THE

Inner Reset

FOR WOMEN

Finding peace, rebuilding self-trust,
and discovering the beauty within

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FULL PERSONAL READER EDITION

Copyright and edition

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This author-review edition is based on Dr. Reema’s accounts and the established six-week program outline. Personal recollections, spiritual beliefs, and general wellness teaching are distinguished from medical evidence.

This book is educational. It does not diagnose, treat, or replace medical or mental-health care. Outcomes vary. Seek appropriate assessment for physical symptoms or persistent distress.

Regression imagery is not verification of factual memories or past lives. The authors do not instruct readers to recover memories.

Do not use hypnosis recordings during tasks that require full attention. Pause or stop any practice that feels uncomfortable. Seek immediate help for immediate danger.

Dedication

To the woman who wants to feel seen.

To the woman who has carried pain while continuing to care for others.

To the woman beginning to notice her own beauty, abilities, and possibilities.

And to the love that remains in our hearts, even when we deeply miss a physical presence.

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Introduction: To the Woman Who Knows She Is Meant for More

You may have come to this book because there is something you cannot quite explain. Your life may have love in it. You may have accomplished things that once seemed impossible. You may be the woman other people turn to for answers. Yet inside, there are moments when you do not feel like yourself. You react, withdraw, become overwhelmed, or feel alone, and then you wonder why.

I know that question. I have asked it in my own home, within a loving marriage, while living a life I had worked hard to build. I could help patients and feel better while doing it, then come home and find my own pain waiting. I could recognize that my husband had done nothing wrong and still feel intensely hurt. Being a doctor did not mean that I understood every part of myself.

I want you to meet the woman behind the work. My name is Dr. Reema Zereh. I am a chiropractor and functional-medicine practitioner, and I am also a daughter who deeply missed her father, a wife who learned to understand her reactions, and a woman who loves to make beautiful things. My passions include cooking, creating recipes, decorating, fashion, and developing programs for my patients. Those interests belong in this book because they are part of how I experience joy and peace.

Hamayoun Jabarkhil, my husband and coauthor, has been beside me through experiences that changed my understanding of myself. This year marks twenty years of marriage for us. I am proud of that. People see us together today and see how far we have come. The difficult moments I describe here are part of that history. I do not want to cover them with a picture of effortless happiness.

You will hear my voice most closely in the personal stories. When we discuss the six-week journey, we are introducing the

ideas that bring our work together. I completed certification in Intuitive Studies at the Palo Alto School of Hypnotherapy; Hamayoun completed his certifications in Hypnotherapy. My BioEnergetic Synchronization experience and mind-body perspective are also part of what led us here. His support is available when a woman asks for it. A woman's choices about her participation matter.

The Inner Reset for Women begins with an invitation to understand what is happening before you decide what it says about you. A strong reaction may have a history. A habit of withdrawing may once have helped you cope. A constant need to explain yourself may come with a longing to be understood. These are possibilities to explore, not explanations to impose on every woman.

You may know what you want and still have trouble doing it. You may know that rest would help and keep accepting another task. You may want to speak honestly and become silent at the first sign of disagreement. Knowing is important, but

the moment when you need that knowledge can feel very different from the moment when you learned it. This book stays close to that difference.

Our six-week journey moves through awareness, calm, beliefs, self-trust, follow-through, and integration. Each subject gives the next one a foundation. We begin by seeing what is happening clearly. We then make room to pause, examine the meaning we give events, and choose a response that fits our lives. The weeks are a structure for learning; they are not a deadline by which a woman must be healed or transformed.

You will not find worksheets in this edition. You will find connected explanations, personal stories, and imagined everyday situations used to make an idea easier to understand. When I recount my own experience, I say so. When we imagine another woman, she is an illustration, not a patient whose results prove a method works. You do not need to search your life for a dramatic story that resembles mine.

My spiritual understanding is part of my voice. After a regression session, I came to feel complete within myself and deeply connected to my father's enduring love. I present that as my experience and belief. Imagery experienced during hypnosis does not verify a past life or establish a factual memory. You can understand my story differently and still take something useful from the way it changed my daily life.

Read at a pace that feels manageable. You can leave a passage, return later, or decide that a particular practice does not suit you. Persistent distress or physical symptoms deserve appropriate professional assessment. Self-trust includes knowing when you want help. There is no prize for doing difficult inner work alone.

What I hope you feel through these pages is that someone is willing to see you. When a woman comes to me, I sit down and listen to her history. My words are simple: I am here for you. How can I help you? If I cannot provide the help she needs, I will try my damn hardest to find someone who can.

That commitment is at the heart of this book.

You may not be broken. You may be exhausted from carrying patterns that were never meant to define you. You deserve room to understand those patterns and room to notice something else within you: love, curiosity, creativity, and possibilities you have not yet seen.

Our Why: The experiences that brought us here

The father who made me feel seen

Before my father died, his presence made me feel seen. He was my guardian. I felt I could go to him for answers anytime and that he would be there to guide me. I trusted him fully. That did not mean I always liked what he said. His answers could be raw and real, and sometimes they crashed straight into my teenage fantasies.

We came to America in December 1987. I was in the high-school class of 1993, so I had only been here a few years when I was studying biology, chemistry, physics, and physiology. I wanted to become a doctor. I was eager to learn everything, and that meant wanting to understand every unfamiliar word.

I kept going to my father to ask what words meant. First he told me to stop asking for the meaning of every single word. Then he bought me my own dictionary. What stayed with me was the lesson that came with it: I would never know every word in that dictionary. The point was to know enough to comprehend what was being said.

He explained that someone could know many words and still not understand the topic. I felt heard. He had given me a way to continue learning, and he had helped me understand what learning was for. Comprehension mattered more than memorizing words.

That memory tells you something about him and about me. He supported my curiosity

while asking me to see the larger meaning. I did not feel that he was dismissing my desire to learn. I understood what he was teaching me.

When he died during my senior year of high school, I felt abandoned and unsafe. But I do not feel that he left me without answers. By then, I felt I had received my answers from him. What I missed was his presence. I missed the person who made me feel seen.

My wedding was one of the moments when I deeply missed him. I became so sick that we almost canceled the event. To this day, I do not know why I felt so ill. I wonder whether the feeling of his absence contributed, but I cannot say that with certainty. We went ahead, and the void was still there.

After losing him, I felt that the only person I could depend on was me. Support myself. Nurture myself. Never depend on anyone. To be frank, I still recognize that rule in myself. Learning to receive support has

existed alongside a very strong habit of taking care of everything on my own.

When my reaction was larger than the moment

A few years ago, Hamayoun would speak on the phone with his family, and I would become intensely upset. He was talking to people he loved. I knew that. Yet hearing their closeness touched something in me that I did not understand.

At times, my reaction became destructive, and I broke things in our home. On one occasion, I wanted to throw the television out the window. I share this because it is part of the truth of my story. Understanding the pain beneath that behavior did not remove my responsibility for it.

Hamayoun spoke with me when I could listen. He knew he had not done something that explained the intensity of my anger. He asked what was going on with me and suggested getting help. We made an appointment with Dr. Donna Lee, a BioEnergetic Synchronization Technique

practitioner, and went together. He waited outside while I met with her.

There was no talking during the technique she performed. The interpretation that emerged was abandonment. That word matched how I felt: alone, by myself, as though I had been left in an abyss. It helped me recognize something I had not understood about my reaction.

For me, this was connected to losing my father and feeling excluded in my family. Even when I was physically with them, I could feel like an outsider. It was as though they spoke a foreign language that I did not understand. Hamayoun’s closeness with his family touched that pain. My reaction was about what I was carrying.

Once I understood that, I cried. I had a wonderful inner circle: my mother, my siblings, friends, and an amazing husband. Still, inside, I felt lonely. Knowing that I was loved had not yet filled the place that felt empty.

Taking responsibility eventually made me feel free. I began finding outlets for my energy through creating and art. I learned that I could step away, reflect, and restart a conversation. I did not need to become so angry to express that something hurt.

The effects of what we went through have not simply vanished. I still notice residue from that time. That is part of the honesty I want in this book. My progress is visible in how I handle everyday situations now, and I can be proud of that without erasing the past.

The journey home to myself

Around that time, Hamayoun and I had completed programs at the Palo Alto School of Hypnotherapy. I completed my certification in Intuitive Studies, while he completed his certifications in Hypnotherapy. When I was struggling with loneliness, he offered to guide me through a past-life regression session.

During that session, I experienced myself as a spark far away, traveling what felt like

light-years to Earth. When I opened my eyes, I felt I had made that journey by myself. I experienced a sense of being full and complete.

The meaning I took from it was deeply personal. I did not have to ask someone else to complete me. I could love my husband, my family, and my friends while also enjoying my own presence. Feeling lonely and being alone became different experiences for me.

At that time, Hamayoun worked with the U.S. Marines as a tactical advisor in Twentynine Palms. I was home alone a great deal. I worked three days a week, and much of my time at home was by myself. In that solitude, I felt peace.

Another realization came with that experience: I felt my father was still here. My spiritual understanding became that the physical body goes away, but the love does not. That love is in my heart. It feels like a warm cup of tea in winter by the fire.

That warmth is always there. I do not have to perform a ritual to bring it back. This is how I experience his love today. I still know what it means to miss his physical presence, and I also carry a sense of connection that feels steady.

If I could speak to younger Reema, I would tell her to trust the process. I would tell her that she is taken care of, safe and sound. I believe with every ounce of my being that the universe has a good plan for me.

You may understand love, grief, and connection differently. What I hope you can take from my experience is the possibility of becoming more at home with yourself while continuing to cherish the people you love. Receiving help was part of that discovery for me.

PART ONE | UNDERSTANDING THE WOMAN WITHIN

Chapter 1: You Are Not Broken

I want to begin with something I had to learn through my own life: understanding a reaction can change the way you take responsibility for it. When I did not understand my anger, I could only see its intensity and its consequences. Once I recognized the pain that resonated beneath it, I had something more specific to work with. I could begin to ask what I needed and how I could respond differently.

This did not make breaking things acceptable. I do not want the phrase you are not broken to become permission to hurt another person or ignore the impact of your behavior. It means your dignity can remain intact while you face what needs to change. You can apologize, make repairs, seek help, and learn without deciding that the worst thing you did is the whole truth about you.

Many women know how to be responsible for other people. We can remember appointments, notice a change in someone's mood, organize a household, and make sure a task is finished. Sometimes we have practiced those abilities much longer than we have practiced asking ourselves how we feel. When we struggle privately, we expect the same competence to produce an immediate answer. If it does not, we become disappointed in ourselves.

There is a particular loneliness in appearing capable while feeling confused. Someone may compliment how much you accomplish, and you may feel unable to explain that getting through the day takes almost everything you have. You may worry that admitting difficulty will undo the picture they hold of you. Eventually you can begin holding yourself to that picture too.

The question is whether that picture has enough room for a human being. Does it allow illness, grief, uncertainty, or a day when you need quiet? Does it allow you to ask for reassurance? Does it allow a

generous woman to say that she has given enough for today? If it does not, then maintaining the picture can become another source of exhaustion.

When we say that a woman is whole, we are making room for her whole experience. Her strengths belong beside her limits. Her love belongs beside the moments when she needs distance. Her ambition belongs beside the need for rest. None of these pairs has to cancel the other. A fuller understanding gives us a better starting point than the demand to be everything at once.

Imagine a woman who has promised herself she will be more patient. She comes home after a demanding day, finds another request waiting, and responds sharply. If she decides she is simply a bad person, she has very little information to use tomorrow. If she sees that she had no transition, was already overloaded, and did not communicate a limit, she has several places to begin. Her words still mattered. The person she spoke to may still deserve an

apology. Understanding gives her a way to change the sequence.

There are also struggles that require more than adjusting a routine. A woman may be living with illness, an unsafe relationship, or distress that is interfering with daily life. We should never make her responsible for fixing those circumstances with an affirmation. Respect for her means taking her situation seriously and helping her find the kind of care or practical support it requires.

I want you to read this chapter with both kindness and honesty. Let kindness keep you from condemning yourself. Let honesty keep you from minimizing what is happening. Together, they create space for a next step that you can actually take. You are allowed to be a woman with work to do, support to receive, and a life worth caring for.

The Shame of Not Being Able to Fix Yourself

A capable woman often expects private difficulty to respond to the same skills that helped her succeed elsewhere. She researches, plans, promises, and pushes. When the pattern continues, she may conclude that she lacks discipline.

Shame thrives in that gap between what she believes she should be able to do and what she can actually sustain. She may hide the struggle because disclosure feels inconsistent with the identity other people know. The more competent she appears, the harder it may be to admit that she feels confused inside.

Shame is rarely a precise description. It turns “I raised my voice” into “I am impossible.” It turns “I stopped after three days” into “I never follow through.” It removes timing, context, physical condition, emotional load, and the possibility of repair.

Accurate language does not minimize impact. It gives change a location. A

specific behavior can be interrupted. A specific promise can be redesigned. A specific relationship can be repaired. A global verdict offers no next step. When you describe the problem without turning yourself into the problem, you begin to create room for useful action.

The Standard No Woman Can Sustain

Women are often expected to remain strong, productive, attractive, patient, emotionally available, and grateful at the same time. These demands may come from family, work, culture, relationships, or the standards a woman has absorbed and now enforces against herself.

The standard becomes especially punishing because it contains no allowance for seasons. Grief is expected to remain invisible. Physical changes are treated as inconveniences. Exhaustion is interpreted as poor motivation. A boundary is judged as selfish if another person dislikes it.

Living under constant evaluation separates a woman from honest information. She may no longer know whether she is tired because she needs rest or because she has been taught to distrust rest. She may call herself difficult when she is angry, without asking whether anger is signaling repeated overextension. She may continue performing emotional availability long after she has lost contact with her own feelings.

The answer is not to abandon responsibility or stop caring for others. It is to create a humane standard. A humane standard recognizes capacity, health, context, and the need for recovery. It allows a woman to remain worthy while learning, aging, grieving, changing, and asking for help.

Why Struggling Does Not Mean Failing

Struggle describes effort under difficulty. Failure describes an outcome in relation to a specific aim. The two words are not interchangeable, yet many women use them as if they were.

You may struggle because the plan demands more time than your life currently allows. You may struggle because an automatic belief predicts rejection. You may struggle because you are tired, physically unwell, grieving, or attempting a new response in an environment that rewards the old one. These explanations do not guarantee success, but they change what a sensible next step looks like.

A woman who struggles to set boundaries may not need another speech about confidence. She may need language for the boundary, practical support for the consequences, and repeated experiences of surviving another person’s disappointment. A woman who repeatedly abandons a goal may need a smaller action and a plan for interruption rather than a harsher promise.

The Inner Reset measures progress through awareness, choice, repair, and return. An old feeling may appear while behavior changes. A difficult week may interrupt consistency without erasing what has been learned. Struggle becomes useful

when it provides information about the support the change actually requires.

Symptoms as Signals Rather Than Labels

A symptom is an experience that deserves attention. It is not a personality description. Fatigue does not mean lazy. Tension does not mean weak. Emotional intensity does not establish a diagnosis, and a physical sensation should not be assumed to have an emotional cause.

The language of signals encourages curiosity while preserving medical discernment. If your shoulders tighten during a particular conversation, the sensation may help you notice stress earlier. It does not tell you the entire cause. If you have persistent pain, dizziness, digestive changes, sleep disturbance, or other physical symptoms, appropriate medical assessment remains important.

Emotional signals also require context. Anger may draw attention to pain, fear, injustice, overstimulation, or a violated

limit. It can carry useful information while the behavior expressed through anger remains harmful. Anxiety may alert you to uncertainty, but it can also overestimate danger. Avoidance may provide temporary relief while increasing long-term restriction.

Curiosity asks, “What information is available here, and what kind of help fits it?” A label used without proper evaluation can narrow your understanding too early. A signal invites observation, professional care when indicated, and a more responsible response.

From Self Judgment to Self Understanding

Self-judgment often feels productive because it creates urgency. The inner critic says that if it becomes severe enough, you will finally change. In practice, harsh judgment can reduce the very accuracy that change needs.

A judged mind searches for evidence of guilt. An understanding mind searches for

sequence. What happened before the reaction? What did you notice physically? Which thought appeared automatically? What did the behavior accomplish for a moment? What did it cost later?

Understanding is not indulgence. If you damaged property, frightened someone, ignored a serious symptom, or broke an agreement, compassion does not remove the need for safety, care, repair, or consequences. It helps you face those needs without collapsing into a global identity of badness.

My experience with destructive anger illustrates this distinction. Recognizing grief and abandonment beneath the reaction did not make destruction acceptable. It revealed why the present moment carried such force and where deeper attention was needed. The result was greater responsibility because the behavior could finally be understood in context.

Self-understanding says, “This happened, it mattered, and I want to know enough to choose differently.”

The Cost of Living Only in Survival

Survival is organized around what must happen next. It narrows attention, conserves emotional energy, and helps a person continue through circumstances that may allow little room for reflection. Survival deserves respect. Many accomplished women built their lives through it.

The difficulty begins when emergency becomes identity. A woman may feel useful only when solving a problem. Quiet may expose grief she has postponed. Rest may feel unsafe because vigilance has been mistaken for responsibility. Even joy can feel unfamiliar when the nervous system is accustomed to anticipating the next demand.

Feeling alive includes more than functioning. It includes preference, pleasure, connection, grief, rest, creativity,

and the ability to remain present when nothing urgent requires performance. These experiences cannot always be scheduled as rewards after every task is complete. For many women, the tasks will never all be complete.

The movement beyond survival is usually gradual. It may begin when you notice beauty without rushing past it, tell the truth about a limit, enjoy your own company, or allow support before reaching collapse. These moments do not dishonor the woman who survived. They give her a life larger than survival.

A New Starting Point

By the end of this chapter, the most important change is linguistic and relational. You are learning to describe a struggle without making it your identity. You are learning to treat pressure as context, symptoms as information, and survival as a capacity that may no longer need to govern every moment.

This starting point does not produce instant relief. The inner critic may still speak. The old standard may still appear when you are tired or when another person is disappointed. The difference is that you can recognize the voice rather than automatically obey it.

A woman who no longer believes she is broken can ask better questions. She can distinguish medical needs from emotional interpretations. She can seek qualified care without feeling that help confirms weakness. She can apologize for harm without erasing her dignity. She can redesign a plan without calling adaptation failure.

The chapters ahead will examine how disconnection develops, how the body and subconscious may participate in familiar patterns, and how six weeks of structured attention can create new choices. Everything begins with one premise: the part of you that struggles is still part of a whole woman.

The pressure to remain everything

Sometimes the pressure comes from other people, and sometimes we continue it long after they have stopped speaking. A woman may hear a compliment about her strength as another instruction not to struggle. She may believe that being a good wife means remaining available, that being a good professional means never appearing uncertain, and that being a good daughter means accepting every expectation. These definitions can leave very little room for the person living them.

It helps to examine the demand in the setting where it appears. What is being asked? What have you already agreed to? What is possible today? Responsibility has context. A commitment can be discussed when circumstances change. A request can be declined when it exceeds your capacity. Being honest early may be kinder to a relationship than agreeing and becoming resentful later.

The same care belongs in how we speak about symptoms. Fatigue, pain, or intense emotion should not become a character description. A woman deserves to be heard before someone decides she is lazy, dramatic, or difficult. She also deserves proper assessment before a symptom is assigned an emotional explanation. Being seen includes having uncertainty taken seriously.

Making room to feel alive

There is a difference between getting through a day and experiencing that day as your own. You may complete everything and have no memory of enjoying anything. Pleasure can seem like a reward that has to wait until all duties are finished. For many women, that moment never arrives. The duties simply become the next day's duties.

Enjoyment does not need to begin with a grand event. You can notice the smell of a meal you are preparing, take interest in a color, or give yourself time with something you want to learn. These moments may not

solve the larger difficulty, but they let you experience something beyond its demands. A life needs room for what brings you toward it.

I want you to know that creating beauty has meaning for me because I know what it was like to use energy destructively. The satisfaction of seeing an outfit take shape is personal. It allows me to notice my abilities and possibilities. Your source of enjoyment may be different. The invitation is to include it in your understanding of what care looks like.

Chapter 2: How Women Become Disconnected from Themselves

Disconnection can be quiet. It may happen through small choices that seem reasonable at the time. You say yes because it is easier than explaining no. You let someone else choose because their preference seems stronger. You postpone a passion because there is something more urgent. Each decision may have a reason. After enough of them, you can find it difficult to answer a simple question: What do I want?

I know the difference between functioning and feeling connected. In my office, helping people could lift my attention away from my own pain. I experienced myself as a vessel for helping others heal. That work meant something to me, and it still does. But when I came home, my pain could return. The relief I felt while caring for others did not mean all of my own needs had disappeared.

Purpose can be a source of joy while also becoming the place we go to avoid looking at ourselves. It is worth noticing both possibilities without accusing ourselves of either. A woman may genuinely love her work and need a life outside it. She may deeply love her family and need time when no one is asking for something. She can value being useful without making usefulness the condition of her worth.

Family and cultural expectations can shape that relationship with ourselves. Some women learn early that keeping peace means staying agreeable. Others are praised for being independent and later find it hard to receive help. Some are expected to be emotionally available at every moment. These experiences vary enormously. Rather than assume how your history shaped you, notice which expectations you still carry into ordinary decisions.

When I lost my father, I felt that the only person I could depend on was me. That belief supported a kind of self-reliance, but

it also came with the instruction never to depend on anyone. I still recognize it. This is why I do not want to describe every protective habit as something that vanishes after one insight. A woman can become aware of a rule and still find herself living by it.

Reconnection begins when you notice the rule before it decides everything. Perhaps you realize that you were about to refuse help automatically. Perhaps you hear yourself agreeing to another commitment and recognize that you are tired. You do not have to redesign your life in that moment. You can begin by admitting what is true: I would like support. I need time. I do not want to do this.

Some women worry that paying attention to themselves will make them selfish. I would ask what happens when their own needs receive no attention at all. Resentment can build. Enjoyment can disappear. A relationship may become organized around duties while neither person knows what she actually wants. Listening inward can help a

woman participate more honestly in the relationships she values.

The signals are often ordinary. You are thirsty. You need a meal. You want a conversation to end. You would enjoy making something with your hands. These details may seem too small to count as transformation, but they are the material of a daily relationship with yourself. When you notice and respond, you begin to experience yourself as someone whose information matters.

Perfectionism can interrupt this process. A woman may believe she has to identify the right passion or understand the exact origin of every feeling before she acts. That demand can become another way to delay connection. You can enjoy cooking without turning it into a business. You can explore a class without knowing it will become your calling. Interest is allowed to be enough for a first step.

Your preferences may also change. The woman you are now may want something different from the woman who made earlier

plans. Honoring that change does not mean the past was a mistake. It means you are listening to current information. A living relationship with yourself needs room for development, uncertainty, and discovery.

Imagine arriving home and asking what would feel nourishing for the next twenty minutes. You might choose quiet, call someone you trust, make a simple meal, or work on a creative idea. The value is partly in the activity and partly in the fact that you made a choice with yourself included. A busy life will still have obligations. Reconnection grows when your presence is no longer missing from every decision.

For me, creating became one way to return. I began seeing possibilities that had been hidden while my attention was fixed on negative things. There was beauty in an ordinary outfit. There was enjoyment in a new recipe. There was peace available in my own company. Your way back may look different. Begin with what feels real, rather than what sounds impressive.

The difference between giving and disappearing

Giving can express love freely. It becomes more complicated when a woman feels she cannot stop without risking belonging. She may agree before considering what she needs, then tell herself that the discomfort is proof of generosity. Over time, she can lose the ability to tell whether she wanted to participate or felt unable to refuse.

That distinction is worth examining gently. There may be genuine obligations in your life, and not every difficult task is evidence of disconnection. Caring for someone can be demanding and meaningful at once. The question is whether there is room for your experience to be acknowledged and for support to be considered. You do not need to call a relationship bad before asking for a more workable arrangement.

When you have spent years making yourself useful, preferences can be surprisingly hard to name. Asked what you would like to do, you may first consider what everyone

else would enjoy. That habit may have served your family well. It can still leave your own interests unspoken. Start with something modest enough that you can hear your answer without reorganizing every relationship.

When silence becomes the easier answer

Silence can mean many things. In my conversation with Hamayoun, I became quiet because I felt that he did not want to hear me. I kept the hurt inside. Another woman might be quiet because she needs time, because she is uncertain, or because speaking is unsafe in her situation. We should not assume a meaning without asking.

In a trusted relationship, it can help to make the need for a pause understandable. A sentence such as I need time to think; I want to return to this can let the other person know what you are choosing. This is suggested language, not a sentence I claim to have used in the story. The purpose is to

show that a pause can have a direction and an agreed return.

If a person cannot safely say that sentence, the concern is larger than communication technique. She may need practical support and professional guidance about her circumstances. Connection with yourself should include recognizing when the environment needs attention. You do not have to interpret every difficulty as something you must resolve inside your own mind.

Chapter 3: Which Woman Are You Right Now?

We use three patterns in the Inner Reset: the Overwhelmed Woman, the Self-Doubting Woman, and the Stuck Achiever. They are ways of beginning a conversation. They are not diagnoses, personality types that explain everything, or permanent identities. You may recognize more than one. The point is to notice where you most need support today.

The Overwhelmed Woman carries too much at once. Her attention moves from one demand to the next, and even when she stops working, her mind may continue rehearsing what remains. She can look highly competent because she has learned to keep things moving. Inside, there may be little room for enjoyment or for recognizing a need before it becomes urgent.

Consider a woman preparing dinner while answering messages and planning

tomorrow's appointments. A family member asks an ordinary question, and she responds more sharply than she intended. The question may be harmless, but it arrives in a mind already crowded with demands. Her first need may be a clearer limit on simultaneous tasks and a transition into the conversation. Telling her to be more positive leaves the overload untouched.

The strength in this pattern may include care, attentiveness, and the ability to anticipate needs. Those qualities do not need to disappear. They need boundaries and recovery. A woman can remain thoughtful while choosing which requests she will answer now. She can be dependable without being continuously available. She can put down a task before her body forces her to stop.

The Self-Doubting Woman may know what she thinks and immediately question whether she is allowed to trust it. She asks several people, compares their responses, and becomes more confused. Another

person's disagreement can feel like evidence that her judgment was wrong. She may postpone a decision until someone else gives her certainty that no one can actually provide.

There is care in this pattern too. She may want to be fair, consider consequences, and avoid harming anyone. The difficulty begins when consideration becomes an endless requirement for permission. Rebuilding trust may start with a modest decision whose consequences are manageable. She can gather information, make a choice, and review the result without turning uncertainty into a verdict about her worth.

The Stuck Achiever often has ideas, ability, and ambition. She can picture what she wants and may research it thoroughly. Starting or continuing is harder. She may wait for the right mood, the complete plan, or the moment when failure no longer seems possible. Planning protects her from exposure for a while, but the unfinished project eventually becomes another source of disappointment.

Her strengths may include imagination, high standards, and the ability to see possibilities. Those strengths become more useful when she gives them an action small enough to complete. A dress begins with a choice about fabric or an alteration. A program begins with a clear explanation of who it serves. A complete result is built through decisions that rarely feel as exciting as the first vision.

The patterns can interact. A woman may be overwhelmed because she accepted too many commitments, doubtful because she fears disappointing someone, and stuck because there is no attention left for her own goal. Choosing one pattern as the whole explanation would miss that sequence. The useful question is where to begin: with reducing commitments, making a decision, or changing the size of the next action.

You can also look different in different parts of life. You may be confident at work and doubtful in a relationship. You may keep every promise to others while

repeatedly postponing a personal project. That difference is information. It can tell you where support already exists and where it is missing. It does not mean one version of you is real and the other is false.

When you recognize yourself, resist the urge to announce that this is simply who you are. A pattern is something you observe happening. You can describe its timing, its cost, and the conditions that make it more likely. That description gives you more choices than a permanent label. It also lets you notice change when it comes.

The six-week journey offers a shared foundation for all three patterns. Awareness helps you see the sequence. Calm gives you room to respond. Examining beliefs helps you question the meaning attached to a situation. Self-trust supports a choice, and follow-through makes it repeatable. You can begin where you are without promising to become an entirely different person.

Choosing where to begin

The three patterns can guide attention without requiring a score. Suppose a woman recognizes all of them. She feels overloaded, doubts herself, and has abandoned a project. The first intervention does not need to address all three at once. If she has no time or attention because she is caring for everyone else, reducing or sharing a demand may be the most relevant beginning.

Another woman may have time but spend it searching for reassurance. Her next step might be a low-stakes decision made after gathering a reasonable amount of information. She can notice how she handles uncertainty afterward. A third woman may know her decision and need help making the action smaller. Similar discouragement can lead to different forms of support.

Patterns also have context. A woman who is newly bereaved may have a different need from someone who has felt stuck for years.

A sudden change in energy or functioning may warrant medical or mental-health assessment. The pattern language should not hide that distinction. It is a conversation about experience, not a substitute for evaluation.

Seeing the strength without defending the cost

You may feel protective of a pattern because it contains a quality you value. The overloaded woman values care. The doubtful woman values thoughtfulness. The stuck achiever values excellence. It can seem as though changing the pattern means giving up what is good in her. We want to help her separate the quality from the costly way it is being expressed.

Care can include limits. Thoughtfulness can end in a decision. Excellence can include learning through an imperfect beginning. These combinations allow a woman to remain connected to her values while finding a more manageable way to live

them. She does not need to reject herself to revise a habit.

Consider what support would preserve the value while changing the cost. Could a caring woman ask someone to share a task? Could a thoughtful woman choose a time by which she will decide? Could an ambitious woman allow a first draft to be private and unfinished? These are ordinary adjustments, but they can make the difference between repeating a pattern and participating differently.

PART TWO | MIND, BODY, AND SUBCONSCIOUS

Chapter 4: Your Body Has Been Listening

When I speak about the body, I want to begin with listening. A woman may arrive with a symptom, but there is a history around that symptom: when it began, how it changes, what affects it, what else is happening, and what care she has already received. The body deserves attention that is specific enough to avoid an easy assumption.

That commitment grew partly from my own training experience. After my first chiropractic adjustment, I felt sick for a week and considered quitting. My friend Tiger encouraged me to attend a Blair primary course in Pleasanton, taught by Dr. Thomas Forest. Learning about a three-dimensional view of the spine and individual anatomy made sense to me. I came to understand my earlier experience in terms of adjustment angles, although

feeling ill afterward alone cannot establish the cause.

What endured was the importance of individual assessment. Two people can use the same word for pain and need different care. A symptom does not arrive with a complete explanation attached. Listening to history, performing an appropriate examination, and recognizing the need for referral matter more than finding a story that fits a preferred method.

I remember seeing two women with shoulder pain through a family connection. One felt better after the care I provided. The other had medical evaluation, labs, and orthopedic and neurological testing. I understood her pain as referred pain and referred her for medical care. I do not have a later outcome to add. The lesson I want to preserve is that identifying the limits of my care is part of helping.

The same discernment matters when we talk about emotions and the body. A woman may notice her jaw tighten during a difficult conversation or her breathing change when

she feels watched. That observation can be useful. It does not prove that an old memory caused the sensation, and it does not explain every symptom she experiences. Emotional context belongs beside medical assessment, not in its place.

I became so sick on my wedding day that we nearly canceled. I deeply missed my father. I think his absence may have contributed to what I felt, but to this day I am not sure why I became ill. Keeping that uncertainty in the story is important. A meaningful association is not the same as a verified cause.

Body awareness can be simple. You might realize you are gripping the steering wheel, holding your shoulders high, or sitting without moving long after you meant to take a break. You can respond to what you notice without demanding an emotional explanation. Change position if appropriate. Rest when possible. Arrange evaluation when symptoms are persistent, unusual, or concerning. The body does not need to become a puzzle you must solve alone.

Some readers are uncomfortable paying attention inward. Sensations may feel intense or difficult to interpret. In that case, awareness can begin outside: look at the room, notice the chair supporting you, or hear a familiar sound. You can choose a point of attention that is manageable. There is no requirement to close your eyes, scan every part of your body, or stay with something distressing.

We also need to distinguish discomfort from danger. A difficult conversation can feel uncomfortable without being unsafe. At the same time, genuinely threatening circumstances should not be dismissed as a pattern inside you. Consider what is happening in the environment, whether you can leave, and what support is available. Listening to yourself includes taking real-world conditions seriously.

The body can offer information about timing. Perhaps you recognize that you need a pause before you say something you regret. Perhaps you notice fatigue before accepting another task. That earlier

recognition may help you communicate sooner. It does not have to produce a dramatic release. Sometimes its value is simply that you took care of an ordinary need before it became a crisis.

Our mind-body perspective invites curiosity. BioEnergetic Synchronization is part of my personal and professional background, and the interpretation of abandonment that emerged in my appointment resonated with me. I do not present that experience as a diagnostic test for hidden emotions or a proven explanation for disease. It was one part of my path toward understanding my reaction.

You deserve care that sees more than one aspect of your life and remains honest about what is known. A physical concern deserves physical evaluation. Emotional distress deserves appropriate support. A story can offer insight without becoming the sole explanation for a person. We begin by listening because individual understanding is worth the time it takes.

What a fuller history can reveal

A history is more than a list of symptoms. It includes the sequence in which events happened, what changed, and what a person has already tried. A woman may have a symptom that becomes more noticeable during stress, but she may also have a medical condition, a new activity, or a treatment change that needs consideration. Looking at one part alone can produce an incomplete explanation.

This is why I sit down and listen. Women may have been asked to compress a complicated experience into a few words. Giving them room to describe it can reveal questions that were missed. The value of listening is partly emotional and partly practical: it can help determine what assessment or referral is appropriate.

Listening should also leave room for a woman to disagree. If an interpretation does not fit her experience, that matters. She should be able to say so without worrying that she is failing to understand

herself. A whole-person perspective becomes less useful when it turns into a story she is expected to accept regardless of the facts.

Attention without constant monitoring

There is a point at which looking inward can become another form of vigilance. A woman may keep checking every sensation and asking what it means. Instead of feeling more informed, she becomes more worried. Body awareness should not require that kind of continuous surveillance. A brief observation can be enough before returning attention to daily life.

You can respond proportionately. An ordinary tense posture may call for a comfortable change in position. Persistent or concerning symptoms may call for clinical assessment. A sudden severe symptom may need urgent care. These are different situations. A wellness explanation should never blur them into one instruction to relax.

The phrase your body has been listening is a way of making room for the body in the discussion. It is not a claim that the body stores every event in a form we can decode. You do not need to recover a hidden memory from a sensation. You can notice what is present, seek appropriate care, and remain open to what you learn.

Chapter 5: The Subconscious Patterns Running in the Background

Throughout this book, we use subconscious patterns to describe familiar responses that can occur before you have deliberately considered a situation. These include habits, expectations, and associations. The term does not mean there is a separate person inside you directing your life. It gives us language for the experience of doing or feeling something before we have fully understood why.

My own example is the belief that I could depend only on myself. I did not have to repeat the sentence aloud every morning for it to influence a choice. It could appear in how quickly I rejected help or assumed that I needed to manage a difficulty alone. Becoming aware of the sentence gave me something to examine. It did not automatically stop the habit.

A learned expectation can feel like a fact because it arrives so quickly. Someone speaks briefly, and you hear annoyance. A message goes unanswered, and you anticipate rejection. You do not necessarily choose that first interpretation. The important question is what happens afterward. Do you treat the interpretation as established, or can you leave room for clarification?

This is why the words what do you mean by that matter so much to me. They let another person's actual explanation enter the conversation. They also let me recognize the difference between an initial feeling and information about someone's intention. I can honor the feeling without making it responsible for proving what the other person meant.

Not every automatic response is a problem. Much of daily life depends on habits that work well: familiar skills, routines, ways of caring for others, and knowledge that becomes easier to use with experience. We are interested in responses that repeatedly

restrict a woman's choices or make a situation harder to understand. The aim is to recognize those responses and practice alternatives.

Hypnosis is one approach Hamayoun brings to this work. The NIH describes it in terms of focused attention and suggestion. Experiences differ: some people notice imagery, some relaxation, and some ordinary awareness of the room. A woman does not need to have the experience she imagined in order to communicate honestly about what she noticed. Participation should leave room for choice and for stopping.

Clinical evidence for hypnosis depends on the condition and the way it is used. This program is not presented as a treatment for every difficulty a woman may face. The role we discuss here is wellness-oriented attention, imagery, and rehearsal of a more supportive possibility. Physical illness and significant mental-health concerns need assessment and care appropriate to those conditions.

A suggestion is most useful to consider when it is both voluntary and believable. Imagine a woman who cannot accept the declaration that she is confident in every situation. She may find more room in the thought that she can ask one question or make one decision today. The language should support an action she can consider, rather than demand a feeling she does not have.

Visualization can make a possibility more concrete. A woman might picture returning to a conversation and asking for clarification. She can imagine where she will sit and what sentence she will use. That rehearsal does not ensure the conversation will go well. It allows her to think through a response while she has time and attention available.

Imagery during hypnosis should not be treated as proof that a remembered event happened or that a past life has been verified. My regression account belongs to the category of personal meaning. The image of traveling as a spark changed how

I understood completeness and solitude. I can value what it meant without asking another reader to accept it as historical evidence.

We do not need to trace every habit to one origin. Sometimes the origin is unclear, or several influences may have contributed. Present-day observation can still help. You can notice the circumstances, the interpretation, and what you do next. A question about meaning, a smaller commitment, or an appropriate conversation may be available even before you understand the full history.

Hamayoun's expertise is offered when a woman asks for his support. A program should never make receiving a particular person's involvement a condition of feeling heard. Consent, clear explanation, and the woman's ability to choose belong at the center. She is the person experiencing the work, and her account of that experience matters.

Rehearsing a response you can believe

Mental rehearsal can be most useful when it includes the difficult part. If a woman imagines a conversation in which everyone immediately agrees, the rehearsal may give her little support when someone is disappointed. A more realistic scene can include hearing disagreement, noticing her reaction, and deciding whether to clarify, restate a limit, or pause.

The suggested response should fit her circumstances. I can end this conversation for now may be useful when she has that option. I can ask someone to help me think through this may be useful when she needs support. We should avoid a suggestion that assumes she has control over another person's response. The work concerns what she can choose, not what she can make someone else do.

She may not see images vividly. She can think through the words, listen to the idea, or notice whether it seems helpful. There is

no need to imitate someone else's experience of hypnosis. Honest feedback about what she notices is more important than creating a performance that looks like the technique worked.

Personal meaning and factual certainty

My spark of light was meaningful to me. It helped me experience completeness and changed my relationship with solitude. That description can stand on its own as personal testimony. It does not need to become a scientific claim about where human beings come from. I can tell you what I experienced and what it meant in my life.

Keeping those categories clear protects the reader. She is free to understand an image symbolically, spiritually, or as an experience of imagination. She should not feel pressured to accept a recovered scene as proof of an event or a diagnosis. Meaning can be valuable without requiring certainty about its origin.

The same care applies when discussing automatic beliefs. A familiar thought may give us a useful starting point, but it does not prove a particular childhood event caused it. We can work with the current expectation and behavior while leaving the history open. A truthful account of change includes what we know, what we infer, and what remains uncertain.

Chapter 6: Where the Body and Subconscious Meet

Consider how much can happen between hearing a sentence and responding to it. You hear the words. You notice the tone, or what you believe the tone means. A familiar expectation arrives. Your body may tense. You become quiet or start explaining. By the time you think about the sequence, you may already be defending an interpretation that was never clarified.

My oversharing conversation with Hamayoun is a real example. He told me not to share so much, and I felt that he was annoyed by my story. I thought he did not want to hear it. I became quiet and kept my feelings inside. Later, he explained that he was talking about boundaries and my privacy. The same sentence had carried different meanings for each of us.

His explanation did not make my first hurt imaginary. It helped me understand that the hurt was connected to how I had received his words. I could begin to distinguish what was said, what I understood, and what he intended. That distinction is useful because each part asks for a different response. Sometimes we need clarification. Sometimes we need to express a feeling. Sometimes we need to set a limit on how a conversation proceeds.

Our combined approach pays attention to several parts of this experience. What can you notice about your body? What meaning has arrived? What is happening in the present environment? What response is

possible now? These are ways to widen understanding. They do not require you to prove that one hidden belief is responsible for everything.

The pause between noticing and responding may initially be small. Perhaps you simply realize you are becoming quiet. Perhaps you need to leave the room before you can think clearly. A pause becomes useful when it is directed toward something: reflection, clarification, support, or a safer decision. It is not necessary to stay in a difficult interaction to demonstrate that you are making progress.

For me, stepping away is followed by returning to trust. Do I trust this person? That question helps me decide how to come back. In a trusted relationship, I can ask what was meant. In an interaction that feels harmful, I may maintain distance. Trust is part of my reflection, and the other person's current behavior still matters.

The idea of regulation can sound abstract. In these pages, we use it to mean finding enough steadiness to choose what to do

next. It may involve orienting to the room, allowing an ordinary breath, taking a break, or contacting someone who can help. It should never become another test that you fail because you are still upset. You can make a safer choice while an emotion remains.

Likewise, a supportive suggestion does not have to be grand. It can be a reminder that you can ask a question, that you do not owe a complete explanation, or that you are allowed to end a conversation for now. The words should fit the facts. Telling yourself that you are safe is not a substitute for checking whether the situation is actually safe.

Repetition gives you opportunities to learn how a response works in real life. You may discover that you need a longer break, clearer language, or practical help. Those discoveries are useful. A model should adapt to the person using it. It should not require her to force herself into a sequence that leaves her more distressed.

There is a difference between understanding a feeling and expressing it without limits. My destructive behavior required responsibility even when I came to understand the pain beneath it. If a woman fears she may hurt herself or another person, the priority is safety and appropriate professional support. A book or a private visualization cannot carry that responsibility alone.

The body and subconscious perspectives meet most usefully when they help us see more of the moment and respond with greater care. Breath, sensation, thought, relationship, and circumstance can all contribute information. We do not have to rank one as the explanation for every experience. We can ask what each tells us and what kind of help the whole situation needs.

That is the foundation for the six weeks ahead. We will take the subjects separately so they are easier to understand, while remembering that daily life does not divide itself neatly into chapters. You may be

practicing self-trust while setting a boundary, calming yourself while following through, or discovering a belief while creating something beautiful. The parts belong to one lived experience.

A pause with a purpose

A pause can become avoidance if the conversation never resumes and the issue is left untouched. It can become support when it allows a safer and clearer return. In my example with Hamayoun, I stepped away, reflected on trust, came back, and asked him to clarify. His explanation was enough for me to resolve that moment. That sequence has an ending I can describe.

Other conversations may need more. A woman may want to say how a comment affected her or request a different way of communicating. She may understand the intention and still need a boundary about the words used. Clarification is useful, but it does not require accepting every behavior that comes with a good intention.

When both people want to continue, they can make the return more practical. They may choose another time, agree to discuss one issue, or seek help with a recurring conflict. A pause works best when it is not used as punishment or as a way to make the other person anxious. Its purpose is to support the conversation or a safe decision about it.

Matching the support to the moment

A private imagined scene, a conversation, and clinical care have different roles. The forest image can help me recall calm. A clarifying question can help me understand Hamayoun. A medical evaluation can assess a symptom. Treating these forms of support as interchangeable would miss what each is capable of doing.

This matters especially when a woman has tried one approach without relief. She should not conclude that she failed to practice correctly before considering whether the concern needs a different kind

of assessment. A self-guided tool has limits. Those limits belong in the explanation, not as a surprise after someone becomes distressed.

The combined model is useful when it helps a woman identify a next step that fits. That step may be an ordinary action, a request for support, or a referral. We want to expand her choices without making her responsible for solving every concern through the same sequence. The person comes before the method.

PART THREE | THE SIX-WEEK INNER RESET

Chapter 7: Week One - Awareness Without Judgment

The first week begins before a promise to change. It begins with seeing. What happens in your day? When do you feel most like yourself? Where do you become quiet, overextended, doubtful, or tense? If we rush past these questions, we may build a plan for a problem that is different from the one the woman is actually experiencing.

Awareness was important in my appointment with Dr. Donna Lee because the word abandonment matched an experience I had not fully named. I had been focused on the visible anger. Once I recognized the feeling of being alone in an abyss, I could understand my reaction differently. That was my experience. Another woman may discover an ordinary unmet need rather than a deep historical wound.

We want to leave room for both. A reaction may be related to grief, exhaustion, an ongoing conflict, a practical burden, or several things at once. Awareness does not require choosing the most dramatic explanation. It asks for a description that is as honest as you can make it with the information available.

Imagine a woman who says she always becomes angry when she gets home. As she looks more closely, she notices that the reaction happens mainly on days when she has worked through lunch and answered messages during the drive. Her household still has real demands, but she now sees a transition that is missing. That detail gives her something more useful than a global conclusion that she is an angry person.

Description matters. I became quiet after hearing a comment is different from I am impossible to talk to. I accepted three requests when I had time for one is different from I have no boundaries. Specific language identifies an action and a circumstance. It also makes later progress

easier to recognize because you know what you are comparing.

Nonjudgment does not mean that every behavior is harmless. A woman can accurately describe raising her voice and recognize that it frightened someone. She can describe avoidance and recognize the consequence of missing a deadline. The aim is to face the event without turning it into a permanent identity. An honest account can hold both her feelings and the impact on others.

In the first week, some women may discover how quickly they begin criticizing themselves. They notice a response, then immediately scold themselves for having it. That second reaction can make observation exhausting. It may help to return to the simpler question of what happened. There will be time to consider what to do. You do not need to deliver a verdict before you have understood the sequence.

Other women may feel little emotion while reading. That does not mean the work is failing or that they need to search for

something painful. Recognition can be quiet. You might understand a sentence, remember a recent conversation, or notice that an example does not fit your life. Each response is information about what is useful to you.

Privacy belongs in awareness too. You are not obligated to share every detail you discover. I know how easy it can be to explain from A to Z, especially when you want someone to understand thoroughly. You can decide what belongs in a conversation, what remains private, and what you want to discuss with an appropriately qualified professional.

If paying attention to a memory becomes overwhelming, you can stop. You do not need to complete a painful retelling to earn progress. Look around, return to the current room, and choose support if needed. Awareness should increase your understanding, not pressure you into an experience you cannot manage alone.

The week also includes noticing strengths. Perhaps you already apologize when you

have spoken sharply. Perhaps you can ask for help at work even though it is difficult at home. Perhaps creativity brings you relief. These capacities are part of your starting point. A complete account of yourself includes what supports you as well as what is difficult.

By the end of this first stage, you may have a clearer sentence about your experience. You may know that you withdraw when you hear criticism, that you become overloaded when you leave no transition, or that you put your own interests last. That understanding is enough to begin. It gives the next week a direction: where could more steadiness or more room make a difference?

Observing one moment closely

An ordinary moment often contains enough information to begin. Imagine realizing you have agreed to a dinner invitation you do not want to accept. Before deciding that you have no boundaries, consider the conversation. Did the answer come quickly? Were you afraid of disappointing someone? Did you have time to check your schedule? Did you realize your preference only afterward?

Those details offer different possibilities. You might need a habit of saying you will check before answering. You might need to communicate a limit after recognizing it. You might need reassurance from yourself that declining one invitation does not erase a relationship. The observation becomes useful because it points toward a response rather than a verdict.

The same event can contain strengths. Perhaps you noticed your discomfort sooner than you once would have. Perhaps you were able to tell someone you needed to

reconsider. Counting those details gives you a fuller account. Awareness should not collect only evidence that you are doing poorly.

Giving understanding enough time

Some women want the first week to reveal the entire cause of their difficulty. The desire is understandable: a complete explanation seems to promise a complete solution. But a first observation may be partial. You may know when a pattern appears without knowing why. You may identify several possible influences. That uncertainty can remain while you decide what support is appropriate.

You are also allowed to change your understanding. A reaction you first thought was about one person may later seem more connected to overload or to your interpretation of a comment. Revising a story is part of being accurate. You do not need to defend the first explanation because it once felt persuasive.

For this week, enough can mean a clearer description of one recurring moment and a sense of what would make it easier to handle. You have not completed an investigation into your whole life. You have begun listening in a way that leaves more room for information. That is a foundation you can build on.

Chapter 8: Week Two - Quieting the Overwhelmed Mind

When your mind is crowded, even a simple question can feel like another task. You may be trying to remember everything, anticipate problems, and prevent disappointment at the same time. Quieting the mind begins with recognizing that load. A relaxation practice may help some women, but the number of demands and the way the day is organized also deserve attention.

Imagine a woman who sits down to rest and reaches for her phone. A message reminds her of a task, which reminds her of another person she needs to contact. Ten minutes later, she has added more work to the evening. The problem is partly the activity and partly the absence of a boundary around her rest. A quiet moment needs some protection if it is to remain quiet.

Not every request is equally urgent. Yet under pressure, a new request can seem to have the same claim on us as a genuine emergency. One part of this week is learning to distinguish what needs attention now from what can wait. That distinction may require a conversation, a practical arrangement, or permission you give yourself to answer later.

Calm does not require an empty life. I still have work, ideas, relationships, and responsibilities. What I value is having enough peace to choose how I respond. My phrase is that I choose my harmony above all else. In practice, that can mean walking away from an interaction, taking time to

understand a comment, or spending my evening creating rather than continuing a conflict in my mind.

There are transitions we often skip. The end of work can become the beginning of household duties without a moment between them. A difficult phone call can be followed immediately by another appointment. Even a short transition may allow you to notice what you are carrying before the next conversation begins. The form can be ordinary: sit quietly, look outside, put down the phone, or change into comfortable clothes.

Some people find gentle breathing or present-moment attention useful. There is no need to force a large breath, hold your breath, or follow a demanding count. You can simply notice a comfortable breath or the contact of your feet with the floor. If focusing inward increases discomfort, choose an external point of attention or stop. A practice should be adaptable to the person.

Guided relaxation is also optional. Closing the eyes may feel restful to one woman and uncomfortable to another. You can keep your eyes open. You can choose a brief practice. You can decide that walking, music, or an ordinary activity suits you better. The relevant question is whether it gives you more room to be present, not whether you followed every instruction exactly.

Our forest image appears later in this book because it has personal meaning for me. I learned it in Intuitive Studies and have used a small hand gesture as a cue to remember that peaceful space. It is one example of a practice that supports me. I do not expect every woman to feel the same way about a forest, water, or imagery.

Rest can bring up guilt. A woman may feel that if she stops, she is letting someone down. It may help to consider what being continuously available has cost her and whether every demand truly belongs to her. She can remain caring while giving a clear answer about when she is available.

Another person's preference does not automatically create an obligation.

Quiet can also bring sadness into view. My loneliness became more apparent after I understood the anger. That does not mean quiet always reveals a hidden wound. It means we should leave room for different responses, including seeking professional support when distress persists. Calming practices are not an instruction to keep difficult experiences private or manage them without care.

The goal of this week is greater room for a next choice. A woman might reduce one unnecessary commitment, protect a brief transition, or discover a form of rest that she enjoys. She may still have an active mind. She may still feel pressure. What matters is that she has begun creating conditions that make another response possible.

As that room grows, she can look more clearly at the meanings she attaches to situations. A thought that seemed unquestionable during overload may

become something she can examine. That is the next stage: understanding the beliefs beneath the pattern without attacking herself for having learned them.

Reducing what the mind has to carry

Sometimes calm requires an external change. A woman may be trying to remember commitments that could be written down, answer messages that could wait, or manage a task that another person could share. Relaxation alone leaves all of those demands in place. It is worth asking which part of the load can be changed in practical terms.

A request for help can be specific. Rather than waiting for someone to notice how much you are doing, you can ask whether they can take one task. You may receive a yes, a no, or a different offer. The answer gives you information. Making the request also lets the relationship include your actual need rather than only your ability to cope.

Boundaries around time can be equally concrete. You may choose when to answer nonurgent messages or protect a period for an activity you enjoy. That choice will not make every day predictable, but it can prevent your available attention from being treated as continuously open. Calm needs some room in the schedule to become a lived experience.

Letting rest have its own value

Rest does not always produce an immediate feeling of peace. You may sit down and notice how tired you are. You may feel restless because activity is familiar. A restful choice can still be appropriate even when the first few minutes are uncomfortable. Give yourself room to observe without demanding that every break feel beautiful.

At the same time, you do not need to stay with a practice that increases distress. You can change the focus, return to an ordinary activity, or seek support. The lesson is adaptability. A woman's needs are more

important than completing a relaxation script exactly as written.

Over time, you may discover that peace has several forms. For me, it can be solitude, creating, or the warmth of my father's love. For another woman, it may be a walk, a conversation, or time with music. The point is to recognize what supports her and give it an appropriate place in her life.

Chapter 9: Week Three - Discovering the Beliefs Beneath the Pattern

Some beliefs are obvious because we say them repeatedly. Others appear through our choices. I must do everything myself may show up as refusing help. I must explain fully may show up as sharing far more than we intended. If someone disagrees, I have failed may show up as abandoning a decision. We can begin with the behavior and ask what expectation seems to accompany it.

My rule after losing my father was that I could depend only on myself. It reflected how abandoned and unsafe I felt. The belief did not arrive as a carefully considered adult philosophy. It was part of how I understood what had happened and what I needed to do. I can see its history now and still recognize its influence.

There is no need to humiliate an old belief. It may have offered a sense of control or

helped a woman continue through difficult circumstances. The question is whether it remains useful in every situation today. Does managing alone fit this problem? Is asking for help actually unavailable, or does it simply feel unfamiliar? Context can make the answer more specific.

Beliefs often use absolute language. Always. Never. Everyone. No one. Such words can hide differences between situations. If a woman thinks no one listens to her, she may overlook a friend who has been patient. If she thinks she always fails to finish, she may ignore the responsibilities she completes each day. Examining the words allows a more accurate account.

Accuracy is different from forced positivity. A woman does not have to replace no one listens with everyone loves to hear me. She may find a more useful sentence in I can choose someone who has shown they listen, or I can ask whether this is a good time. A believable statement creates a possible

action. A statement she cannot accept may become another demand.

The oversharing conversation illustrates how a belief can enter an interpretation. I heard that Hamayoun did not want to hear my story. He later explained his concern about boundaries. I do not need to label the initial feeling irrational. I can recognize it as my first understanding and ask whether more information changes the picture.

Sometimes more information confirms a concern. Another person may be dismissive or may continue crossing a limit. Examining your interpretation is not an obligation to excuse that behavior. You can clarify and still decide the interaction is not good for you. Self-trust includes taking an observed pattern seriously, while avoiding certainty about motives you cannot know.

Inherited expectations also deserve attention. A woman may carry a rule about how a wife should behave, what success should look like, or whether a respectable person asks for help. She can appreciate where the rule came from and decide

whether it belongs in the life she is building. Respect for family does not require accepting every expectation without question.

Visualization and suggestion may offer ways to imagine a different response. A woman could picture accepting a small amount of help or stating a limit without giving a long defense. This is rehearsal, not proof that she has changed forever. The imagined scene becomes useful when it connects with a choice she can try in daily life.

Some beliefs require support beyond self-guided reflection. If a thought is tied to persistent distress, a deeply painful experience, or a pattern that feels unmanageable, a qualified mental-health professional can help assess what care fits. There is no requirement to extract an origin story from yourself. Not knowing the origin does not prevent receiving care.

We can also examine beliefs about healing. I hold spiritual convictions that give me comfort, including the sense that the

universe has a good plan for me. I do not want to turn that conviction into a rule that someone caused her illness or grief by failing to believe. A personal source of meaning should leave room for compassion toward circumstances people did not choose.

The week invites you to become more flexible in how you understand a moment. What do I know? What am I assuming? Is there another interpretation worth asking about? Those questions give the next stage a foundation. As you discover that you can examine a belief and choose with more care, you begin gathering evidence for self-trust.

When an explanation becomes a rule

A woman may draw a conclusion from a painful experience and later apply it far beyond that setting. If speaking honestly once led to rejection, she may expect every honest conversation to end the same way. The original experience mattered. The question is whether the expectation fits the current relationship and the information available today.

It can help to narrow the sentence. This person did not listen in that conversation is more precise than no one listens. I had difficulty finishing that plan is more useful than I never follow through. Precision does not remove pain. It keeps the pain from becoming a prediction about every future situation.

There are also times when a repeated concern is supported by current behavior. If someone consistently disregards a limit, a woman can acknowledge that pattern and choose accordingly. Flexibility should not

become pressure to keep finding a kinder explanation for someone else's actions. Examine evidence in both directions.

A belief can change gradually

You may intellectually accept a different view before it feels familiar. A woman can know she is allowed to rest and still feel guilt when she does. That gap does not require a stronger affirmation. It may require practice, clearer arrangements, and time to experience what actually happens when she makes the choice.

Her language can acknowledge that process. I am learning to ask for help leaves room for discomfort. I can make this decision with the information I have leaves room for uncertainty. These statements can be more usable than declarations that she is never afraid. The words should support the life she is living.

Beliefs about worth deserve particular care. Productivity, approval, and appearance can all become conditions a woman places on herself. She may find it useful to notice

whether those conditions allow illness, aging, grief, or ordinary imperfection. A humane belief makes room for a whole life, not only the parts that receive praise.

Chapter 10: Week Four - Rebuilding Self-Trust

Trusting yourself does not mean expecting every decision to be correct. It means believing that you can listen, gather information, make a choice, and respond to what you learn. A woman who demands certainty before trusting herself may never feel ready. Life asks us to decide while some information is incomplete.

My father's dictionary lesson belongs here. He did not tell me I had to know every word before I could understand a topic. He gave me a tool and taught me to focus on comprehension. That helped me learn without making total knowledge the price of beginning. It is a lesson I can carry into decisions now.

Self-trust can grow through small commitments that fit your actual life. If you repeatedly promise more than you can do, each broken promise may reinforce doubt. A smaller promise kept honestly can give you a different reference point. The size of the action matters less than whether it is realistic and whether it reflects something you value.

Imagine a woman who wants to reconnect with cooking. She promises to prepare an elaborate new meal every evening, then becomes discouraged during a busy week. Another beginning might be choosing one recipe for a day when she has time. The second plan leaves room for enjoyment and learning. It is more likely to become evidence that she can follow her interest.

Listening inward is part of trust, but an internal feeling is not automatically a complete answer. When I first entered chiropractic college, I felt a profound sense of belonging. That feeling drew me in. Later, I had to learn, consider my experiences, and discover which direction

within the profession fit me. A calling gave me motivation; it did not replace education or assessment.

You can honor intuition while checking facts. A concern about a symptom can lead you to seek medical evaluation. A feeling of discomfort in a relationship can lead you to ask questions and observe behavior. An interest in a new path can lead you to investigate its demands. Taking action to understand the feeling is a form of self-respect.

Boundaries also create evidence for trust. You can tell yourself you will not share a private detail, then keep that choice during a conversation. You can decide to step away when an interaction becomes harmful, then follow through. Each choice says that your limits have meaning beyond the moment when you considered them.

Some boundaries disappoint other people. That fact alone does not tell you whether the boundary is wrong. You can consider your obligations, the circumstances, and the way you communicate. You can remain

respectful while giving an answer someone does not prefer. A woman does not need universal approval before she can take her own capacity seriously.

Trust can also include repair. You may recognize that you made a choice too quickly or spoke in a way you regret. Returning to correct it builds a different kind of confidence: the knowledge that an imperfect decision need not end the conversation. Responsibility made me feel free because it gave me a way to participate in change rather than stay trapped defending the past.

Receiving advice does not remove your agency. I trusted Hamayoun, and his perspective helped me. I also had friends and support, including Dr. Donna and Deanna. You can seek another person's knowledge while retaining the right to ask questions, decline a suggestion, or get another opinion. Depending on someone for a particular form of help is different from making them responsible for completing you.

If you have often ignored your own limits, rebuilding trust may initially feel unfamiliar. You might notice guilt after saying no or doubt after making a decision. Those feelings deserve attention, but they do not necessarily mean the decision was mistaken. Give yourself time to observe the result rather than overturning every choice at the first discomfort.

By the end of this stage, self-trust may look modest: a clearer answer, a kept promise, an appointment made, or a boundary honored. These are concrete experiences. They prepare you for follow-through because you are learning what kinds of commitments you can sustain and how to accompany yourself when something needs adjustment.

Advice, permission, and choice

Seeking advice can be wise. The difficulty is when a woman keeps asking until someone removes every doubt. No adviser can guarantee that a decision will have no cost. She may need to distinguish information she still requires from reassurance she keeps seeking because choosing feels uncomfortable.

Consider what kind of decision she is making. A medical concern requires appropriate clinical guidance. A financial or legal decision may require qualified advice. Choosing a hobby may need much less information. Treating every decision as if it demanded total certainty can make ordinary life unnecessarily difficult.

You can also ask how much authority you are giving another person's preference. Are they offering relevant knowledge, or simply expressing what they would choose? Their experience may be helpful without determining your answer. You are allowed

to consider their perspective and make a different choice.

Trusting yourself after a mistake

A mistaken choice can become useful information if you review it specifically. What did you know at the time? What did you miss? What would you ask next time? What needs repair now? These questions help you improve judgment rather than decide that you should never trust yourself again.

I felt free when I took responsibility because it gave me something to do with what had happened. I could change my response, find constructive outlets, and return to a situation. Responsibility can be active and forward-looking. It does not have to mean repeating a harsh judgment indefinitely.

Self-trust also includes tolerating an unfinished answer. You can say that you do not know yet, need more information, or want another opinion. Those statements show discernment. A woman who trusts

herself need not perform certainty for everyone around her. She can make room for learning and still remain a participant in the decision.

Chapter 11: Week Five - Becoming the Woman Who Follows Through

An idea can be beautiful and still remain an idea. I love developing new programs for patients, imagining recipes, and seeing possibilities in fashion. Bringing something into the world asks for ordinary decisions: choosing, beginning, changing a detail, and continuing when the result is not yet visible. Follow-through gives creativity a form.

The Stuck Achiever may feel this gap sharply. She can imagine the complete result, but the first action seems too small or too imperfect to count. She searches for another resource, changes the plan, or

waits until she has more time. The project remains important, and the distance between her intention and action becomes painful.

It helps to distinguish the result from the next step. A finished dress and a first alteration are not the same task. A complete program and a paragraph explaining its purpose are not the same task. When the mind holds the entire result as what must be done today, beginning can feel impossible. A specific next action makes the scale more manageable.

For some women, the barrier is practical. They need time, equipment, childcare, money, or help. We should not explain every delay as fear of success or a subconscious block. Before interpreting avoidance, look at what the action actually requires. A realistic plan begins with conditions, not only motivation.

For others, the emotional cost is high. Beginning makes the possibility of imperfection visible. A woman may prefer being someone who could do it to facing a

first attempt that does not match her vision. There is compassion available here. Learning necessarily includes a stage when the result is unfinished and the skill is developing.

When I altered an ordinary black outfit, I added a hand-embroidered sleeve and a long, flowing scarf over the other shoulder. I gave it character. Seeing the result made me feel amazing. It also showed me something about possibility: beauty could emerge from what was already there. I did not need a perfect starting point to create something meaningful.

Follow-through becomes more sustainable when a plan includes interruption. Life will not wait until your project is finished to introduce an appointment, a difficult day, or a change in energy. If missing one day means the plan has failed, the plan gives you no route back. A workable approach makes returning part of the process.

Returning may require a smaller action than the one you originally planned. You may work briefly, prepare materials, or

choose the next date. That is not the same as abandoning your goal. It is adjusting your participation to the life you actually have. You can consider when the action will happen and what might interfere before demanding more discipline from yourself.

Accountability can be supportive. A trusted person may help you clarify a commitment, remember why it matters, or recognize when the plan is too large. You do not need a relationship organized around humiliation or punishment to make progress. The most useful support helps you see what happened and what would make the next attempt more realistic.

It is also acceptable to stop a goal that no longer fits. Following through is not the same as continuing indefinitely because you once announced an intention. A woman can learn enough to recognize that a path is wrong for her. The difference is whether she is choosing thoughtfully or disappearing from the project whenever discomfort arrives.

Notice how an activity affects you. Creating brings me love, enjoyment, and peace. That experience supports my desire to return to it. A project that continually leaves you depleted may need a different structure, a smaller scope, or a reconsideration of its purpose. The reason for doing something belongs in the plan, not only at the beginning.

This week's teaching is about repeatable participation. It asks how an intention becomes an action you can recognize and how you return after ordinary disruptions. A completed task is useful, but so is understanding the conditions that made it possible. Those conditions give the next stage substance: your identity begins to reflect the choices you are actually practicing.

Moving from an imagined result to a real beginning

The first step should be observable. Work on my life is too broad to know when you have begun. Choose a recipe, arrange an appointment, or prepare the fabric is clearer. An observable action lets you see what was completed and what remains. It also helps someone supporting you understand the commitment.

The setting can make a difference. A woman may find it easier to begin after a familiar activity, in a particular space, or with the materials already available. She does not need to rely only on a burst of motivation. Practical preparation can reduce the effort required to enter the task.

It is useful to leave a clear next step when stopping. An unfinished project may feel less daunting when you know which part you will return to. You can make that decision while you are still engaged rather than demand that you rediscover the whole

plan later. The next beginning becomes smaller.

Continuing without punishment

Sometimes a woman tries to force consistency by making the consequences of missing a day emotionally severe. She calls herself lazy or compares herself with someone else. That may create urgency, but it can also make the activity something she wants to avoid. A plan should not require constant self-attack to remain alive.

Review a missed commitment with curiosity. Was the action too large? Did the day change? Did you lose interest? Did you need help? The answer determines what adjustment fits. More force is not the only possible response to a missed step.

Enjoyment can help sustain participation, especially in creative work. Seeing a result gives you a reason to continue. Learning something new can be satisfying before you master it. If a project matters to you but has become joyless, consider whether the expectations around it need to change.

There may be room for a simpler form that reconnects you with why you began.

Chapter 12: Week Six - Embodying Your New Identity

By the sixth week, you may be tempted to ask whether you are transformed. That question can become too large to answer. Look instead at how you handle a moment that used to trouble you. Do you recognize it sooner? Can you ask a question? Do you take a break and return? Do you know what support you want? These are ways to see development in daily life.

My progress shows in how I handle and resolve everyday situations with more grace. I am calmer and more peaceful, and I choose my harmony. When I describe that, I am speaking about choices that have become important to me: stepping away, reflecting, clarifying meaning, and deciding

what is right for me. The words have practical actions behind them.

Identity can become restrictive when it allows only one version of ourselves. I am always strong can make it hard to ask for help. I am the angry one can make a calmer response seem temporary or unreal. I am the person who never finishes can obscure the things we do complete. A more flexible identity makes room for both history and current evidence.

You can recognize a new capacity without declaring that the old feeling will never return. I still overshare. I still recognize the rule that I should depend only on myself. Those details are part of my account. They do not cancel the peace I experience or the joy I find in creating. A truthful identity can hold continued learning.

The imagined transformed woman should also leave room for ordinary life. She still has dishes, appointments, disagreements, and days when she is tired. If your new identity requires perfect calm in every interaction, it will be hard to inhabit.

Consider a woman who can repair more quickly or say a clearer no. Those are capacities she can continue practicing even during a difficult week.

Some relationships may respond well to your changes. Others may be uncomfortable when you become less available, more private, or more direct. Their response is information, but it is not the only measure of whether your change matters. You can examine your behavior, keep your commitments, and maintain a boundary without waiting for everyone to approve.

Privacy is one part of this development for me. I like to understand thoroughly and share thoroughly. I am learning that the desire to explain does not require giving every detail. A woman can be open and still choose what belongs in a particular relationship. Being seen does not mean everyone is entitled to see everything.

The gesture I use with the forest visualization is another example of an ordinary support. It reminds me of a

peaceful feeling I have experienced. During a difficult encounter, it helped me feel calmer and walk away. I do not need to call that a permanent change in my nervous system to value the choice it supported in that moment.

Celebrating progress matters because women can become accustomed to counting only what remains unfinished. Perhaps you accepted help without apologizing for it. Perhaps you protected a creative evening. Perhaps you returned to a conversation instead of staying silent for days. Those events belong in your understanding of yourself.

The end of six weeks is not the end of care. Some women will want to repeat a practice, continue with professional support, or choose a new focus. Others may discover that they need a different kind of help. The structure is meant to support understanding, not to make a woman feel that she failed if her life still contains difficulty.

Imagine describing yourself through what you value and what you practice. I listen. I can ask for clarification. I make room for creativity. I seek help when I need it. These statements do not require perfection. They offer a direction that can be lived through actions, including a return after interruption.

That is the identity we want to make room for: a woman who is more present in her own life and who can accompany herself with greater honesty and care. Your becoming is allowed to be ordinary. It is allowed to include joy. It is allowed to remain a living process rather than a finished announcement.

A life that includes the new response

It is one thing to describe a boundary during a calm conversation and another to use it when a familiar request arrives. That moment gives you information about how the response fits your life. You may find that you need a shorter sentence, more time, or support from someone affected by the change. Integration happens through those adjustments.

Do not dismiss a response because it felt awkward. A woman who has always explained herself at length may feel abrupt when she gives a brief answer. She can consider whether the answer was respectful and adequate. The unfamiliar feeling is worth noticing, but it is not the sole measure of whether the response was appropriate.

You may also want to update how you talk about yourself. If your actions are becoming more consistent, the old phrase I never finish may no longer be accurate. If

you are asking questions instead of assuming, acknowledge that. Language should be allowed to reflect current evidence, not only the longest-standing story.

Making room for joy in the identity

A new identity can become another project of constant improvement. A woman may monitor herself so closely that she forgets to enjoy what she has gained. If the work has made more room for cooking, art, friendship, or quiet, use that room. Its value is in being lived.

I want the book to show that I have interests beyond my work and my difficult experiences. Fashion, recipes, and decoration are not decorative details added to make my story attractive. They are real parts of how I create and enjoy life. A woman is more than the problem she came to solve.

At the end of the six weeks, leave room for the ordinary question of what you want more of. More understanding may be one

answer. More play, rest, creativity, or connection may be another. The work is meant to serve a life with meaning, not replace that life with endless examination.

PART FOUR | LIVING WITH THE CHANGE

Chapter 13: What Transformation Really Looks Like

Transformation is often easier to recognize in a story than in the middle of a day. A story has an opening, a turning point, and a place to end. Daily life continues after the insight. A woman still needs to choose how she responds next morning. That is why this book includes what happened after my realizations, not only the realizations themselves.

After the regression, I felt more complete. I also spent substantial time home alone while Hamayoun worked in Twentynine Palms. That ordinary setting made the

change visible to me. I could be alone and feel peace. I no longer experienced every quiet hour in the same way. The meaning of the session became part of how I lived.

Transformation can also appear in a difficult conversation. I initially felt hurt by Hamayoun's words about oversharing. I became quiet. Later, I asked for clarification and understood his concern. The whole interaction was not perfectly calm. What changed was that there was a way to return and reach understanding.

It may appear through creativity. I saw an ordinary black outfit, altered it, and experienced the satisfaction of giving it character. That was a different use of my energy from destructive anger. I could look at a result and feel beauty, enjoyment, and potential. For me, that experience was part of discovering peace within myself.

These examples do not make transformation a contest between women. Someone else may have no interest in fashion and no experience of regression. Her meaningful change might be sleeping

more consistently after receiving proper care, asking for a realistic workload, or making space for a friendship. The value comes from the fit with her life.

One useful distinction is between relief and a lasting change in response. Relief matters; feeling better can be deeply welcome. But a peaceful afternoon does not tell you how you will handle every future conflict. Look at what becomes easier to repeat, what support remains available, and how you respond when the old pattern appears. Those observations help you understand the scope of change.

Another distinction is between appearance and experience. People may see a successful woman and assume she feels confident. They may see a calm woman and assume she was never hurt. In my story, the calm I value today has a history. You do not need to erase the history to appreciate the present.

Rest can be a meaningful change when a woman has treated exhaustion as proof of dedication. Asking for support can be a

meaningful change when she has believed she must handle everything alone. Making a boundary can matter even when her voice is uncertain. The action deserves recognition without exaggerating it into a complete solution to her life.

Relationships also offer evidence. Is a disagreement followed by clarification? Are limits respected? Can you make a repair? Do you enjoy time together while also enjoying your own company? Twenty years of marriage have given Hamayoun and me many ordinary moments in which growth becomes visible. I am proud of how far we have come.

You may have setbacks that need real attention. A harmful response is not made harmless by calling it part of the process. If you hurt someone, take responsibility. If distress is worsening, seek appropriate care. Progress should make accountability more possible, not make it easier to explain away consequences.

The same honesty applies to symptoms. Feeling calmer does not establish that a

medical condition is resolved. A meaningful personal insight does not replace testing or treatment. You can value emotional change while continuing necessary care. A whole-person approach respects both experiences rather than making one compete with the other.

Transformation, as we use the word here, is an expanding ability to participate in your life with understanding and choice. It includes how you listen, create, rest, communicate, and seek help. It may be quiet enough that no one applauds it. That does not mean it is insignificant. It means much of a life is changed in moments that remain private.

Counting what is easy to overlook

Some forms of progress leave no visible product. You decline an invitation honestly. You take time before answering. You seek help earlier. You recognize that an activity no longer fits. Because these changes are quiet, you may forget to count them and continue believing that nothing significant has happened.

Compare a particular moment with how you once handled it. In the past, did you stay upset longer, explain more than you intended, or avoid the conversation altogether? What happens now? A specific comparison is more useful than asking whether you have become perfectly peaceful. It also reveals where further support is needed.

Other people may not notice immediately. They may continue expecting the response they remember. You can communicate your current choices without arguing for recognition. Progress does not depend entirely on someone else updating their

image of you. Your actions and experience also provide evidence.

Growth without a performance

A woman can become concerned with looking transformed. She may hesitate to admit distress because she thinks it will discredit what she has learned. That pressure creates the same gap between appearance and experience that brought many women to this book. There should be room to say that a day is difficult.

Honesty does not erase progress. It helps determine what support fits the current moment. You can value a practice and say it did not help today. You can enjoy a relationship and acknowledge a conflict. You can feel at peace in many areas and still seek help with one that remains painful.

What we want is a life that can hold those truths. A compelling story need not end by claiming every struggle disappeared. Mine does not. It can end with greater understanding, responsibility, creativity,

and peace. Those are meaningful changes precisely because they belong to a real life.

Chapter 14: Protecting the Change You Have Created

When something has helped you, you may want to keep the feeling exactly as it is. But life changes. A schedule becomes busier, a loved one needs care, or a conflict brings back a familiar response. Protecting change means considering how you will support yourself under those conditions. It cannot mean preventing every difficult day.

Begin with what you already know about yourself. For me, creating brings relief when my own pain returns at home. I value that knowledge. It helps me choose activities that bring love, enjoyment, and peace. I do not have to wait until I am overwhelmed to remember that cooking,

decorating, fashion, and developing ideas belong in my life.

The environment matters. If the materials for a creative activity are always buried away, beginning takes more effort. If every quiet moment is interrupted by messages, rest needs a clearer boundary. If a plan assumes time you do not have, it needs revision. Practical arrangements can support the inner work you value.

Relationships deserve similar attention. I send love and step away when an interaction feels emotionally harmful. If the person later approaches me, I assess actions. Reconnection does not automatically restore full trust. That is how I describe my boundary. Another woman may choose a different degree of contact depending on her circumstances and safety.

Observing actions is more useful than deciding that you can know another person's inner motives. Does the person respect a limit? Do they take responsibility for what happened? Does the behavior

change over time? These questions give you information that a promise alone may not provide. You can remain open to evidence while retaining boundaries.

Protecting peace does not require avoiding every disagreement. In a trusted relationship, returning to clarify can protect understanding. Walking away briefly and returning is different from ending contact. Decide what fits the interaction. Sometimes the next step is a conversation; sometimes it is distance; sometimes it is outside support.

Old responses may become more noticeable during periods of strain. Their appearance gives you a reason to review your support, not automatically conclude that nothing changed. Have you lost a transition that was helping? Are you accepting too much? Is there a concern that needs professional evaluation? The return of a pattern can be addressed specifically.

There may also be a need for repair. If you have become silent without explaining a break, a trusted person may not understand

what is happening. If you have spoken sharply, an apology can reopen the conversation. You can consider how to make your pause clearer next time. Growth includes learning how your choices affect others.

Professional care belongs in a support plan when needed. Persistent distress, increasing symptoms, or difficulty functioning are reasons to seek assessment. A self-guided program cannot provide the immediate responsiveness of individualized care. Recognizing that limit is part of taking yourself seriously, not evidence that you failed the program.

If you fear you may harm yourself or another person, prioritize immediate safety and help. In the United States, 988 offers crisis support; call 911 for immediate danger or a medical emergency. A gentle exercise should not delay that response. Safety is more important than finishing a session or proving you can manage alone.

Review what gives you meaning as well as what helps during distress. The warmth of

my father's love is always present for me. My marriage, my work, and my creative interests have their own places in my life. A woman may find meaning in spiritual belief, relationships, service, learning, or something else. Support is stronger when it includes what she wants to live toward.

The aim is a rhythm that can continue after the formal six weeks. You know what you want to practice, where you may need help, and how to return when something interrupts. You can update the rhythm as life changes. Protecting growth is an ongoing relationship with your needs and values, not a rigid rule that your days must always look the same.

Support before the crisis

It can be easier to ask for help when the need is specific and still manageable. You might discuss a recurring disagreement before it escalates, arrange evaluation before a concern grows, or ask someone to share a task before you are exhausted. The timing matters because it gives you more room to consider options.

If you have learned to handle everything alone, early support may feel unnecessary. You may wait until you can prove that you cannot manage. Notice that standard. Help does not have to be reserved for the moment when your own resources are gone. A relationship can include cooperation as well as rescue.

Keep the kind of support clear. A friend can listen, a clinician can assess a condition, and a professional adviser can answer questions within their field. One trusted person does not have to fulfill every role. A fuller support system lets different needs receive appropriate attention.

A boundary that remains yours

Another person's apology may be meaningful, but you still get to decide how much contact or trust to restore. You can observe actions over time. You can choose a limited conversation. You can maintain distance if that is what fits your circumstances. A boundary should not disappear simply because someone wants an immediate return to the old arrangement.

At the same time, protection should leave room for relationships that are trustworthy. If every disagreement becomes evidence of harmful intent, connection can become difficult. Distinguish a pattern of disrespect from an ordinary misunderstanding where clarification and repair are possible. My question about trust helps me consider that difference.

You do not need to decide all future contact in one emotional moment. Where safe and practical, you can give yourself time and seek perspective. Protecting change

includes making decisions with enough information rather than reacting to pressure. The pace of reconnection can reflect what you actually observe.

Chapter 15: Your Next Chapter Begins Here

You may finish this book with a clearer description of what has been happening. You may recognize a pattern, understand a conversation differently, or remember an interest you want to explore. The next step does not need to match anyone else's. It should fit what you need and what support is appropriate for you.

I begin with three questions: What do I want? Who can help me? Who do I trust? Those questions were meaningful in my own life. I wanted peace. I trusted my husband, and I had friends and support. An honest answer can give you direction even when you do not yet know every step that will follow.

The complete Inner Reset for Women program is designed as a six-week online experience with prerecorded teaching and guided material. Its purpose is to offer structure for the subjects you have read about: awareness, calm, beliefs, self-trust, follow-through, and integration. It is wellness education, not a substitute for medical or mental-health treatment.

A recorded format can offer privacy and the ability to revisit an idea. It also has limits. A recording cannot assess your immediate condition, notice distress the way a present professional might, or respond to an emergency. A woman should understand those limits before deciding whether self-guided participation fits her situation.

You do not need to be certain you will have a dramatic breakthrough to consider the program. You do need a willingness to engage with the teaching at a manageable pace and to seek additional support when needed. The structure is an invitation to practice, not a promise that six weeks will resolve every struggle.

You may prefer another path. You might begin with a licensed mental-health professional, arrange medical evaluation, choose a creative class, or have a conversation with someone you trust. Those choices can be consistent with the spirit of this book. Our aim is to help a woman find appropriate support, not to make one program the answer for everyone.

My first visit to chiropractic college reminds me that a path can begin through a friend and an unexpected feeling of belonging. Roya invited me, and I went without knowing what chiropractic was. I later learned, questioned, and found a direction that fit. You can respond to interest while taking time to understand what you are choosing.

Likewise, a passion need not become your whole career to deserve room. Fashion gives me joy. Cooking and decoration give me ways to create. You might discover an activity that brings peace without turning it into a new professional identity. Your life

can contain more than one source of meaning.

If you want deeper understanding of your own reactions, choose someone whose role and qualifications fit the concern. Ask what the work involves, what choices you have, and how they respond if you need a different level of care. A woman deserves clear answers and room to decide. Feeling seen includes being respected as a participant in her care.

Hamayoun's support is available when a woman requests it. We should not confuse the story of our marriage with a requirement for another woman's participation. His expertise and perspective have a role when she chooses that role. Her experience should reflect her needs, her consent, and her boundaries.

Imagine the next few months in ordinary terms. You understand a recurring conversation sooner. You protect an evening for creating. You seek care for something you have postponed. You recognize a limit and state it clearly. These

are meaningful possibilities, whether or not they come with a dramatic moment you can name.

Your next chapter can begin with an honest choice. It can be small, practical, and supported. You do not need to become someone else before you deserve peace or help. You are allowed to begin as the woman who has read these pages, recognized something of herself, and wants to make room for what comes next.

Understanding what an online program can offer

Recorded teaching can be revisited privately and at a time that fits a woman's schedule. She may appreciate hearing an idea more than once or pausing when she wants to think. Those features can support learning. They do not provide individualized assessment or guarantee that a particular recording will be comfortable for every participant.

Before choosing a program, consider whether its scope matches your need. If you

want general education and a structure for practicing everyday choices, a self-guided format may fit. If you need treatment, immediate support, or help managing significant distress, seek a qualified professional who can assess the concern. The distinction protects your time and your well-being.

You should also understand what is included, what contact is available, and what to do if a practice feels uncomfortable. Clear information is part of feeling safe. A woman should not have to rely on an inspiring promise while the practical details remain uncertain.

Beginning with permission to be yourself

There is no requirement to arrive with the right spiritual belief, a dramatic story, or a particular emotional response. My experience is one woman's experience. Your starting point may be quieter. You may simply want to make decisions with less doubt or enjoy time alone. Those aims deserve attention.

The three questions remain useful: What do I want? Who can help? Who do I trust? They connect personal desire with practical support. An answer may lead toward our program or toward another resource. The important thing is that the choice fits the person making it.

As you consider what comes next, give yourself room to notice interest as well as concern. There may be a class you want to take, a conversation you want to have, or a creative idea waiting for attention. A next chapter can include finding more beauty in

the life already around you. It does not always require starting from nothing.

Conclusion: A Letter to the Woman You Are Becoming

When I think of the woman reading this book, I want her to feel seen. I do not know every part of your story. I do not know which sentence felt familiar or which belief you understand differently. But I hope you have found room to look at yourself with more honesty and tenderness.

My father made me feel seen. He was my guardian, and I trusted him. He taught me that comprehension mattered more than memorizing every word. When I lost his physical presence, I felt abandoned and unsafe. That loss became part of my life in ways I did not immediately understand.

Later, I came to understand some of my reactions with help. I learned that the

anger I could see was connected, in my experience, to pain I had not fully recognized. I took responsibility for how I had expressed it. I learned to step away, reflect, and return. I found new ways to use my energy through creating.

After the regression session, I experienced completeness and a sense that my father's love remained with me. Today, that love feels like a warm cup of tea in winter by the fire. The warmth is always there. This is my spiritual understanding, and it brings me comfort. Your sense of connection may have a different language.

I also learned to enjoy my own company. There was a time when being alone felt like something was missing. Later, while spending many days at home by myself, I felt peace. I could cherish the people I loved and also feel at home within myself. That changed the way I understood loneliness and solitude.

The changes I value have ordinary forms. I ask what do you mean by that. I choose what is right for me and step away from

what is not. I look at actions before restoring trust. I create recipes, decorate, work on programs, and make clothing. An ordinary black outfit can become something with character and beauty.

I am proud of the twenty years Hamayoun and I have built together. I am proud that people can see our progress in how we live. We have a history, and I do not need to erase it to appreciate the present. I want the same room for you: room for your history, your learning, and the life you are building now.

You may still have pain. You may still need care, answers, or practical support. This book should never make you feel responsible for suffering you did not choose. Looking within is one part of understanding. Reaching outward can be another. You deserve people who take your concerns seriously and help you find appropriate care.

I believe in the gift of innate intelligence and the potential I call genius. I want you to have opportunities to discover what

matters to you and where you feel a sense of calling. That might appear in work, relationships, creativity, service, or a quiet interest you have not yet followed. The discovery belongs to you.

You are beautiful. Look at the beauty around you and within you. Give yourself permission to notice what has been hidden by pressure, grief, or constant attention to what is wrong. You can attend to pain and still make room for enjoyment. You can take responsibility and still treat yourself with love.

If you leave with one question, let it be an honest one: What do I want, and who can help me begin? You do not have to answer perfectly. You can listen, learn, and ask again. Your next chapter is allowed to begin with a small step taken with care.

I am here for you. How can I help you?

The peaceful forest: A practice from my life

During my Intuitive Studies, I learned a visualization from my mentor that has helped me over the years. It pairs a peaceful imagined place with a small hand movement. For me, the movement can become a reminder of the feeling I experienced there.

If you would like to try a gentle version, choose a quiet moment when you do not need to drive or attend to another task. You may close your eyes if that feels comfortable, or keep them open with a soft gaze. There is no need to force an image.

Imagine a beautiful forest full of light. Tall trees surround you. Notice the green, the streams, and the birds. Listen to the sounds. In your imagination, let the stream represent love. You might picture swimming in it, or simply resting beside it.

Imagine a clear spring and the taste of its water. This is imagery; there is no need to drink from an actual stream. Let yourself notice whatever feels peaceful: the light, the sound of water, or the sense of being surrounded by beauty.

If comfortable for your hand and wrist, gently close your hand and move your wrist slightly to the right. Keep the movement easy and pain-free. A different gesture is fine if it suits you better. Open your eyes, if they were closed, and notice the room around you.

Later, you can try that same gentle gesture while recalling the peaceful feeling. It may serve as a cue to pause. It is not a guarantee of calm, and you can stop or use another approach if the imagery or movement is uncomfortable.

I remember using my gesture during a difficult encounter with a patient over payment. She came to my office, refused to pay, and told me I did not deserve it. I felt calm after using the gesture, as though I were in that peaceful space again.

I stood up and walked away. That is the outcome I can describe. The practice helped me step away from the confrontation; it did not resolve the payment issue. Calm gave me a different way to handle that moment.

The image of the forest holds what I want to offer at the end of this book: room to notice beauty around you and within you. That room can exist alongside asking for help, making a practical decision, or setting a boundary.

Using the book and program with care

The Inner Reset for Women introduces a six-week prerecorded wellness experience. This reading edition explains the philosophy and teaching; it does not reproduce a full course of individualized care. Enrollment details, session access, and available support should be confirmed with the authors before participation.

Do not listen to hypnosis or guided relaxation recordings while driving, operating equipment, or attending to something that requires your full attention. Choose a setting where you can pause. Keep your eyes open if preferred. You may decline an image or suggestion, change a gentle movement, or stop.

If a practice increases distress or disorientation, stop and return attention to your surroundings. Consider seeking help from an appropriately qualified professional. Persistent physical symptoms or emotional distress deserve assessment. Immediate danger requires immediate help; in the United States, call 911 for emergencies or 988 for crisis support.

Past-life regression is described in this book as Dr. Reema's personal experience. Imagery during hypnosis is not verification of a past life or a factual memory. The BioEnergetic Synchronization account is personal testimony, not a diagnostic claim or evidence that a particular method identifies the cause of disease.

The small hand gesture used with the forest image is presented as a personal cue to recall calm. It is not a validated treatment protocol or a guarantee of relief. Use only a gentle, pain-free movement, or choose no movement at all. Reading the forest passage is optional; it is included as an example of what supported Dr. Reema.

The authors' memories are presented from their own perspectives. Descriptions of other women used to explain an idea are illustrative, not reports of measured treatment outcomes. Patient recollections omit identifying details and should not be used to infer a diagnosis or result. Individual needs and experiences vary.

About the authors

Dr. Reema Zereh, BS, DC, is a chiropractor and functional-medicine practitioner. Her approach includes individual assessment, listening to history, and considering the emotional, visceral, and physical aspects relevant to a person's case. She brings BioEnergetic Synchronization experience and certification in Intuitive Studies through the Palo Alto School of Hypnotherapy to her wellness perspective.

Her interests include cooking, creating recipes, decorating, fashion, and developing programs for her patients. In these pages, she shares how grief, relationships, spiritual understanding, and creativity shaped her experience of peace and self-trust.

Hamayoun Jabarkhil, CHt, completed his certifications in Hypnotherapy at the Palo Alto School of Hypnotherapy. He brings his expertise and perspective when a woman asks for his support. His role in Dr. Reema's personal journey is described through her

memories of their conversations and the regression session she experienced.

The year 2026 marks twenty years of marriage for Dr. Reema and Hamayoun. Their shared experience helped inspire The Inner Reset for Women. This book is written primarily through Dr. Reema's personal voice, with the combined wellness approach explaining the six-week journey.

Sources and further reading

The personal accounts and spiritual reflections in this book are the authors' own. The following public resources offer background on hypnosis, relaxation, grounding, and finding appropriate professional support. They do not endorse the Inner Reset program or validate the authors' personal experiences.

National Center for Complementary and Integrative Health, Hypnosis. An overview of hypnosis and the condition-specific limits of research. https://www.nccih.nih.gov/health/hypnosis

National Center for Complementary and Integrative Health, Relaxation Techniques: What You Need To Know. General information about relaxation approaches, their evidence, and safety. https://www.nccih.nih.gov/health/rela

xation-techniques-what-you-need-to-know

U.S. Department of Veterans Affairs, Live Whole Health #193: You're Grounded! Background on grounding and attention to the present. https://news.va.gov/125584/live-whole-health-193-youre-grounded/

988 Suicide & Crisis Lifeline. U.S. crisis-support information. https://988lifeline.org/

Accessed October 9, 2026. These resources provide general information. A clinician can help determine which care is appropriate to a particular concern.

EFT Tapping Worksheet

A gentle optional practice for an everyday feeling

EFT combines light fingertip tapping with words about a concern and self-acceptance. Evidence is limited; this worksheet does not replace medical or mental-health care. Choose a manageable concern, not a traumatic memory. Stop if distressed, dizzy, or uncomfortable; look around and seek support as needed.

Name: _____ Date: _____

1 Notice what is here

The present-day concern I want to address:

The feeling I notice: _____

Where I notice tension, if anywhere: _____

Intensity before: ____ / 10 (0 = none; 10 = strongest)

2 Choose words that feel honest

While lightly tapping the outer edge of your hand below the little finger, repeat your chosen setup phrase three times.

Example: “Even though I feel this tension, I am willing to treat myself with kindness.”

My setup phrase:

My short reminder phrase, such as “this tension”:

Tap and check in

3 Try one gentle round

Use light fingertip taps while repeating your short reminder phrase. Tap briefly at each point below. Avoid the eye itself and skip any painful or sensitive area. Keep your eyes open if you prefer. You may stop at any time.

1. Crown: top center of the head.
2. Eyebrow: inner end, near the bridge of the nose.
3. Side of eye: outer bony edge.
4. Under eye: cheekbone below the eye.
5. Under nose: between the nose and upper lip.
6. Chin: between the lower lip and chin.
7. Collarbone: just below the inner collarbone.
8. Under arm: side of the torso below the armpit.

Pause. Let your breathing remain comfortable and notice the room around you.

4 Notice your response

Intensity after: ____ / 10

What changed, stayed the same, or became uncomfortable?

What would support me now?

My next choice: rest / a practical action / trusted support / professional help / another gentle round if comfortable

No change is not failure. Do not keep tapping to force a lower number or push through distress.

Background: Kaiser Permanente, Learning About Emotional Freedom Technique; NCCIH, Anxiety and Complementary Health Approaches. Accessed October 9, 2026.