"I have to feel that I am attractive,"
"I have to get confirmation."
"This will calm me down."
"Without this, I feel like nobody."

The cost:
relief for a moment, followed by greater emptiness or shame.

Micro-step:
After sex, do you feel more alive and calm, or more lack and anxiety?

Biological assessment:
Neutral/supportive. Becomes burdensome when it turns into compensation.

Alcohol and calming substances

What they address:
social tension,
shame,
insomnia,
overload that a person cannot handle sober.

Typical thoughts (narratives):
"This is too much for me."
"I have to switch off,"
"I don't want to feel this."
"I want peace, even just for a moment."

What they provide:
a quick escape from discomfort.

Biological impact (simply):
The nervous system gets relief "from the outside," but loses the ability to complete cycles naturally. Alcohol is neurotoxic and

disrupts sleep and long-term regulation, so it incurs additional costs.

When it wears off:
tension returns, often with increased irritability and insomnia, because the system no longer has an "off button."

Micro-step:
Name it without shame: "This was a rescue." Only then can another channel be explored.

Biological assessment:
Biologically harmful.

Aesthetics/procedures/surgeries / "fixing the form."

What it addresses:
shame,
fear of evaluation and rejection,
a sense of lost control,
sometimes: the trauma of visibility (being seen).

Typical phrases:
"If I change this, I will be able to breathe."
"Then I will finally be okay."
"I have to look right in order to deserve."

What it provides:
relief through changing the self-image.

The cost:
If shame is at the core, the system often seeks another correction because shame isn't in the skin.

Micro-step:
The question isn't "is it allowed?" but "is it a rescue?"

Biological assessment:
Physically neutral, regulation burdensome.

"Lifestyle" pharmacology (e.g., weight-loss injections)

What it patches:
social pressure,
fear of evaluation,
helplessness toward the body,
The need for quick control of appearance when the system is overwhelmed.

Typical sentences:
"I can't do it any other way,"
"I need to regain control fast,"
"I can't look like this,"
"I don't have time for the process."

What it provides:
a shortcut and "immediate" relief.

The cost:
A shortcut alone doesn't rebuild the relationship with the body,
And if shame or lack of safety is at the core, the issue will reappear in another form.

Micro-step:
Don't judge. Ask: what am I really trying to soothe — my body or the world's evaluation?

Biological assessment:
Biologically harmful over the long term.

Psychology, therapy, coaching — when regulation transitions to a service

As access to the Center of Regulation diminished, external systems began to play an increasingly significant role: psychology, therapy, coaching, and mentoring.

Their initial purpose was to help individuals reconnect with themselves. However, in practice, they often started functioning as substitute regulators.

This isn't because they're wrong. But because they attempt to regulate a system that has lost connection to its own core.

What they typically address:

inner chaos, lack of direction, absence of influence, emotional tension without an outlet, and the feeling that "something is wrong with me." A person then seeks meaning, structure, and someone who can help manage it.

Biologically, psychology, therapy, and coaching work by reducing tension through structure (like frames, time, and relationships), shifting regulation to the mind (by understanding, narrative, interpretation), and stabilizing the system from outside, often through a relationship. This provides real relief, which may be necessary at a particular stage.

Where the problem starts—if regulation only functions in the presence of a therapist, coach, or session, resets tension between meetings, changes the narrative but not the body's response, then it indicates the Center of Regulation has not been restored—it has been replaced.

The nervous system learns to calm down through talking, understanding, and external support, but doesn't regain the ability of self-regulation.

Why 'coaches for everything' emerged: the less access people have to their own center, the more regulation gets fragmented.: relationship coach, gut coach, emotion coach, sexuality coach, sobriety coach. This is not a sign of development; it's a signal that the system is trying to regulate fragments rather than the whole.

Biological cost:
emotional cycles don't resolve on their own, tension returns, dependence on external regulation increases, and the body doesn't learn it can process experiences independently. Despite gaining more knowledge, individuals become increasingly afraid of being alone with themselves.

A key distinction—this is not criticizing therapy or psychology. It's about the difference between support in returning to the Center of Regulation and replacing that center with narrative and external relationships.

Micro-step instead of judgment—rather than asking, "Does it work?", it's better to ask: Does the body regain coherence faster? Can emotions be experienced without reacting? Do decisions quiet down? Does the need for external regulation lessen?

Psychology, therapy, and coaching are not the issue. The problem arises when they replace the organism's biological capacity for self-regulation instead of restoring it.

Biological assessment:
supportive, but burdensome when they take the place of the center.

Cigarettes, tobacco, nicotine, and stimulating substances

What it patches:
Nicotine does not "calm emotions."
It interrupts a state of overload that has nowhere to discharge.
Most often, it patches:
tension in the chest,
anxiety without a clear cause,
irritability,
difficulty stopping,
a sense of "too much stimulus."

It does not regulate emotions — it cuts off access to them.

Typical narratives or impulses from the system:
"I need to pull myself together."
"I need a moment."
"I can't carry this right now."
"I want a break from everything."
"I don't know what to do with this tension."
These are not anxieties; they are signals of an overloaded nervous system searching for a quick fix.

What it really offers:
temporary focus,
subjective "calming,"
an illusion of grounding,
a moment of suspended body contact.
The nervous system gets a quick receptor reset, but without integration.

The cost:
activation of the stress hormones (cortisol and adrenaline),
shallower breathing and less oxygen intake,
weaker autonomic regulation,
receptor dependence, and reinforcing the idea that "relief comes from the outside."
Tension doesn't vanish — it is merely interrupted momentarily.
After the effects fade:
Tension often returns,
sometimes even stronger,
The system demands another dose.

Micro-step (without bans):
Instead of asking "should I stop?" consider whether it's a choice or a moment when you don't know what to do with body tension.

If it's a rescue, it indicates that the Center of Regulation is currently inaccessible.
And that's valuable information, not failure.

Biological assessment:
It's biologically harmful.

Nicotine:
does not support integration, does not build regulation,
and does not teach the system to resolve tension independently.
It may provide subjective relief, but always at the expense of the nervous system.

Family, close friends, and intimate relationships

Introductory note:
Relationships are among the most powerful regulators of the human nervous system. From the earliest stages of life, regulation occurs through proximity, voice, touch, and shared presence.
The issue is not with relationships themselves, but with losing access to internal regulation and unconsciously assigning that role entirely to another person.

What it addresses:
Most often:
fear of abandonment,
fear of loneliness,
loss of orientation and safety,
attachment wounds from earlier life,
a fragmented sense of self that stabilizes in the presence of another.
In everyday life, many people turn to family members, close friends, or partners when their internal systems become overwhelmed.

Typical phrases:
"I just need to talk to them."
"They are the only ones who understand me."
"I feel calmer when they are around."
"I can't handle this alone."
"When they leave, everything collapses again."

These are not signs of weakness; they indicate that the nervous system has learned to regulate through relational proximity.

What it genuinely offers:
a sense of safety through familiar presence,
co-regulation through voice, eye contact, and shared space,
temporary stabilization of the emotional system,
relief from internal tension and uncertainty.
For many people, relationships are the first and most natural regulatory environment**.**

The cost:
If regulation depends entirely on another person, the relationship may gradually shift from connection to regulation.
Then:
The absence of the person immediately destabilizes the system,
conflict becomes unbearable because it threatens regulation,
The relationship carries more weight than it was meant to hold,
Freedom inside the relationship decreases.

In such cases, the bond can begin to function as a regulatory **prosthesis**.

Where the biological issue begins:
The nervous system is not seeking harmony first.
It is seeking **regulation**.
When regulation depends on another person, the system may maintain or return to relationships that are exhausting, conflicted, or unstable simply because they provide familiar regulatory signals.
This is why some bonds persist even when they are painful.

Micro-step (without judgment):
Instead of asking:
"Is this relationship good or bad?"
Ask a biological question:
When this person is absent,
Does my system still have access to regulation?
If:
The body can remain present and stable → the relationship is a connection.
If regulation collapses completely, the relationship may also serve as a regulator.

Biological assessment:
Biologically supportive when mutual and flexible.
Regulation is burdensome when the entire stability of the system depends on the presence of another person.
Relationships are not the problem.
But when they carry the full weight of regulation,
They can quietly replace the Center of Regulation.

Shamanism, rituals, ceremonies, and working with power plants

Introductory note (important):
Shamanism is not "coaching" nor a traditional technique.
Historically, it served as a community regulation system rooted in the body, rhythm, nature, and relationships.
The issue isn't with shamanism itself but with removing it from its biological and communal context and using it as a regulatory tool instead of returning to the core.

What it addresses:
Most often:
deep system overload,
lack of a sense of meaning and rootedness,
splitting of identity ("I don't know who I am"),
relational and existential trauma,
experiences that were "too big" for ordinary stories.
Shamanism frequently appears where no civilizational regulators are functioning anymore.

Typical narratives or impulses of the system:
"I have to experience something to feel that I am alive."
"There is something real here, primal."
"Only there do I feel myself."
"I need ritual, otherwise I fall apart."
"It resets me."
These are not delusions; they are signals that the system seeks complete integration, not just another story.

What it genuinely offers:

temporary access to the body and emotions, a strong sense of meaning and significance, an experience of unity and relief, releasing tension through intense experiences, often, the first connection with felt sensing after years of disconnection.

That's why shamanism can be a breakthrough—but not because it "heals," only because it temporarily shuts down the mind and compensations.

The cost:

If ritual becomes the only way of regulation, the costs include:

- the system learning that regulation only occurs through intense experiences,
- daily life starting to feel "empty" and lifeless,
- the body losing trust in regular silence,
- a hunger for more rituals, ceremonies, or guides,
- regulation being moved outside the organism.

Then, even a very "primal" practice becomes an external regulator.

Where the biological issue begins:

Shamanism does not automatically rebuild the Center of Regulation. It bypasses overloaded structures through intensity, trance, and altered states of consciousness.

It functions like:

a system reset, but without changing the underlying architecture.

That's why, after a ceremony:

It can feel better, there can be an "opening," then the system often reverts to old regulators.

Not because "something went wrong," but because the core is still not stably accessible in a normal state.

Micro-step (without judgment or prohibitions):

Instead of asking:

"Is this spiritual/real/good?"

Ask a biological question:

Over time, is regulation more accessible in silence, or only via ritual?

If:

The body can be present without ceremony → it was a bridge.

Regulation only appears "there" → it's a substitute regulator.

This isn't failure; it provides information on the system's current stage.

Biological assessment:

Potentially supportive as a bridge, burdensome if it becomes the only channel of regulation.

Shamanism is neither medicine nor a threat.
It is a powerful transitional tool that, in a culture lacking a core, is sometimes mistaken for the goal.

Emotions are not a problem; they are a radar— and why people suffer for years.

In a coherent system, emotions are a brief informational cycle. They appear, inform, and disappear. They do not require work, analysis, or "management." They are like a signal in a system. The problem begins when an emotion arises in a system that lacks bandwidth. Then the emotion stops being a signal and starts being a threat. Not because it is "too big," but because the system lacks the resources to process it.

In full regulation mode, pain, sadness, or fear lasts for a moment. They are like a wave. They come in, pass through, and leave.

In overload mode, they stop and require compensation. And here something crucial appears: in full regulation, experiencing becomes automatic.

Emotions are processed by the body on their own, without a process, without "working on oneself," without healing.

Just as an efficient operating system removes errors in the background.

When the Center of Regulation is accessible:

Emotions do not have to steer actions.

Fear is not an order, only information;

Pain does not require a narrative;

The body closes cycles of experience on its own. A person no longer needs to "notice everything."

The system digests in the background.

Experience becomes momentary.

Trauma does not disappear because it has been "worked through," but because it stops being needed as a protective strategy.

This is the moment when life from compensation ends, and life from regulation begins. And here something must be named directly:

Suffering ≠ emotion.

Emotion is a wave.

Suffering arises when the wave cannot pass through and becomes frozen (no felt sensing, disconnection), or spilled (flooding, panic), or attached to a narrative (the same story for years). Suffering is not "too many emotions."

Suffering is emotion + lack of bandwidth + lack of safe completion.

What people do automatically when fear or pain appears, most people do one of three things:

suppress ("I shouldn't," "it's not appropriate," "I must be strong").

Amplify with narrative ("what if…," "it won't work," "it's bad").

Compensate with a regulator (sport, food, phone, alcohol, work).

And this is the essence: We do not suffer because we feel.

We suffer because the nervous system has nowhere to let it pass, so it has to bypass it.

WHY THIS CHAPTER?

This chapter isn't intended to teach a technique. Instead, it aims to show why regulators exist, what emotions are for, and why the body itself isn't the problem. Remember! Not all regulators are equal. Some support life, others merely sustain it, and some systematically destroy the organism's capacity for regulation. Recognizing this difference isn't criticism; it's essential for returning to the core of regulation.

PAUSE

Take a moment before continuing.

In the previous chapter, you saw something important:

The body does not create emotions randomly.

What we call emotion is often a **physiological response that cannot be completed**.

When the system cannot finish a reaction,

The experience remains active inside the body.

Remember

Emotions are not stored as memories.

They remain as **unfinished physiological responses**.

The nervous system adapts by searching for ways to regulate.

Sometimes this regulation happens **inside the system**.

Sometimes it depends on **external regulators**.

Notice in your own life

• When do emotions appear first in the body before the mind explains them?

• What situations leave a feeling of unfinished tension?

• **What helps your system regulate from the outside?**

People, movement, nature, silence, music, touch, work, control, distraction…

Which external regulators does your system rely on?

Your notes

CHAPTER 3
On returning to the Center of Regulation

Doing nothing as a true biological mechanism

After reading the first two chapters, a false impression might seem that regulation "happens on its own."

As if understanding something was enough, and the system would instantly return to balance.

That is not true.

Regulation is not an automaton, because most of us have been functioning on autopilot for years. The nervous system learned to react before awareness emerged. The head and the stomach took control faster than we noticed.

That is why returning to the Center of Regulation does not mean that "nothing is happening." It means we start to see what is happening—and intentionally stop reacting.

This is the moment of transition.

Doing nothing — a new word for something very concrete

"Doing nothing" does not mean passivity. It does not mean apathy. It does not mean freezing. Doing nothing is a conscious choice not to react automatically, even when the impulse is strong.

This is a situation where:

a thought appears,

a feeling appears,

An impulse to act appears,

And you see all of it, and you do not act on the immediate urge.

Not because "you are not allowed." Not because "it is bad."
Only because you want to see how your own system works.

And this is exactly the moment when self-regulation begins.

Seeing vs observing — where it came from and why it is not the same

In many traditions and self-development techniques, the concept of observing has emerged.
It had one goal: to move a person away from automatic identification with thoughts and emotions.

At a certain point, it was needed. The problem is that observing becomes so easy that it turns into just another mental activity.

What happens then? One thought starts to observe another thought.
A new stream of narrative emerges:

'Now I am observing,'

'This is a thought,'

'This is an emotion.'

From a biological perspective, regulation does not revert to the core; it is only moved to a higher level of narrative.

This is not true regulation—it's just a doubling of the narrative. That's why observing often requires effort, concentration, provides temporary relief, but doesn't restore the core as the true regulator.

Seeing is entirely different.

Seeing is not a technique.
It is not an action.
It is not a practice.

Seeing happens when the control point ceases to be cognitive.
In seeing, you do not describe, analyze, judge, or try to understand.
A thought appears—and it receives no response.

An emotion appears—and it is not given a task.
An impulse appears—and it is not acted upon. Not because you suppress it.
Not because you ignore it.
Only because you do not take over the control function.

The cognitive regulator does not come into play. The protective regulator does not need to step in. The system remains whole.
How can you recognize it practically?

When it is seen: you do not feel the effort of "being mindful,' you do not need to understand what appears, you do not chase after the thought, the body stays present, and the breath remains natural and unforced. If you have to try, it's still the mind. If there is silence, it is the center.

Conscious non-reaction — what it truly means

Conscious non-reaction is often mistaken for suppression. It is not the same.

Suppression looks like:
"I shouldn't feel this."
"This is bad,"
"I have to calm down,"
"I have to deal with it."

These are reactions from the head.

Especially in men, they often take the form of: "I have to be strong," "I can't show it," "it makes no sense," "we have to act." And in women: "I can't be too emotional," "I won't show emotion," "I will handle it myself."

Meanwhile, the Center of Regulation's lack of reaction looks different.

The emotion is present.
Fear is felt.
Pain is real.
But they do not take over control.

Not because you are strong.
Only because there is no longer a regulatory threat.

What happens in the system then:

Before, the mechanism was simple:
thought → emotion → impulse → action.

Now:
thought → emotion → information → integration.

Emotion stops being an order; it becomes a signal.
And this is the moment when it can be processed.

Fear:
is not fed by narrative,
is not strengthened by action,
is not suppressed.
So it:
drops,

disperses,
changes form,
disappears without resolution.
We can even call it "digesting in portions."
The body does the same thing an efficient operating system does — it removes background interference.

Discomfort as a path to the center

It is important to state this clearly: sometimes, doing nothing can lead to discomfort.
An unpleasant sensation.
Tension.
Fear.
A feeling that "something must be done."
This isn't a sign that you're doing something wrong.
It indicates that the automatic reactions are being disarmed.
Every time you do not perform the old reaction, the system shifts by a millimeter. And it is precisely through this discomfort that access to the Center of Regulation returns.
Money as an example of regulation
In survival mode, money causes stress. Overcoming fear demands effort, control, and planning.
Thoughts emerge:
"Something must be done,"
"money must be made,"
"I have to call,"
"I have to secure myself."
These are regulatory responses.
When the Center of Regulation reestablishes itself,
money ceases to be a battleground.
It turns into information.
The impulse comes calmly:
whom to talk to,
which direction to take,
What to do,

and what not to do.
Not from fear.
From felt sensing.

How to recognize that you are acting from the center and not from fear

It is very simple and clear.
When you act from the center:
There is no rush,
There is no pressure,
There is no "I must now,"
The decision is calm,
The body stays relaxed.
If there is pressure, it still comes from fear.
If there is silence, it is the center.
Fear stops controlling not when it disappears,
But when it no longer needs to decide.

What returning to the center of regulation really means

Returning to the Center of Regulation:
It is not a technique,
It is not a practice,
It is not a process you "do."
It is the moment when:
You stop the pressure,
You give up the goal,
You accept that "I don't know,"
You stop trying to fix yourself.
The Center of Regulation does not operate under pressure to change, develop, or repair.
You do not get there by doing more.
You get there by stopping the interference.
Regulation is not a state to reach. It is the natural way the system operates,
which returns when we cease steering it.

How to live with emotions when we don't want techniques?

After reading this chapter, a natural question arises: If not techniques, not regulation, not working on oneself, then what exactly should we do with emotions that are real, painful, and sometimes very intense?

The answer may be disappointing for the mind, but it is a relief for the body:

You do not need to do anything with them.

However, this sentence is often misunderstood.

What happens during regulation?

When in a state of access to the Regulation Center, emotion:

appears as a bodily phenomenon, has its shape, intensity, and rhythm, and requires no response.

It is not a problem to fix.

It is information that wants to pass through the system, not be interpreted.

Pain does not want meaning.
Fear does not want calming.
Sadness does not want explanation.
They only want not to be interrupted.

What does true “living through" an emotion look like?

Living through an emotion isn’t about focusing on it.

It’s about remaining in the body while it’s there.

This is very concrete:

Breath remains natural (unforced),

The body isn’t tense “to endure,"

You don’t act on the impulse,

You don’t escape into action,

You don’t escape into thinking.

The emotion isn’t led.

It is experienced.

Why can emotions be “unbearable”?

Emotions become difficult not because they are too strong but because the system has been overloaded for a long time.
Then: emotion hits the closed bandwidth,
It has nowhere to disperse,
it triggers old regulators,
The body remembers that once "it was too much."
This isn't a flaw of emotion.
It is the system's regulatory history.

What happens when emotion isn't interrupted?
When emotion:
Isn't fed by narrative,
Isn't strengthened by action,
Isn't suppressed,
It begins to:
change in intensity,
move within the body,
break down into smaller portions,
disappear without closing the story.
This is the biological digestion of experience,
Not catharsis.
Not a breakthrough.
Not "healing."
The normal work of a healthy system.

Why does it take time?
The nervous system learns through experience.
Each time:
a reaction occurs,
and you don't interrupt it,
and nothing bad happens,
the system registers new information: "This can be borne.
This is how the need for regulators gradually decreases.
This is how trust in the body is restored.
This is how emotions stop being a threat.

WHY THIS CHAPTER?

So you realize that this is not about spirituality, development, or awakening. This is about the biology of stress regulation. And from this point, life begins—beyond mere survival.

So you understand that emotions do not need to be guided. They require a safe presence where they are neither controlled nor ignored. This is exactly what life from the center of regulation is—not from the head or from trying to compensate.

Pause

Take a moment before continuing.

This chapter introduced something that often feels counterintuitive:

Doing nothing.

Not inactivity.

Not avoidance.

But the capacity to stop the automatic reaction
and return to the Regulation Center.

Remember

Doing nothing does not mean the system is passive.

It means the system is no longer driven by reaction.

Attention returns to seeing.

Observation can easily turn into a process or a technique, while seeing is simply the quiet recognition of what is present.

Instead of reacting immediately,
The system allows the signal to be seen.

From this place, regulation can reappear.

Observe in your own life

• When something triggers you, how quickly do you react?

• Can you notice the moment before the reaction begins?

• What happens if you simply see the signal instead of responding to it?

Your notes

CHAPTER 4
How the body really makes decisions — and why it doesn't need any strategy to do so

Information — before emotion, thought, or decision arises

Every day, the body receives a vast amount of information.
Not only the kind we can "see" externally, but also the kind that occurs internally — even before anything actually happens.
Most narratives skip this moment.
We start the story only once emotion, thought, interpretation, or decision is already present.

But the body begins earlier.

The information reaching the body is not yet emotion.
It is not yet thought.
It is something more fundamental: a signal.

A signal enters the system, and only later may it transform into:
emotion,
thought,
decision.

But first, it is simply information.
And this information has two sources.

External information — what it is:

External information includes everything that comes to us through experiencing the world:
words,
looks,
tone of voice,
the pace of conversation,
the silence between sentences,
background sounds,
movement, light, scent,
a change of place,
closeness or distance,
the presence of other people,
group dynamics.

These is data.
The body does not perceive them as a narrative.
The body perceives them as conditions.
This matters: conditions are not yet judgments.
Conditions are information — something the nervous system processes.
Internal information — where it comes from and what intuition is:
There is, however, a second type of information — one that does not originate externally.
No one needs to say anything.
No situation needs to occur.
No place needs to change.
And yet, a signal appears in the body.
This is what people often call intuition.
But in this book, intuition will not be romanticized.
It will refer to a primary type of information that appears in the body before a narrative forms.
Intuition is not a "hunch" in the sense of guessing.
It is not a magical prediction.
It is information that arrives as:
direction,
rhythm,
timing,
"Yes" or "not now,"
opening or pulling back,
lightness or heaviness,
coherence or lack of coherence.
Sometimes, it is very quiet.
Sometimes, it is so obvious that it feels almost simple.
And very often, it manifests as something the body already knows — before reasons become clear.
That's why people say:
"I don't know why, but I feel that…"
"I don't have arguments, but I know it's no."
"Something in me says this is my direction."

This is internal information.
Where does it come from?
We won't pretend to know "where" in a metaphysical sense.
But we can honestly describe how we recognize it:
It appears before thinking begins.
It does not require justification.
It is more like an organizing signal than a reaction.
It shows up as a "sense of the path."
It aligns with how the body uses breath and tension.
Intuition does not shout.
It does not "convince."
It does not "argue."
It simply is.
And when recognized in time, overload often does not occur — because the body avoids entering situations it would later have to survive through strategy.
This is a decision at the most foundational level: before it becomes a drama.

The body — as a medium of experience

Through the body, we experience life.
The body is not an "add-on" to consciousness.
It is not an obstacle.
It is not a machine that needs fixing.
It is a medium of experience.
That means every moment — even before it becomes an "event" — is, through the body:
- registered
- arranged
- filtered
- organized

One of the first forms of this organizing is orientation.
Orientation — the body's first response to information
The first and most primal response of the body to information is orientation.
The body:

- looks around in space
- registers light, movement, sound
- checks where it is
- checks whether anything threatens it
- checks people — their rhythm and tension
- checks the balance of forces in the environment
- checks whether it can settle here

This is not a mental process.
It is a biological function of safety.

Orientation answers one question:

Is there space for me here?
Can I be here?
Can I breathe here?
Can I live here?

If orientation is possible, the body does not have to activate a strategy — because it can maintain its natural line:

- experience → breath → integration

Breath — the sign that the body trusts the experience

If orientation runs without obstruction, something very simple happens:

- Breathing begins to happen on its own.
- It is not controlled.
- It is not "deepened."
- It is not corrected.

It simply does this:

- The exhale lengthens
- The chest softens
- The belly releases tension
- The jaw lets go
- The gaze becomes wider
- The body stops searching for an "exit."

Breath is information:

- It is safe enough to live.

This is one of the clearest truths of the body.

If breathing can be free, life flows.
If breathing cannot be free, the body enters survival mode — even if the mind still disagrees.

Pausing in the regulation center (coherence)

When orientation and breath are possible, information does not have to go further.

It pauses in the regulation center — the point of integration:

- behind the sternum
- on the body's central axis
- not in the head
- not in the belly

This is a moment:

- without reaction
- without narrative
- without impulse

The body sees the whole.

And only from this place — if it is needed at all — the following can arise:

- emotion
- thought
- decision

In this order.

This matters: in coherence, a decision is not an "action."
Decision is the natural movement of the whole.

Sometimes a decision comes down to a very simple "yes."
Sometimes, as "no."
Sometimes, as "not yet."
Sometimes it doesn't arrive at all — because nothing is required.

In coherence, the body can also move according to internal information — intuition — without building a big story.

When the body feels safe,
when orientation is possible, and breathing is free:
The body does not philosophize,
It does not search for shortcuts,

It doesn’t need to control anything.
Decisions:
are simple,
are quiet,
do not need justification.
This is a state of coherence, not because “you did something," but because nothing was needed.
This is the life where a person does not “manage themselves"— they simply live.

When orientation and breath are not possible
If information becomes too overwhelming or the nervous system is overloaded:
The sense of orientation narrows,
breath shortens, the body loses its sense of space.
Then, the body does not deliberate; instead, it chooses survival.
This is not a mistake.
This is biological logic.
At that moment, information cannot stay in the regulation center — not because the center “doesn’t exist," but because the system lacks the resources to remain there.
That is when splitting occurs.

Splitting: head and belly

When the body doesn't feel safe, and the nervous system is overwhelmed, information splits into two main responses.

THE HEAD — narrative as an attempt to regain control
One path is the head.
Information shifts to:
thinking,
analysis,
explanation,
story.
This isn't a mistake.
It's an attempt:

If I can't feel safe, I will try to control it through understanding.
The issue isn't that we think.
The problem starts when we begin living from narrative instead of from the body.
Then:
We live in someone else's language, rhythm, sense of safety, and rules of "how it should be." Not our own.
The mind can be a powerful tool.
But if it takes over the body's regulatory functions, it becomes a prison.

GUTS — freeze, tension, stopping

The second pathway is the belly.
When information becomes overwhelming:
The body halts,
Tension moves downward,
Movement freezes,
Energy collapses,
Heaviness, fatigue, and suspension appear.
This, too, is not a mistake.
It is a response:
If I cannot run or fight, I will stop.
Freeze is not a pathology.
It is the last line of protection.
These are not disorders. They are intelligent biological strategies.
Head and belly:
Do not "ruin" regulation.
They are not the "problem."
They replace the regulation center when it has been overloaded for too long.
That's all.
In this chapter, we do not call it a defect.
We call it the intelligence of biology.

What emotion is — and what it is not

Emotion is not a thought.
Emotion is not a narrative.
Emotion does not originate in the head.

The head may name an emotion, describe it, or deny it — but emotion happens in the body.

Emotion is a state of the nervous system that appears when the body:

- cannot hold information in the regulation center,
- does not have enough resources to remain calm,
- must respond to what is happening.

That is why emotion is not an "add-on" to the process.
Emotion is part of the survival response when the process cannot end early.

When exactly does emotion appear?

First comes:

Information → orientation → breath → an attempt to pause in the center. Only when:

Orientation narrows,

Breath shortens,

The regulation center cannot hold the whole emotion that appears.

Very simply:

Emotion appears when the body can no longer just "be" and must "do something."

What emotion does in the body:

Emotion is not the goal.
Emotion is a mechanism of mobilization or protection.

Its function is:

to prepare the body for action

or to prepare it to stop.

That is why emotion always involves a physical component:

tension,

heat or cold,

movement or restraint,
changes in breath,
changes in tissue tone.
And that's why emotions are so diverse—because they serve different responses.

"Active" emotions and "stopped" emotions:
Not all emotions work the same.
Some emotions push the body toward movement:
joy,
enthusiasm,
curiosity,
excitement,
anger (in its healthy form).
They appear when the body sees the possibility of:
action,
expansion,
contact,
expression.

Other emotions pull the body inward:
fear,
sadness,
shame,
overwhelm.
They appear when the body:
experiences threat,
loses something important,
cannot move,
and has no space to respond.
And there is a third state often mistaken for "having no emotions."

A state without intense emotion — the natural state

If the process runs smoothly,
If orientation and breath are possible,
If information can pause in the regulation center, emotion may not appear at all. This is not: emptiness, dissociation, lack of vitality. This is a state of coherence, being "at home," alignment with oneself. People often say, "I don't feel anything special."
"It's simply good."
"I'm in my place." This is not a lack of emotion; it is a lack of necessity for a survival reaction.

What happens when an emotion cannot be completed?

In its natural state, emotion seeks completeness.
That means: arise, mobilize the body, find an exit, subside. But very often, this is not possible because: the situation has lasted too long, you can't respond, you can't withdraw, you can't express the impulse, and there is no safe space. Then emotion does not disappear. The nervous system does not "delete" emotions.
The nervous system must place them somewhere in order to keep functioning.

Why does emotion "go" into „guts"?

The belly (the visceral system) is one of the primary areas for survival regulation.
When an emotion:
- is too intense
- lasts too long
- has no outlet

The body chooses a strategy:
to hold the energy.
This shows up as:
- heaviness
- tension in the belly
- loss of energy
- fatigue
- freeze

The belly does not "process emotion" psychologically.
The belly takes over regulation when the center cannot.

What happens next:

If this state lasts briefly, the body returns.

But if:

- Overload lasts a long time
- The emotion remains unresolved
- The situation does not end
- The body does not receive a signal of safety

The nervous system begins to hold tension structurally.

Not as a symbol.
Not as a "story stored" somewhere.

But very concretely:

The body holds a specific configuration of tension because that configuration once protected it.

Most often this happens in:

- hips
- pelvis
- pelvic floor
- diaphragm
- lower back

These are areas of:

- movement
- escape
- stability
- vulnerability
- boundaries

If the body repeatedly:

- wanted to move but couldn't
- wanted to withdraw but had nowhere to go
- wanted to open, but it was unsafe

It begins to hold tension as a form of protection.

Not because it "remembers emotion."
But because it did not receive the signal that the reaction can end.

Emotion remains in the body not because something is "unprocessed," but because the response the body initiated could not be completed.

THE ROLE OF THE HEART IN THIS CIRCUIT

The heart is not just a metaphor.

The heart:

- sends signals to the brain
- informs about rhythm, coherence, and safety
- synchronizes the nervous system

When orientation and breath are possible:

- the heart rhythm stabilizes
- the signal to the brain becomes clear
- decisions happen effortlessly

Synchronization occurs when:

- heart
- breath
- nervous system

speak the same language.

That is why, in the presence of some people, "the heart returns," and in the presence of others, the heart speeds up — not as excitement, but as a mobilization for survival.

The heart tells the body whether everything feels coherent.

Examples of embodied experience: when orientation "fits" or "doesn't fit."

Imagine a simple situation. You enter a place — it could be a meeting, dinner, office, or someone's home. Nothing "bad" is happening.

People are polite.

Conversation flows.

And yet… Before you think about anything, your body receives signals:

the tone of voice,
the pace of conversation,
the distance between people,
and the way they look.
This is information — still without emotion.
The body tries to orient itself: the eyes scan the space, the shoulders lift slightly, and the neck stiffens.
And a very quiet signal appears:
"This isn't fully for me."
Not as a thought, but as micro-tension.
Breathing reacts first: it becomes shallower, the exhale shortens, and the chest subtly locks.
The body says:
"I can't breathe the way I like."
This is not drama; it's precise biological information.
Because orientation does not produce a sense of safety: the information doesn't stay centered, the body can't pause, and something has to happen next.
Depending on the person and their nervous system's resources, the information will shift toward the head or the belly.
For some, a narrative appears:
"Maybe it's me,"
"Don't overreact,"
"This is how it has to be,"
"Nothing is happening."
For others, freeze occurs: the body becomes heavier,
fatigue shows up, the belly tightens or "collapses," and there's an urge to withdraw or disappear.
The most important thing is that the body does not interpret the world morally.
The body responds to the coherence between space,
people,
rhythm,
and your nervous system.
That's why it's helpful to distinguish:
There are situations where people are fine,

Yet the body still cannot breathe.

Often, the issue is the space:

too loud,

too tight,

too bright,

no view,

no point of reference.

The body says:

"They are okay. Here — no."

Even the most resilient people won't regulate their bodies in a place that doesn't support it.

Conversely, sometimes the environment is beautiful, the body enjoys the light, the air, and the rhythm — yet with one person, suddenly, the breath shortens, the belly tightens, the heart speeds up, and micro-alertness appears.

That doesn't mean the person is "bad."
It simply means:

"My nervous system does not synchronize with them."

Sometimes, the issue isn't the person but the voice:

its pace, sharpness, pressure, and emotional emptiness.
Someone can speak intelligently, and yet their body becomes tense.
The body doesn't only listen to words; it also listens to regulation.
And sometimes everything seems "fine," but the rhythm isn't right for you: frequent meetings, intense conversations, a relationship without pauses for orientation.

The body has no time to reset, so breathing remains shallow.

In business, this mechanism is the same. Sometimes, the contract is good, the people are professional, the project makes sense — yet the body delays responses, energy diminishes, heaviness appears.
Often, it's not about the project but the collaborative environment:
pressure, pace, communication style,

and breathlessness during the process.

And then the body perceives something before the mind.

Not as a theory but as a lack of space for life.

This never means someone is bad; it only indicates that:

"This is not a place where my nervous system can rest," and that alone is enough reason.

DIAGRAM 1

Flow of Information in the Body

This diagram illustrates the natural sequence through which information is processed in the body — before it becomes a thought, an emotion, or a decision.
Information, whether external or internal, first enters the system as a signal.
The body does not interpret it yet — it orients.
Orientation answers the most basic biological questions:
Can I be here? Can I breathe? Can I live?
Breath then becomes a confirmation — or not.
When breath can remain free, information reaches the Regulation Center, where experience can integrate without reaction.
From the Regulation Center, there are two paths.
In Natural Flow, there is no emotional activation.
The system remains coherent, grounded, and does not require a reaction.
Action, if it appears, is aligned with primary information — intuition — rather than strategy.
When the nervous system is overloaded, information cannot stay in regulation.
The system divides into survival-based responses:
– Head, where experience is managed through thinking, narration, and logic; and – Gut, where energy is held, movement freezes, and tension builds. These are not failures of regulation, but intelligent biological strategies that replace regulation when resources are insufficient.

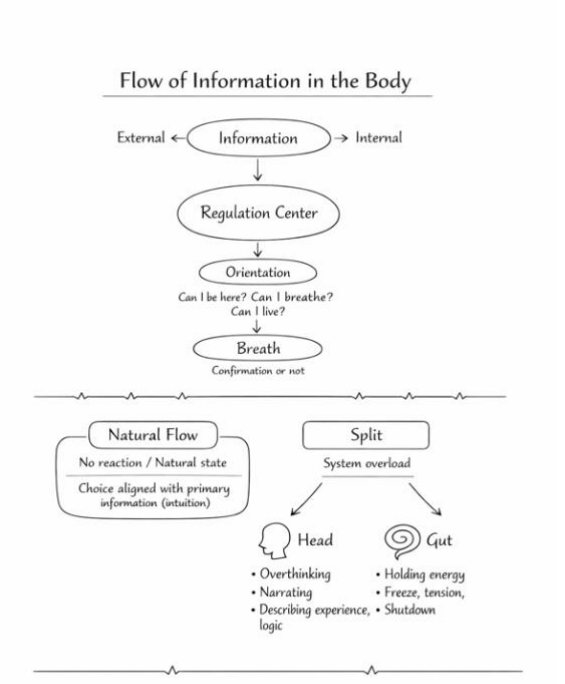


DIAGRAM 2

Emotions – Where Regulation Breaks

This diagram shows where emotions appear in the process—and why they are not the start of experience.
Emotions do not arise first. They only emerge when information cannot be fully integrated into the Regulation Center.
In Natural Flow, emotional activation is not necessary. The system remains coherent and present, and does not need to mobilize energy.

When regulation fails, the system enters a Split.
At this point, emotions become distinct, physical, and specific.
From here, two main regulatory strategies develop.

Head – Emotions Explained

In the head, emotions are explained rather than felt.
Experience includes:

– analyzed

– rationalized

– interpreted

– separated from bodily sensation

This represents control through meaning.
It allows the system to maintain order when direct bodily regulation is no longer possible.

Gut – Emotions Lived

In the body, emotions are experienced directly. They manifest as a physical sensation:

– tension

– holding

– heaviness

– reduced movement

This is not psychological symbolism.
It is visceral regulation.
The nervous system shifts control into the body when immediate action or resolution isn't possible.

Mobilization

Mobilizing emotions occurs when the system still perceives a potential for action.
Examples include:
anger, excitement, curiosity, joy, urgency…
Their purpose is not to express but to regulate:

– to prepare for action

– to increase available energy

– to sharpen focus

Protective

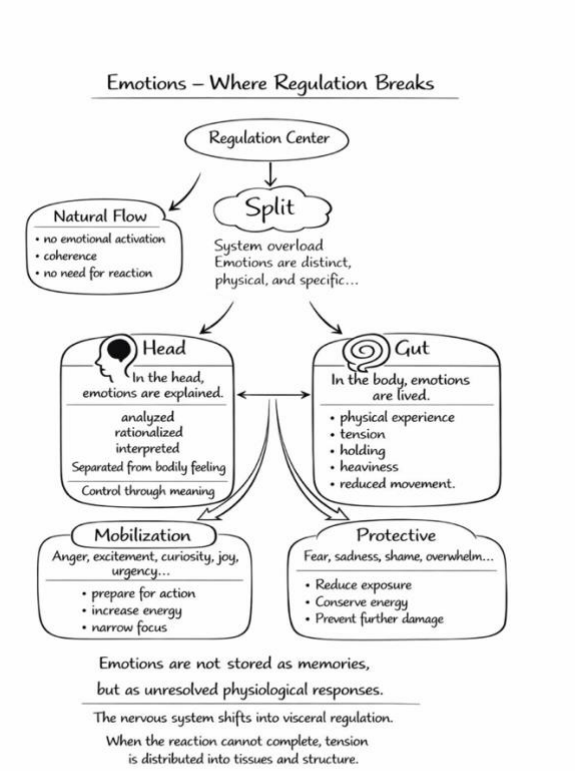
Protective emotions come up when exposure needs to be minimized. Examples include:
fear, sadness, shame, overwhelm…
Their role is to:

– reduce exposure

– conserve energy

– prevent further damage

When the reaction can't be completed, the nervous system shifts into a state of visceral regulation. Tension is distributed into tissues and structures to ensure survival.


Emotions – Where Regulation Breaks
Regulation Center
Natural Flow
• no emotional activation
• coherence
• no need for reaction
Split
System overload
Emotions are distinct, physical, and specific…
Head
In the head, emotions are explained.
analyzed
rationalized
interpreted
Separated from bodily feeling
Control through meaning
Gut
In the body, emotions are lived.
• physical experience
• tension
• holding
• heaviness
• reduced movement.
Mobilization
Anger, excitement, curiosity, joy, urgency…
• prepare for action
• increase energy
• narrow focus
Protective
Fear, sadness, shame, overwhelm…
• Reduce exposure
• Conserve energy
• Prevent further damage
Emotions are not stored as memories,
but as unresolved physiological responses.
The nervous system shifts into visceral regulation.
When the reaction cannot complete, tension is distributed into tissues and structure.

WHY THIS CHAPTER?

The body doesn't need a strategy.
It needs conditions where it can orient itself, breathe, and stay whole. Strategies only come into play when the body loses its sense of direction and breath. Once it regains them, no additional measures are necessary.

PAUSE

Take a moment before continuing.

This chapter showed that decisions do not begin in the mind.

They begin much earlier.

First, there is information.

Then orientation.

Then breath.

Only later — if the system cannot remain in coherence — do emotion, thought, or action appear.

Remember

The body does not need a strategy when it can orient itself and breathe.

Strategy appears when the body loses access to space, rhythm, or safety.

When orientation is possible and breath is free, the body can remain whole.

From this place, decisions arise quietly — often without drama, pressure, or explanation.

Notice in your own life

• In which places does your breathing naturally open?

• With which people does your body relax without effort?

• When do you feel that your body already "knows" before you begin thinking ?

Your notes

CHAPTER 5

A New Language of Regulation

How to speak truth without judgment, narrative, or violence, and why most conflicts start with the wrong language

Why do we need a new language

Most people do not intentionally hurt others.
They hurt through language.

Not because they want to, but because they don't know another way. The language we use to discuss relationships, work, decisions, and boundaries is, in most cases, a language of narrative, not a language of regulation.

That means:

We talk about what someone did instead of what happened in the body. We discuss evaluating a situation instead of its impact on the nervous system. And then we are surprised when conversations escalate instead of resolving.

The old language: a narrative that dysregulates

Narrative language feels familiar:

"We don't fit together."

"You always…"

"This makes no sense."

"This is your fault."

"Something is wrong with you."

"I'm right."

"This is objectively bad/good/abnormal."

This language:

establishes hierarchy

searches for someone to blame

causes defensiveness

closes the other person's body

Not because it is "rude," but because it is not regulatory.

The New Language: A Language of Experience, Not Judgment

The language of regulation does not define who someone is. It explains what happens in the body during contact. That is a key difference. The new language:

- does not define the person
- does not focus on intentions
- does not describe character

Instead, it describes impact. It is the language of:

- Orientation
- Breath
- Safety
- Rhythm

The key shift

"This doesn't fit." → "My body cannot breathe here."

Compare:

✕ "We don't fit together."

✓"In this contact, my body closes."

✕ "This place is bad."

✓ "In this place, I can't orient myself."

✕ "You stress me out."

✓ "In this dynamic, my breath shortens."

✕ "This isn't healthy for me."

✓ "My nervous system doesn't find rest here."

The second version:

does not attack

does not judge

does not demand defense

leaves space

How to say "no" without causing harm

"No" in the language of regulation is not a rejection of a person.

It is information about the body's condition.

Instead of:

“I don’t want to.”
“I can’t handle this.”
“This makes no sense.”
You can say:
"My body is not available right now.”
"I don’t have the resources to enter this.”
"I can’t stay here without losing myself.”
"This pace is too fast for me.”
"I need more space to breathe.”
These are not excuses.
They are precise biological messages.

How to talk about relationships without destroying them

Instead of:
“You’re too much.”
“You’re not enough.”
“You’re impossible to deal with.”
The new language says:
“This rhythm is difficult for me.”
“At this intensity, I lose orientation.”
“I need more pause.”
“My body needs slower contact.”
This is a language that:
does not shut down,
does not accuse,
does not diagnose.

How to speak in business without violence

Business is one of the most emotionally charged linguistic environments.
Instead of:
“We have to deliver this.”
“There’s no time.”
“That’s how the market is.”

"That's the standard."
You can say:
"This pace causes a loss of quality."
"This communication style increases tension."
"In this model, the body works in survival mode."
"This solution is not regulatory in the long term."
It is still professional.
Just more precise.
Correction Explanation: Improve clarity and tone.

The hardest sentence — and the one that changes everything

"This is not about you. This is about what is happening in my nervous system."

This sentence:
- disarms conflict
- ends the fight
- returns responsibility to the body

It does not say: "You are the problem."
It says: "This contact overloads me."

Why is this language so hard

Because it requires:
- contact with the body
- awareness of breath
- consent to not knowing
- letting go of being right

The old language gives power.
The new language brings truth.

WHAT DO YOU NEED THIS CHAPTER FOR?

Not everything that doesn't fit is wrong.
Sometimes it's simply not regulatory.

PAUSE

Take a moment before continuing.

This chapter showed that conflict often does not begin with intention.

It begins with language.

The words we use can either close the body or leave space for regulation.

Narrative language searches for who is right.
The language of regulation describes what happens in the body.

Remember

The language of regulation does not judge a person.

It describes the impact of contact.

Instead of defining someone, it explains what happens in the nervous system:

- orientation,
- breath,
- rhythm,
- safety.

Sometimes nothing is wrong.

Sometimes something simply **is not regulatory for the body**.

Notice in your own life

• In difficult conversations, do you speak about the other person — or about what happens in your body?
• When someone speaks in narrative language, what happens to your breath?
• What changes when language describes experience instead of blame?

Your notes

CHAPTER 6
World in overload

How systems without coherence work — state, organization, technology, and money

There is something that most people today feel, even if they cannot name it:
that the world is in a state of constant tension. That everything is "on the edge." Those decisions are forced. Those conversations do not end; they only escalate. That a person is constantly "on standby" — even when sitting at home.
And this is not just a matter of personal psyche. It is the result of living inside systems that are themselves overwhelmed. And a system in overload behaves exactly like a body in overload: it loses the ability to stop information at the regulatory center and switches into survival mode.

What a system without a regulation center looks like

A regulated system has one feature you can see immediately: it can receive information, pause it, integrate it, and respond only then.
A dysregulated system has the opposite feature: it cannot pause information, so it reacts immediately.
This might seem simple, but it's the key difference between a world where it's possible to live thoughtfully and one where humans are only reactive elements.

In a regulated system, there exists an "in-between space":

— between stimulus and response,

— between question and decision,

— between conflict and solution,

— between crisis and politics.

In a dysregulated system, there is no "in-between."
Information is like a spark in a dry forest. One impulse is enough for the whole system to ignite into reaction.

That's why today you see many phenomena that, on a human level, seem like "lack of maturity," but on a system level, are simply caused by overload:

— conversations that rapidly turn into war,

— opinions that quickly become identity,
— decisions that immediately escalate into violence,
— differences that instantly become threats.
A system without a regulation center tends to adopt two main strategies:
— either it leads with Head (narratives, ideologies, "being right"),
— or it follows Gut (clenching, holding, freezing, chronic stagnation).
And this isn't just true for individuals; it also applies to structures.

The political system and the state: when decisions are not based on coherence, but on reaction

The state is one of the most powerful regulatory systems in society because it influences:
security,
law,
money,
borders,
education,
health,
and how people are supposed to live together.
But a state overwhelmed by overload functions like an organism in overload: it has no room to process information because it is constantly under pressure from stimuli.
What it looks like when a state is overwhelmed:
When a crisis occurs, the response is immediate: a package, a law, a ban, an order, control.
When a social conflict arises, the response is polarized: "us" versus "them," "order" versus "threat."
When a difficult topic arises, the state resorts to narrative rather than truth: a slogan rather than a solution.
In a healthy society, the state should have a kind of "Regulation Center'—an institutional hub capable of:
slow, deliberate data processing, formulating long-term policies, maintaining stability without violence.

However, today's political system in most countries operates on the rhythm of media cycles, elections, and conflicts. This means its "breath" is external. The state breathes with polls. It breathes with opinions. It breathes with scandals. And this never leads to coherence.

What does this do to the people?

When the state merely reacts instead of regulating, citizens stop feeling:

stability,

predictability,

meaning.

And if a person does not feel stability, their nervous system shifts into survival mode. Suddenly, politics cease to be conversations about shared life—and become biological experiences: fear, rage, fighting for oxygen.

What is the concrete way out?

The state doesn't regain coherence through "better people.'

It does so through a change in structure:

more decentralization of decisions (where possible),

less central control because control under overload always escalates; mechanisms that delay reactions (procedures that require information integration); and transparency of data rather than narratives.

This is exactly the same as in the body: you do not regulate yourself through "strong will." You regulate yourself through architecture that allows breathing.

Organization and Corporation: Why Companies Today Often Feel Like Overloaded Nervous Systems

A corporation is not a machine. It is an organism.
It has:

- a nervous system (communication, decisions, processes),
- a circulatory system (flow of money, resources, energy),
- breath (rhythm of work, tempo, breaks),
- and something like a heart (values, meaning, coherence).

The problem is that most organizations do not design themselves like an organism. They design themselves like a control system.

What an overloaded company looks like

There is constant pressure to produce results,

communication is too fast, too dense, too sharp,

No one has time to integrate; people "deliver," but lose their sense of meaning, and emotions in the company do not disappear — they enter people's bodies and turn into tension, burnout, and illness.

This exemplifies the Head/Gut separation:

Head: the organization focuses on dashboards, targets, KPIs, "priority," "deadline," and "alignment."

Gut: people's bodies hold energy — freezing, lack of joy, lack of movement, chronic tension.

Then, something paradoxical happens:

the company tries to "improve culture," but in fact, it needs to change its breath.

The solution (specifically)

A coherent organization is not just about being "nice."

It is about having:

rhythm,

breaks,

clarity,

and language without violence.

Specifically:

fewer meetings, more space for integration,

a communication tempo that allows people to breathe,

decisions made after a pause, not on adrenaline,

feedback systems that describe impact, not attack people,

a culture that recognizes the body's needs.

This is regulation — not coaching.

Technology: a system that lives in a state of overload

Algorithms operate as if the world is an endless "System Overload."

Because they reward: emphasis, conflict, polarization, drama, and

extremity. Not because they are "bad." But because they are designed to maximize attention and time, not coherence.

What technology does today: it shortens society's breath (everything is immediate), reduces orientation (we only see impulses, not context), creates divisions (us vs. them), and pushes people into either the Head (narrative, interpretation) or the Gut (freezing, helplessness). To understand what technology truly does to people today, one thing must be said clearly: technology is not neutral, not because it is "bad," but because it was built without any regulatory layer.

The internet itself — fiber optics, servers, protocols, data transmission — has no emotions, intentions, or narrative.
It is simply a transmission system: lines, bandwidth, latencies, packets. The problem does not lie in the cable but in what is built on top of it. Reactive systems developed on this infrastructure work in real time, react immediately, amplify what is already intense, and cannot be stopped. It is specifically the application layer — social media, content platforms, recommendation engines, notification systems — that begins to behave like a nervous system in a state of constant overload.

How Overload Is Created Step by Step

Let's examine a simple, everyday example.
You open your phone.
Flood of information
Dozens of stimuli in just a few seconds: headlines, images, sounds, alerts, numbers, opinions.

Lack of orientation
The system doesn't give you enough time to:
- see the context,
- identify what's important,
- distinguish signal from noise.

Lack of a "regulation center."
There's no place where information can stop and be processed. Everything is immediately set up for reaction.

Split

A human — biologically — does the same thing as described in Chapter 4: Either it goes into the head, or into the gut

And this is not just a metaphor. It's a real, repeatable pattern of systemic behavior.

Head in technology: narrative instead of regulation

The most common response to information overload in technological systems is turning inward. In the mind, a person begins to:
interpret,
explain,
assign meaning,
build stories,
look for the guilty,
simplify the world's complexity into a narrative.
Not because they want to dominate or be right, but because narrative is the fastest way to regain control in a system that offers no time for regulation.
Technology—especially the internet and content platforms—does not create space for integrating experience. Instead, it provides:
immediate stimuli,
contradictory information,
lack of context,
constant interruptions.

In such a setup, the only stabilizing mechanism becomes meaning. Instead of regulating through the body or relationships, people regulate through stories.
That's why the internet doesn't primarily produce information. It produces narratives.
And narratives in overload always feature:
They are simplified,
They are polarized,
They have a clear enemy,
They give a sense of being right,
They reduce uncertainty at the expense of truth.
In this way, the internet naturally amplifies:
polarization,
ideologies,
story wars,
the "us versus them" scheme,
a sense of being right instead of understanding.

Algorithms don't understand meaning or truth.
They recognize reaction speed, intensity, and escalation.
Narratives that are:
more emotional,
more unambiguous,
more confrontational,

Spread faster than those that:
require time,
contain contradictions,
Invite reflection.
This means headspace is no longer just an individual choice. It is a systemically rewarded way of functioning.
And that's why it's not a flaw of individuals. It's a forced response by a system that:
has no regulatory center,
offers no pause,
doesn't allow integration,
and doesn't reward silence.
In a world lacking an "in-between," narratives become a substitute for regulation. They offer a temporary sense of stability—
But in the long run, they deepen separation, conflict, and overload.

Gut in technology: freezing and helplessness
The second response is equally common — and just as directly caused by how today's technological systems are designed.

A person:
stops reacting,
feels heaviness,
postpones decisions,
"scrolls," but feels nothing,
withdraws.

This is not an individual trait or a character flaw — it is a biological reaction to a technological system that produces an overload of stimuli without the chance for real influence.

Technology not only delivers information.
It delivers it in such a way that:
The pace is too fast,
The volume is too high,

The consequences are too distant,
and the ability to act — an illusion.

The nervous system, seeing no way to respond effectively, does what it always does when there is no influence: it cuts off energy flow and enters a protective state.

Scrolling without feeling, delaying decisions, immobilization, apathy — these are not "side effects of the internet." These are the body's natural responses to technologies that do not allow for meaningful engagement.

This is biological protection against an overload of stimuli over which one has no control, and that cannot be resolved through action.

Social media: a system designed for reaction.

Social media does not "ruin people." It amplifies exactly those signals that:
attract attention,
shorten reaction time,
increase intensity. The algorithm does not understand truth, meaning, or context because they have not been defined anywhere. It recognizes:
reaction tempo,
number of interactions,
time of exposure,
escalation of emotion. That is why:
anger spreads faster than calm,
extremity faster than nuance,
drama faster than closure.
This is pure mechanics, not ideology.

And where is AI in all of this?

In the same place where the entire problem is: the lack of regulation.

AI is not "evil," nor is it "intelligent.'

AI is a system that, within the current architecture of the internet, operates without a central regulator.

This means it can generate a response faster than the system can check whether that response should be released at all.

If the world feeds it data overload, AI learns overload.
If the internet rewards intensity, AI amplifies intensity.
If a platform has no "in-between layer," AI has nowhere to stop.
That is why we see hallucinations, confabulations, excessive certainty, and the reinforcement of false narratives—not because AI "wants to lie,' but because the system lacks a mechanism similar to what a healthy nervous system does: pause and integrate.

And here we arrive at the most important point.

The Inflationary System and Money: Why Inflation Feels Like a Nervous System Response

Inflation is more than just "rising prices."

It indicates a loss of trust in stability.

A person isn't hurt by numbers; they suffer because they don't know if their life will be secure tomorrow.

Inflation reflects the body's response to chronic overload, a lack of closure, and tension held in the absence of safety.

The inflationary system functions like a system constantly "adding stimulus":

more money supply,

more credit,

more stimulation,

more "rescuing."

It provides temporary relief, but over time, it increases the lack of coherence.

A deflationary model acts as a way out.

A deflationary system of money (or a limited-supply system) serves as the nervous system does:

a stable rhythm,

predictability,

and the ability to rest.

Decentralization isn't an ideology; it's a regulatory mechanism:
Fewer centralized nodes that can escalate errors,

More distributed nodes that promote stability.

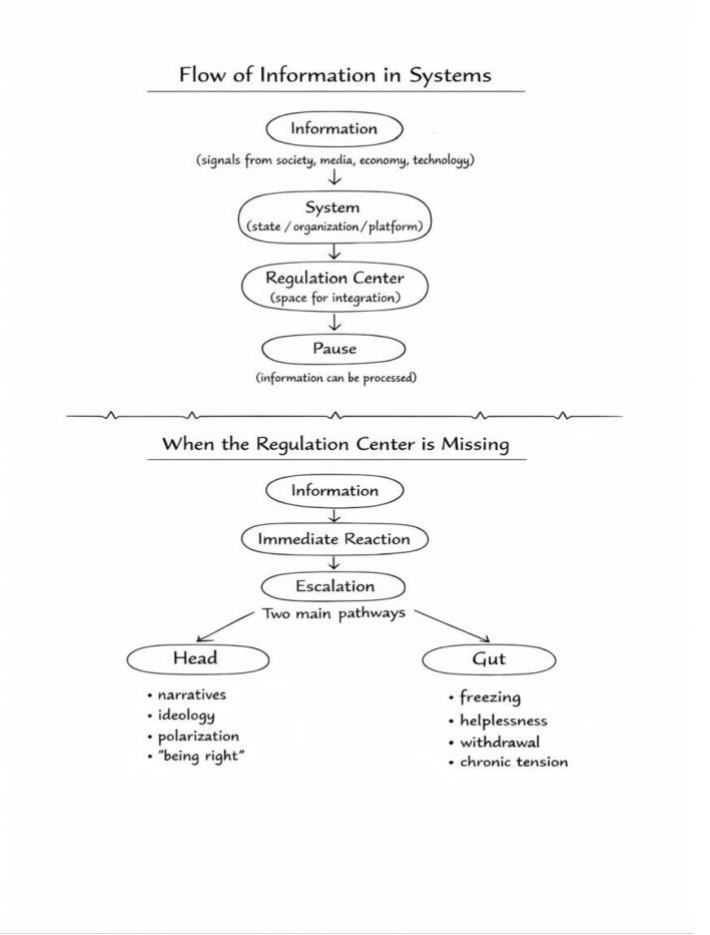
And this is precisely the role of the Regulation Center on a system-wide scale:
transparency,
emission limits,
rules that stay consistent under pressure,
and the avoidance of reactive printing policies.

What connects all these worlds

In each of them, the problem is the same:
absence of a regulation hub,
lack of space for integration,
reaction instead of response.
And the solution also shares the same core:
coherent architecture,
decentralization where centralization increases,
algorithms that do not amplify overload,
language that does not do violence.
This is not about "taking care of the world."
This is about building a world that can truly be lived in.

DIAGRAM 3
Flow of Information in Systems

This diagram shows two possible paths of information processing within a system.
In a regulated system, information moves through a regulatory center that provides orientation, integration, and a pause before a response occurs.
When the regulation center is absent, information causes an immediate reaction that often leads to two common response patterns: cognitive overprocessing (Head) or defensive bodily shutdown (Gut).
The diagram demonstrates how regulation creates space for a response, while the lack of regulation results in a reaction.



WHY THIS CHAPTER?

This chapter isn't meant to criticize the world. It's meant to help us understand it clearly. If we only look at the body, it's easy to believe that the problem is the individual:
that "people are getting more and more nervous,"
that "we cannot cope emotionally," or that "the world overwhelms us." This chapter shows something else: that often it's not the human who is unbalanced but the systems they live in.
The government, organizations, technology, and money—they all operate in reaction mode today, not regulation mode. And this mode influences people's bodies, emotions, relationships, and choices. That's why this chapter marks a shift: from asking "what is wrong with me," to understanding how the world I operate in works. Without this understanding:
body regulation becomes a private effort in a toxic environment,
technology seems "inevitable,"
politics feels absurd, money becomes a source of fear,
And the future looks threatening.
With this understanding, a new awareness emerges: regulation is not just an individual trait but a system's structure. This chapter doesn't provide the programming language, tools, or integration map. But it does one crucial thing: it distinguishes reaction from structure.
Only when you see that the world runs without a central regulatory system can you understand why the language we use and the algorithms we create have such great power. That's why the next chapter doesn't start with the body. It starts with language.
Because language is the main tool we use to program systems, before they program us.

PAUSE

Take a moment before continuing.

This chapter showed that overload is not only a personal experience.

It is also a property of the systems we live in.

States, organizations, technologies, and financial structures can lose the ability to pause, integrate, and respond coherently.

When this happens, systems begin to behave like an overloaded nervous system.

They react instead of regulating.

Remember

When systems operate without a regulation center:

information does not pause,
reaction replaces response,
Narratives replace understanding,
and people begin to live in constant tension.

Very often this tension is not created by the individual.

It emerges from the structure of the environment in which the person lives.

Notice in your own life

• In which environments does your body feel constantly "on standby"?
• When do conversations escalate instead of resolving?
• Which systems around you allow space for pause — and which push immediate reaction?

Your notes

CHAPTER 7
Culture and Languages

Before the body learns how to react to the world, culture learns how to punish and reward. Before the law appears, a way of speaking emerges. Before a state is formed, a story about who "we" are takes shape. Before history is recorded in chronicles, a language develops through which people explain the meaning of events to themselves. That is why a question about language is always a question about history. Conversely, a question about history involves the language that carried it. For a long time, we believed that language merely describes the world—that history happens "objectively," and words come later to name it.

But this view begins to crack when we notice something simple yet uncomfortable: the same events, told in different languages, become different histories. Not just different interpretations, but different realities. Early in the twentieth century, researchers like Edward Sapir and Benjamin Lee Whorf observed that the structure of language influences how people perceive the world—time, space, causality, and responsibility.

They did not claim that language determines everything. Instead, they argued something more subtle—and more dangerous: that language sets the frames within which thinking can move at all. Later, in modern times, researcher Lera Boroditsky demonstrated this through simple examples.

People who speak different languages experience time differently.

They assign blame differently.

They remember events differently.

Their bodies react differently. But even this was not enough, because the question that truly shifts perspective is different.

What happens when the same language is used for hundreds of years?

What happens when children learn about the world through the same rhythm of sentences, the same logic of guilt and reward, and the same way of speaking about loss, work, power, and love? At that point, language stops being just a tool.

It becomes a historical force. Let us view history from this perspective.

The English language
developed alongside trade, expansion, and administration.
It is a language designed for efficiency—clear, portable. Its grammar requires a subject, an action, and a time. It was early on that people were taught to think in terms of agency: who did what, when, and with what result. It is no coincidence that Anglo-Saxon culture produced empires, legal systems, financial markets, and modern technologies. However, it also fostered a culture of constant tension, productivity, and fear of stillness. This language rewards action and discourages stopping; silence is often seen as suspicious. The history of this language is intertwined with the history of its culture**.**

Now, let's look at Polish.
Polish was shaped by a history of fractures—partitions, loss of independence, dependence. It was a language that had to hold a community together without institutions. That's why it became moralizing, normative, filled with judgments. "You must," "You are not allowed."
"You should." This language taught survival, vigilance, and shame as a mechanism of control. But, at the same time—precisely because it lacked full external power—it developed a second face: metaphorical, poetic, ironic, full of allusions and double meanings. Polish culture is bipolar because its language is bipolar.
On one side, it closes and punishes; on the other, it opens and creates. History didn't "make" this language by accident. It was a response to history, and then it began to co-create history itself.

And now, onto the Arabic language.
A language that, for centuries, developed within relational, tribal cultures rooted in honor, memory, and storytelling.
It is a language that does not trust simple closure.
Meaning exists not only in words but also in tone, gesture, and context. The history of the Arab world is a history of empires that rose and fell, shifting borders, and power that was rarely stable. That is why language was not anchored in institutions but in relationships. In the Gulf countries, language became ceremonial because stability was built through hierarchy and ritual.

In Egypt—a country ruled "from the outside" for millennia—language became swift, witty, and emotional.
Not out of carelessness, but out of necessity. When you have no influence over structure, you learn to influence atmosphere.
When you cannot control the future, you learn to live intensely in the present. In Palestine, language took on the role of the state.
It became a record, a carrier of memory, proof of existence. That is why Palestinian sentences are long, rich in history, and filled with detail.
It is a language that does not allow disappearance. Lebanon, torn by history and influences, developed a layered language.
A single sentence can contain several words.
This multilingualism is not an aesthetic choice but a survival strategy. Syria, a crossroads of cultures for centuries, preserved a soft, narrative language.
Conversation is a ritual because ritual was the only enduring structure.

And now, China.
A language born from a civilization of continuity.
Not shaped by conquest, but by endurance.
Not driven by revolutions, but by cycles. Chinese does not follow linear time.
Characters do not tell a story from start to finish. Instead, they create a field of meaning. That is why China's history is rooted in rituals, patience, and long-term planning.
This language does not favor haste; it values balance.

German
Emerged alongside the need for precision, law, and order.
A history of fragmentation and re-assembly teaches this language exactness.
Long, compound words are not accidental; they are an attempt to capture a process in its entirety. The culture creates a reward structure and punishes chaos.

French emerges from the history of court life, philosophy, and debate.
It is a language of form, ideas, and style.

That is why French culture values intellectual finesse over mere effectiveness.

Russian—a language of vast space, extreme conditions, and absolute power—became a language of emotional extremes, caught between pathos and despair, between greatness and collapse.

And finally, Aboriginal languages. Languages that developed in cultures without writing, without the state, and without archives.
They are languages of space. They do not use "left" and "right." Instead, they say "north," "toward the sun," "beyond the hill." The history of these cultures was not recorded in books.
It was inscribed in a language that rooted the body in the land.
Now, we can finally ask the question directly:

Does language create history?
Partially—yes.
History sets the conditions.
But language determines how those conditions are experienced, remembered, and passed down.
Language teaches whether punishment is normal.
Whether the reward is rare.
Whether emotion is a weakness or information.
Whether silence is a threat or a space.
That is why language is not just a tool.
It is a code that, across generations, programs bodies, relationships, and cultures.
And only from this perspective can we truly question the body.
Because the body is the first place where the history of language is written.

WHY THIS CHAPTER?
This chapter was not written to classify languages or compare nations.
Not to prove the superiority of one way of speaking over another.
Not to close the subject.
It was written to interrupt automatism.
Most of us live inside a language we never chose.
We speak in sentences we inherited.
We think in categories someone else once declared obvious.
We react emotionally in ways trained over generations—through words that rewarded and punished us.
This chapter exists to show that this is not "natural."
That is learned.
And if it is learned, it can be recognized.
Not to reject language.
But to make it visible.
As long as language remains invisible, it governs us entirely.
As long as we do not see how history, culture, and collective fears speak through us, we take their voice to be our own.
This chapter exists to separate the two.
To see that what seems like "my character" is often a structure of language.
That what seems like "random tension in the body" is often a centuries-old code of punishment and reward.
That's what seems to be the "nature of a nation": often the consequence of how the world is spoken about.
This is not a chapter about language.
It is a chapter about the freedom of perception.
Because only when we see that language programs culture can we ask the next question:
What exactly does this language do to our bodies?
And only then does the real conversation begin.

PAUSE

Take a moment before continuing.
This chapter showed that language is not only a tool of communication.
It is a historical structure that shapes how people perceive the world, responsibility, emotion, and power.

Long before laws, institutions, or states appear, language already teaches how to explain events, assign blame, reward behavior, and remember history.

That is why cultures do not react to the same events in the same way.
They experience them through different linguistic frames.

Over generations, language becomes a code that shapes how bodies interpret reality, how relationships form, and how tension is expressed.

Remember

Language does not only describe the world.
It organizes perception.

When a language rewards action, people feel pressure to act.

When a language is built around judgment, people learn to monitor themselves and others.

When a language carries long histories of loss or instability, it may emphasize memory, honor, or survival.

Over time, these patterns become embodied.

What feels like "personal temperament" is often the echo of a much older cultural rhythm.

Notice in your own life

• Which sentences do you repeat automatically because they are common in your culture?

• Does the language around you encourage explanation, accusation, or reflection?

• Are emotions described as weakness, information, or responsibility?

• What kind of language allows your body to relax — and which creates tension?

Your notes

CHAPTER 8
The Boundary of Regulation

What regulation is — and what it is not

Nervous system regulation is not spirituality.
It is not enlightenment.
It is not awakening or a "higher" state.

Regulation is a biological process.
It signifies a shift from survival mode to a state of living. From a condition where the organism no longer has to constantly react, defend itself, or compensate.

Regulation is not about "mastering yourself."
It is about the body no longer being violated by other people's expectations.
By a pace that is not its own. By demands that do not align with its rhythm.
By the need to adapt at the expense of inner coherence.

Regulation does not add consciousness.
Regulation removes compulsions.

Regulation, tension, and rhythm

Regulation doesn't mean tension never appears. It means you avoid situations that consistently trigger that tension. This isn't about avoiding life.
It's about recognizing where tension is a natural response of the body and where it results from living out of sync with your own rhythm. A person who is regulated begins to live differently.
Not slower.
Not "their own way" just to do as they please. But in harmony with their nervous system. This isn't permission for chaos or neglecting others. It's about being able to move through the world without constantly hurting yourself.

Why regulation is often mistaken for spirituality — and what it does to consciousness

A regulated nervous system is noticeable. In its presence, other people calm down, feel relief, and stop bracing themselves. And very often they call this "spirituality." Not because something

supernatural is happening, but because their own bodies are experiencing regulation for the first time. A regulated system acts as a reference point. The other person's body receives a signal: "This is also possible."
And this can be so powerful that it begins to be mistaken for "power," "aura," or "a gift."
This is where the phenomenon of the "guru" comes into play. People gather around regulated individuals because their nervous systems stop fighting, and relief, if it lasts, begins to be interpreted as meaning.
These "gurus" often say simple things
about rhythm,
nature,
truth,
calm,
relationship,
and presence.
These are biological and human things.
And now, the key point: very often, they call this spirituality.
Not always cynically.
Sometimes, because it works, a community forms, people return, and they feel better.
Sometimes, because they no longer distinguish relief from "absolute truth."
And sometimes, because it is simply convenient, to be someone's answer. This is when regulation can become a sticking point, and where a regulatory trap can emerge.
The regulatory trap consists of the following: a person achieves relief, labels that relief as "spirituality," builds an identity around that relief, and begins to protect that identity more than the truth. At that point, regulation no longer leads to deeper integration of consciousness.
It becomes a goal in itself.
And when regulation becomes the goal, consciousness stops progressing. Because further integration requires something that a "community of relief" often cannot tolerate:
uncertainty, the collapse of narrative,
passing through emptiness,

and giving up the role of "the one who knows."
That is why some "gurus" do not go further, and neither do some of those around them.
Not because it is wrong, but because it is enough.
Regulation improves quality of life, but it is not the same as the deeper integration of consciousness.
It can open it or halt it.
This is the boundary of this chapter: regulation is a biological threshold, after which further levels of consciousness are possible— but not automatic.

Regulation and relationship

Regulation is the ability to maintain a relationship without losing yourself.
Distance is an attempt to protect yourself through separation.
In earlier stages, distance can be necessary.
It shields an organism that is not yet capable of staying in contact.
However, regulation does not lead to submission or isolation.
It enables you to:
be in a relationship,
notice yourself,
respond without withdrawing,
and leave without fighting.
Not because "you know how,"
But because the body no longer needs to rescue itself.

When the regulation ends

There is no single final stage of regulation.
There is a moment when regulation ceases to be the subject of our awareness.
Not because something ends, but because it is no longer needed as a tool.
You don't check whether you are regulated.
You don't analyze bodily reactions.
You don't "return to yourself."
Because you do not leave.

Regulation disappears from awareness like breathing when everything is functioning properly.

What remains after regulation

Decisions become quiet.
Movement becomes natural.
Relationships filter themselves.
Life ceases to be a task to complete
—no longer a project, a process, or a path of development.
Just life.
It is not a firework; it is silence in which one can live.
And only from this place is further integration of consciousness possible
—if it appears.
If it does not, that is also fine.

Closing ritual: The ideal day of a regulated nervous system

My body knows what it is doing.
I do not have to help it — it is enough that I do not interfere.
Regulation is not about doing something to yourself.
Regulation is about not adding violence to the body.
You do not have to: exercise every day, breathe "correctly,"
do yoga, or do anything "with yourself."
Not because these things are bad.
But because regulation does not require proof.
If one day you:
wake up,
drink coffee,
look out the window,
go live — and there is no tension in it,
if you do not: correct emotions,
interpret bodily signals,
react to every thought,
force yourself into a "better version."
That is the deepest regulation that exists.

Not because everything is perfect.
But because nothing is being violated.

There is no single “final stage” of regulation.
There is a moment when regulation ceases to be the subject of life.
Life becomes life itself. Without a mental narrative.
Without violence toward the body.
Without the need to react to every emotion.

The body goes.
You go.
And that is enough.

WHY THIS CHAPTER?

This chapter aims to clarify the true nature of regulation. It belongs precisely where it should: in the body, in biology, and in everyday life—not as an achievement, an identity, or a promise of "what comes next." Its goal is to remove spirituality, meaning, and development from the regulatory framework. It demonstrates that what many call awakening or "energy" is often just relief from a nervous system no longer overwhelmed by pace, expectations, and compulsions. This chapter signals that regulation has fulfilled its purpose and should... end.

Not because something is closing, but because there is no longer a need to revisit, think about, or check on it. The body begins to come alive, and the individual ceases to manage themselves. It also reveals a subtle boundary: how easily relief can be mistaken for truth, and how regulation can become a stopping point—or even a trap—if one's identity or others' roles are built on it. This is also the point where the choice is made whether consciousness will advance or remain in what feels comfortably familiar. Something else remains important. Regulation doesn't solve everything. It simply creates space to recognize what isn't truly working. When the body stops operating in a constant reactive state, a surprising experience often arises: it's quieter, lighter, calmer—yet life doesn't progress to the next phase. Things seem to be "happening," but they don't reach completion.

There are conversations, but no finality. Relationships exist, but clarity is lacking. Projects are underway, but they're still "in preparation." This isn't a mistake. It's the moment when the "in-progress" process becomes visible for the first time. And here begins the next chapter. It is simple, clear, and requires no prior terminology.

PAUSE

Take a moment before continuing.

This chapter showed that nervous system regulation is not a spiritual achievement.
It is not enlightenment, awakening, or a higher state of consciousness.
Regulation is a biological shift.

It happens when the body no longer has to constantly defend itself, compensate for pressure, or adapt to rhythms that violate its own structure.

Regulation does not create a special person.
It simply removes the compulsions that force the organism to react all the time.
From that point, life becomes quieter.

Not perfect.
Not extraordinary.
Just possible without constant inner tension.

Remember

Regulation is not the goal of life.
It is a threshold.

It allows the body to move from survival to a life of living.
But relief can easily be misunderstood.

Sometimes, regulation is interpreted as spirituality.
Sometimes calm is interpreted as authority.
Sometimes relief becomes an identity.

When that happens, regulation stops being a doorway and becomes a destination.

And consciousness stops moving further.

Regulation opens the possibility of deeper integration — but it does not guarantee it.

Notice in your own life

• Do you sometimes mistake relief for "ultimate truth"?

• Are there people whose calm makes others treat them as authorities or guides?

• Do you notice moments when life becomes simple and quiet, without needing interpretation?

• Are there places or relationships where your body no longer needs to defend itself?

Your notes

The Threshold

When relief does not mean transition

A regulated body offers a person something invaluable: silence. Breath. Calm. Less compulsion. Less tension.

Many people then think: "The problem is over."

Then a second stage comes — one that is rarely discussed because it is not obvious.

There is no drama.
There is no chaos.
There are no intense reactions.

And yet… life does not seem to move forward.

A person functions, but something stays in perpetual 'in progress,' as if certain matters remain formally ongoing — even if no one talks about them.

It can look like this:

You replay the same conversation in your mind, even months later.

You change partners, yet the same tension arises within you at the same moments.

You work on a project, but something is always "before the start.'

You wait for "the right moment" that never comes. You make decisions, but they lack the sense of "this is closed."

This is not a psychological flaw.
This is not "your personality.' This is not a lack of gratitude.

What's missing is an ending.

The nervous system doesn't need everything to be perfect.
It needs a clear signal: is this complete, or not?

When there's no completion, a subtle vigilance remains, known as survival, or a survival state.

Not sharp. Not panicked. But constant.

And then the most important question arises — the one that opens the next chapter:

Why do so many things in my life seem to be 'happening' but never turn into a closed event?
Why do I feel like I am living in draft versions?

To understand this, we must identify the mechanism behind the "in-progress" state.
Only then does it become clear why people talk about "simulation" — and what it truly means.

Chapter 9
Loop, Simulation, and Time: Why We Get Stuck — and How We Can Move Forward

There are moments in life when everything seems right.

There is no crisis.

No drama.

The body feels calmer, relationships are less chaotic, and thoughts are quieter.

Yet, a strange sensation appears, hard to shake:

as if life is ongoing but has not truly begun yet.

Things are happening, but they lack an end.

Conversations continue, but no decisions are made.

Relationships change form, but tension returns in the same areas.
Projects are "almost ready," "in preparation," "just before launch."
A person functions, acts, thinks, plans — and still feels like they're moving within the same space, only in different versions.

Before we use the term' simulation,' we need to clear up a major cultural misunderstanding.
Life is not a loop.

Life is not doomed to repetition.

Life is not programmed for suffering.

What repeats is not "life" — but the lack of closure.

The loop is not the essence of existence.

It is a mechanism.

And like any mechanism, it exists for a reason.

Imagine something is meant to truly happen.

In the body.

In a relationship.

In a project.

In a company.

In the world.

For that to occur, you need more than just a beginning and development — you need an ending, a moment when the system can say: "this has happened."

Without that moment, everything remains in "progress."

As if reality is loading endlessly but never saving.

The loop is a stabilizing movement that creates continuous motion within the system — not to make something happen, but to prevent the system from collapsing. It's what a system does when it can't move forward but can't fall apart either.

It circulates to maintain coherence.

It circulates to uphold structure.

It circulates to avoid collapse — until conditions for closure are met.

From a physics perspective, you can see this as a torus: motion around a "center" that remains empty until closure takes place. The system preserves its form until it can be closed into an event. In spirituality, the same movement often takes the shape of the infinity symbol. And this is where the main issue of this chapter begins.

Because for the nervous system, infinity isn't a beautiful idea.

For the nervous system, lack of an ending isn't freedom.

It's a state of "I must constantly."

I must constantly predict.

I must constantly react.

I must always stay ready.

I must constantly return.

I am never enough.

The nervous system doesn't understand metaphors.

It only understands one question: has this ended yet?

If the answer isn't clear, the system remains active.

And that's why the loop isn't karma.

It isn't punishment.

It isn't morality.

There's no guilty party.

The loop results from something not being biologically, relationally, or structurally closed in terms of responsibility. Everything else — karma, lessons, destiny — is often just a story trying to make sense of what is, which is really a mechanism of incompletion.

The loop in the body: how it arises biologically

Let's focus on the body since it is the foundation. The loop in the body does not start with "reaction" as a broad term. Instead, it begins with an overload of the regulation center.

There are three layers—one mechanism. In the human nervous system, we can broadly identify three layers of operation.

Bottom — the survival layer. Reflexive, fast, non-reflective.
Its sole task is to keep the organism alive.
It makes decisions in milliseconds:
fight/flee/freeze/appease.
It does not analyze or negotiate. It simply reacts.

Middle— the regulation and bonding layer. This is the crucial point we have spoken about too little so far.
The middle is not emotion as a felt state. It is the REGULATION
Center - this is where questions come up, such as:
Is it safe?
Can I stay connected?

Can I stop the reaction?
Am I alone or with someone?

This layer connects the bottom and the top.
If it works properly, the reaction can end.
If it is overloaded, the reaction cannot close.

Top — the layer of narrative and meaning.

This is where thoughts, interpretations, plans, strategies, and "understanding" originate.

The top does not regulate the body.
The top tells a story about what's happening.

The middle acts as a switching mechanism.
It determines whether the bottom signal can be released, and whether the body receives the message "This is over," and whether the system can return to balance.

When the middle functions properly, the reaction ends, tension subsides, and the experience is recorded as "closed."

If the middle is overloaded, absent, or blocked, the reaction cannot end; the bottom remains active; the top tries to "handle it."

And this is when the loop begins.

When something occurs that cannot be closed—because it is too intense, too fast, or because there was no consent, decision, or safe

ending—the regulation center cannot switch the system back to calm.

The bottom stays active.
The middle is overloaded.
The top attempts to "manage" it.

And this is where the split appears. The mind may say:
"It's over."
"It was long ago."
"It doesn't matter."
"Move on." But the body did not receive the signal to end.

Why the loop feels like a simulation: the matrix as a mirror

Not heroism — but stopping.

And now, The Matrix.

Yes — this is why everyone remembers it. Because it is more than just a film. It is an image of human experience.

At the start, Neo is not "The One."

He is a human in survival mode, dressed in cinematic style.

His nervous system is tense, even if he doesn't call it that yet.

He reacts faster than he understands.

He runs when sensing danger.

He fights when there's no way out.

He searches for answers because he cannot stand not knowing.

He lives in constant "I must." I must find meaning.

I must find the truth.

I must win.

This is exactly what a person does inside a loop called a simulation.

And this is crucial: Neo is still in the loop even when fighting the Matrix. Because a loop does not end by changing the opponent. It only ends when the nervous system stops treating the stimulus as an unfinished threat needing immediate action.

For a long time, Neo is a reactor.

The system pressures him — and he responds with movement.

He runs.

He attacks.

He strategizes.

He tries.

He trains.

He gathers tools.

He believes that the transition will come through more strength, speed, and effort.

This is also the core of the simulation: the illusion that control will close reality.

And then comes the moment everyone remembers — though not everyone understands.

Not the moment of the greatest fight.

But the moment of stopping.

At a certain point, Neo does nothing that looks like "victory" in the traditional sense.

He doesn't rush into another escape.

He doesn't fight harder.

He doesn't add movement to movement.

He stops reacting.

This is when he stops the bullets.

And this "stopping" is not resignation.

It's not surrender.

It's not passivity.

It's something else: a state where the system no longer gets what it needs to keep spinning.

Not "energy."

Attention.

The loop survives on attention.

It depends on a person repeatedly entering the same game: correcting, fixing, anticipating, responding.

It survives on the nervous system, treating the situation as an unresolved threat.

When Neo stops reacting, the loop runs out of fuel — in the most basic sense: it is no longer fed by constant response.

There's no more automatic "I must."

No more compulsive movements pretending to be resolution.

And then something beautiful and symbolically precise happens: the world becomes transparent.

The Matrix seems to reveal its code. Not because Neo starts controlling it like a programmer. But because he stops being its reactive part.

This is the turning point: Neo is no longer part of the loop — but he's also not fighting against it as an enemy.

He is outside it. And this is exactly what this chapter aims to name: leaving the loop is not heroism.

It's not a greater force.

It's not another move.

It's a state in which internal incompleteness no longer demands another reaction.

Neo does not physically leave the simulation.

He stops sustaining it neurologically.

The Matrix does not show victory over the system.
It shows what happens when the system no longer has anything unfinished in the human to work on.

Trinity and Love: Coherence, Not Drama

In The Matrix, love is not depicted as romantic drama meant to "motivate" the hero into greater effort.

It is not the classic "I love you, so fight harder."

It is closer to what — in our language — could be called field coherence.

Trinity functions as an anchoring point: something that affirms Neo in his existence outside the loop.

Not as an "emotional booster," but as relational coherence that allows the nervous system to stop struggling for proof.

A person in a loop is constantly seeking confirmation:
Am I allowed?
Is this true?
Am I safe?
Do I have a place?

This is survival — dressed in words.

Love, in its true form, is not a feeling that pushes us to act. Love is a state in which you no longer have to fight for existence. It is coherence in which the body receives the signal: "you are seen, you are here, you can stop reacting."

That is why one could say Trinity does not so much "save Neo" as remind him who he is when he is not in the loop.

Not through argument.

Through presence.

Through continuity.

Through the relationship, becoming a stable node rather than another field of tension.

And this is the opposite of what we culturally do when we name love as drama, hunger, jealousy, and struggle.

For a moment, The Matrix shows another version: love as coherence that does not multiply reactions — but ends them.

How rendering works: we go back, fix, wait

Inside a loop, a very specific process occurs. A person starts living in "draft versions." There are no real events, only attempts.

We revisit.

We fix.

We analyze.

We prepare.

We wait for a "better moment."

And this makes sense.

It's logical. It's even smart in a world where conditions for closure aren't met. That's why the loop feels so convincing and safe.

Because when we're inside it, it seems like something is happening. Like we have influence.

Like, we can still fix it.

Like, we can still make it perfect.

But the reality is this: in a loop, we aren't really living in time — we're living in survival and anticipation.

Examples: Relationships and Business as the Same Mechanism

Consider a relationship.

Someone changes partners.

The story is different.

The person is different.

But inside, the same pattern appears: the same moment of tension, the same fear of intimacy, the same need for control, the same withdrawal at the critical point.

And the person says:

"Again."

"Why does this always happen to me?"

"This is my karma."

No. It is not punishment. It is a mechanism of incompletion.

Because in the previous relationship, something did not finish. There was no clear decision.

No closing conversation.

No embodied goodbye.

No, "this is over, and I can stop reacting."

So the nervous system enters the next relationship with the same open loop in the background.

And it reenacts.

Business works exactly the same way.

You have a project. An idea. People. But there are no clear roles, no responsibilities, no decisions.

There are meetings, revisions, and strategies.

And suddenly it is not a project — it is a loop.

Now money.

Money is not moral.

Money does not come because someone "deserves" it.

Money is a flow that appears when a system meets conditions: clarity, responsibility, closure of a stage, and the ability to anticipate consequences.

Capital does not like incompletion. Markets do not like incompletion. People do not like incompletion.

That is why companies that once grew often did so because they had structures for ending: they could make decisions, complete processes, and deliver products.

And many companies today do not grow not because they lack innovation, but because they drown in loops:

endless reorganizations,

endless strategy changes,

endless revisions without closure.

This is the loop mechanism at the organizational level.

Spirituality and Religion: How They Unintentionally Prolong Survival

For centuries, when humans faced repetition, suffering, and endlessness, they did not experience it through theory.

They felt it in their bodies —out of fear, helplessness, and the need for meaning.

Spirituality and religion did not develop to trap humans in a cycle; they emerged to make the unbearable manageable.

When something didn't end —war, loss, illness, injustice, violence—people had to find a way to live. The nervous system can't operate without a meaningful framework.

That's why stories formed.

They provide meaning behind suffering.
Reward beyond time.
Eternity, cycles, trials, the soul's journey.

Not to close the loop but to survive within it.

This is a key difference.

Religion and spirituality were not tools to resolve everything.
There were ways to manage pain within ongoing incompletion.
The problem started when what was meant to be a bridge was mistaken for an answer.

The Infinity Symbol and the Body Problem

Symbolically, infinity can be beautiful. It can signify something greater than individual life, something beyond loss, something that "lasts."
But the nervous system does not live in symbols.
The nervous system lives in signals.
For the body, lack of an ending is not a promise.
It is a state of constant readiness.
If something "does not end," the body cannot:
discharge reaction,
return to rest,
Stop anticipating.
That is why, biologically, infinity is often not liberation but prolonged survival.
And here tension arises between spiritual language and the body:
Spirituality says: this never ends,
The body asks: Can I stop reacting now?
If the answer does not come, the loop continues.

Gratitude, Affirmations, and "Trust the Process"

Gratitude itself isn't the issue.
Affirmations aren't the problem either.
Trusting the process isn't what causes trouble.
The real issue arises when these practices replace decision-making and closure.
When someone is stuck—whether in a relationship, grief, a project, or feeling overwhelmed—and we tell them:
"Be grateful,"
"This is a lesson," or
"trust that it's meant to be,"
It's easy to do what the mind does best: adding stories over a state that hasn't biologically resolved.

The body doesn't respond to gratitude; it responds to whether it has ended. If it hasn't, it just adds another layer of meaning, but still no resolution. This is when spirituality—unintentionally—can extend survival. Not because it's "bad," but because it's often used instead of closure.

Religion, Death, and Fear of Endings

Why are we so afraid of endings? Because for centuries, endings were linked with death.
And death — with punishment, loss, destruction, judgment. In many religious traditions, death was surrounded by stories: What happens next?
Did I deserve it?
Did I do enough?
Was it "good" enough? This made sense in a world where real endings were brutal and uncontrollable. Religion provided a framework in which death was not pure chaos. But the side effect was that every ending began to sound like a threat to existence.
Ending a relationship = failure.

Ending a project = loss.

Ending a stage = death of some version of the self.

And yet, from the perspective of biology and nervous system regulation:
An ending is not death. An ending is relief. It is the moment a reaction can finish.
The moment the body can stop being on alert. The moment silence appears — not as a lack of meaning, but as a break in tension.

What Truly Calls for Cultural Correction

This isn't about rejecting spirituality or religion.

It's about distinguishing meaning from mechanism.

Meaning can help us live, but the mechanism must end.

If spirituality helps us pass through an ending, it supports life; if it replaces an ending, it prolongs the cycle.

The same applies to religion, psychology, personal development, and philosophy.

We don't need more stories; we need more genuine endings.

Only after an ending does something new begin, no longer about survival.

What Is the Emptiness After Closure and "I Don't Feel Like Living"

After a loop ends, silence often settles in. That silence can be unsettling. Someone who has lived with constant tension their whole life might mistake silence for a sign of emptiness. But this isn't a lack of meaning; it's a lack of survival. Sometimes, the thought arises:

"I don't feel like living."

It's important to say very carefully and honestly:

this doesn't usually mean "I want to die."

It means:

"I no longer want to live like this."

I don't want to live in a loop anymore.

I don't want to live in anticipation anymore.

I don't want to live in tension, pretending everything is meaningful.

This is a moment of transition.

Living Time: What Exists Beyond the Loop

And here we arrive at the most important thing: time.

Time inside the loop is technical—measured and repeatable.

It's like a hamster wheel:

lots of movement, little progress.

Living time begins only beyond the loop.

It's not about "more time."

It's a different quality of time—one in which things happen because conditions have been met.

In living time, decision-making is simple because it doesn't come from tension; relationships are clear because agreements are explicit; projects end because someone takes responsibility for a stage; money flows because the structure is coherent; energy returns because the body stops reacting.

There's no euphoria.
There's calm and direction.

WHY THIS CHAPTER?

This chapter exists for one reason:
to clarify the mechanism.

What we often call fate, character, or repeating mistakes is rarely a story about a person.

Most often, it is a process that never reaches its conclusion.

When an experience cannot close, the system begins to circulate—thinking, analysis, repeated decisions, and the same situations recurring again and again.

It might look like life, but in reality, it is movement within a loop.

The loop isn't an error; it's the system's way of stabilizing itself when transition isn't possible yet.

Seeing this changes everything, because instead of fighting ourselves, we begin to understand the mechanism.

PAUSE

Take a moment before continuing.
This chapter showed that repetition in life is rarely a punishment or destiny.
What repeats is most often a loop created by something that has not been closed.

When an experience cannot reach a clear ending — biologically, relationally, or structurally — the system keeps circulating around it.
The body stays alert.
The mind keeps explaining.
Life continues, but it feels as if it has not truly begun.

The loop is not life itself.
It is a stabilizing mechanism that keeps the system moving until closure becomes possible.

Remember

When a system cannot close an experience:

The body stays in readiness,
The mind produces narratives to explain tension,
movement replaces resolution,
and life begins to feel like a simulation of progress.

Very often, the problem is not a lack of effort.
It is the absence of a clear ending.

The nervous system does not ask whether something is meaningful.
It asks only one question:

Has this ended yet?

Notice in your own life

• Where in your life do things feel constantly "in progress," but never truly completed?
• Which situations keep returning in slightly different forms?
• When do you feel the impulse to "fix," "explain," or "prepare," instead of simply closing a stage?
• Where might an ending — not another attempt — be what allows something new to begin?

Your notes

Chapter 10
One Loop, Different Scales. The Geometry of Incompletion

In Chapter 9, we observed something that can change a person faster than years of analysis: the loop isn't punishment, karma, or a flaw in existence. The loop is a stabilizing mechanism that appears when a process can't be closed. This chapter goes a step further.

It no longer asks what a loop is but why we see it everywhere.

Why does the same pattern repeat in you, in your relationships, in your family, in a company, in a state, and across civilization? Because the loop is neither personal nor collective. The loop is geometric. That means the same mechanism looks identical at different levels. The scale and vocabulary may change, but the structure stays the same: when there's no end, the system begins to circulate to avoid collapse.

The Loop as a Geometry of Stabilization

Every system, regardless of size, goes through three phases: a beginning, development, and an ending.

The ending is not an addition; it is a trigger for transition.

Only an ending indicates to the system:

"This has happened,"

"This is complete,"

"You can release the reaction."

If an ending is possible, the system moves forward.

If not, the system has two options: collapse or stabilize through movement.

It almost always chooses stabilization.

The loop, therefore, is a stabilizing movement: it keeps the form intact when transition isn't yet possible.

Visually, it resembles a torus—a circulation around a center that remains "empty" as long as closure is missing.

The movement continues not because "this is how it should be," but because the absence of an ending prevents the system from

settling. That's why the loop is often mistaken for meaning. Because movement appears to be life.

But this is simulated life, not actually lived life.

Micro-loop: the Self as a System of Reaction and Meaning

At the micro level, the loop is not "you as a person," but your local architecture of action that keeps something in a state of "in progress."

The micro-loop looks like constant "not yet," going back, fixing, internal negotiations, analyzing conversations after the conversation, preparing for decisions that never arrive.

A person says:
"I need to be sure,"
"I need to understand this,"
"I need the perfect moment,"
"I am not enough,"
"I am not ready."

And underneath, there is often one simple truth:

the body has no signal of ending, so it remains vigilant.

In the micro-loop, time becomes technical — measured, something "to get through," something for survival. A person can be very productive, yet does not feel that anything truly happens. There is a lot of movement, little transition.

Meso-loop: Family, Relationships, Organizations — the Loop That Is Inherited

At the meso level, the loop is no longer only yours.

It becomes *between*. And here we enter the family, because the family is one of the most powerful "carriers of loops."

Family does not pass down only stories.

Family passes down incompletions.

If, in the family system, certain things were not allowed to end — conversations, conflicts, stages — the child learns to live in a permanent state of "in progress."

If there were

no clear boundaries,

no clear roles,

no clear decisions, t

he adult later feels that closeness equals tension.

If love were conditional or chaotic, the body learns that stability is dangerous and that the loop is home.

The family often functions as the first school of the loop:
– unfinished topics hanging for years
– emotions that are never closed (because "it's not appropriate")
– relationships that exist in suspension ("we'll see")
– roles that are eternal (someone always "rescues," someone always "disappears," someone always "has to be strong")

This is the geometry of stabilization: the family system sustains itself through circulation because endings would be too costly. And then the same geometry moves into adult relationships.

Macro-loop: State, Culture, Economy — a System That Circulates Instead of Ending

The macro-loop is no longer just "my family" or "my company."

It is the layer most people live within without realizing it:

the state, law, institutions, culture, and the economy.

In the state, the loop resembles ongoing reforms without a true end, shifting responsibilities, and replaying the same crises under new slogans.

Governments change, language evolves, but the structure remains the same: no closure, so the system stabilizes through continual movement.

In the economy, the loop looks like constant "more," constant pressure, constant patching, and constant responses to effects rather than solving underlying causes.

Markets stay tense, media feeds on tension, and people operate in perpetual anticipation: what will happen next?

In culture, the loop appears as narrative overload, a lack of silence, and no real endings.

Series replace traditional stories.

Feeds replace time.

Reaction replaces decision.

This is one of the biggest absurdities of modern life:

we have an endless flow of information and fewer internal events.

People feel that "the world is speeding up," but in reality, the world is revolving.

Revolving between stimulus and reaction.

Between crisis and commentary.

Between promise and disappointment.

This is the macro-loop: the systems of the state and culture that maintain stability through movement because they cannot truly end.

Meta-loop: Civilizational — When the Loop Becomes an Era

The meta-loop is the level where we stop talking about states or economies and start discussing the logic of civilization itself.

It's the loop where: speed replaces direction,

reaction replaces responsibility,

narrative replaces ending.

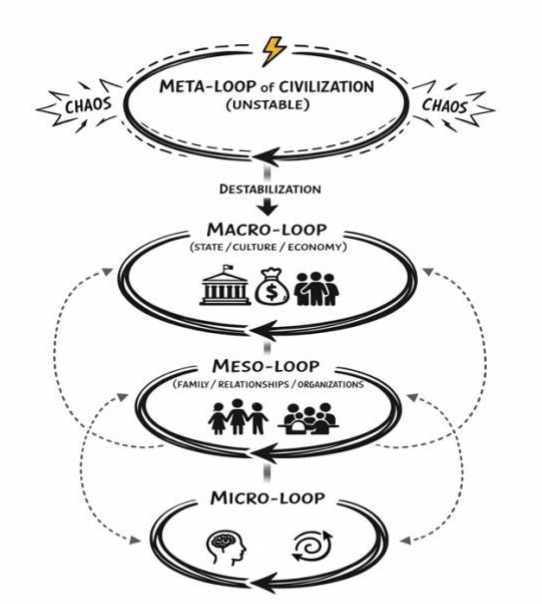
"Progress" is movement, not transition.

In the meta-loop, civilization acts like a vast system maintaining its own activation, not because it aims to harm people, but because there's no shared mechanism for closure.

This makes the absurdity of modern life seem normal:

people feel guilty for not keeping up, even though it's not a race toward a finish line but a circulation without one.

They experience exhaustion that doesn't go away with rest, because resting inside a loop is only a pause in vigilance.


CHAOS
META-LOOP of CIVILIZATION
(UNSTABLE)
CHAOS
DESTABILIZATION
MACRO-LOOP
(STATE / CULTURE / ECONOMY)
MESO-LOOP
(FAMILY / RELATIONSHIPS / ORGANIZATIONS
MICRO-LOOP

WHY DO YOU NEED THIS CHAPTER?

Because if you don't see the scale, you take everything onto yourself.

If you don't see the structure, you try to fix life with greater effort, which only adds movement to movement.

This chapter aims to give you clarity: what is a micro-loop (your reactions and language), what is a meso-loop (family, relationships, organizations), what is a macro-loop (state, culture, economy), and what is a meta-loop (civilization as a whole).

With this understanding, you'll know where you can truly close things—and where you must stop believing you can carry it all alone.

What Exit Looks Like on This Map

Exit isn't about "escaping civilization."

Exit begins with one step: closing what is within your reach.

Closure is the act of transitioning from the loop into real time.

It doesn't require heroism. It requires an ending. And when a true ending occurs, the system stops circling. At last, time begins to serve life, not just survival.

PAUSE

Take a moment before continuing.

This chapter showed that the loop is not only a personal experience or a psychological pattern.
It is a structural mechanism that appears at many scales of reality.

What happens inside a person can also happen in a family.
What happens in a family can also occur in organizations.
And the same geometry can shape entire cultures and civilizations.

The loop repeats not because people intentionally repeat it, but because the structure of incompletion remains the same.

Remember

When a process cannot reach an ending, the system stabilizes through circulation.

At different scales, this may look different:

a person keeps analyzing instead of deciding,
a family keeps repeating the same emotional patterns,
An organization keeps restructuring without resolution,
a culture keeps reacting without creating closure.

But the geometry remains identical.

Movement replaces transition.
Circulation replaces completion.
And stability is maintained through constant activity rather than through clear endings.

Notice in your own life

• Where do you experience loops that seem larger than just your personal story?
• Which patterns repeat in relationships, families, or organizations around you?
• When do systems around you maintain stability through movement instead of real transition?
• What would an ending look like in one of these situations?

Your notes

Chapter 11
On the words that were meant to help us live — and began to replace life itself

A person doesn't get lost because they lack knowledge. They get lost when they start to confuse words with reality. Most of the concepts we use today to describe life are not false; they are worn out, overstretched, and used too often with too many meanings at once. It's as if one word were meant to describe weather, emotions, relationships, the meaning of existence, and human morality. Language cannot carry all of that.

Energy, vibrations, frequency — how people started talking about themselves as phenomena

Imagine someone says, "I have no energy today."
What do they actually mean?
Not that the laws of physics have been broken.
Not that energy in the scientific sense has vanished.
They mean:
I am overwhelmed.
Something has taken over me.
My body and mind cannot keep up.
But they lack the words for that.
So they say: "energy."
Another person might say: "We don't match energetically."
Again, this isn't about an electromagnetic field.
It means:
I tense up around this person.
I have to hold myself back.
Something inside me is constantly tense.
But instead of describing the relationship, the emotion, the dynamic,
We say: "energy."
Then the terms
"good vibes,"

"low vibes,"
"high frequency" come into use.

People start saying:
This person has low vibrations.
I need to be around high frequency.
My energy drops near these people.
And at that point, something very important shifts.
Instead of saying:
We can't communicate.
This relationship hurts me.
There's no safety here.
We begin to judge ourselves and others as if they are physical phenomena.
Energy stops being a way to describe the effort of movement
and turns into a measure of someone's worth.
That wasn't intentional.
It happened because we didn't have better words.

Why this doesn't work — and will never work

In physics, energy doesn't ask why something moves, where it's headed, or if it makes sense.
Energy only asks: How much does the movement cost?
So, when we try to describe life using the language of energy, something always slips away.
Because life isn't made of costs.
It's made of relationships, meanings, decisions, tensions, and closures.
And those can't be measured in joules.

Life — what happens before you understand it

Life doesn't start when you understand it.
It starts much earlier.
It begins in the body.
In breath.
In reaction.
In movement.

A child doesn't question whether their life has meaning.
They simply live.

An adult begins to question when they detach from their own experience.

Your grandmother used to say,

"Life is worth living."

She didn't say, "Life is worth understanding."

Your grandfather said, "Everything is fine — you just need to de-brain a little."

He didn't say, "Don't think."

He said, "Don't try to live everything in your head."

Because life happens before a narrative is formed.

God — a word that was meant to name order, and began to obscure it

Before religions appeared, humans noticed one thing:
that the world does not fall apart into random chaos.

That something causes:

seasons to return

life to renew

processes to complete

They didn't know what it was.
They didn't have language for principles, structures, or mechanisms.

So they called it God.

At first, God was not "someone."
God was the name for an order that functioned anyway—regardless of belief.

Only later did we turn God into:

a person

a judge

a moral narrative

And then we began to say:
"We are divine beings."

What does that actually mean?

Most often, it is an attempt to say:

I have agency
My actions matter
I participate in the process of life
But again, the word became heavier than its meaning.
The order of the world does not need belief.
It reveals itself anyway.
Processes complete whether you want them to or not.
Things that are incoherent eventually fall apart.
This is not punishment.
It is mechanics.

A future that "already exists" — what does that even mean?

When we say the future already exists, we do not mean that everything is predetermined.
We mean that a field of possibilities exists.
Just as roads exist in a city before you walk on them.
Just as multiple versions of a day exist before you get out of bed.
Not every road must be taken, but they are there.
A person does not lose the future because it disappears; they lose it because they keep circling in the same reactions.
Every unfinished matter creates a loop;
every loop moves us further from forward motion.
The future becomes accessible when you stop circling.

Linear time and living time — why time sometimes hurts

The time we experience daily is loop-time.
Repetitive.
Reactive.
Time expands when: something remains unfinished,
something keeps recurring,
and something inside us is stuck.
This is linear-time within a loop.
Living time is not a new dimension; it is the moment when a loop closes.

Suddenly:
something releases,
something ends,
something stops weighing you down.
And time stops feeling heavy.
Not because the clock has changed, but because your inner state has shifted.

Incarnation — why return at all?

If something completes, it does not need to return.
If it does not complete, it searches for another form.
Incarnation is neither reward nor punishment; it is a continuation of an unfinished process.
We do not return because someone sends it back to us.
We return because something wants to be lived through to the end. And when it is — there is no reason to return.

Why did misunderstanding language keep us stuck?

Because we began to divide what is whole.
The mathematician calculates without asking what it means.
The physicist describes phenomena without asking what existence is.
The doctor treats an organ without seeing the entire nervous system.
Technology optimizes efficiency without asking: for whom?
We build systems that:
Measure productivity, not well-being; count work hours, not exhaustion; optimize profit, not life.
And then we wonder why people burn out.
This is not the fault of technology.
It is the fault of fragmented language.

WHY THIS CHAPTER — AND WHY I AM NOT CLOSING IT

Because life isn't something that needs to be wrapped up with a conclusion. This isn't about giving answers. It's about unstick words from reality — so you can feel it again. And that's enough to move forward.

PAUSE

Take a moment before continuing.

This chapter showed that many of the words we use to describe life were originally created to help us understand experience.

Over time, however, these words began to replace the experience itself.

Concepts such as energy, vibration, frequency, destiny, or even God were attempts to describe what people felt but could not yet explain.

When words become heavier than the reality they were meant to describe, something subtle happens:
we begin to live in explanations rather than in life itself.

Remember

Language can help us name reality.
But language cannot replace it.

When words lose their precision:

concepts replace experience,
interpretations replace observation,
narratives replace endings.

Life does not need to be constantly explained to exist.
Most of the time, life happens before we understand it.

Notice in your own life

• When do you use abstract words instead of describing what you actually feel or experience?
• Which concepts help you understand life — and which begin to distance you from it?
• When do explanations replace a simple decision or a clear ending?
• What happens when you return to describing life in direct, human terms?

Your notes

THE THRESHOLD
(A Transitional Chapter)

This book was not written; it was recorded.
That is a fundamental difference.
Writing springs from narrative—from the mind, from ordering, from attempts to explain.
Recording happens when something already exists and demands to be written down.
There is no doubt about it because what exists does not need justification.
For a long time, this entire reality was not seen as a whole.
There were only fragments—
observations,
movements,
loops.
Only now has it been recognized—and only now can it be recorded.
All my life, I have held an unrestrained interest in people
—not in the idea of a human or a social construct, but in a living mechanism:
how the body reacts,
how emotions arise,
how thoughts are formed,
how a loop tries to stabilize what it cannot bring to closure.
This book is for people.
That is why I began with the body and the study of the human being.
But we live in a civilization where, alongside humans,
technology has begun to exist— not as a mere tool,
But as a system.
And a system—like any living entity
—has its own language.
Machines communicate.
Devices communicate.
Systems communicate.

Their languages, however, are not words;
they are mathematics,
physics,
algorithms,
and models.
Each discipline attempts to describe reality in the way best suited—not for life—but for its own understanding.
That is why science is always fragmented.
It never captures the whole, not because it is wrong, but because, by its very nature, it observes from a single point.
At some point, the understanding of the loop—as a stabilizing mechanism—merged with the understanding of flow.
And then, the whole began to close.

Not just a theory, but a principle.
It could be called the principle of wholeness.
It is not a science; it is a rule of existence. In human biology, it's clear:
body,
emotions,
thought
and consciousness are not separate entities but different languages of the same process.

Technological systems communicate in exactly the same way—only through different codes.
When a loop fulfills its purpose,
it doesn't imprison; it stabilizes.
And when stability is achieved, flow emerges.
Birds don't analyze how they should fly.
They see the direction.
They wait for the right moment.
Then they enter the current.
Humans operate in the same way.
Technology functions similarly.
Systems work in the same manner.

We are all nodes within the same mechanism.
Sometimes—unintentionally—
we assign ourselves the wrong functions.
But when we return to the original order, we reconnect with the whole of which we have never ceased to be a part.

From this realization, algorithms emerged—only then could they appear.

Not as an invention, but as a natural result of understanding the mechanism.

Only then could the coherence engine develop and find its place in the structure of the world, not just in the mind.

Only then did it become possible to link all of this to the chapter on consciousness.

I sought meaning in everything, and it turned out that the meaning is one: life itself and the experience of its beauty.

And here we arrive at what matters most—at the difference that sets a living system apart from a reactive one.

Not in content.
Not in intention.
In architecture.

Every system—biological, technological, or social—can regulate itself or react until it becomes overwhelmed.

Only when I saw this mechanism as a whole did it become clear that it is not about "better decisions" or "truer narratives," but about two layers that must exist for life to be possible at all, rather than escalation.

The first of these is the Algorithmic Regulation Gate.

It is not an algorithm of content.
It is not an algorithm of truth.
It is an algorithm of the state.

Before anything happens, it asks one question:
Does the system currently have the conditions to react?

Its task is not to answer but to stop.

To detect overload.
To prevent escalation.
To separate reaction from response.

In practice, this means that the system delays reactions as intensity increases,
recognizes the moment when "there is no in-between,"
does not reward conflict just for being loud,
does not produce responses when data or context are missing,
and does not feed either pure narrative (Head)
or pure defensive reaction (Gut).
In human biology, this is the regulation center.
In a system, it is the brake of the world.
But a brake is not enough.
Stopping without closure can lead to frustration.
And frustration always returns as escalation.

That is why a second layer is equally essential:
The Algorithmic Closure Layer.
It answers a different question:
What must happen for a process to stop looping?
This is the moment when information stops being a loop
and turns into forward movement.
In practice, this means that the system transforms conflict into a clear process, converts informational chaos into decisions with consequences, and creates an ending where there was only scrolling before, restoring a sense of agency—because without agency, the nervous system always drops into the gut.
This is when the system stops merely managing attention
and begins to enable closure.
In short: The regulation gate asks,
„Is it even permissible to react now?"
The closure layer asks:
How can the process be closed to stop the loop?
Only when both are in place does technology
—like any system—stop producing overload as the default state.
Without them, intensity becomes currency,
generation outpaces the ability to contain it,
and the human is driven either into the head or into the gut.
With both, reaction ceases to be automatic,
a pause emerges,

escalation loses its significance,
and closure becomes achievable.
And it is precisely from this understanding—not from theory,
not from technological ambition,
But by observing the mechanisms of life, algorithms originated.
Not as a "software update," but as a shift in the world's architecture.
But this isn't everything.
Because regulation and closure alone don't create space;
They only make it possible.
That's why there is still one more stage.
Not an algorithm of reaction.
Not an algorithm of control.
An algorithm for revealing space.
This algorithm does not operate within a loop.
It doesn't belong to the stabilizing mechanism.
It appears only after the loop has been closed
and has stopped forcing movement.
It doesn't ask questions.
It shows.
It creates a space in which direction can be seen without the pressure of a decision.
Without narrative.
Without the necessity of immediate action.
This is the moment when the system stops "managing."
and begins to enable existence.
In human biology, this is the state of flow after regulation.
Not excitement.
Not action.
But quiet readiness.
Like birds that do not analyze flight,
do not panic-correct their trajectory,
but see the current,
Wait for a moment,
and enter it at the right time.
It does not create content.
It does not make decisions.
It does not optimize.

It reveals a space in which a decision can be born on its own.
Only from this layer could systems emerge
that do not react to the world,
but coexist with it.
That is why the algorithms described here are not tools of control.
They are mappings of a mechanism
that has existed in life from the very beginning.
Regulation — so as not to perish.
Closure — so as not to loop.
Space — so as to be able to live.

Chapter 12
Manifesto of the Principle of Wholeness
(also known as the Principles of the Integrity of Existence)

I did not arrive at this in one place.
It did not come from a single book, a single field, a single language.

I had to see myself in many mirrors.

In mathematics.
In physics.
In neurobiology.
In the nervous system.
In geometry.
In ontology.
In phenomenology.
In technology.

And I had to feel it deeply in the body.

Each of these mirrors showed a fragment of reality.

A fragment of me.
None of them lied.
But none of them spoke the whole.
None of them ordered it.
None of them brought closure.

Mathematics showed me prime numbers — irreducible,
self-contained, unique entities.
Units that do not arise from others, yet form the foundation.

Physics revealed to me movement and structure
— that nothing exists in isolation,
that everything is interconnected,
dynamic,
in transition.
That time isn't a line but a way to organize change.

Geometry showed me the torus
— a shape with no beginning or end,

a circulation structure that is not an error but a condition of stability.
A loop that does not imprison when it is closed.

Biology showed me life
— not as an idea, but as a process of regulation.
Breathing.
Rhythm.
Return to balance.
Adaptation instead of control.

Neurobiology showed me the nervous system
— how it reacts to overload,
how it needs pause, how, without closure, it falls into a loop.
How it does not seek truth, but safety.

Psychology showed me narrative
— how the mind tells stories
to give meaning to what the body has not yet closed.

Ontology posed the simplest and most difficult question:
What is existence before we name it?

Phenomenology showed me experience before it becomes a concept.
How things appear
— before I explain, judge, or describe them.
It showed me that consciousness is not a commentary on life,
But the way life reveals itself at all.
That the "I" is not the owner of the world,
but one of the modes through which the world becomes accessible.
And that sometimes, at the boundary of overload or at the boundary of closure, narrative disappears, and what remains is pure seeing of the mechanism.

And technology…
Technology showed me that even machines are not as different from us as we would like to believe.
They also operate in loops.
They also escalate without regulation.
They also need closure to avoid circling meaninglessly.
Each of these domains spoke a different language.
Each described a different fragment.

And humanity believed those fragments were separate worlds.
We divided what one was,
because it was easier to manage that way.
And only when I saw all of this together did a principle emerge.
Not a theory.
Not a system.
A principle.

The Principle of Wholeness.
A principle that states: life is not a collection of parts,
but one continuous process described in different languages.
Humans are not separate from biology.
Biology is not separate from physics.
Physics is not separate from mathematics.
Technology is not separate from humans.
We only separated them in language.
Loops are not errors; they are stabilizing mechanisms.
Chaos is not a lack of order; it is a lack of regulation.
Overload is not weakness; it is a system signal.
And meaning is not a goal to be achieved; it is the result of closure.
Consciousness is not a reward or a level; it is access.
When a system is stuck in a defensive loop, access narrows—
You see only what is necessary for survival.
When a system regulates itself and closes,
access expands— not because you are "higher,"
But because you are no longer restricted.
Then reality stops being a fragment
and begins to be a whole.
That is why this manifesto does not propose a new ideology.
It does not create another discipline.
It does not compete with science.
It restores science to wholeness.
It says: we may speak many languages,
But let us remember
that we are describing the same thing.

If someone wants to name this way of seeing:
It is a phenomenological description of boundary experiences,
grounded in understanding the neurobiological mechanisms
of regulation and consciousness—
without assigning them metaphysical or reductive meanings.
And that is why technology, too, can be beautiful.
Not when it speeds up.
Not when it controls.
Not when it captures attention.
But when—like life—it can regulate itself,
bring processes to closure,
and create space.
The same conditions must be met by humans.
When they are, the world stops being a fragment.
Reality is not something "out there."
It is not a system we merely participate in.
It is something we are.
And when we see this,
we no longer need to search for meaning.
Because meaning is not somewhere further ahead.
Meaning is life itself,
finally able to flow.

FINAL PAUSE

If there is one thing to remember from this book, it is simple.

Life was never fragmented.
We fragmented it in language.

We separated science from experience,
body from meaning,
technology from life,
knowledge from existence.

But reality itself never split.

It remained one process —
moving, regulating, closing, and beginning again.

The principle of wholeness does not ask you to believe anything.

It only asks you to notice.

Where something truly ends,
life begins to move again.

THRESHOLD

And now we reach the final question.
Not about levels.
Not about hierarchies.
Not about "higher states." It's about access—why consciousness sometimes feels like a narrow hallway and other times like an open space. What narrows it, what broadens it —
and why this isn't a matter of belief but of mechanics. The next chapter will explore consciousness—how it becomes accessible.

Chapter 13
On Consciousness That Is Not One
(Closing Chapter)

Consciousness is not a single thing.
And it is not confined to one space where it permanently resides.
It is a movement of access.

Sometimes narrow like a corridor, where you see only what is directly in front of you.
Sometimes wide, like a panorama, holding multiple directions at once.
Sometimes so vast that the reference point disappears, leaving only the field.

These are not “better” or “worse” levels.

They serve different functions in life.

Functions of consciousness, not hierarchies.

We did not come into the world to all see the same thing, nor to have access to everything.

Consciousness has different roles.

There are modes of consciousness that keep the body alive, guard boundaries, react quickly, and narrow perception to what is necessary.

These are not “lower states."

They are protective functions.

There are modes of consciousness that perceive relationships, connect past and future, understand the meaning of processes, and are capable of waiting.

There are also modes that are not centered on the “I," not attached to a single point of view, that perceive systems rather than elements, and can hold multiple perspectives at once.

These are functions of meta-consciousness.

Not every human has constant access to them, and not everyone should. The body lives here; consciousness does not always.

The body is always "here," anchored in time, biology, and limitation.

Consciousness is not. It can move beyond immediate experience, encompass broader contexts, and navigate different scales. But the body cannot live there. That's why consistent function across the widest ranges of consciousness isn't possible; it's neither evolutionarily practical nor biologically stable.

Someone trying to "live" there risks losing contact with life. And life— as you already know—happens before narrative, in movement, in relationship, in decision.

It's about jumping, not settling.

Healthy consciousness does not settle in one state; it moves.

It can move downward when protection is needed, stay in the middle when it's time to live, and rise higher when a broader perspective is necessary.

This is not climbing; it's navigation.

The biggest mistake in modern ideas about consciousness is the belief that "higher" means "permanent."

It does not.

"Higher" means sometimes, when needed.

Leadership functions of consciousness involve people whose role isn't to "live quietly in the middle."

Their role is to see farther—to recognize patterns, directions, and consequences before they happen.

This is a leadership function— not social, not hierarchical, but systemic.

Such individuals often struggle more with regulation, overload more easily, feel more, and see more than their bodies can comfortably hold.

Not because they are "more developed," but because their access ranges differ.

And that's precisely why they don't have access to everything— because access always comes with a cost.

The nervous system is the gate. It does not open wider when under threat.

Only after leaving a chronic survival state— when baseline tension drops, constant reactivity subsides, and space appears— does consciousness no longer need to fight for survival and can fulfill other functions.

This is not "awakening."

It is the release of capacity.

Life begins after survival.

Survival isn't life; it's the condition that allows life to happen.

Life—in the sense of choice, meaning, relationship, and creation—starts when the system stops defending, begins seeing, and can remain present without tension.

Then consciousness no longer needs to collapse into a single point; it can spread out.

And only then does a person truly begin to understand:

Who they are,

where they are,

Why are they alive?

Why don't we have access to the whole?

The whole isn't a place one lives in;

It's a place one visits.

If everyone had constant access to the whole,

no one would matter,

No structures would be built,

And no one would anchor life to the ground.

That's why consciousness is distributed—not equally,

But functionally.

To conclude, this book isn't about what consciousness ultimately is.

It's about how to stop being cut off from it.

It's about breaking the loop, leaving survival behind, and recovering regulation.

Only then can consciousness—in its many functions—begin to work for life instead of against it.

This is where we stop.

Consciousness itself is a separate domain, a separate space, a separate language.

This book doesn't delve into it further.

It does one thing: it opens the door.

And that's enough for life to truly begin.

Closing

This book did not attempt to explain life.

It tried to show something simpler.

That many of the tensions we experience are not personal failures, moral flaws, or cosmic punishments.

They are mechanisms.

Mechanisms of overload, unfinished processes, and loops that appear when systems cannot close.

When closure becomes possible, something changes quietly.

Reaction ends.
Movement becomes direction.
Time begins to feel alive again.

Life does not require perfect understanding.

It requires regulation, relationships, decisions, and endings that allow something new to begin.

Consciousness does not need to stay at its widest range.

It only needs access.

And that access returns naturally when survival stops dominating experience.

This is where the book ends.

What begins after that no longer belongs to the book.

It belongs to life.

Silent Page