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Causal Relationship Between Experienced Trauma and the Optimized Algorithm of Traumatic Reactions - Can a Revived Trauma Govern a Person?

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Abstract

This study aims to explore how traumatic experiences influence behaviour in a reactive manner. Is it possible that trauma of significant intensity and duration can "revive," that is, generate a "traumatic algorithm" which, through replication, becomes optimized within a person's emotional–motivational, social, moral, and conative traits and capacities-ultimately reprogramming their character, behaviour, thought processes, and emotional regulation, beyond their conscious will? This observational and quantitative research began several decades ago, initially based on personal and familial experiences, and later expanded to include the experiences of others (through conversations, interviews, and surveys), starting in 2005 in the Republic of Serbia. A total of 61 individual cases were recorded (female/male: 41/20; average age: 52 years). Our long-term research and observations indicate that trauma-understood as the psychological adaptation to the effects of one or more intense stress-inducing events arising from social interactions-develops, transforms, and adapts over time, much like the human being. If the frequency and intensity of trauma are not reduced (similar to the way software programs are optimized through information processing), the traumatic algorithm may, over time, become optimized and assume control over the individual. Even if the person reacts consciously, they may become, in a certain sense, psychologically compromised-unable to comprehend or regulate their own behaviour by an act of will, learning only retroactively through the consequences of their actions what they have done.

Keywords: Stress, Trauma, Algorithm, Optimization, Character Replication, Consciousness, Insanity, Trauma Revival.

Introduction

The German philosopher Immanuel Kant (1724 - 1804), in the preface to the first edition of his book "Critique of Pure Reason" states that the human mind has a strange destiny: it is disturbed by questions that cannot be ignored, because the nature of the mind asks them by itself, but which it cannot resolve, because they exceed the power of the human mind. However, the American inventor of the Serbian origin, Nikola Tesla (1856 - 1943), states that science will make unprecedented progress when it begins to study non-physical phenomena, the pure nature of laws, that is, metaphysics (Kuka & Panovski, 2023).

A person lives along a temporal continuum and has a subjective perception of the passage of time. Along this timeline, impressions are formed from early childhood (disappointments, excitements, stressors, traumas, suggestions about life…). Everything an adult does is determined by prior impressions, which may be forgotten (repressed), yet remain ever-present in the subconscious. Certain impressions produce stress-defined as a set of emotional and physiological responses to disturbing external events, aimed at overcoming the situation. In contrast, trauma is a psychological adaptation to the impact of one or more severe stressors. While every trauma has stress at its core, not every stressor makes up psychological trauma.

Unlike stressful events, traumatic events, by violating physical or psychological integrity, can also threaten life. Trauma never refers to a specific event, but rather to a person's reaction to that event (e.g., childhood trauma: neglect or abuse, family trauma, sexual trauma, medical trauma: illness, surgery, hospitalization…). For example, the serial killer (Ramirez, 2025) grew up with a mother who was a prostitute, an uncle who told him stories of killing in Vietnam, and a foster family that abused him…. His entire childhood was a trauma (the cause), which over time was optimized into a "traumatic algorithm," the reaction (consequence) of which was serial murders.

Figure 1: Miroslav Kuka, SCREAM. c. 2007. Private collection - Nancy / France

According to estimates by the Sidran Institute (Traumatic Stress Institute), as many as 61% of adult citizens in the United States have experienced at least one traumatic event in their lifetime (violence, abuse, or neglect). However, not all traumatic events lead to the development of post-traumatic stress disorder (PTSD). It is estimated that about 20% of people who experience trauma may develop PTSD, and that women are at twice the risk of developing PTSD compared to men. In one general classification, traumas can be divided into three types (Alonso & Alonso, 2007): 1.Emotional trauma: feelings left by traumatic events (e.g., insecurities that can lead to an all-encompassing sense of hopelessness), 2. Complex trauma: a series of traumatic events that can have a lasting impact on life, 3. Secondary trauma: refers to situations where a person is a witness to trauma, which can significantly affect emotional health. Traumatic experiences in early childhood are the most important because they are determinative, especially in terms of their frequency and intensity.

Based on our research, we categorized traumas into two phenomenological forms. The first phenomenological form of trauma consists of directly experienced stressors of increased frequency and intensity, so-called experiential traumas. The second phenomenological form of trauma we called inherited traumas. This form of trauma is not experienced directly, but indirectly, through the archetype-that is, the experiential base composed of innate patterns of thinking, feeling, and acting, formed as a result of the experiences of generations of our ancestors. Inherited traumas can be explained through the Mendelian Law of Inheritance (Deepak, 2015), which explains the transmission of hereditary traits, that is, predispositions from one generation to the next. Austrian mathematician, biologist, and monk Gregor Johann Mendel (1822 - 1884) discovered the fundamental laws of inheritance by studying plants such as the sweet pea. He found that pea plants of different colours produce hybrid offspring that resemble one of the parents (the colour of one parent is dominant). When the hybrids are crossed, 25% of their offspring exhibit the colour that disappeared in the first hybrid generation, and 75% show the dominant trait, leading to the conclusion that generational skipping occurs.

Later research has shown that mental life can be explained by ancestral experience and ancestral habits (Kuka, 2011). In the same way, inherited traumas can be explained-for example, trauma experienced by our parents does not necessarily have to be reactively transmitted to us (the first inheriting generation), but generations can be skipped, and the trauma reactively transmitted to someone in one of the subsequent inheriting generations.

Methodology

An algorithm represents a pathway, that is, a method by which a specific goal is achieved. Among living organisms, it is characteristic that algorithms become optimized over time-that is, improved-after a certain number of repetitions. This phenomenon was explained in the 18th century by German writer Christoph Martin Wieland (1733 - 1813), who noted: "We learn through errors and mistakes and become masters through practice, without even noticing how it happened." In other words, through deliberate actions, humans refine their internal algorithm for reaching a goal in a faster, more efficient, and rational manner. However, if we suddenly hear an explosion nearby, in most cases we will instinctively scream; if we trip, we will instinctively brace ourselves with our hands… That is, in response to unexpected events, we react based on an unconscious algorithm-a pre-programmed internal mechanism by which we function.

This prompts the question: can an optimized algorithm become revived-that is, override conscious control and guide behaviour against one's will? And what conditions must be met for this to occur?

The reactivation of an algorithm may be illustrated by an example from 2016, when Yoo Chang Hyuk, a South Korean master and world champion in the ancient Chinese board game Go (considered one of the most complex games in existence), succeeded in outplaying Google's artificial intelligence program "AlphaGo." Following his victory, Yoo Chang Hyuk revealed that he had identified a vulnerability in the software, which allowed him to defeat the machine (Vijesti, 2016). However, in 2017, an optimized version of the "AlphaGo" program defeated the reigning world champion in this ancient Chinese game (The Christian Science Monitor, 2017). During that match, the program made an unexpected move (initially interpreted by experts as a possible error), yet ultimately won the game. The conclusion was that, once the system had reached sufficient informational capacity-once it had been optimized-the computer became unpredictable to the human mind and, in that sense, had become "autonomous," able to take over control.

Similarly, if the frequency and intensity of trauma are not reduced (analogous to the way computational systems are optimized through information processing capacity), the traumatic algorithm may, over time, become increasingly optimized and capable of assuming control over a person's behaviour. Even if an individual responds with apparent awareness, an individual may become, in psychological

terms, compromised-unable to understand or regulate one's behaviour by one's conscious will (retroactively, through the consequences of one's deeds).

In the context of our analysis, the crucial determination is the character of an individual, which implies to his inner, i.e., mental, motivational-emotional, social, cognitive characteristics, which determine reactions to certain events or situations. This is the matter of patterns of behavior, manner of thinking, self-control, etc. Specifically considered, the character of an individual, but simultaneously because of the environment in which the one is situated in, an individual determines the principles and rules of life which the one adheres to in interaction with the other people. Character is not an easy component to assess, because its peculiarities are most often revealed in specific circumstances (Kuka, 2021).

An optimized traumatic algorithm capable of assuming control over a person-beyond their conscious will-refers to the traumatic reprogramming of an individual's character. In comparison with a computer, the traumatic algorithm resembles a computer virus: a malicious program or code that replicates autonomously within other systems, causing damage or disrupting normal functioning. The traumatic algorithm acts as a "virus" that independently replicates within the framework of a person's emotional–motivational, social, moral, and conative traits or capacities, reprogramming their behaviour, thought processes, and emotional regulation. An individual in whom this algorithm has become optimized may subsequently transmit the trauma reactively to others.

The functioning and optimization of such an algorithm can be vividly illustrated by the example of the Internet-the first computer network, created in 1969 under the control of the U.S. Department of Defense. Today, the Internet represents a fusion of technology and social processes. Initially confined to non-commercial use, it soon expanded into the domains of commerce and business. The computer algorithm was created by humans in their own image, in much the same way that humans have historically portrayed God (Kuka, 2006) in their own likeness, through form and affirmative attributes.

Throughout the human life course, individuals pass through specific developmental stages, each characterized by dominant interests: 1.Childhood (primarily defined by interest in play); 2. Adolescence (primarily defined by sexual interests); 3. Maturity (primarily defined by the pursuit of income and existential stability; 4. old age.

In the first twelve years of Internet development, the majority of information was acquired (or learned) through games-analogous to the childhood stage in human development. During this period, video games were the dominant form of engagement (e.g., Atari, Pong, Nintendo, Sega…). In the subsequent fifteen years of development, the Internet came to be dominated by the pornography industry, a development analogous to human adolescence. Research has shown Camilleri et al. (2021) that XVideos, one of the world's most visited adult websites, receives over 4.5 billion page views per month-three times more than CNN. Moreover, the duration of visits is significantly higher: whereas average website visits last 3 to 6 minutes, visits to pornographic sites often range from 15 to 20 minutes. In the following stage of Internet development-25 to 30 years after its inception-commerce and business became dominant alongside pornography, paralleling the adult stage in human life. In August 2008, the domain "bitcoin.org" was registered, marking the online presence of what would become the world's most widespread cryptocurrency. Later that October, Satoshi Nakamoto published a scientific paper titled "Bitcoin: A Peer-to-Peer Electronic Cash System" (Nakamoto, (n.d)), now widely known as the "Satoshi White Paper."

At the beginning of 2009, Bitcoin software became publicly available, and the first 50 Bitcoins were "mined" by Satoshi Nakamoto, thereby initiating the practice of "crypto mining." Today's crypto era dominates in both informational and energy terms, as mining consumes enormous amounts of energy (electricity, water, etc.). It is estimated that the energy expended on Germany's economy is equivalent to the energy used for crypto mining. Simply put, mining involves solving specific mathematical problems; by solving them, a certain amount of cryptocurrency is obtained, which in an increasing number of countries can be converted into official fiat currency. Today, the Internet effectively controls the entirety of global money, a topic that is the subject of separate socio-economic analyses.

On another level of artificial intelligence algorithmization (optimization through accumulated information), we might ask: what mathematical problems are actually being solved through mining? Through mining, the Internet "learns" to understand humans by optimizing the systems it uses: education, the economy, industry, communication, and so forth… With such algorithmic optimization, it becomes possible, in perspective, to more easily manage human populations (for example, the concept of fifteen-minute cities) (Teixeira et al., 2024), where humans will consume ever less energy because the algorithm itself is designed to consume ever more energy. The psycho-physical capacities of humans, determined by birth and immutable over a lifetime, have been comparatively described using the technical characteristics of computers in the cited scientific works (Kuka & Krunic, 2020).

By this comparative example of human versus Internet, we have demonstrated that the Internet (artificial intelligence functioning on the basis of algorithms), once supplied with sufficient information, acquires characteristics of a living organism, including consciousness (excluding emotions) as its most essential attribute. In much the same way as artificial intelligence, traumas of greater intensity and duration optimize their own algorithm, which may come to resemble a living organism. Such an optimized traumatic algorithm, which lacks emotions, can ultimately assume control over an individual.

Materials and Methods

My personal interest in trauma began more than 30 years ago, when, by listening to and reading records from family history,

I started to notice symptomatic repetitions. It was as if there existed an algorithm by which intense traumatic experiences from one generation reactively recurred in the next, or at most, the second subsequent generation.

Synchronicity (principle of uncaused connection) is a term introduced by the Swiss psychiatrist and founder of analytical psychology Carl Gustav Jung (1875 - 1961) in his article "Structure & Dynamics of the Psyche" (Jung, 1969) and elaborated in the book "Synchronicity: An Acausal Connecting Principle" (Jung, 1960). The psychological explanation of this phenomenon is based on connecting our subjective (psychological) events with physical (external) events, so that they form a whole. The principle of non-causal (acausal) connection explains the relation between phenomena that are not causally connected, but by the time and meaning, i.e. "synchronicity is an ever-present reality for those who have eyes to see it." (C.G. Jung).

In addition to personal and familial experiences, over time I expanded my inquiries to include the experiences of other individuals (through conversations, interviews, and surveys), beginning in 2005 in the Republic of Serbia. A total of 61 experiences were recorded (female/male: 41/20, average age: 52 years). Early in 2005, my elder daughter who was five years old at the time, brought me a decorated piece of paper containing the following text: "Dear Daddy, I love you very much-forgive me for not being able to become what you wanted me to become-a champion."

Figure 2: Text in which a five-year-old child anticipates her own future

At that age, playing and enjoying a harmonious family life were my daughter's only activities. There was no competitive engagement in which any imperative of success was demanded or expected of her. When she began training in handball at the age of twelve, my daughter quickly rose to become a national team player and one of the most promising young athletes (Kuka, 2006). Then, suddenly and seemingly without cause, she abandoned everything-just as she had foretold in the letter she wrote at the age of five. From the perspective of established science, I have addressed this phenomenon in numerous scientific papers, emphasizing the psycho-physical capacities of humans (cognitive, conative, and emotional), which are determined at birth and remain unchanged throughout life, a concept known as the "Kuka - Krunic hypothesis" (Kuka & Krunic, 2020). However, I began to suspect that the explanations offered by mainstream science did not fully account for this phenomenon.

To illustrate how an optimized "traumatic algorithm" may become active-that is, how a person who experienced profound trauma in childhood, through reprogramming of her/his character, reactively transfers the trauma onto others-we will present a few examples.

Example 1: VS, age 52, computer engineer, divorced, mother of two children, a quiet and socially withdrawn person. She grew up in a comfortable three-story house with her elder sister, a mother who was a housewife, a blue-collar working father, and an uncle (father's younger brother) who had moved into the family home to pursue his studies even before VS was born. In physical appearance, temperament, and character traits, VS most closely resembled her uncle in her family, and spent the most time with him. As a mathematics professor, he often helped her during elementary school with schoolwork; following her uncle's example, VS enrolled in a specialized Mathematical grammar school and later pursued studies in computer science. Due to her father's frequent business-related absences, her uncle came to occupy, in VS's emotional experience, the role of a father figure, whereas her actual father was an emotionally distant and ambivalent person (Kuka et al., 2024).

When VS was at the age of ten, her father expelled the uncle from their home-a decision she struggled to accept, unable to comprehend it or exert any influence. This emotional, complex, secondary, and experiential trauma manifested in multiple anxiety disorders in VS, with social withdrawal emerging as the most prominent expression (beginning the onset of the optimization of her "traumatic algorithm").

The trauma that VS had repressed was so profound in both intensity and duration that, even when recounting it thirty-five years later, it still provoked marked emotional reactions (including tears and noticeable changes in her voice). At the

age of thirty-one, VS established her own family, living in harmony within her comfortable family home. After twenty years of marriage-and without any clear justification, as she herself acknowledged nine years after the divorce-VS expelled her husband from the house. This repressive act cannot be readily explained by the character of the socially withdrawn VS. However, it is reasonable to infer that, over time, the "traumatic algorithm" had become optimized within her personality and had reactively assumed control. Although consciously aware of her actions, VS, in a way, became psychologically compromised, unable by an act of her will to fully comprehend or regulate her behaviour (recognizing the consequences only retroactively). In her case, the traumatic algorithm had undergone optimization-that is, it had autonomously replicated numerous times within the framework of her emotional-motivational, social, moral, and conative traits /capacities, effectively reprogramming her behaviour, cognition, and emotional regulation… VS appeared to relieve herself of childhood traumas, or perhaps... (?) by reactively transferring the traumas she had experienced onto those closest to her within the specific social contexts she constructed. It is not within the scope of this paper to engage in psychological interpretations of this phenomenon.

Example 2: MV, age fifty-five, a geography professor, twice divorced and mother of two children, is a socially unobtrusive, yet combative individual. She grew up with a younger brother and parents who were both employed as clerks. Her father was strict, impulsive, self-centered, and lacked the capacity to remain engaged with any aspect of life for a sustained period. The fears he instilled in MV triggered intense stress and ultimately led to anxiety disorders. As a young student-she did not complete her degree until the age of forty-seven-MV was compelled to submit formal requests to her faculty to take oral examinations in written form, as her anxiety prevented her from speaking publicly. In stark contrast to her father, she developed a close, even possessive relation with her mother, yet was still deprived of maternal affection in the form she expected: her mother was emotionally distant, rarely offering comfort, kiss praise…). Her mother's premature death represented an additional trauma, the anxiety-laden consequences of which MV has carried throughout her life.

These prolonged and intense traumas gradually became optimized into a "traumatic algorithm" by which MV conducted her life. According to statements from both of her former husbands, already within the first month of marriage she began establishing emotional distance from the men she married- a pattern she maintained until the end. Impulsive, self-centered, and unable to sustain focus on any social engagement, she frequently entered into conflicts with others. Occasionally, in brief moments of self-awareness, she would admit critically, "I'm not good, I don't know what's wrong with me, that's just how I am..." It is reasonable to conclude that, over time, the "traumatic algorithm" had become optimized within her personality and reactively assumed control.

In her case, the traumatic algorithm had undergone optimization-that is, it had autonomously replicated numerous times within the framework of her emotional-motivational, social, moral, and conative traits /capacities, effectively reprogramming her behaviour, cognition, and emotional regulation… VS appeared to relieve herself of childhood traumas, or perhaps... (?) by reactively transferring the traumas she had experienced onto those closest to her within the specific social contexts she constructed.

Example 3: MZ, age seventy, a merchant, married and mother of two children, is an emotional, cheerful, and sociable individual. She grew up with two elder brothers and parents who were farmers.

Her father was strict and, in this patriarchal family structure, devoted greater attention to the sons than to his daughter. In contrast, her mother was entirely dedicated to MZ over her brothers. MZ developed a close, even possessive relationship with her mother (similar to MV in Example 2); however, unlike MV's mother, MZ's mother possessed the emotional capacity to express love-to comfort, kiss, and praise her daughter. She lived with MZ until the end of her life, even after MZ had established her own family. During her childhood, MZ was privileged by her mother's attention, yet simultaneously experienced secondary trauma as a witness to her brothers being neglected. On the other side, when it came to the division of property, her father excluded MZ from the inheritance, intending to transfer everything to the sons, as though he had no daughter at all. These traumas, intense and prolonged, were later repressed by MZ, who sought justice through legal proceedings that she ultimately won.

This example demonstrates that any childhood experiences-not only traumas-may, over time, optimize their internal algorithm in such a way that they are reactively repeated in nearly identical form. MZ developed a possessive relationship with her own daughter, neglecting her son, thus following the same algorithm by which she had lived with her mother, and now lives together with her daughter. The traumas inflicted by her father were gradually optimized into a traumatic algorithm, leading her, in agreement with her husband, to exclude her son from the inheritance-a reactive repetition of the trauma she herself had endured.

In her case, the traumatic algorithm had undergone optimization-that is, it had autonomously replicated numerous times within the framework of her emotional-motivational, social, moral, and conative traits /capacities, effectively reprogramming her behaviour, cognition, and emotional regulation… VS appeared to relieve herself of childhood traumas, or perhaps... (?) by reactively transferring the traumas she had experienced onto those closest to her within the specific social contexts she constructed.

Example 4: This example, drawn from personal and familial experience, can be categorized within the domain of inherited traumas. Such traumas are not experienced directly but rather

indirectly through archetypes-meaning through an experiential base composed of innate patterns of thinking, feeling, and acting, formed as a result of the cumulative experiences of our ancestors across generations. From childhood, I felt an aversion toward the church and clergy. In 2006, I wrote and published a widely circulated book, "History of Religion - Argument of Atheism" (Kuka, 2006), in which, among other subjects, I described the historical development of the clerical class and the church. In 2012 (two years before his death), my father wrote a book titled "Memories", documenting the history of our family. While reading his book, I discovered for the first time that my father's grandmother Evica Kuka (my great-grandmother), whose house stood adjacent to the church, had in 1953-during the Great Lent-unexpectedly entered the priest's house on some errand, looking for his wife (the Great Lent in Orthodox Christianity lasts forty-eight days until Easter, during which believers abstain from consuming animal products such as meat, fish, eggs, milk, and dairy). Upon entering the priest's house, Evica Kuka found the priest, his wife, and their children eating meat and eggs and drinking wine… Taken aback, the priest addressed Evica Kuka by saying: "What you have seen, you have not seen; what you have heard, you have not heard." Following this experience-which, as a devout believer, she perceived as profoundly traumatic-Evica Kuka never again entered a church for the rest of her life. Whether she continued to maintain faith in God remains unknown.

Figure 3: A book "History of Religion-Argument of Atheism" - Evica Kuka - Church of Saint Elijah

This example demonstrates that inherited trauma does not necessarily manifest in the first inheriting generation; generational transmission may skip one or more generations, with the reaction to the original trauma reappearing in a subsequent descendant generation.

Conclusion

All our experiences from early childhood serve as internalized models for our future causal behaviours (cause and effect). Traumatic experiences in the earliest stages of life are particularly critical, as they are determinative-especially with regard to their frequency and intensity. Trauma is of primary importance because it leaves the most enduring imprint on the child or individual, is remembered the longest, is difficult to repress, and when repressed, is easily reactivated, often precipitating anxiety disorders… Empirical studies indicate that approximately 20% of individuals who have experienced trauma develop post-traumatic stress disorder (PTSD), which can be severe in both intensity and duration. This marks the onset of the formation of a traumatic algorithm, which becomes progressively more optimized the longer PTSD persists. At a certain point-determined individually-the traumatic algorithm may "become active," that is, assume control over an individual's behaviour beyond their conscious will. This occurs when the traumatic algorithm, akin to a computer virus, has autonomously replicated sufficiently within the structure of a person's emotional - motivational, social, moral, and conative traits and capacities, thereby reprogramming their behaviour, cognition, and emotional regulation… Under such conditions, even when consciously aware of our reactions, we may appear psychologically compromised, as we are no longer capable through an act of will of fully understanding or controlling our actions (becoming aware only retroactively through the consequences of what we have done.) An individual who has developed PTSD and subsequently optimized his/her traumatic algorithm may then reactively transfer the trauma to those closest to him/her.

The activated traumatic algorithm operates much like potent suggestions, reprogramming character, and through character, shaping reactions and decisions within real social contexts that mirror the circumstances under which the original traumas were experienced.

That transition from visible to invisible reality, from one space to another, from one life phase to another, from old to new experience... has a limit, a transition we call liminal space (Latin limen, threshold, passage). Studying the rituals and customs of peoples all over the world, the Dutch-German ethnographer Arnold van Gennep (1873 - 1957) in his book "The Rites of Passage" (Arnold, 1960) states that all passages have three phases: 1. Period of separation from the previous way of life, separation (prelaminal phase), 2. State of transition from one status to another, liminality (liminal phase), 3. Process of introduction to a new way of life, integration (post liminal phase). The liminal state most often characterize indeterminacy (uncertainty), fear, meaninglessness... this transition leads to disorientation, during which the normal boundaries of

behavior, thinking and self-understanding shift opening the way for something new (Kuka, & Panovski, 2023).

Figure 4: Miroslav Kuka, LIMINAL SPACES. c. 2018. Belgrade / Serbia

It can be reasonably inferred, based on conclusions drawn from cyclical historical developments, that everything applicable at the personal level likewise holds true for larger social communities, such as nations or established states. In this sense, the intense and profound trauma experienced by the Serbian people under the occupation of the Ottoman Empire - encapsulated in the notion of "walking in opanci" - also manifests its reactive transfer. "Walking in opanci" was a practice during the centuries-long Ottoman occupation of Serbia, in which the Serbian head of the household would walk around the house while Ottoman men were inside with the female members of his family. Explanations of corruptive phenomena through psychological, archetypal, and sociological determinants - which include the concept of "collective trauma" - have been elaborated in the scientific paper The Genesis of Corruption: The Dominant Features of Contemporary Societies of the Colonial Past Inheritance (Kuka, M. 2021).

The release from personal traumas of lesser intensity is carried out through a process of reprogramming, whereby the trauma may be forgotten or permanently repressed. In assisting my friends, I employed the technique of verbal suggestion. Specifically, through certain verbal suggestions - that is, by listening (since trauma itself is a suggestion that reprograms character according to a traumatic algorithm) - a person is induced into a state of complete relaxation (offering no resistance to the suggestion), after which the subconscious unconsciously accepts the verbal suggestion, which may then neutralize the trauma. Given that the external world is a projection of our internal world, suggestions must possess an experiential-logical consistency that we daily observe in the external environment; only then can the subconscious accept the suggestion and respond to it.

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