REMEMBER YOUR TRUTH®

Remember Your Truth

VOLUME ONE

Twelve reflections for remembering—and living from—what is true

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A Note for This Edition

This book began in an earlier season of my life and work. I was learning to listen beneath the noise, to question what I had been taught, and to trust the truth I could feel taking shape within me. I was also learning how to put language around experiences that had changed me.

Much has happened since these reflections were first written. I have lived more, loved more, lost more, healed more, and discovered that healing is rarely a straight line. My understanding has become less certain in some places and more grounded in others. I no longer believe that wisdom asks us to rise above our humanity. I believe it invites us more fully into it.

So I have returned to these pages—not to erase who I was, but to meet her with tenderness and bring forward what remains true.

The heart of the book is unchanged: there is something within each of us that recognizes what is true, even when we have forgotten how to hear it. But the invitation has deepened. Remembering your truth is not about mastering life, controlling every outcome, or becoming a perfected version of yourself.

It is about becoming present enough to participate.

May these pages offer companionship rather than instruction. Take what feels alive. Question what does not. Pause when your body asks you to pause. Your truth does not need to sound like mine in order to be worthy of your trust.

Slowly is holy.

— Tracey

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Introduction

There are moments when something in us softens.

The breath deepens. The forward lean releases. For a moment, we are no longer performing, protecting, proving, or preparing. We are simply here.

In that space, we may recognize how much effort we have been using to hold our lives together. We may feel the hard places in the heart and the defenses the body has carried on our behalf. We may also discover that beneath all of it, something essential has remained intact.

I call this remembering your truth.

It is not the arrival of a perfect answer. It is not certainty. It is the quiet recognition of what is yours: what you value, what you know, what you feel, what you can no longer abandon, and what life may be inviting you to meet.

For much of my life, I believed preparation would eventually make me ready to live. If I learned enough, healed enough, understood enough, or became disciplined enough, perhaps I would reach a point at which uncertainty could no longer touch me. But life kept asking for something different. It asked me to be present before I felt prepared. It asked me to make conscious choices without controlling the results. It asked me to bring my part without carrying the whole.

My path into sobriety was one of those thresholds. In 2002, a moment of clarity allowed me to recognize the love of my family and the direction my life had taken. I could not see the whole road ahead. I did not know who I would become. I only knew that one conscious choice was mine to make. That choice did not finish the journey; it allowed me to enter it.

Again and again, life has shown me that truth is not only something we think. It is something we experience in the body. Sometimes it

arrives as relief. Sometimes as grief. Sometimes as a boundary, an honest word, an unexpected desire, or the awareness that a way of living no longer belongs to us.

This book offers twelve places to pause. Each chapter includes a reflection, a remembering, and a simple embodied inquiry. They are not steps to complete in order. You may read slowly, begin with the theme that calls to you, or return to a single page many times.

Nothing here asks you to become someone else.

Be here. Notice. Participate.

CHAPTER 1

Unconditional Love

Love Without Self-Abandonment

I grew up knowing I was loved, and I also learned that approval could feel connected to behavior: get good grades, be polite, stay quiet in church, do what is expected. Some of this was ordinary guidance. Some of it landed in my sensitive young body as something more consequential—the feeling that belonging might become less secure when I disappointed someone.

Many of us learned love this way. We learned to monitor the room, anticipate what others needed, soften our truth, or become especially capable. We may have called this kindness or maturity while quietly moving farther away from ourselves.

For years, I understood unconditional love as the ability to keep my heart open regardless of what another person did. There is beauty in a love that is not transactional. But I now understand something equally important: unconditional love does not require unconditional access.

Love can remain while a boundary is set. Compassion can remain while a relationship changes. We can understand the wound beneath another person's behavior without volunteering to be wounded by it.

This matters because self-abandonment can disguise itself as spiritual devotion. We may believe that loving someone means staying, absorbing, forgiving quickly, or asking for less. We may try to love our own pain away before we have listened to what it is protecting. Yet love that excludes the self is not whole.

Perhaps unconditional love begins not with approving of every behavior, but with refusing to withdraw humanity—from ourselves

or from another. It allows complexity. I can love you and disagree. I can love you and say no. I can love you and leave. I can love the frightened part of myself without letting fear make every decision.

The places we have called flaws often hold information. A trigger may reveal a wound, but it may also reveal a value. An insecurity may point toward a gift that was not welcomed. Anger may tell us that something important has been crossed. None of these parts need to be romanticized or obeyed without discernment. They need relationship.

Love does not ask us to become limitless. It asks us to become honest.

A REMEMBERING

> I do not have to leave myself in order to love another. I can meet my tenderness with compassion, my limits with respect, and my relationships with truth. Love and discernment can live in the same heart.

EMBODIED INQUIRY

Place one hand over your heart and one over your lower belly. Notice whether your body softens or braces when you imagine saying, “I can love and still choose what is right for me.” There is nothing to force. Simply listen.

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CHAPTER 2

Conscious Choices

Conscious Participation

We make choices all day long. Some are deliberate; many arise from habit, protection, conditioning, exhaustion, or the nervous system's attempt to keep us safe.

Conscious choice is not the ability to remain perfectly aware. It is the practice of returning.

When I chose sobriety, I did not suddenly understand every pattern that had brought me to that threshold. I did not possess a map for the decades ahead. What I had was a moment of recognition and enough presence to respond to it. One choice became a doorway. Then came another choice, and another.

We sometimes imagine that conscious living should feel calm, clear, and spiritually elevated. In reality, a conscious choice may happen while we are afraid. It may be accompanied by grief, ambivalence, or uncertainty. Presence does not remove the complexity of being human; it gives us enough room to meet that complexity without being entirely governed by it.

There is also a difference between making a conscious choice and controlling the outcome. We can choose our words, our boundaries, our preparation, and the quality of presence we bring. We cannot choose another person's response, guarantee success, or arrange life so that nothing painful occurs.

This distinction is liberating. It moves us from carrying the whole to bringing our part.

Conscious Participation™ is the practice of noticing what is happening within us, recognizing what the moment asks, and responding with as much truth and compassion as we can access. Sometimes participation looks like action. Sometimes it is rest,

waiting, asking for help, changing our mind, or allowing something to remain unresolved.

The question is not, “How do I make the perfect choice?”

The question is, “What is mine to meet now?”

A REMEMBERING

> I do not need certainty in order to participate consciously. I can pause, listen, choose what is mine, and release what was never mine to control.

EMBODIED INQUIRY

Think of one decision currently asking for your attention. Instead of asking for the whole answer, ask: “What is the next honest choice available to me?” Notice where the answer lands in your body.

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CHAPTER 3

Transformation

Staying Present as Life Changes Us

Transformation is often described through the language of arrival: the breakthrough, the new beginning, the person we become on the other side. But much of transformation happens before there is a clear other side.

It happens in the tender middle, when an old identity no longer fits and the new one has not yet taken form.

I have watched people reach this threshold in individual sessions, groups, retreats, and ordinary conversations. Something true becomes visible. For a moment there is relief—and then the protective system responds. We lean in, pull away, explain, become busy, or decide that now is not the time.

I know this movement in myself. During a ten-day Vipassana course, there were moments when every part of me wanted to leave. Sitting still did not make me serene; it made me aware of the urgency I had been carrying. Remaining was not an act of domination over my body. It was an opportunity to listen without immediately acting on every impulse to escape.

Years later, moving to Atlanta carried a different kind of threshold. I was leaving a place and people I loved in South Alabama because of an inner knowing I could not completely explain. I did not have proof that the move would unfold as I hoped. I had an invitation, a response, and the willingness to enter what I could not yet see.

Transformation asks for both courage and pacing. Sometimes discomfort is part of growth; sometimes discomfort is a warning. The work is not to push through every resistance. It is to become intimate enough with ourselves to discern the difference.

Real transformation does not require us to despise who we have been. The identities and strategies we outgrow often carried us through earlier seasons. We can thank them without continuing to live inside them.

There may be grief in becoming. There may be people who recognize us less easily when we stop playing a familiar role. There may be days when the new way feels alive and days when we return to an old pattern. None of this means the transformation has failed.

Embodiment does not mean I always move through life with ease. It means I can stay present when ease leaves.

A REMEMBERING

> I can honor who I have been while making room for who I am becoming. I do not have to rush the space between what has ended and what has not yet fully arrived.

EMBODIED INQUIRY

Ask yourself: “What is changing in me that I may not yet have words for?” Let the answer be a sensation, an image, a longing, or silence.

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CHAPTER 4

Healing

Wholeness, Not Fixing

For a long time, healing seemed to imply that something broken had to be repaired. It suggested an eventual destination where the wound would no longer ache, the pattern would never return, and the past would lose its power.

Life has given me a different understanding.

Healing can include recovery, relief, repair, and profound change. It can also include learning to live honestly with what cannot be undone. It may look like greater capacity rather than permanent comfort: the ability to feel grief without disappearing inside it, to recognize a familiar pattern sooner, to ask for support, or to remain connected to ourselves during uncertainty.

The body is not an obstacle to spiritual growth. It carries history, wisdom, instinct, pleasure, fatigue, protection, and longing. When a body braces, shuts down, becomes restless, or reaches its limit, it is not failing at healing. It is communicating.

Listening does not mean every sensation contains a hidden message we must decode. It means we stop treating the body as something to override in pursuit of a more evolved self.

This is especially important because healing language can become another form of pressure. We can begin to believe that if we were conscious enough, positive enough, regulated enough, or spiritually aligned enough, illness and pain would not touch us. We can blame ourselves for circumstances we did not create and cannot control.

Our inner lives matter. Our choices matter. The conditions surrounding us also matter. Biology, history, systems, relationships,

chance, and mystery all participate in a human life. Healing is not evidence of virtue, and illness is not evidence of failure.

Regulation practices can help us return to enough steadiness to feel, choose, connect, and act. But regulation should not become a way to tolerate the intolerable. Sometimes the healing response is not learning to stay calmer inside a harmful situation. It is recognizing that something must change.

You are not a project that must be completed before you can belong to your life.

A REMEMBERING

> Healing does not require me to reject the parts of myself that still hurt. I can meet my body with curiosity, seek support, make needed changes, and remember that my wholeness is larger than any wound.

EMBODIED INQUIRY

Notice one place in your body asking for less effort. Without trying to change it, offer a little more space around it. Ask: “What would support feel like here?”

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CHAPTER 5

Self-Expression

The Courage to Be Known

Children often express themselves before they understand how expression will be received. They sing, move, ask questions, make things, protest, laugh loudly, and reveal what they feel. Then the world begins to answer.

Some expressions are celebrated. Others are corrected, ignored, misunderstood, or punished. We learn which parts of us create connection and which seem to threaten it. Slowly, many of us become fluent in acceptability.

I know the experience of having something alive inside me and not yet having the words. I also know the relief that comes when the language finally arrives—not because the truth has suddenly been created, but because it can now be shared.

Self-expression is not the demand that we reveal everything to everyone. Discernment is part of expression. Privacy can be sacred. Silence can be chosen rather than imposed. The question is whether we are withholding because the moment is not right, or because we have learned that being known is dangerous.

Expression can take many forms: a conversation, a boundary, clothing, movement, writing, art, work, play, leadership, grief, laughter, or the decision to stop translating ourselves into language someone else prefers.

There is vulnerability in allowing an inner truth to become visible. Once expressed, it may be misunderstood. It may change a relationship. It may ask us to live in greater alignment with what we have said.

Yet the cost of chronic self-silencing is also real. What remains unexpressed does not always disappear. It may become tension,

resentment, disconnection, or the persistent feeling that our life belongs to someone else.

The goal is not louder expression. It is congruent expression—the growing alignment between what we know, what we say, and how we live.

A REMEMBERING

> My truth does not need to be performed to be real. I can choose when, where, how, and with whom I share myself. My voice belongs in my own life.

EMBODIED INQUIRY

Complete this sentence without editing it: “Something in me wants to say…” Read your response quietly and notice what happens in your breath.

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CHAPTER 6

Gratitude

Spacious Enough for Truth

Gratitude has been one of the most sustaining practices in my life. It returns me to what is here: the breath I almost overlooked, the person who showed up, the beauty of an ordinary moment, the privilege of serving, the tenderness that survived a difficult season.

But gratitude becomes constricting when it is used to silence truth.

“At least” can close a heart as quickly as it can offer perspective. At least you have your health. At least it was not worse. At least you learned something. These statements may be well intended, but they can hurry us past the reality of what hurts.

Mature gratitude does not require us to call pain a gift. It does not insist that every loss happened for a reason we should be able to appreciate. It allows sorrow and appreciation to exist in the same body.

I can be grateful for the people who accompanied me and still wish the hardship had not happened. I can recognize what I learned without pretending the lesson justified the wound. I can love my life and still want something to change.

This kind of gratitude is not a performance of positivity. It is a relationship with reality wide enough to notice that difficulty is rarely the only thing present.

Sometimes gratitude is bright and immediate. Sometimes it is nearly imperceptible: clean water, a bed, a familiar voice, five quiet minutes, the strength to tell the truth. And sometimes gratitude is unavailable. On those days, noticing may be enough.

There is no spiritual failure in being unable to feel grateful while overwhelmed, grieving, frightened, or exhausted. Gratitude is an invitation, not a debt.

A REMEMBERING

> I can be grateful without abandoning what is difficult. My appreciation does not have to erase my grief, anger, longing, or need for change.

EMBODIED INQUIRY

Name one thing that is difficult and one thing that is supporting you. Hold both without asking either one to cancel the other.

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CHAPTER 7

Creativity

Bringing What Is Yours to Bring

Creativity is not reserved for artists. It is the movement through which something that did not exist before takes form: a sentence, a gathering, a garden, a business, a solution, a ritual, a meal, a new way of relating.

The creative impulse often arrives before certainty. We feel a spark, a pull, an image, or an idea whose full purpose has not yet revealed itself. Then the protective questions appear. Is it good enough? Has someone already done it? Will anyone care? Do I have the right training, time, money, or permission?

Preparation can support creativity. It can also become a beautifully organized form of hiding.

There is a moment when research must become relationship—when we have to touch the page, enter the conversation, make the first imperfect version, or allow another person to see what we are creating.

This does not mean every idea must become a product or every gift must be monetized. Some creativity belongs only to the pleasure of making. Some creations are bridges to work we cannot yet see. Some teach us what we needed to learn and then quietly complete their purpose.

We also do not create alone. Every creation emerges through relationship—with teachers, ancestors, collaborators, materials, places, experiences, and the wider field of ideas. Honoring influence does not diminish originality. It places our contribution in honest context.

The question is not whether we can carry an entire vision by ourselves. The question is what part is ours to bring.

Your part may be the seed, the structure, the language, the invitation, the beauty, the discernment, or the willingness to begin. Someone else's gift may meet yours there.

A REMEMBERING

> I do not have to carry the whole creation. I can bring the part that is mine, allow it to take an honest first form, and remain open to joyful collaboration.

EMBODIED INQUIRY

What wants to be made, expressed, or explored through you—not because it must succeed, but because it feels alive? Name the smallest form it could take.

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CHAPTER 8

Growth and Expansion

Expansion Without Urgency

Growth is natural, but the demand to grow continuously is not.

We live in a culture that often measures expansion through visibility, productivity, speed, income, influence, and scale. Even spiritual growth can become another ladder: more awareness, more healing, more discipline, more evidence that we are evolving.

The body knows another rhythm.

There are seasons of reaching and seasons of rooting. Seasons when life asks us to become more visible and seasons when it draws us inward. Integration may look quiet from the outside, but it is not an absence of movement.

I have sometimes mistaken urgency for aliveness. The vision arrives, energy rises, and I want to move everything at once. Yet expansion that cannot include rest will eventually ask the body to carry what the spirit has imagined.

“Slowly is holy” is not a rejection of momentum. It is an agreement to move at the speed of relationship—with the body, the work, the people involved, and the life we are actually living.

Expansion also changes our relationships. As we inhabit more of ourselves, roles built around our smallness may become uncomfortable. We may need new conversations, new structures, or new support. Growth can be joyful and disorienting at the same time.

Not every period of contraction means we are going backward. A pause can protect what is becoming. A boundary can direct energy toward what matters. Rest can be participation.

We are not here to maximize ourselves. We are here to become more available to the life that is ours.

A REMEMBERING

> I can expand without abandoning my rhythm. Rest, integration, and discernment belong to growth. I am allowed to become at the pace of relationship.

EMBODIED INQUIRY

Ask: “Is this movement coming from invitation or urgency?” Notice the quality of each in your body. What pace allows you to remain present?

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CHAPTER 9

Abundance and Prosperity

Enoughness, Receptivity, and Relationship

Abundance is often reduced to accumulation: more money, more opportunity, more clients, more freedom, more evidence that life is responding to us favorably.

Material support matters. Money affects safety, choice, rest, access, health, and the ability to bring a vision into form. There is nothing inherently spiritual about deprivation, and nothing shallow about wanting to be well supported.

But prosperity that requires chronic self-abandonment is costly, even when it looks successful.

For me, abundance has become relational. It includes the capacity to receive what is offered, value what I bring, circulate resources with integrity, and recognize when enough is present. It includes time, energy, collaboration, beauty, care, pleasure, meaning, and money—not as interchangeable currencies, but as parts of a supported life.

Receiving can be more vulnerable than giving. Giving allows us to remain capable and in motion. Receiving asks us to acknowledge need, allow reciprocity, and trust that another person's contribution does not diminish our own.

Scarcity is not always a mindset. Sometimes resources are genuinely limited, systems are inequitable, or circumstances are difficult. We do not serve ourselves or one another by turning every material struggle into a failure of belief.

And still, even within real constraint, we can explore our relationship with enoughness. Enoughness does not mean settling for less than we need. It means worth is not postponed until the

next achievement. We can desire more without declaring the present self deficient.

Prosperity may ask practical questions: What does this cost me to provide? What support allows me to serve without depletion? Where am I under-valuing my work? What am I ready to receive? What is already here that I have not allowed myself to count?

A REMEMBERING

> I am allowed to desire support, pleasure, resources, and room to grow. My worth does not depend on what I possess. I can receive without apology and give without abandoning myself.

EMBODIED INQUIRY

Imagine being adequately supported—not extravagantly, simply adequately. What changes in your breath, posture, or imagination? What form of receiving feels most available now?

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CHAPTER 10

Courage, Strength and Power

Power Without Blame or Control

For years, personal power was often described to me as the ability to shape reality through thought, feeling, intention, and energetic alignment. There is truth in the recognition that our inner world influences how we perceive, choose, relate, and act.

But influence is not total control.

We do not create every illness, loss, betrayal, injustice, or act of harm that enters our lives. Another person's violence is not evidence that we failed to love ourselves correctly. Someone's death is not proof of an abandonment wound made manifest. These explanations may promise control, but they place an unbearable burden on people already carrying pain.

Power is not the ability to prevent life from being life. It is our capacity to remain in relationship with ourselves and make meaningful choices within the conditions we are given.

Sometimes power is action: speaking, leaving, building, protecting, organizing, or beginning again. Sometimes it is the refusal to accept responsibility for what belongs to another. Sometimes it is allowing ourselves to be helped.

Strength is not endless endurance. A person can survive something and still wish they had not been required to. We can honor resilience without glorifying the circumstances that demanded it.

Courage is not fearlessness. It is the willingness to bring our presence to what matters while fear is also present. Courage may be bold and visible, or nearly private: telling the truth in a quiet

room, making the appointment, resting before collapse, admitting we do not know, or choosing not to carry what is not ours.

When power is rooted in control, it tightens. When power is rooted in presence, it becomes responsive. It can include humility, tenderness, anger, boundaries, interdependence, and the wisdom to wait.

We cannot grip our way into a life that feels like ours.

A REMEMBERING

> My power is not measured by my ability to control every outcome. I can act where I have agency, seek support where I need it, and refuse blame for circumstances that were never mine to create.

EMBODIED INQUIRY

Think of something you are carrying. Ask three questions: “What is mine? What belongs to someone else? What belongs to life itself?” Let your body respond before your mind explains.

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CHAPTER 11

Compassion

Accompaniment With Boundaries

Compassion is often described as the desire to relieve suffering. Sometimes we can help relieve it. We can bring food, offer resources, change a harmful system, make the call, sit through the night, or take practical action.

Sometimes suffering cannot be removed.

In those moments, compassion becomes accompaniment: the willingness to remain present without making another person's pain disappear so that we can feel more comfortable.

This is a humbler form of love. It does not rush toward meaning. It does not insist on hope, demand positivity, or place a lesson on top of a wound. It allows truth, uncertainty, grief, humor, fear, pleasure, and ordinary life to coexist.

Compassion begins with noticing. What is happening here? What is this person actually asking for? Am I listening, or preparing to fix? Is my help wanted? Do I have the capacity to offer it?

Boundaries belong inside compassion. Without them, care can become rescuing, resentment, exhaustion, or control. We may carry outcomes that are not ours, confuse urgency with service, or offer more than another person has requested.

Bringing our part is different from carrying the whole.

Our part may be witness, practical help, professional care, honest feedback, prayer, silence, advocacy, or a loving no. There are times when compassion requires distance. Understanding why someone behaves harmfully does not require continued access to us.

Self-compassion is not exemption from responsibility. It allows us to face responsibility without using shame as the instrument of change. We can acknowledge harm, make repair where possible, and remain human while doing so.

Compassion also includes ourselves as caregivers, practitioners, friends, and family members. We are not more loving because we have depleted every resource. Sustainable care requires community, limits, rest, and the humility to know when something exceeds our role.

Presence may be the greatest offering we bring—not because presence solves everything, but because no one should have to become less human in order to be accompanied.

A REMEMBERING

> I can care deeply without carrying every outcome. I can accompany without fixing, offer without controlling, and honor the limits that keep love honest.

EMBODIED INQUIRY

Bring to mind someone you care about. Ask: “What is the most loving part I can genuinely bring?” Then ask: “What am I carrying that is not mine?”

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CHAPTER 12

Worthiness

Belonging Was Never in Question

Worthiness is one of those words we think we understand until we are asked to feel it.

Many of us carry a hidden bargain: I am worthy of love and belonging, but I would be more worthy if I lost the weight, became more successful, got sober, found the relationship, healed the pattern, or finally got it together.

Worthiness is simpler and more difficult than that. It is an as-is, here-and-now proposition.

Most prerequisites for belonging were handed to us before we knew that was what they were. Sometimes a parent, community, culture, or religion named exactly who we needed to be. Sometimes we simply watched and absorbed what was welcomed. We learned to hide what seemed too loud, too tender, too needy, too powerful, too unusual, or not enough.

Hiding those parts did not make them disappear. It made us fluent in expectation and less familiar with ourselves.

Returning to worthiness is not always a triumphant declaration. “I am enough” can feel beautiful one day and unreachable the next. The body may not immediately believe what the mind repeats.

So perhaps the practice begins more gently: I am willing to stop using imperfection as evidence against my belonging. I am willing to notice when I perform for love. I am willing to include my needs in the life I am building.

Worthiness does not mean every choice is aligned or every behavior is harmless. We remain accountable. But accountability and inherent worth can coexist. Shame says we must become worthy

before we can return. Love says return, and from relationship we can choose again.

I know now that the version of me who struggled, used alcohol and drugs, felt afraid, made mistakes, and did not yet have the words was never outside the circle of belonging. Sobriety did not make me more humanly worthy. It allowed me to live in deeper relationship with the worth that addiction had obscured.

When we stop performing our value, we can begin living from it.

A REMEMBERING

> I do not earn my place in the human family. I can grow, repair, change, and become without withholding love from the person I am today. My belonging was never in question.

EMBODIED INQUIRY

Say quietly: “I am willing to belong to myself here.” If the words feel too large, try: “I am willing to consider that I do not have to earn this breath.” Notice what becomes possible.

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A Closing Invitation

Remembering is not a single moment.

We forget. We brace. We become busy, protective, certain, uncertain, hopeful, tired, alive, afraid, and beautifully human. Then something invites us back: a breath, a rupture, a conversation, a longing, a body that will no longer be ignored.

The invitation is not to remain perfectly present.

It is to return.

Perhaps one reflection in these pages opened something for you. Perhaps one sentence gave language to what you already knew. Perhaps you disagreed, softened, became curious, or recognized a place where your life is asking for a more honest participation.

Let that be enough for now.

You do not have to transform every recognition into immediate action. Some truths need time in the body before they know what form to take.

As you leave these pages, you might carry three questions:

• What changed in me today?

• How did I participate more consciously today?

• What is life inviting me to participate in tomorrow?

We are not here to master life.

We are here to participate in it consciously.

About Tracey

Tracey Owens is the Founder & Visionary of Remember Your Truth®, a body of work devoted to conscious participation, embodied presence, and the ways we return to what is true in the midst of real human life.

The Living Bridge™ is the framework beneath her work, bringing heart, mind, body, feeling, awareness, and choice back into relationship—so that insight can become embodied participation.

Through individual work, group experiences, retreats, and organizational engagements, Tracey creates spaces where people can listen beneath performance and protection, meet themselves with greater honesty, and bring their part without carrying the whole.

Her work draws from lived experience, decades of sobriety, spiritual practice, energy work, breath, ritual, and the wisdom that emerges when transformation is allowed to be relational rather than forced.

CONTINUE THE CONVERSATION

If something in these pages feels alive, you are warmly invited to explore the work, upcoming experiences, and additional resources at:

RememberYourTruth.com

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