



RESOLVING SUFFERING

A Practical Path to
Release and Inner Stability



NGÔ HÙNG

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The contents presented in this book are not intended to replace professional psychological therapy, medical treatment, or any religious, philosophical, or belief-based system. What is offered here are merely perspectives, descriptions, and analyses drawn from personal experience, observation, and empirical verification through individual practice concerning the functioning of mind – body – consciousness.

We do not ask you to believe, nor do we encourage you to accept, anything we have written, even if it may “sound reasonable” or “appear accurate.”

Please do not believe what we share.

The only thing you should trust is the direct evidence of your own experience. Observe for yourself. Experience for yourself. Experiment, compare, and verify in the reality of your own life.

Only when you practice by yourself, experience by yourself, and directly see the results, does something truly become yours.

If, while reading, you find something useful, you may keep it and apply it. If something does not accord with your own direct verification, feel free to let it go. All of this returns to a single guiding principle: “Do not believe what we write. Trust what you directly experience.”

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Introduction

Resolving Suffering

A Practical Path to Release and Inner Stability

This book was not written for those who are seeking another belief system.

It was not written to persuade you to accept any doctrine, religion, or therapeutic method.

This book was written for very specific moments—when suffering is present.

When there is not enough inner stability to think clearly. When emotions pull faster than understanding can follow. When you know that something is not right, yet do not know where to begin.

If you are reading these lines in such a moment, this book is for you.

Suffering Is Not a Mistake

In ordinary life, people often carry a deeply rooted assumption: that suffering is something wrong—and that if one is suffering, one must have done something wrong.

From this assumption, people rush to fix themselves: fixing thoughts, fixing emotions, fixing circumstances. Yet the more they try to fix, the more subtle and persistent suffering becomes.

This book begins from a different perspective:

Suffering is not a mistake. Suffering is a signal.

Suffering indicates that somewhere within the body–mind system, a conflict is present. And like any signal in life, suffering does not need to be condemned. It needs to be understood accurately.

Why Suffering Needs to Be Resolved—Not Merely Accepted

In recent years, many teachings encourage people to “accept suffering,” “stay with suffering,” or “let go of suffering.” These approaches may be helpful in certain contexts, but they often overlook a fundamental truth:

No one can remain in prolonged instability without being worn down.

Sustained suffering affects not only the mind, but also the body, decision-making capacity, relationships, and one’s relationship with oneself.

Therefore, this book does not aim to teach endurance or refined resignation. It asks a more direct question:

Can suffering be resolved?

And if so, how can it be resolved without creating new suffering?

How Suffering Is Understood in This Book

In this book, suffering is not treated as a moral issue, nor as destiny.

Suffering is understood in a very concrete way:

- Suffering is prolonged inner instability caused by conflict within the body or the mind.

When there is no conflict, stability is naturally present. When conflict arises, stability is disturbed. If this instability is not resolved, it becomes persistent instability—and this is what we call suffering.

Seen this way, suffering is no longer an abstract enemy. It becomes a phenomenon that can be observed, traced, and addressed.

How This Book Is Different

This book does not approach suffering as a purely philosophical issue. Nor does it stop at behavioral psychology.

Instead, it presents suffering as an operational process:

- how suffering arises,
- where emotions are activated,
- why some solutions only quiet suffering temporarily,
- and what causes suffering to return.

Most importantly, this book does not assume that people can change through willpower or positive thinking. It looks directly at how the inner layers actually function, and from there outlines a workable path.

No Belief Required—Only Direct Verification

You do not need to believe anything written in this book.

You are only invited to verify it through direct experience.

This book does not ask you to change your life or become someone else. It invites you to do one small but honest thing:

- *observe what is happening, at the moment it is happening.*

If what is described here is accurate, you will recognize it in your own body and mind. If not, you are free to discard it.

Author's Note

This book was not written to present a doctrine.

It emerged from a very ordinary observation:

- people do not suffer because they lack something,
- but because they are unknowingly maintaining internal conflict.

I do not expect you to believe what is written here.

Belief does not resolve suffering.

The only thing I invite you to do is to observe—

especially the order in which you act when instability appears.

If you finish this book and remember nothing, that is perfectly fine.

If, at some point in your life, you pause at the right moment,

then this book has fulfilled its role.

Stability is not something to be attained.

When instability is resolved,

stability naturally returns.

Ngo Hung

Glossary / Notes On Terminology

(Official Terminology – Locked Version)

1. Suffering (Khô)

In this book, *suffering* is not understood as fate, punishment, or a moral issue.

Suffering refers to:

A prolonged state of instability arising from conflict within the body or the mind.

Suffering is not something that must be endured or accepted as-is.

It is a *signal indicating that the system is operating out of alignment.*

2. Stability / Instability (An / Mát An)

Stability is the *natural, non-disturbed state* of the body–mind system when no conflict is present.

Instability arises when conflict appears.

If instability is not resolved and continues over time, it becomes suffering.

In this book:

- Stability is not a positive emotion,
- Stability is not a state achieved through effort,

- Stability is the **baseline condition** that returns when conflict is resolved at the correct level.

3. Center of Stability (Ngã thức)

Ngã thức in this book *does not mean “ego”, and is not equivalent to ego in psychology or spiritual traditions.*

The term refers to:

The center responsible for maintaining stability within the entire body–mind system.

The primary functions of the Center of Stability are:

- maintaining balance,
- selecting responses,
- coordinating action when conflict arises.

Emotions appear at this center because emotion is a form of energy directly related to stability.

1. Conscious Mind (Ý thức)

In this book, the *conscious mind* is not understood as the source of emotion or desire.

The conscious mind refers to:

An analytical tool for reasoning and problem-solving, operating in response to the needs of the Center of Stability.

The conscious mind:

- does not generate emotions,
- does not initiate motivation on its own,
- does not make final decisions independently.

It becomes active only when:

- analysis is required,
- or solutions are needed to restore stability.

5. Subconscious (Tiềm thức)

In this book, the subconscious:

- has no emotions,
- does not judge,
- has no morality,
- has no concept of past or future.

Its primary function is:

To store data and link them into patterns that can be activated.

The subconscious operates on simple principles:

- similarity creates linkage,
- no distinction between right and wrong,
- no distinction between old and new.

6. Emotion (Cảm xúc)

Emotion is understood as:

A form of energy appearing at the Center of Stability, reflecting the degree of conflict within the system.

Emotions:

- are not the root cause of suffering,
- do not reside in the subconscious,
- do not need to be eliminated or controlled.

Emotion is a **signal**, not an enemy.

7. Pattern (Bộ - trong tiềm thức)

A pattern refers to:

A set of linked data in the subconscious, which may include images, memories, contexts, and learned responses.

When one element of a pattern is activated, the entire pattern may surface, leading to emotion appearing at the Center of Stability.

8. Process / Phases (Tiến trình / Các Pha)

The phases described in this book:

- are not training methods,
- are not techniques to practice,
- are not spiritual paths.

They are simply:

A description of the natural operational sequence through which instability is resolved when addressed at the correct level.

Final Note on Terminology

This book does not establish a new belief system.

The terminology used here is intended solely to *describe observable phenomena*,

not to define identity, ego, or any absolute truth.

Phase 1

Recognizing Instability

There are moments when something feels off,
even before we can name what it is.

We may still function, still think, still speak—
but equilibrium is no longer fully present.

Most people do not realize they are unstable.

They believe they are just tired.

Busy.

Under pressure.

Distracted.

Or simply “going through a phase.”

Life continues.

Responsibilities remain.

Decisions are still made.

And instability quietly becomes normal.

1. When instability no longer looks dramatic

Instability does not always appear as intense suffering.

More often, it shows up as:

- a constant inner tension,

- a low-level restlessness,
- difficulty staying present,
- or a sense that something is slightly off, all the time.

Because nothing feels “severe,” it is easy to dismiss.

But when unease becomes the background of daily life, it no longer needs a dramatic form to be real.

2. Instability is not a personal failure

Many people believe:

“If I feel this way, something must be wrong with me.”

From this belief, they try to fix themselves:

- by correcting thoughts,
- suppressing emotions,
- forcing positivity,
- or blaming circumstances.

Yet the harder they try,

the more subtle and persistent instability becomes.

This book begins from a different position:

- *Instability is not a mistake.*
- *It is a signal.*

A signal that somewhere in the system, balance has been disturbed.

3. What this book means by “instability”

In this book, instability does not mean sadness, weakness, or negativity.

Instability is defined very simply:

- *Instability is the loss of balance caused by internal conflict.*

When there is no conflict, balance is naturally present. When conflict arises, balance is disrupted. If that disruption continues, instability persists. When instability lasts, people call it suffering.

Seen this way, instability is no longer vague or threatening. It becomes something observable and workable.

4. Why recognizing instability comes first

It is impossible to resolve what has not been clearly recognized.

Many people skip this step.

They rush to:

- solutions,
- coping strategies,
- explanations,
- or acceptance.

But without recognizing instability as it is happening, every action is based on assumption rather than clarity.

Recognition is not analysis.

It is not judgment.

It is not storytelling.

It is simply seeing:

“Instability is present now.”

5. Recognition is not thinking about the problem

A common misunderstanding is believing that recognition means thinking.

Thinking asks:

- Why is this happening?
- Who caused it?
- What should I do?

Recognition does none of that.

Recognition notices:

- tension in the body,
- pressure in the system,
- urgency without direction.

It does not try to resolve.

It does not try to explain.

It only brings instability into awareness.

6. Instability always shows itself in the system

Instability is never abstract.

It appears through:

- the body: tightness, fatigue, shallow breathing,
- and the system: restlessness, urgency, resistance.

Even when no clear problem exists,
these signs indicate imbalance.

Recognizing instability means noticing these signals
without labeling them as good or bad.

7. Recognition is not meant to remove instability

This phase is often misunderstood.

Recognition is not done to make instability disappear
immediately.

Trying to recognize “in order to fix” turns recognition into
control.

The purpose of this phase is only:

- to make instability visible,
- to bring it out of automatic operation,
- and to create the space needed for the next step.

When instability is recognized,
it no longer fully controls behavior.

A small gap appears.

That gap matters.

8. The first movement toward balance

Recognition is the first movement toward balance,
not because it solves anything,
but because it stops avoidance.

The moment instability is clearly seen,
it is no longer identical with “me.”

It becomes something happening in the system.
And something that can be worked with.

Closing of Phase 1

This phase asks for nothing more than honesty.

No change.

No effort.

No improvement.

Only this:

Seeing instability when it is present.

From here, the next question naturally arises:

If instability is present,

where exactly is balance being disturbed?

That is where the next phase begins.

Phase 2

The Stability Center – Where Balance Is Maintained

Many people believe that emotions are the direct cause of suffering.

When they feel angry, they think anger is the problem.

When they feel sad, they want the sadness to disappear.

When they feel anxious, they look for ways to stop the anxiety.

As a result, most human effort is directed toward controlling, suppressing, or changing emotions.

Yet there is something very familiar that is rarely examined carefully:

- there are moments when the emotion has already subsided, but the loss of equilibrium remains.

Anger may pass, yet the body is still tense.

Sadness may soften, yet a sense of heaviness lingers.

Anxiety may quiet down, yet the system does not return to ease.

This points to something essential:

- emotions are not where suffering originates.

Emotions are where suffering becomes visible.

In this book, emotions are not treated as enemies to be eliminated,

nor as problems that must be fixed.

They are understood as signals—

indicating that somewhere within the body–mind system, a conflict is present.

Understanding the proper role of emotions is the first step toward avoiding misplaced efforts.

That is why this chapter does not address how to “get rid of emotions.”

It does only one thing:

- it places emotions back into their correct position within the overall process of losing and restoring equilibrium.

Before understanding how suffering is resolved, it is necessary to understand *what is trying to resolve it*.

Most explanations point to thoughts, beliefs, or personality.

This chapter points somewhere else.

1. There is a center that maintains stability

Within the human system, there exists a functional center whose primary role is simple:

- *to maintain stability.*

This center does not think.

It does not judge.

It does not analyze meaning.

Its function is purely regulatory:

- detecting instability,
- responding to instability,
- and restoring balance when possible.

In this book, this center is called the *Stability Center*.

2. Why it is not the ego?

The Stability Center is often confused with the ego or “the self.”

This confusion happens because:

- emotions appear there,
- preferences arise there,
- and reactions originate there.

But functionally, it is not an identity.

The Stability Center does not try to defend an image.

It does not seek superiority or validation.

It does not construct narratives.

It responds only to one thing:

- *whether stability is present or disturbed.*

3. Why emotions appear here?

Emotions are not thoughts.

They are not memories.

They are not ideas.

In this framework, emotions are understood as *energy states*.

And energy states must appear where regulation occurs.

That is why emotions arise in the Stability Center.

When an emotion appears:

- stability is partially occupied,
- balance is disturbed,
- and urgency is generated.

This urgency is not psychological drama.

It is mechanical.

4. The primary task of the Stability Center

When instability appears, the Stability Center immediately attempts to restore balance.

It does this by:

- activating the conscious mind,
- directing attention,

- and demanding resolution.

This is why, when suffering appears, thinking accelerates.

Not because thinking creates suffering,

but because thinking is *recruited* to resolve it.

5. Wanting stability is not attachment

Another common misunderstanding is the belief that wanting stability is a form of attachment.

From this perspective, that idea makes no sense.

The Stability Center is designed to seek stability. It is not craving.

It is functioning.

Just as the body seeks oxygen,

the Stability Center seeks balance.

Calling this “attachment” mistakes function for desire.

6. When instability lasts too long

A single emotional activation is brief.

Under normal conditions, an emotion rises,

is processed,

and subsides.

Instability becomes suffering only when:

- the same instability is repeatedly triggered,
- or the system fails to resolve it.

In such cases:

- emotions return,
- stability is repeatedly interrupted,
- and the system remains on alert.

This prolonged state is what we call suffering.

7. Why fighting emotions makes things worse

When emotions are treated as enemies,
the Stability Center enters conflict with its own signals.

This creates:

- secondary tension,
- layered instability,
- and prolonged suffering.

The problem is not emotion.

The problem is unresolved instability.

Closing of Phase 2

This phase does not ask you to control emotions.

It does not ask you to suppress reactions.

It does not ask you to improve yourself.

It clarifies one thing only:

- *There is a center whose job is to maintain stability.
Suffering begins when that job is obstructed.*

Once this is seen clearly,
the system stops blaming itself —
and starts moving in the right direction.

Phase 3

The Subconscious – Where Loss of Equilibrium Is Activated

There are moments when suffering appears suddenly, without warning.

Nothing “new” seems to be happening.

No deliberate thought has been formed.

Yet the body tightens, emotions rise, and equilibrium is lost.

At such moments, people often ask:

- “Why is this happening again?”
- “What triggered this?”
- “Where did this come from?”

Most explanations point backward—

to past experiences, unresolved memories, or accumulated habits.

But rarely do we pause to look at how these elements become active in the present moment.

This chapter does not treat the subconscious as a hidden self,

nor as a place filled with suppressed emotions or moral tendencies.

In this book, the subconscious is understood in a very specific and practical way:

- *as a storage and linking system.*

It does not think.

It does not judge.

It does not decide.

Yet it plays a decisive role in how suffering is activated.

Understanding this role changes the direction of effort entirely.

Instead of trying to control what arises,

we begin to see how activation happens—

and why suffering can repeat itself even when we believe we have “understood” it.

This chapter looks at the subconscious not as a mystery,

but as a functional system whose behavior can be observed directly,

right where loss of equilibrium begins.

Instability does not appear randomly.

When balance is disturbed,

something has already been activated beneath awareness.

This chapter looks at *where that activation begins.*

1. Instability is triggered, not created

Suffering often feels sudden.

An emotion appears.

Balance is lost.

The system reacts.

But instability does not originate in the moment it is felt.

It is *triggered*.

Something is activated,
and the reaction follows.

That activation happens in the *subconscious*.

2. What the subconscious actually does

In this book, the subconscious is not described as:

- emotional,
- moral,
- rational,
- or intentional.

The subconscious does not think.

It does not judge.

It does not decide.

Its primary functions are simple:

- storing information,

- linking data into patterns,
- and reactivating those patterns when similar input appears.

It operates automatically.

3. Pattern-based activation

The subconscious works by similarity.

When new input arrives:

- a sound,
- an image,
- a situation,
- or a tone,

it is compared against stored patterns.

If a match is found,

the entire pattern is activated.

This activation happens *before conscious mind*.

4. Patterns are not memories

A pattern is not a memory in the narrative sense.

It is not a story.

It is not a recollection.

A pattern is a *linked pattern*:

- images,

- sensations,
- interpretations,
- and associated emotional energy.

When a pattern activates,

the emotional component is released into the Stability Center.

This is why emotions appear suddenly, without conscious preparation.

5. Why emotions feel “out of nowhere”

From the conscious mind’s perspective, the emotion seems uncaused.

Nothing logical appears to justify it.

But the cause is not logical.

It is associative.

The subconscious does not ask:

- “Is this reasonable?”

It only asks:

- “Is this similar?”

6. Repetition strengthens activation

Each time a pattern is activated:

- its connections strengthen,

- its accessibility increases,
- and its emotional charge becomes easier to release.

This is why certain emotions return again and again, even when the situation seems different.

The pattern does not see difference.

It sees resemblance.

7. Suppression does not deactivate patterns

Ignoring an emotion does not erase the pattern. Suppressing it does not dissolve the link.

Unresolved patterns remain active in the background.

When conditions align,
they reactivate.

This is why instability often returns
during quiet moments,
or when external distractions fade.

8. Why the subconscious is not the problem

The subconscious is not malfunctioning.

It is doing exactly what it is designed to do:

- store,
- link,
- and retrieve.

The problem is not activation.

The problem is *unresolved patterns* repeatedly triggering instability.

9. The direction of causality

At this phase, one direction becomes clear:

- *Patterns activate → emotions arise → stability is disturbed*

Not the other way around.

Emotions do not create patterns.

Thoughts do not create patterns.

Patterns already exist.

They are triggered.

Closing of Phase 3

This phase does not ask you to analyze the past.

It does not ask you to relive memories.

It does not ask you to dig for meaning.

It clarifies one point only:

- *Instability begins when a stored pattern is activated.*

Until this is seen,

efforts to resolve suffering remain surface-level.

Once it is seen,
the system can move to the next step —
using the conscious mind correctly.

Phase 4

The Conscious Mind – A Tool for Resolution, Not the Source of Suffering

Most people believe that suffering comes from thinking too much.

Because of this belief, they try to control thoughts, stop thinking, or replace negative thoughts with positive ones.

This chapter clarifies a crucial point:

*The conscious mind does not create suffering.
The conscious mind only responds to instability.*

When this distinction is not seen clearly, people end up fighting the wrong layer — and suffering continues.

1. What the conscious mind actually is

In this book, the *conscious mind* is not treated as identity, self, or awareness.

It is described in a very functional way.

The conscious mind is:

- a *problem-solving tool*,
- a *processing unit*,
- a system designed to:
 - observe,
 - analyze,

- compare,
- name,
- organize,
- and generate possible responses.

It does **not** have:

- emotions,
- desire,
- fear,
- preference,
- or the ability to suffer on its own.

If there were no instability in the system, the conscious mind would remain largely inactive — quiet, neutral, even empty.

2. Why the conscious mind becomes active

The conscious mind does not wake up on its own.

It is activated only when the **Stability Center** detects a loss of stability.

The sequence is always the same:

1. A pattern in the subconscious is triggered.
2. An emotion appears as energy in the Stability Center.
3. Stability is disturbed.

4. The Stability Center sends a signal:

“Find a way to restore stability.”

5. Only then does the conscious mind begin to operate.

So the conscious mind is *never the starting point*. It is a responder, not an initiator.

3. Why thinking often makes suffering worse

If the conscious mind is only a tool, why does thinking often intensify suffering?

Because the tool can be used in *two very different modes*.

When instability is strong and urgent, the Stability Center tends to activate the *surface-processing mode* of the conscious mind.

This mode:

- prioritizes speed over depth,
- seeks immediate relief,
- relies on:
 - quick analysis,
 - comparison with past experiences,
 - imagination,
 - assumptions,
 - and prediction.

This is what the book refers to as *intellect-driven processing*.

It can produce solutions quickly — but those solutions often:

- address only the surface problem,
- create short-term stability,
- and leave distorted data behind in the subconscious.

As a result, suffering temporarily subsides, but returns later in another form.

4. The deeper mode of the conscious mind

There is another way the conscious mind can function.

When the Stability Center is not overwhelmed by urgency, it can allow the conscious mind to operate in a *deeper, non-imaginative mode*.

In this mode, the conscious mind:

- does not rush to fix,
- does not imagine outcomes,
- does not predict,
- does not judge.

Instead, it:

- observes carefully,
- stays with the emotion without interference,
- traces the activation back to its originating pattern in the subconscious.

This is referred to in the book as *insight-driven processing*.

Importantly:

This mode does not eliminate emotion directly. It creates the conditions for emotion to settle naturally.

5. A critical clarification

Saying that the conscious mind is a tool does **not** mean:

- humans lack responsibility,
- actions are automatic,
- or people are powerless.

Responsibility does not disappear — it simply belongs to the *right layer*.

The conscious mind is responsible for:

- clarity,
- precision,
- sequencing,
- and choosing actions **after** proper preparation.

When the conscious mind is asked to do what it is not designed to do — such as suppress emotions or generate stability — it fails, and people mistakenly blame themselves.

6. Why suppressing thought never works

Many practices try to reduce suffering by stopping thought.

This often leads to:

- tension,
- suppression,
- or avoidance.

The reason this fails is simple:

- Thought is not the cause of instability.
Thought is a reaction to instability.

Trying to silence the conscious mind without resolving instability is like turning off a warning system while the problem remains active.

7. The correct role of the conscious mind in the full process

At this phase, the conscious mind has only one correct role:

To serve resolution, not to force calm.

It becomes effective only when:

- instability is acknowledged,
- emotion is allowed to be present,
- and deeper investigation is permitted.

Later phases will show how the conscious mind participates more actively — but always **after** its role is properly framed.

Closing of Phase 4

This phase does not ask you to change how you think. It asks you to stop blaming thinking for what it did not cause.

When the conscious mind is seen correctly:

- it stops being an enemy,
- stops being overused,
- and becomes precise.

Suffering does not end because thinking stops. It ends because thinking is finally placed in the right position within the system.

Phase 5

The Third Step: Generating Solutions Without Creating New Conflict

There is a moment, after suffering has been clearly seen, when the system naturally asks a question:

- *What can be done?*

This question does not arise from hope, optimism, or positive thinking.

It arises from a simple need:

- to restore equilibrium.

At this point, suffering has already been identified as loss of balance.

Emotion has been recognized as a signal.

The unconscious has been seen as the place where activation occurs.

And the conscious mind has been placed back into its proper role.

Only now does the third step begin.

The Third Step Is Not Action

The third step is often misunderstood.

Many people believe that once they know *why* they suffer,

they should immediately *do something*.

This is where new conflict is usually created.

The third step is not action.

It is *solution generation*.

And solution generation is not yet commitment.

At this stage, the conscious mind is invited to work—
not to fix suffering,

but to *propose possible ways forward*.

Nothing more.

Two Ways the Conscious Mind Can Operate

When the conscious mind is activated, it does not operate as a single function.

It can function in two distinct modes:

- *The Analytical Mind*
- *The Insightful Mind*

Both are tools.

Neither is right or wrong.

But they operate very differently.

The Analytical Mind: Solving the Surface

The analytical mind works horizontally.

It observes the immediate problem and looks for practical solutions based on existing information.

For example, if the visible problem is financial pressure, the analytical mind may propose:

- borrowing money,
- asking for support,
- using available credit,
- reducing expenses temporarily.

These are not mistakes.

They address the surface layer of imbalance.

However, the analytical mind tends to stop at the first level of “why.”

Its solutions often aim for quick relief, not long-term equilibrium.

The Insightful Mind: Addressing the Root

The insightful mind works vertically.

It does not rush to solve.

It first looks beneath the surface.

If financial pressure is linked to deeper patterns—such as self-doubt, fear of inadequacy, or long-standing insecurity—

the insightful mind includes these roots in the solution space.

This does not replace surface solutions.

It *expands* them.

A solution proposed by the insightful mind considers both:

- what needs to be handled now,
- and what needs to be restructured at the source.

Why Generating Multiple Solutions Matters

At this stage, the goal is not to find *the* solution. The goal is to *generate several possible solutions*.

This is essential for one reason:

- *Choice reduces internal pressure.*

When only one solution is seen,

the center that maintains equilibrium feels cornered.

Urgency increases.

Fear accelerates.

When multiple options are visible,

selection becomes calmer.

Equilibrium is already partially restored

before any action takes place.

The Three Necessary Operations

Once several solutions are proposed, the conscious mind performs three operations— in this exact order:

1. **Analysis**

Each solution is examined for feasibility, consequences, and reach.

2. **Comparison**

Solutions are weighed against one another—not emotionally, but structurally.

3. **Prioritization**

Solutions are arranged according to their capacity to restore equilibrium, both immediately and over time.

These steps are not optional.

Without them, action becomes impulsive.

And impulsive action almost always creates new imbalance.

Why This Step Cannot Be Rushed

If this step is skipped or compressed, the fourth step will fail—

not because the action was wrong,

but because it was not properly prepared.

Hesitation, doubt, and avoidance
do not arise from lack of courage.
They arise from incomplete solution formation.
When the third step is done thoroughly,
the fourth step becomes simple.

Closing of Phase 5

The third step ends when one condition is met:

- The center that maintains equilibrium can choose without urgency, pressure, or fear.

At that point, action is no longer a struggle.
It becomes a continuation of clarity.
The next phase is not about thinking further.
It is about *moving*,
without creating new conflict.
That is where the fourth step begins.

Phase 6

Choosing Without Pressure

After solutions have been generated, analyzed, compared, and ordered,

something subtle happens inside the system.

The urgency softens.

This softening is not relief.

It is not optimism.

It is simply the absence of internal pressure.

Only from this state can a real choice be made.

Choice Is Not Decision

In ordinary language, choice and decision are often treated as the same.

In this process, they are not.

A **decision** is often forced.

It carries tension, justification, and the need to be right.

A **choice** arises naturally

when the system is no longer being pushed from inside.

Phase 6 is about *allowing choice to emerge*,

not about pushing the mind to decide.

What Is Actually Choosing

The conscious mind does not choose.

It presents options, explains consequences, and organizes information.

The act of choosing happens elsewhere—
at the center responsible for maintaining equilibrium.

When that center senses:

- sufficient clarity,
- manageable risk,
- and no immediate threat,

selection occurs quietly.

There is no drama.

Why Pressure Corrupts Choice

When pressure is present, choice collapses into reaction.

Pressure may come from:

- fear of loss,
- urgency to escape discomfort,
- or the belief that something must be resolved *now*.

Under pressure, the system tends to:

- pick the fastest option,
- avoid uncertainty,

- or repeat familiar patterns.

This is how new conflict is introduced even when intentions are good.

Phase 6 exists to prevent this.

Signs That Phase 6 Is Complete

You do not need certainty.

You do not need confidence.

Phase 6 is complete when:

- the chosen direction feels **stable**, not exciting,
- alternative options are still visible but no longer pull attention,
- and there is no need to convince yourself.

If self-justification is still active,

Phase 6 is not finished.

Doing Nothing Is Also a Choice

One of the most misunderstood outcomes of Phase 6 is the realization that sometimes, the most balanced choice is *not to act yet*.

This is not avoidance.

It is alignment.

Waiting, in this context, is not passive.

It is a conscious recognition that action would introduce instability.

When this recognition is clear,
waiting carries no tension.

Why This Phase Cannot Be Skipped

If action begins before Phase 6 completes,
the system will hesitate midway.

Doubt appears.

Motivation fluctuates.

The mind revisits alternatives while already moving.

This split attention is itself a form of conflict.

Phase 6 ensures that when movement begins,
there is no internal resistance.

Closing Phase 6

Phase 6 ends when the system reaches a simple state:

“This is what we will do now.”

Not because it is perfect.

Not because it guarantees success.

But because it maintains equilibrium.

From this point onward,
thinking has done its job.

The next phase is no longer about choosing.
It is about *moving*.

And moving, when done from equilibrium,
does not create new suffering.

Phase 7

Action Without Creating New Conflict

Action is often misunderstood as effort.

In this process, action is simply *movement without resistance*.

When Phase 6 is complete, action does not need motivation.

It does not need encouragement.

It does not need confidence.

It only needs to happen.

What Action Is — and Is Not

Action here is not:

- pushing through fear,
- forcing yourself to be brave,
- or proving commitment.

Those are signs that Phase 6 was incomplete.

True action begins when:

- the direction is already settled,
- the body is not tense,
- and the mind is no longer arguing.

When this alignment is present, movement feels ordinary.

Why Thinking During Action Creates Conflict

Once action starts, thinking has only one role left: *execution support*.

When thinking re-enters evaluation mode during action, three things happen:

- hesitation appears,
- alternatives resurface,
- and internal energy splits.

This split is not harmless.

It introduces micro-conflict back into the system.

Phase 7 requires a clear boundary:

- *Thinking prepared the path.*

Action walks it.

Action Is Binary

At this phase, action has only two states:

- done,
- or not done.

There is no partial action.

There is no “almost.”

If action is repeatedly postponed,

the system interprets this as danger, not flexibility.

This is why unresolved action quickly reactivates discomfort.

Small Action Is Still Complete Action

Action does not have to be dramatic.

A phone call made.

A message sent.

A boundary stated once.

When action is aligned,

small movements carry full weight.

Size does not determine effectiveness.

Completion does.

When Action Does Not Work as Expected

Sometimes action does not produce the intended external result.

This does not mean the action was wrong.

If:

- action was chosen without pressure,
- executed without resistance,
- and completed without hesitation,

then *no new conflict is created*,

even if the outcome is imperfect.

This distinction matters deeply.

The system learns from clean action.

It suffers from conflicted action.

Why Clean Action Ends the Loop

Unresolved conflict persists because the system remains in a holding pattern.

Clean action closes that loop.

Once movement is completed:

- attention settles,
- energy redistributes,
- and the internal signal quiets.

This is not relief.

It is closure.

When to Stop Acting

Phase 7 ends not when success is achieved,
but when action is fully delivered.

Continuing to act after completion often comes from anxiety, not necessity.

Knowing when to stop
is part of acting cleanly.

Closing Phase 7

Phase 7 does not promise resolution of life.

It promises something simpler:

- *No additional suffering is generated by the action itself.*

When action is taken this way,

even difficult outcomes do not linger as inner conflict.

The next phase is quieter.

It is not about doing.

It is about what the system learns *after* movement ends.

Phase 8

Updating the System After Action

Most suffering does not persist because action was missing.

It persists because *the system was never updated after action.*

Phase 8 is where resolution actually settles.

What “Updating” Means

Updating does not mean reviewing what happened. It does not mean judging success or failure.

Updating means:

- *allowing the system to register that the loop has ended.*

When action is completed cleanly,

the system needs a moment of *non-interference* to recalibrate.

This moment is often overlooked.

Why Reflection Too Soon Reopens Conflict

Immediately analyzing an action often reactivates uncertainty.

Questions like:

- “Was that the best choice?”

- “What if I had done it differently?”
- “Should I have waited?”

These questions are not neutral.

They signal to the system that the action may have been unsafe.

As a result:

- attention tightens again,
- energy lifts back into vigilance,
- and discomfort quietly returns.

Phase 8 requires restraint, not insight.

Letting the System Learn Naturally

The system learns through *completion*, not commentary.

When action ends and nothing interferes:

- tension drops,
- internal reference updates,
- and future responses adjust automatically.

This learning does not need encouragement.

It happens only when the mind stays out of the way.

Why Emotional Neutrality Is Enough

Many people expect relief, confidence, or clarity after action.

These expectations create pressure.

Phase 8 does not require positive emotion.

It only requires *absence of interference*.

Neutrality is sufficient.

If calm appears, let it be.

If nothing appears, that is also fine.

The update still happens.

Signs That Updating Is Occurring

You may notice:

- less mental replay,
- reduced urgency,
- or a quiet sense of “this is done.”

These signs are subtle.

They do not announce themselves loudly.

Trying to confirm them usually disrupts them.

When the System Does Not Settle Immediately

Sometimes old patterns reappear briefly.

This does not mean failure.

It means the system is testing consistency.

The correct response is not correction,

but *repetition of non-interference*.

Each clean cycle strengthens the update.

Why Phase 8 Prevents Accumulated Suffering

Un-updated experiences stack.

Each unfinished loop adds tension to the next situation.

Phase 8 prevents this accumulation.

It ensures that action does not leave residue.

This is how suffering gradually loses momentum, without force and without suppression.

Closing Phase 8

Phase 8 is not something you do.

It is something you *allow*.

When allowed fully,

the system becomes lighter over time,

not because life becomes easier,

but because fewer loops remain open.

The final phase is not about action or understanding.

It is about knowing when *nothing more is needed*.

Phase 9

Knowing When to Stop — When Nothing More Is Required

Most suffering does not continue because something is missing.

It continues because the system does not know *when to stop*.

Phase 9 is not another step.

It is the *recognition that the process has already completed*.

Why Knowing When to Stop Matters

After action is taken and the system has been updated, there is often a subtle urge to continue:

- to improve,
- to secure the result,
- to make sure suffering will not return.

This urge feels responsible.

But it often reopens what has already closed.

Phase 9 exists to prevent this.

The Most Common Mistake at This Stage

The most common mistake is asking:

“What should I do next?”

At this point, that question itself becomes interference.

The system is no longer in conflict.

It does not require direction.

Continuing to search creates a new loop.

What “Stopping” Actually Means

Stopping does not mean withdrawing from life.

It does not mean becoming passive.

Stopping means:

not introducing unnecessary mental activity into a settled state.

Life continues.

Decisions still happen.

Actions still occur.

But they no longer arise from tension.

How to Recognize That Nothing Is Required

You may notice:

- no pressure to fix,
- no urgency to understand,
- no emotional pull demanding resolution.

This absence is not emptiness.

It is *functional quiet*.

When this quiet is present,
any attempt to “use the method” is already outdated.

When to Use a Phase — and When Not to

The phases exist *only when instability exists*.

- If there is no loss of balance, no phase is needed.
- If there is mild instability, early phases are sufficient.
- If instability resolves, all phases end automatically.

There is no benefit in rehearsing the process when nothing is wrong.

Why Returning to Life Is the Final Step

Phase 9 does not conclude with insight.

It concludes with *return*.

Return to:

- conversation,
- work,
- rest,
- ordinary movement.

Not as practice.

Not as application.

Simply as life continuing without internal friction.

How Suffering Loses Its Authority

When this cycle repeats naturally over time:

- suffering becomes shorter,
- its patterns become visible,
- and its pull weakens.

Not because it is resisted,

but because it is no longer misunderstood.

Suffering loses authority when it can no longer demand endless attention.

Nothing Needs to Be Maintained

There is no state to preserve.

Trying to “keep stability” recreates tension.

Stability does not require maintenance.

It returns whenever instability ends.

Closing Phase 9

Phase 9 is complete when you stop looking for confirmation.

When life feels ordinary again,

the process has worked.

There is nothing to carry forward.

Nothing to remember.

Only the quiet knowledge that
when instability appears,
you know how to let it resolve.
And when it is gone,
you know how to stop.

Closing The Loop

When to use which Phase — and when nothing is needed

From this point on,
the book no longer leads.

No instructions.

No practices.

No advice.

Not because there is nothing left to say,
but because life is already enough.

When you understand how instability operates,
when you understand the role of the body,
of emotions,

of the Center of Stability,

of the conscious mind,

and of the subconscious,

every moment in daily life

becomes its own reminder.

There is no need to remember the Phases.

No need to name the steps.

Only a very light clarity:

- Ah, there is instability.
- Ah, it is time to pause.
- Ah, it is time to look again.
- Ah, this is enough.

At this point, suffering can no longer deceive you.

Not because it disappears,

but because the way it operates has been seen through.

You continue living an ordinary life.

Work continues.

Relationships continue.

Difficult situations still arise.

But you are no longer carried away as before.

Not because you are stronger.

Not because you control yourself better.

But because you are standing in the right place.

From here on,

the Phases become only a backup tool.

They do not need to be memorized.

They only need to be available when required,

and to disappear when they are no longer needed.

The book closes here.

Life continues from here.

Living With The Process

(without phases — without guidance — without practice)

After the loop is closed,
there is nothing left to do.

Not because everything has been resolved forever,
but because life has returned
to its natural rhythm.

You wake up.

You eat.

You work.

You speak with others.

Nothing feels special.

And that, precisely,
is the sign that balance has returned.

Life Does Not Require Constant Awareness

A quiet misunderstanding many people carry
is the idea that:

- once they have seen deeply,
they must remain aware all the time.

That very idea

creates a new tension.

Awareness is not a state to maintain.

It is a response that appears when needed
and withdraws when it is no longer required.

When balance is present,
attention naturally rests in life itself.

There is no need to guard.

No need to monitor.

Instability Will Return — And That Is Not a Problem

This book does not promise a life without instability.

Instability will return:

- in relationships,
- in choices,
- in loss,
- in unexpected change.

The difference is not
whether instability appears.

The difference is this:

- instability no longer confuses.

When it appears,

you recognize it for what it is:

- a temporary misalignment,
- not a personal failure.

You Will Not Always Use the Process

Most of the time,

you will not remember the Phases.

And that is correct.

This process was not designed

to become a habit.

It was designed

to become unnecessary —

until it is needed.

Life should not feel like “working on yourself.”

When Something Feels Slightly Off

Sometimes there will be a very subtle signal:

- a slight tightness,
- a lingering irritation,
- a sense of unease without a clear name.

You do not need to name it immediately.

You do not need to solve it right away.

You simply allow it to be noticed.

If it dissolves on its own,
nothing else is required.

If it remains,
the process becomes available again —
quietly,
without urgency.

There Is No Progress to Measure

There is no scale here.

No “better than before.”

No comparison with earlier versions of yourself.

Each moment stands on its own.

Balance does not accumulate.

It is situational.

Understanding Is Not the Goal

At some point,

you may notice that you no longer explain
your experience to yourself as much.

You ask less often:

- “Why am I feeling this way?”

Not because questions are suppressed,

but because many questions

lose their necessity.

Life becomes simpler —

not easier,

but less tangled.

Nothing Needs to Be Protected

There is no state to preserve.

No clarity to guard.

When balance is present,

it does not require defense.

When instability appears,

it does not require panic.

This is what stability feels like:

- not constant stability,
- but the absence of urgency.

The Process Does Not Belong to You

At some point,

you may no longer think of this

as “your process.”

It simply becomes

one of the ways life corrects itself —

like sleep when tired,

like hunger before eating.

You do not take credit for it.

You do not fear losing it.

What Changes Quietly

Without effort,

you may notice:

- fewer inner arguments,
- less need to justify yourself,
- a quicker return to ordinary functioning.

These are not achievements.

They are the side effects

of not interfering unnecessarily.

When Nothing Is Happening

When nothing is happening,

let nothing happen.

Do not reflect.

Do not observe.

Do not optimize.

Live.

That is not avoidance.

That is alignment.

And If You Forget Everything

That is fine.

You do not need to remember the book.

If, at some moment in life,

you pause instead of reacting,

and balance returns more quickly than before —

then this book

has already done its work.

Closing The Book

Balance Does Not Need to Be Sought

This book does not end with a message.

It does not end with a reminder.

Because balance is not something
that needs to be remembered.

Balance is already present.

It is only sometimes disturbed.

When instability is recognized correctly
and resolved at the right level,
balance returns on its own.

There is nothing to hold.

Nothing to achieve.

Nothing to protect.

When nothing is disturbed,
life, by itself,
is already enough.