

OVERCOMING THE FEAR OF BEING FABULOUS

Welcome to Module 4 Overcoming the Fear of Being Fabulous

Overview

It's now time to embrace and enjoy your intentions, your actions, and your results.

In this very special module we are being interviewed by Greg Thomas, the co-founder of the organisation Voices of Romance. As well as Greg's questions, Greg asks us a number of questions sent in by members of his community.

As you listen to the many stories that we share with you, see how they may trigger deep feelings of familiarity in your own life. Not necessarily the same scenarios, but the general underpinning message of what might have happened in your life many years ago and how you've reacted as a result.

This session begins with Greg asking the question: "How do you know if you're actually struggling with the fear of being fabulous?"

Transcript

Jim:

Well, before we actually answer the question, and one way of answering it is for everyone listening, we want you to do this as your way of following us closely through this entire procedure, and that is bring to mind a situation out of your own life, preferably a situation in the past so that you are at a distance from it and you can see it clearly. It's a situation where for those of you who have a wonderful start and then fade, bring that kind of situation to mind, bring the situation where you have this great opening and then it all sort of peters out.

For those of you who have difficulty starting, bring a situation like that tonight where you have difficulty just getting to the starting line, because what you're going to be able to do is use those situations to look at in terms of your feelings, your intentions, the story you're telling yourself, the story you told yourself when you actually have that experience. And then by listening now, you can measure those feelings, you can identify those feelings, those intentions and, particularly, the story that you tell to yourself when you're in the situation. That will help you follow us through this next hour, hour and a half.

Judith:

To give you some concrete clues about whether you are someone who is suffering from having difficulty with the fear of being fabulous, answer these questions as I ask them. One, do you feel that if people really knew you, they wouldn't like you? Do you dilute good times with reflections of past sadness or future catastrophes? Is it easier to spend money on others than on yourself? Do you have difficulty making decisions? Are you a perfectionist? Boy, that's been one of mine. Do you procrastinate? A lot of people think that the procrastination is the problem. No, no, no. It's the fear of being fabulous.

Are you detached to a fault, fearing intimacy or closeness with others? Are you bewildered and confused and you just feel like you can't move forward? Finally, do you get anxious when you are going after something you want? If you've answered yes to any of those questions, and my guess is that most of you have answered yes to several, you can count on the fear of being fabulous being part of what you are living with.

Jim:

Now, before we get any further, Greg, I'd like to tell a brief story, which I think will illustrate what we mean by the fear of being fabulous.

Greg: Okay.

Jim:

We needed help in our business. We needed somebody to do some computer work for us. So, I went to the local high school and asked for, preferably, a junior, but a junior or senior who was proficient with computers. All we intended to do with this person was to have her do data entry, basically, monkey work, pressing keys, and not doing much of anything creative. This young woman was pointed out.

Well, she arrived. On the first day, I gave her what I thought would be the full afternoon's worth of work, and she got it done in an hour and a half. Now, there we were. Suddenly, we realized that this young woman was a wunderkind. She really, really knows what she's doing. She's been on the computer since she's been three years old and for entertainment when she's got nothing else to do. She told us, she downloads programs and figures out how they work.

That's what she does. Now, she's completely confident in her computer skills as well as other things that we've given her. She has her ups and downs like anybody else does. I mean, that's life, but when we say the fear of being fabulous, we are referring, for example, to someone like Sarah, who lives completely comfortably in her own skin, or in the skin where she's comfortable as a computer professional.

She lives comfortably in her own skin and in the fullness of who she is. So when we asked her to do something, she just looks up and says, "Okay." There's no discussion. There's no argument. There's no even confusion. She just says, "Okay," because she's so fabulous at the computer that she's able to just live it fully, and unashamedly, and without pride or arrogance, she just is who she is.

Judith:

I want to reinforce the point that Jim just made because we know from working with hundreds of people around this issue that people are afraid that they're going to become arrogant, or conceited, or snotty, or somehow feel so superior to everybody else that they will be unappealing. But Sarah has none of that. She's not at all puffed up. She just knows who she is. She knows what her excellence is. She knows that she is a full participant in what's going on so that when we are with her, we're teaching her because she's learning about internet marketing from us and a lot of other things she's never heard about before, and we're learning from her. The age difference doesn't matter because she brings her excellence with her fully to offer it into the experience that she's having here. I want to stress that that when we are living in our fabulous selves in who we truly are, we do not have to fear any kind of arrogance or big-headedness at all.

Greg:

Since we know a bit more about what the fear of being fabulous is, how did the two of you get so deeply involved in it?

Judith:

Greg, to answer that as clearly as I can, it's important that everyone understand that Jim and I came from families where our parents were uneducated. In fact, neither of our

fathers graduated from high school. They were competent people. They worked very hard, but they never got anywhere. They just were able to pay the bills and that was that. They were raised by parents, who were hard-driving people, who put them down, criticized them. And so what happened in our upbringing was that Jim and I were raised by people who, rather than supporting us to be excellent and go forward, we were criticized, there was a lot of contempt in both of our families. And so, we came from this kind of background, and we have been working our way out of it all of these years.

We know that there are a lot of people out there teaching success and achievement, but they do not address the power of those early years, the kind of programming that we can get in our early years that makes it very difficult to move forward. That is why Jim and I are so committed to, what we call, overcoming the fear of being fabulous and helping as many people as possible get beyond their fear of being fabulous.

Jim:

For everybody listening, this is the first opportunity to take a look at the situation that you brought to mind and take a look at how your behavior then, reflected upon your historical past. How did you behave in those situations that you've decided upon, that actually gives you a vision of how your life has been laid out from the time you were a child because you have been living through decisions, and we'll get into this later. You have been living through decisions that keep repeating and recapitulating. As a result, you keep repeating the same behaviors over and over again. That's why you feel stuck. What we say is the fear of being fabulous is largely understood by a feeling of being very, very stuck. So, take a moment here and measure what your feelings were, what your intentions were, what story did you tell yourself, and how did those reflect back on some decisions you made, and the kind of life you lived as a child.

Judith:

Before we move on, I just want to comment, because one of the people who sent in their questions asked who were our mentors, who did we learn from. Since most people in the success and achievement arena do not do the kind of work that we do, there are very few people that we learned from. We had to discover most of this on our own, but there is one name I want to make sure to honor and that is Alice Miller. She was a Viennese psychiatrist. She may still be alive, I'm not sure. But her work was very, very powerful, and important to us, and has been to millions of people around the world.

The core of her work, which was that when you leave to advance beyond where your family is, the kind of station, the economic and social station of your family, and you have this kind of fear of being fabulous, you will feel anxious. It will make you very

nervous and frightened to move out, whether it's physically. You leave Kansas and move to New York City, or simply that your father had a blue-collar job, and you decide to go to school, and get a masters degree that will make you anxious. So, the tendency then is to quit, to back up, to go back to where you came from, all the people who leave New York City and go back to wherever they came from. And then you're depressed, because where you are doesn't fit with who you really are.

You know it somehow unconsciously, so you feel depressed. So you move out again, try something new. It makes you anxious, you back up, you end up depressed. And so she did a wonderful piece of work, describing why so many people get caught in that cycle of anxiety and depression. This is the core of Alice Miller's work.

Greg:

Now, several questions made reference to the idea that we should just outgrow the limitations of our childhood, and you've made a couple of references so far in our discussion to the effect of our childhood and our upbringing on our fear of being fabulous. Those people who wrote in, frankly, it makes them mad that people like you keep referring back to their parents and their influence. What do you say to that?

Jim:

Well, I say thank you to every one of the people who wrote in, who made that statement of anger because I was just like them. I was in their camp. I was one of those people who said, "Why don't you just grow up? This is all malarkey. Look to the future. Stop looking to the past. Why don't you just grow up?"

Well, over the 19 years of work Judith and I have been doing together, I have become completely converted to the realization and the deep knowing that we can't just grow up particularly when unconscious patterns, habits in their grip, and we'll get into more of that as we go along. Here's an example of how you might understand the problem here. There's a phrase in animal science, the word is imprinting.

Imprinting means that when a, for example, a duckling is born, the duckling will imprint on that which is nearest and then associate with that as though that is the parent. For example, the duckling will imprint on the male or female adult duck, and then create an association, and will follow that around.

However, it is also possible, for example, that chicks, chickens, little chickens, chicks are born and they are placed in an environment where there is an adult duck. They will imprint on the duck and they will follow the duck around. So, the imprinting is something that happens in very early stages of the development of our consciousness as well as our neural development, and it is part of who we are.

Here's another way to understand that. Greg, I'm sure you've gone to a party, and you walk into a party, and you walk in and nobody says a word, nobody even says hello. You walk through the door and you have a sense of, "Oh, I think I'm going to have a really good time here tonight." Have you had that experience?

Greg: Sure.

Jim:

Have you also have the experience where you go to a party, you walk through the door, and you think, "Uh-oh, I think I've stepped into a hornet's nest." You had that experience?

Greg: Definitely, definitely.

Jim:

How did you come to know that? You weren't talking to anybody. You didn't have a whole rational plan. How did you come to know that those were ... and they probably ended up to be the truth. You had a good time at one and not so good time at the other. How did you come to know that?

Greg: Intuition or feeling.

Jim:

Yes, exactly. Precisely. It's a felt knowing. You don't have to think, you don't have to talk, you feel it. Well, that's how children organize their world before they have full cognitive development. They use self-knowing as a way of organizing their experience. In the beginning, they are feeling their family environment, the immediate family, the extended family, the environment, the neighborhood, the church, the synagogue, the temple, whatever. They are feeling their environment. They're making decisions and judgments based on that environment before they have a full rational capacity. Those decisions and judgments become fundamental. They are not chosen from a menu. We say, "Oh, I think I'm going to choose I feel lousy at this party." They are just chosen. And then we're not blaming anybody. This is just the fact if those decisions carry tremendous weight as they reside in the unconscious, and they are there dictating very often the behavior that we experience as we grow older.

Judith:

Greg, I also want to offer a scientific point of view for those people who want to understand this more at the level of brain development because this is pivotal to really get clear why those early years, the first couple of years of life are so important and so powerful. When we're born, even though our brain ends up with three very powerful parts, the reptilian, the limbic, and the cortex. The only thing functioning when we're really little is the reptilian brain, that very basic life or death, on-off brain that is very much associated with mother, comfort, safety, not being hungry, those kinds of associations.

We are developing our identity, and where we belong, and how we know ourselves to be in those first months and couple of years of life before we ever have any language, before we have the capacity to think in paragraph, we're already identifying with that atmosphere of where we were born into. That reptilian portion of the brain is working very quickly to associate with that. Later, we develop the limbic system, which is the emotional part of our brain, and even later by seven, we have the cortex in place where we can think through problems, and we can think about ethics, and values. But the reptilian brain can't do that.

So, we want to be clear here that no matter how many affirmations you make, prayers you make, mantras that you invoke whatever brain practices you may be doing that you've learned or read about in terms of success, they will not work if the reptilian brain's process is holding you back because the cortex can never trump the reptile.

Greg:

Who's most susceptible to catching the case of the fear of being fabulous as one question to put it?

Jim:

Well, in the 1960s, there was an English psychiatrist and his name was R. D. Laing, someone that gained quite a bit of notoriety because of his theories. At that time, they were considered radical and far out. But Judith and I believe this man really was onto something.

From his perspective, here's what he said, "People who have a serious mental defect, a serious mental problem, they oftentimes, not always, but oftentimes, they exhibit the most emotional intelligence at the beginning of their lives, not cognitive intelligence, emotional intelligence, the capacity to feel and organize through your feelings.

Now, those people, when they are putting environment where there is a conflict and attention between what they ultimately end up thinking and feeling, they end up often

splitting. That's a technical term. Their personality splits among other kinds of melodies, they split. And as a result, they cannot continue to organize their lives in any way that is beneficial to them.

So R. D. Laing basically said, "Very many of the people who end up in mental institutions, who exhibit mental problems are oftentimes the brightest, have the most emotional intelligence, and they are also generally the people who have the most consciousness." I distinguish between consciousness and intelligence. The problem is they can organize it, and so internal, they live with chaos.

Judith:

So, Greg, let me give you an example of a child who is very bright, very sensitive, very creative, and who is born into a family that is just a basic ordinary family. But perhaps the parents and grandparents are not exceptionally bright or creative and they live a basic life. The child becomes aware very quickly that their energy, and their intelligence, and their curiosity, in my case, my curiosity was not valued by my parents. They didn't like all the questions I wanted to ask, for instance.

When that child perceives that some aspect of who they are, many aspects perhaps are not making their parents comfortable, or not pleasing their parents.

They will want more than anything in the world to love their parents by suspending who they are and becoming the way it will make their parents comfortable. Because the most important thing is to feel safe in their family, and they want mom, and dad, and anybody else, any other relatives to feel comfortable.

So, in my case, I gave up being curious, till this day, asking questions, asking for help. I have to prompt myself to remember it, "Hey, go for it, do it, because I so had to silence that part of me.

That's what children will do is they'll play down their intelligence, play down their energy, they'll stop jumping around, they'll stop being these bright, shining stars, and they give up being fabulous because they love their parents. We call it the Love Grip. Okay, you got it. They love their parents, and they put a grip on who they can be because they'd vote for love over their own self-development.

Greg:

I bet you there's some people who had the ah'ha right at that moment. That is so powerful. I have a question though based on something that Jim said right before you use the word consciousness, and you made a distinction between consciousness and

intelligence. When you say consciousness, do you mean basic awareness? What do you mean by that?

Jim:

In a way, Greg, I do meet basic awareness. Intelligence is the capacity to work through problems in a very specific linear, cognitive kind of way.

Greg: Okay.

Jim:

Intelligence is like doing math and consciousness is like having a real clear idea of what's going on in the entire classroom.

Greg: Okay.

Jim:

You see the difference?

Greg: Yes.

Jim:

You don't have to be linear. Generally, you are not linear when you are being conscious, whereas intelligence often requires strict linearity. So as a result, you're sitting in the classroom, you're getting great grades in math, but you're also very hip to what's happening all around you. That's the way leaders in high school and as adults be able to then work the crowd because they very much understand what's going on in the crowd. They may not be able to do the math linearly, but with consciousness, they can work the environment to their advantage.

Greg:

Okay. That's a great distinction. Thank you.

Well, here's a question that sums up the majority of the questions. The terrible, what we call, hold back that so many people seem to experience throughout their life has really shown by this statement and question.

First, it says, "I am infinitely creative, compassionate, insightful, and intelligent. How come I never seem to get ahead or be able to channel what I do into satisfying work that earns me a decent living? I am always struggling with the lack of money and a lack of identity as to who I am and what I could or should be doing with my life. Why do I always hold myself back and miss out on so many things I know I would like to do or be? Seems like I can't get out of grade school. What's going on when this is what people experience time and time again?

Jim:

Well, Greg, and for everyone who's listening, this is the core of what we're going to be talking about. This is the absolute core. So, while you're listening, take notes because this is the linchpin, this is the lever, this is the turning point. To reiterate a bit, when we're young, we make decisions. Those decisions are very rudimentary and fundamental decisions. They're often based on intuition and emotion like the example I used, asking you whether you went to a party, and the party was good or bad. You make decisions emotionally.

Greg: Right.

Jim:

Now, those are the best decisions you can make at the time. Those are the best decisions you can make at the time. They are made on the basis of an act of love like Judith has described. We do not make decisions that are hurting us. We don't make decisions that say, "Oh, great, I will make this decision so that I will be-little myself or I'll humiliate myself." We always make decisions that we consider to be to our advantage no matter what it looks like to others. So as a result, we make decisions based on an act of love toward our self and an act of love toward the person or the environment that we're in.

So, what we do is we give ourselves in allegiance, and allegiance is a word we're going to use again and again. So underlying that, we give ourselves in allegiance to those decisions.

Let me give you an example of what that means. My father actually said again and again, "There will be only one genius in this house, and that will be me." He'd say that again and again. Well, what was he setting up? He was setting up a dominance

situation, at least in terms of whatever genius meant. He was setting in place an emotional field that I was expected to live within, and I loved him. I had no problem saying, "Okay, Dad, if you want to be the genius in the house, great, I love you. You can be the genius."

By the way, I didn't formulate that consciously. I just said, "Okay," and it was more emotional like, Greg, when you went to those two different parties, the good and the bad party. It was an emotional decision.

Greg: Right.

Jim:

Then when I get older, I'm in my 20s, and I'm struggling, or for that matter, high school, which I almost flunked out of. I started at the top of the class in my freshman year and ended up at the bottom of the class in my senior year. I went to college and graduated with a 2.1, almost flunked out because what I was doing was being completely loyal to the decision that I made to my father, which said, "There will only be one genius in this house."

By the way, I went back to school in my middle 30s, and I graduated in four years with five years' worth of work, and I got a summa cum laude. So it wasn't an issue of intelligence. It wasn't an issue of linear intelligence. It was an emotional decision.

So we make that kind of allegiance. Allegiance is not about me, when I am failing, when I am failing in high school, that's not about me. It's about my loyalty to this act of love when I gave myself in allegiance to this decision that I made mostly unconsciously.

Judith:

That is a forbidden. That loyalty to the allegiance then creates a forbidden, in Jim's case, to be a genius. We're not talking about IQ here or whether Jim is a genius or not. I think he's a complete genius. But it means that in French class, he can't Excel. It means that he can't shine. He doesn't know it. It's all unconscious. He gave his heart to making sure his dad was the only genius. And so that requires Jim to carry this forbidden.

Jim:

So when I am fluent in French in my first couple of months in junior year in high school, I'm utterly fluent. It's falling out of me like English is falling out of me. I'm fine, and I'm exhibiting this power that belongs to me. But as soon as the French teacher begins to praise me for my fluency, and I begin to unconsciously detect that I am beginning to

push up against the boundaries that is forbidden me, in other words, I'm heading toward genius and I can't go there, I start failing French. By the end of my second year in French, I ended up with a two point average in French when I probably could have been fluent by the end of the first year. That's the kind of thing we're talking about.

Judith:

Then what follows from the forbidden is self-sabotage. When people say, "I'm going on a job interview, and I don't know why it makes me so nervous." Or "I showed up late. I don't understand, I wanted the job, but I showed up an hour late." Or "I didn't set my alarm clock. I can't believe I did that." All of the myriad ways that we sabotage ourselves and we're mystified. We can't understand why we're behaving so strangely. We are succeeding at staying true to the forbidden. We're actually succeeding at staying in allegiance to that Love Grip, to that initial love channel that we made when we were really tiny, and we're staying true to the forbidden by sabotaging any idea of getting really advanced in our lives.

Jim:

So the formula goes like this. There's an act of love, which creates an allegiance, which brings with it a forbidden. Out of those follows a resistance to where you cannot go and a desire to go where the allegiance will take you. So, for example, when I was almost flunking out of high school, that looked like a failure. On the surface, it was a failure. In the world, it was a failure. But in my psyche, it was a success because I was sustaining and being loyal to the allegiance that I made, that my father would be the only genius in the house. I have a couple of ...

Greg:

That allegiance was based on the Love Grip.

Jim:

Right.

Greg:

That decision you made that, "Well, I love my father, and he says he's the only genius in the house. Therefore, I will not exhibit or show that genius myself ...

Jim: Precisely.

Greg: Because I love my dad.

Jim:

Precisely. That's the important phrase, because I love my dad, not because I hate myself, because I love my dad. But the problem is as you grow older, it gets all distorted and confused. And so I'm flunking out of high school. That might appear like I hate myself, but it's really because I love my dad. Here, for example, there are a couple of questions that people sent in. Here's one. It's from a woman and she says, "I drive myself crazy by setting goals, not following through, and then going on to something else. How come I can never complete anything?"

Well, in this context, she cannot complete anything particularly when she is setting goals and wanting to excel because something in her does not give her the internal permission to go forward. She does not have permission to move forward.

Here's another one. Why do I start out by saying, "I'm going to do this today, this tomorrow, then I get sidetracked with information from websites on how to improve. I looked at the information from these websites. I gather it but I don't read it because it's too much. As a result, I don't want follow it, and then I'm holding myself back."

Well, that's all successful. Something is going on inside the psyche of that woman that creates this pattern over, and over, and over again, and we are looking at the surface, which we're calling a failure. But the fact of the matter is she's not a failure. She's a success, what we have to go and look for where the allegiances.

And then there are people who wrote in and said they feel doomed, they feel nervous, they feel anxious before they set out to do something. Wouldn't you feel anxious if you set out to do something knowing unconsciously that you're going to fail anyway? Wouldn't that give you a sense of nervousness?

Judith:

All right, now, take a moment now and think about the issue that you brought up early in this discussion, your life issue, and give some consideration right now about what kind of unconscious allegiance you may have made when you are a tiny little person within your family, your neighborhood, your church, your larger family, we certainly are not blaming anyone, certainly not blaming mom and dad. We know there was a large environment you grew up in, but what kind of allegiance might you have made that when you are holding back, when you are not following through with what you say

you want, you might simply be acting out of loyalty to that initial mindset, that lifestyle, that love you felt for the people that were very, very close to you at that time.

Jim:

I just like to add one more question. A woman writes in and says, "I have ADD and CFS. I cannot work a regular job. I have trouble staying focused and keeping my energy up. Then I beat myself up for not being good enough, smart enough, organized enough. I was always told I did not work up to my potential. I do not know how. Can you help?"

Listen to the line that says, "I was always told I did not work up to my potential," because that's precisely what she's succeeding at doing all the time, not working up to her potential. The power of this is it'll create a physical response, this woman has ADD and CFS, and also creates a social response, she can't keep a job. What she is telling the whole world is look at how brilliant I am in not working up to my potential and staying loyal to the instructions I was given over, and over, and over again.

Judith:

Before we move on, I want to read one more question that applies to what we're talking about. This was sent in by a woman. She says, "How do you become fabulous and not have others try and tear you apart or get the wrong impression of you being a fake?"

Now, I want to be really respectful here that a lot of people are very fearful of breaking out of the crowd, standing apart, being really excellent, and their concern is that others will try to tear them apart or get the wrong impression of them. Certainly, there are going to be some people who can be envious, and jealous, and so forth. But when it comes to women, very often, one of the people who can be quite jealous when you become excellent and you stand apart is your mother.

This is not something new. There's been a lot of research on this that as mothers are bringing in these young daughters, there's a kind of natural envy because the mother is now older. She has been pregnant once or many times. Her body is not as tight and young, and her teenage daughter is coming right up upon her, who's lovely fresh, trim little body, whatever is looking very great, and that that kind of envy can be very normal. However, it's not recognized by the large population, and it can really sneak up on you. And it can become this kind of unconscious concern about everybody being envious of you.

And just come to my mind an example in my life.

In my early 20s, a fellow that I was going with and I took my parents out to dinner. I was wearing a long, sexy, flowing muslin dress, a big long earrings, and lots of clunky

bracelets, and long flowing hair. My mother had on little knit suit, and she was being very proper. The maître d' at this restaurant complimented me and told me how beautiful I looked. My mother literally cringed. I watched her and she cringed. I knew she was jealous. Then what she did to take care of her own need, to get some attention and try to get comfortable was that she found that the chair at the table when we were seated was not comfortable to her liking.

She asked for probably three or four different other chairs to be brought so that she could find one that was comfortable.

Now, notice, she was probably not conscious at all that she was jealous. But she took the action of trying to make herself comfortable, and in so doing, she also got the attention that she sorely needed.

So, I give this example because I want to ask all of us to please be compassionate for our parents, for those around us, who are going to be less conscious than we are, who may have stifled themselves even worse than we have, in particular, when we start breaking out of the fear of being fabulous is even going to show up to them some more difference between their lifestyle and yours. And so please, we must have compassion for how pervasive this issue is of being stifled in one's life.

Jim:

So the formula for the fear of being fabulous and I want to reiterate this since this is the core of this presentation, it goes like this.

You make a decision, generally, based on emotion, which is an act of love and that creates an allegiance, a loyalty to something, someone, some idea. That loyalty immediately creates a forbiddance. In other words, I can go in this direction, I cannot go in that direction. It creates behavioral resistances like my failing in French by choice, virtually, although unconscious choice, because I could not succeed in going forward.

And so when you are failing at something, and this is the core idea, when you are failing at something, or you seem to be failing, or people tell you that you are failing at something, the truth of the matter is you are not actually failing at it. You are succeeding at something else. The question is at what? What is it that you're succeeding at that takes the form of causing you to fail in the eyes of yourself and others?

Judith:

Now, before we move on, and, Greg, I'm not sure what question you're going to ask us next. But I do want to make this point that in order to break out of the fear of being fabulous, you do have to allow the people around you, those people that represent your

early environment, and other people as well to be uncomfortable, to live in whatever discomfort they may feel as you start advancing beyond where you've been.

Please do not feel responsible for their discomfort. I know it's difficult. In order to break free, you have to allow them the right to their own feelings and their discomfort.

So I want to give you a couple of how-tos to do this as you begin to think about how you're going to break free.

One, you may want or need to tell people around you, this may include parents, this may include the larger family, current friends, we're not sure who it would be in your life, of course, you'll have to determine. But you would want to say to them that you are aware that some of this new behavior is making them uncomfortable and you understand, you're sorry that that's the case. But you have to go back to school, move to New York, marry somebody not of their liking, way less than they want you to whatever it might be, and that you acknowledge that it is making them uncomfortable and you're sorry for that.

You may also want to do something that I did with my mother, which was to apologize for not being the kind of daughter, or granddaughter, or friend, or niece, whatever it might be, that they wanted. I was a terrible disappointment to my mother. She wanted the kind of daughter who would have moved in next door, had a family of three or four kids, and spent the afternoon gardening, and shopping, and cooking, and baking with her. I left home right after, well, I started working in junior high and I never looked back. I was not the kind of daughter she wanted.

When I apologize to her and told her I was really sorry, I wasn't the right daughter for what she wanted, we both ended up in tears, and she said that she was sorry that she wasn't the kind of mother that I would have wanted.

We had a wonderful, wonderful love moment. It helped both of us just acknowledge that, yes, that was the case. So, please, as these fit for you, know that they are heartfelt, deeply meaningful ways to connect with the people in your life that you will be advancing past and still being able to connect with them in the truth of who you are rather than having to give yourself up to make them comfortable.

Greg:

Now, Judith, you just gave an example from your own life again. I think it's great, by the way, that both of you are referring to your own life experiences to amplify the point you're making and the model that you created here, which is wonderful.

Now you talked about going to your mom and actually apologizing to her for not being the kind of daughter that she wanted. Now, it seems to me that you had to be at a certain place of maturity and emotional growth to be able to even do that. I mean, to be

able to go back to your mom and say that, whether or not ... I mean, it may be was something she needed to hear or something.

But how can people get to the point where they would feel comfortable doing that because some people who would be like, "I'm not going back to my parents and telling them nothing. I mean, they should have done a better job. I'm not apologizing." Some people might have that reaction.

Judith:

They might. We would then urge them to consider that their parents really did do the best that they could. Everybody's always doing the best that they can. Greg, it wasn't entirely comfortable for me to say that to her. But I felt I wanted to acknowledge all of the unhappiness that she'd had, and she wanted grandchildren from me, and she wanted me to stay close at home. She made that very clear. I could never be that daughter that she wanted.

People will find the time if they choose that this will be something they would want to say, and I'm just wanting to plant the seed that this is something that can be very healing, and very connecting if it feels right for you. There may be, Greg, as you're saying, there may be circumstances where the rift between you and your parents is such that you wouldn't want to bother to say anything. We respect your choice in that, or you may still be angry.

Chances are if you're still angry at your parents, you have not yet overcome the fear of being fabulous enough. You have not yet advanced on your own path sufficiently to begin the real forgiveness of whatever was missing in your childhood. This is just a side note here, but people who teach forgiveness and give you the impression that you can just forgive people in a moment, we take issue with we believe you have to live your life outside and beyond those limitations that make you angry and hurt you before you can sincerely, sincerely forgive those who held you back.

Jim:

It was Einstein who said, "You cannot solve a problem with the same consciousness that created it." I'm referring to what Judith said, "You can really not deliver true forgiveness unless you have moved beyond the limits that are causing you the grief."

Greg:

Okay, and that's largely what we're talking about here, because if you get beyond the fear of being fabulous, you're going to have a different state of mind, a different consciousness.

Jim: That's precisely correct, and a different lifestyle.

Greg:

Okay. Now, let's go back to the questions because people sent in the questions that we want to touch upon all the different points that people brought up so that they get an answer to their deepest concerns. Now, we receive some questions that, in essence, asked about the internal punishment that they suffer from if they say, "Make a mistake, or don't succeed right away," okay?

Now, my partner, Jill and I know from talking with you earlier that you don't see this as failure. You've made reference to this. So, can you give a little more detail about that, because some people might not be as clear on that point that you're not really failing in those instances, you're actually succeeding.

Judith:

Greg, great. I'm glad that you're inviting this because this is a critical way actually to forgive yourself. Let's just go back to Jim and his French class.

Greg: Oui.

Judith:

Oui? Oui, Oui.

Greg: Oui

Judith:

Okay. In Jim's French class, he did great for a couple of months. He really excelled. He came naturally to it until the teacher complimented him and really called attention to his excellence. And then he began to backslide and become a poor student.

Now, we could say he was failing at being a good student in French. On the surface of the issue, that's true. But if we look more deeply, he was succeeding at making sure the only genius in the family was his father. He was succeeding at giving his father this love gift of I won't outdo you, dad. I won't outshine you. I'll be less than mediocre in French. That's how successful I am being at loving you and staying in allegiance to your dictate that there will only be one genius in this family.

That's, again, what we call the Love Grip. Jim was caught in the Love Grip that was guiding his behavior successfully. When we can understand that level of success, we can then more easily forgive ourselves for those times in our lives in the past when we held back, shortchanged ourselves, even sabotage some huge opportunity that came our way. And no, we didn't intend consciously to mess that up. But we did unconsciously intend to be true to our allegiance.

Jim:

Greg, there's a really critical point here. It's abstract. So, I announced it at the beginning. It's not philosophical, it's really abstract. But I need to make it because it's really important.

That is let's say someone decides to go on a diet. That is an active choice. And then they do not go on the diet. People will then focus on how they are not going on the diet. But the fact is that what they are looking at has no substance, not going on a diet has no substance, meaning, the person is not doing nothing. The person is actually doing something. So, rather than look at what they are not doing, which in fact and in effect does not exist, let's look at what they are doing.

So, for example, when I was not succeeding in French, I was completing my allegiance. So, you have to look toward what they are actually doing, not what they are not doing because by looking at what they are doing, you have real substance, you have real, physical, tangible experience. In that physical tangible experience is the doorway to whatever it is they are an allegiance to, to whatever it is they are loyal to, and therein lies the source of what they are doing. If you pay attention to what you are not doing, you're essentially looking at air.

Judith:

Greg, we have given number of times a workshop that we call Relationship Failure, A Successful Case of Resistance. Notice what we're saying is when you are failing at your relationship, you are succeeding at something.

One of the women who wrote in with her questions use the phrase, "I keep pushing my father away and trying to meet the right man." Now that jumped out at me, pushing my father away. This is a grown woman. What kind of relationship is the father trying to have with his daughter that she has to keep pushing away?

Jim:

Or the daughter with her father?

Judith:

Right, or whatever it may be.

But this is clearly her primary relationship. It's not healthy. It's not working for her, and she's consciously trying to meet the right man, but she's not available to it because the core relationship is with her father. So, in not finding the right kind of man, she is succeeding in staying loyal to whatever the dance is between her and her father.

Jim:

To follow my point through, if we were to examine what she is not doing, meaning, not finding the right man, and we only look there, he'll continue to not find the right man as long as she doesn't pay attention to what she's actually doing. So once again, we're looking at air or nothing in favor of looking at something, which will actually lead us to the truth.

Judith:

Absolutely, and until this woman can draw the line in the sand, the adult line in the sand, and say to her father, "Stop, this is not going to continue any longer, whatever this is. I am not participating with you in this any longer. I must go forward. I must find my own life." Nothing will change because she is caught in that undertow of her early allegiance. So, I want to stress that we cannot break free from the fear of being fabulous until we determine that we will be adult about what is going on in our life.

Greg:

Must face up to what is actually happening.

Jim:

Correct.

Greg:

But there's still blockages though. I mean, some people wrote in to say that he couldn't stand to say give up certain things in order to be more fabulous. So, they couldn't see themselves giving up pizza, to lose weight. Or the thrill of going out with bad boys instead of going out with someone who would make a good husband. Or the freedom to relax, and sleep in, and go to the movies on the weekend; when getting a promotion

would require them taking work home for the weekend, that type of thing. What about those cases?

Judith:

Well, and there's a lot of that, of course, but before I answer that, Greg, I just want to make a comment. It just dawned on me that at this juncture, there may be a number of people listening, who are starting to feel bored or they're feeling distracted, maybe they're mentally thinking about their grocery list, or even tempted to stop listening, and come back to it another time.

I want to just give you a little light bulb, I hope. Hey, trigger, you were being caught by the fear of being fabulous and it wants to hold you back right now. Don't listen to it, keep paying attention, stay alert, just know that that undertow is starting to niggle at you and wanting you to stop listening."

Now back to giving up pizza, or and having to give up the bad boys, or work at home on the weekend instead of that movie.

You have to understand that those issues are on the surface of the problem. If you just quit eating pizza, or you just do study at home, you won't really be addressing what that pull is that keeps you struggling, because we have to look deeper to the issue of changing your identity. Not just giving up pizza, not just giving up the bad boys, but actually changing your idea of who you are. That's how powerful this is.

So, let's say you shift your focus from pizza, and you focus on I want to be magnificent in my life. I want to be a full presence in my life. I want to be fully available in my life, in my whole life. To do that, I realized that I need to knock off a few pounds, perhaps get a new wardrobe, perhaps even start working out. Therefore, I'll be carrying myself differently. I may even need to associate with different people. Pretty soon, you haven't even thought about pizza. You have a different life.

Jim:

People can't make any real change until they acknowledge that they don't belong wherever they are anymore. They don't belong there anymore. You've heard the phrase comfort zone. We also use the phrase habit zone.

A comfort zone is where you're comfortable even if you feel miserable. People are in domestic violence relationships for years, for example, and they stay in them. They may be feeling horrible, they may even be being pounded on, but they stay because they are in a habit zone. They are in a "comfort" zone and I put quotes around comfort, because the comfort does not reside in the feeling. The feeling may be awful. The comfort resides

in the dedication to the allegiance that's unconscious that keeps them in place. Until they know that they can't change where they are anymore because they don't belong there, and that's an absolutely real decision, no change in identity will ever occur, and they'll stay right where they've always been.

Greg:

Jim, I've got to ask you a question. I recall, in one of our discussions, you mentioning a case of your own where you had to or felt that you had come to a place where you need to give up something. It was very difficult. It was French Vanilla Crullers.

Jim:

Oh, the old French Vanilla Crullers, I see.

Greg:

Old French Vanilla Crullers. Please tell us about that because I think that is a representative anecdote to what we're talking about.

Jim:

Okay. All right.

What that's referring to is I loved and, frankly, still do, Vanilla French Crullers, that very light pastry covered with vanilla icing. When Judith and I met years ago, she said, "You could stand to lose some weight." I said, "You know, I agree." And so, I said, "I'm going to go on a diet." Only I was saying that as I was munching Vanilla French Crullers. And so there was a big contradiction there. I did not give up Vanilla French Crullers, which meant I believe symbolically that my diet was meaningless.

So, what did we do? We took a look at the Vanilla French Crullers. Now, going back to my previous example. I didn't look at what I was not doing, which was going on a diet. I've looked at what I was doing, which was eating with dedication, Vanilla French Crullers.

I went back into my history, looking for the reflection of my history in the process of eating Vanilla French Crullers. What I discovered was that when I was a child, my family wasn't particularly emotionally warm. On occasion, my mother would send me to the bakery, Polish bakery, so hit that bakery, and she would send me there for baked goods, and we would get donuts, and whatever. But part of that order would be Vanilla French Crullers. I would come home, and my mother would have a cup of coffee and eat

whatever pastry she ate, and I would have milk and Vanilla French Crullers. Those were some of the warmest moments of my childhood.

So, now, fast-forward, Judith is saying, "Give up Vanilla French Crullers." She's actually not saying that. She's saying, "Go on a diet, which means you have to give up Vanilla French Crullers. I'm saying unconsciously, "Are you kidding?" The Vanilla French Crullers had no value compared with a few memories of warmth I had back in my childhood when I sat with Vanilla French Crullers, and milk, and my mother. When I realized that, I could then say, "Oh, I can retain those memories and stop eating Vanilla French Crullers." Now, this is all symbolic, of course now. I could stop eating Vanilla French Crullers because it wasn't the Vanilla French Crullers that I was attached to. It was the warmth with my mother in those moments, which I could keep and let go the Vanilla French Crullers, which I ultimately did. Although I have to confess that if you hand me one now, I would eat it.

Greg:

Okay. All right. So, it was a power of the association you associated French Crullers with the warmth you felt when you had those instances, rare, rare instances with your mom.

Jim:

Correct. That's really what the point was.

Greg:

Excellent, excellent. I'm sure people can think of situations like that themselves where they associate something positive early in their life. But it's something that now, they want to adjust, but they have difficulty because of the deeper reason. I mean, that's one of the things that's great about this, so you getting to the deeper reasons, underlying behaviors in these instances.

Jim:

That's why we say, Greg, that if you don't touch the deeper reasons, you can use affirmations and you can change your mind all you want. But the deeper reasons or to use the symbol of the brain structure, the reptilian brain, will always trump what you do consciously because it has more power. It's more rudimentary. It's on off. Its yes, no. You do it my way or the highway. The consciousness is saying, "Well, let's make a choice here. Let's see how we can work this out." The rudimentary, reptilian brain says,

"My way or the highway, fight or flight, it's a lot more powerful because it's immediate and direct.

Greg:

Well, I would guess that dealing with overcoming the fear of being fabulous will in some way have to deal with that reptilian brain. So let's get to that. How do people deal with getting beyond? How do they overcome this fear of being fabulous?

Jim:

Well, we are going to take you and the listeners through a process. It's about eight steps, approximately. It's a process that we all have to go through, starting from the ignorance of whatever it is that has you in its Love Grip, all the way through to the release.

We're going to take this one step at a time.

STEP NUMBER ONE

So, the first step is to recognize and realize the serious and real disadvantage of whatever it is that you are doing, because whatever you're doing, for example, eating Vanilla French Crullers, you are emotionally dying because you are not allowing yourself to move forward. You are not allowing yourself to move into your own being in your own right.

Now, unfortunately, and here's the trick, what you're doing is a success because it keeps the allegiance in line. But it is also disadvantages to you because it is impacting and preventing you from moving forward. You can have feelings of guilt. When you try to move outside that habit or comfort zone, you'll have a sense of betrayal, like you're betraying something. You'll feel like something bad is going to happen. You might have feelings of guilt or shame because you're wanting to move into the old pattern. But that is all based in an act of love. No one talks about this. I haven't seen it in a book. I haven't heard anybody talked about it. Only Judith and I have brought this up to our knowledge that it is based in an act of love.

When you say to somebody, "Give up an act of love," They'd say, "Are you nuts? Why would I give up an act of love?" Well, in this case, you must, and because you're giving up an act of love, that's why you're going to have the feelings of guilt, shame, betrayal, and whatever else that comes along with it, including sadness and grief.

Greg: Jim, this is groundbreaking.

Jim: Thank you.

Judith:

Thank you, Greg, very much.

STEP NUMBER TWO

And so step number two is that you must recognize that you have this allegiance in place, that you've been committed to it for your whole lifetime, whether it's your family of origin, or neighborhood, church, culture, it doesn't matter what, but that is what has been dominating your life at an unconscious level.

STEP NUMBER THREE

Then, as Jim said, number three is you have to leave home. Now, a lot of people think that when we say that, that what we're saying is you have to stop talking to your family. We don't mean that at all.

By all means, of course, you're going to still keep talking to them, and seeing them, and so forth. You are going to make the dramatic, life-changing choice to no longer be a good boy or a good girl in that arena. And you're going to become a mature adult, same arena, but living your own life on your own terms. This is where what Jim was talking about in terms of you may feel guilty, you may feel like you're betraying them. All of those uncomfortable feelings are going to be normal and natural as you break the allegiance. But you must, must, must get your life under your own terms rather than being dictated by that reptilian brain, running you around, making sure that you're staying loyal and true to what you learn before you could even think consciously about what you wanted.

Jim:

Now, here are two quick examples. One comes from the Bible. I'm going to paraphrase, but there's a passage in the Bible when someone comes to the Christ and says, "I want to follow you," and Jesus says, "Good, come along." The guy says, not, of course, in these words, "But before I follow you, I have to go say goodbye to my mother." Jesus says, "Then you love me not. It is an absolute yes or no choice. You want to follow me? You can't go say goodbye to your mother." That metaphorically means if you're going to come into this new life, you cannot go pay homage to the old life. You have to leave. And then, of course, when you're in the new life, you can deal with the old life as gracefully as you can.

Here's a contemporary example. Just imagine for the moment, Greg, that you come from, oh, I don't know, some very, very impoverished Appalachian little town, somewhere in West Virginia. By some process, you end up being a very powerful person who ends up in Congress, and then in the Senate, and now, you are running for the United States presidency. However, the people from where you came are still living in their Appalachian ways. Can you imagine the difficulty that there might be inviting them into the White House where they would feel uncomfortable? You going back to Appalachia, where you might feel uncomfortable, and how you would work all of that out because the two lives are so different?

Well, that applies when we talk about leaving home. That's precisely what applies because leaving home is an on-off choice. It's a dilemma choice. It means you choose this or that.

In the moment of the choosing, once you make the choice, you can organize, like Judith said, you can go back and say to your mother, "I'm sorry that I wasn't the daughter you wanted." But she could have made that apology and had that discussion with her mother until she made the choice that she was leaving. She was moving forward. Moving forward is the pain you don't know. Staying in place is the pain that you do know.

STEP NUMBER FOUR

Speaking of pain, number four, you have to be willing to leave the grief that you're going to experience, and trust me, there will be grief when you go through this, because you are leaving something that you have dedicated your heart to, to move to something else that you are also dedicating your heart to. It's not unlike when a male and a female breakup in a relationship. No matter how nasty it is, if you've been there for a while, it's not easy to leave.

Judith:

The grief may take different forms. There will be guilt and betrayal. This is going to be very different person to person. So if it doesn't fit for you exactly the way we're saying it, don't get hung up on that. We're just saying this is the fourth point in the process.

STEP NUMBER FIVE

Now, also number five is it is a process. It is not a moment. You cannot snap your fingers and have this happen. There are too many people in the success in achievement

arena who make it sound like you can work with their CD, or you can come to their event, and you will leave changed. Not at this deep level. This is a process.

Jim:

Even if you have a magnificent ah-ha at one of those workshops or seminars, including ours, you have a magnificent ah-ha, you still have to go and convert that ah-ha into your daily life. The ah-ha is the moment of entry. It's the doorway. But once you step through the portal, you have to then create the next life.

STEP NUMBER SIX

Step number six is you have to become a learner, because when you are establishing these beliefs and allegiances, once they're in place, the forbiddances forbids you from becoming a learner beyond the habit zone, the comfort zone you've established in. So, you have to read, you have to go to classes. If you want to learn something, you have to ask people for help. You have to allow yourself to extend beyond where you see yourself at the moment, which is in allegiance and in loyalty to some idea that is based in love.

Judith:

STEP NUMBER SEVEN

To help you, make sure you tell at least one other person, a confidant, somebody who can be a witness for your decision to break out of the fear of being fabulous. Somebody that you can rely on to support you when you start to feel uncertain, or you even notice you may be sliding back, you can call this person up and say, "Help, help help. I'm needing your support." Get someone who will be there or several people if you want, create an accountability group or support group. Maybe all of you will make that choice to do it together.

Jim:

That's the basis, for example, of the Alcoholics Anonymous sponsor.

You get a sponsor. The sponsor is the person who's going to keep you in line because the sponsor has moved along fine up where they can keep you in line, and you dedicate yourself to the sponsor, and do what the sponsor tells you to do.

STEP NUMBER EIGHT

And then finally, point number eight is you have to celebrate your successes. If you don't celebrate your successes, you are practicing not receiving, you are practicing not receiving, so whatever comes to you, you cannot feed upon to create further growth. So you have to celebrate your successes. You have to honor yourself.

Here's a quick story.

The other day, as you know, we hired Sarah, the young woman who's working on the computer, and I was going to take her home. As I was walking down the stairs, I had the thought of, "I know what I'll do. I'll go have a pizza at this pizza place nearby or the pizza I just love it." As I was heading out the door, I stopped in the driveway, and I stood there. Sarah past me and went into the car, and waited for me. I stood there for 30 seconds. In that 30 seconds, I was struggling with, I was wrestling with should I have a pizza, should I not, should I should I, should I, should I, should I not, should I not?

I finally decided, "No, I'm not going to have a pizza." It took me 30 seconds to go through that process. But when I was finished, I was so proud of myself. I took Sarah home. I came back home and we have wonderful green grapes. I had a grape, and that grape was so delicious and so much better for me. So what we say is that when you are going through the process, and you are having to deal with a moment like I did, and you succeed, one of ways to honor yourself? Have a grape.

Greg:

Have a grape. Okay, that's wonderful. All right, now, you've given us an eight part model here. I have a question. I'd like you to comment on this in relation to what you just explained to us.

Participant wrote, "I have some sort of resistance to making a lot of money. I'm pretty sure that I want a lot of money, but there is some sort of block. I mean, a lot of people ... This is me talking can relate to that. So, what would you say to that person?"

Judith:

I think a lot of people can relate to it. I appreciate that, Greg.

First of all, I want to just point out that the way this person has worded the question gives away part of the problem. The person says, "I'm pretty sure that I want a lot of money." Now, that's equivocal, that's not certain. That's still coming from I'm not allowed to really want it with my whole being. I'm just sort of pretty sure that I want to.

So I just want to make the comment here that when this person enters into the process that we just outlined, and they begin the process of actually leaving home because no

doubt that's where they learned, either because there wasn't money in the home, or they heard things like money's the root of all evil, or money is bad, or those rich people are snotty and terrible, whatever it might be. When they start to leave home, one of the things they absolutely must start doing is making money, saving money, investing money, actually doing the very thing that has been prohibited.

Jim:

Because as long as that person says, "I'm pretty sure," they don't really see the disadvantage. It's not really a life and death situation. If they have not made an on-off choice, and not willing to look through the grief. They're still looking for a kind of moments resurrection. And by saying pretty sure, they're not asking anyone to bear witness to their fabulous choice, so there's nothing to celebrate. And not becoming a learner of the whole eight-step program applies. All you have to do is take it a step at a time and look at the phrase "I'm pretty sure that" and you'll see how the eight steps can apply to change that to "I will get a lot of money" as opposed to "I'm pretty sure that I want it".

Greg:

What if that person just says, "I will get a lot of money," as an affirmation say, repeat that over, and over, and over again. Some success coaches might say that that's what the person should do, meditate on that.

Jim:

As we've said before, and I really, really appreciate your question.

Yes, if that person says it as an affirmation, in my experience and my point of view, they're saying nothing because they are really not going after what's holding them in place. It's like saying that you can take something that's unattractive, and cover it with makeup, and now, suddenly it's beautiful, but what happens when you take the makeup off?

So, yes, a lot of success coaches and people say that. For some people, by the way, it works. There is a statistic that says that 97% of the people in the population will not implement what they hear in a seminar like this one, only 3% will.

Well, for those 3%, all they have to do is change their mind because they're predisposed. We're after those people for whom the problem resides more deeply and that's why we've laid out this whole process.

Greg:

Now, Judith and Jim, you've shifted your own focus from being relationship centered to this new overarching focus on the fear of being fabulous. Why'd you make this adjustment?

Judith:

Well, Greg, actually, the adjustment was small it appears because Jim and I have been working on this topic of breaking through resistance. We actually have an audio tape that we recorded at the very beginning of our career together, titled breaking through resistance to reclaim your life.

We're going to be redoing that and reissuing it as part of the work that we're doing. But what we realized recently is that in focusing only on relationships, we were only touching on a portion of people's lives that are affected by this fear of being fabulous because we see over and over that what causes people to have difficulty in dating, and in their committed relationships, in their marriages, even in their parenting is when they aren't free to be truly fabulous in their relationships.

But, of course, it applies in their work lives, in their wealth, creation, in their health, in their physique, and exercise, all of that. So we wanted to open it up and enlarge the platform from which we are speaking, from which we are offering our particular expertise so that we can help people with their whole lives, not just the portion that applies to relationship.

Jim:

I just want to get one more question in here before we come to an end.

A woman wrote in and said, "Can I deal simultaneously with multiple unconscious blocks, weight, career, prosperity, relationships are a must. I narrow my focus to achieve in one area, which then spills over into the others?"

Well, the answer is yes and no, you can deal with multiple unconscious blocks because generally speaking, they come from a limited number, or even just one source. So, weight career, if I'm overweight, if I can't make my career work, if I don't feel prosperous, that could all come, like from my case, I can't be the genius in the family, only my father could be the genius.

So there's one source. But if there's more than one, once you start rattling one of them, and once you start breaking through the skin of one of them, it will spill over into the others, and guaranteed your life will change, and sometimes uncomfortably, but that's,

again, a sign of succeeding at breaking through resistance toward the presence of being fabulous.



Key Questions and Steps

Bring to mind a situation from your own life, preferably a situation in the past so that you are at a distance from it and you can see it clearly. The ideal situation is one that starts out well and then it all peters out.

QUESTION #1:

Question one is actually a series of questions that we'd like you to think about.

- Do you ever feel that if people really knew you, they wouldn't like you?
- Do you dilute good times with reflections of past sadness or future catastrophes?
- Is it easier to spend money on others than on yourself?
- Do you have difficulty making decisions?
- Are you a perfectionist?
- Do you procrastinate?
- Are you detached to a fault, fearing intimacy or closeness with others?
- Are you bewildered and confused and feel like you can't move forward?
- Finally, do you get anxious when you are going after something you want?

If you've answered yes to any of those questions, you can count on the fear of being fabulous being part of what you are living with.

QUESTION #2:

Reflect on the situation from your past that we asked you to think about.

- How did you behave in that/those situations?
- Do you now have a vision of how your life has been laid out from the time you were a child because you've been living through decisions that keep repeating and recapitulating. As a result, you keep repeating the same behaviors over and over again. That's why you feel stuck.

- Now measure what your feelings were, what your intentions were, what story you told yourself, and how those things reflect back on some of the decisions you made, and the kind of life you lived as a child.

8 STEPS FOR BREAKING FREE AND OVERCOMING THE FEAR OF BEING FABULOUS

STEP NUMBER ONE

Recognize and realize the serious and real disadvantage of whatever it is that you are doing, because whatever you're doing is causing you to die emotionally if you don't move forward into your own being, in your own right.

STEP NUMBER TWO

Recognize that you have an allegiance in place that you've been committed to your entire life. This could be an allegiance to your family of origin, or neighborhood, or church, or culture. It doesn't matter what it is. But that is what has been dominating your life at an unconscious level.

STEP NUMBER THREE

Then you have to "leave home". In other words you have to let go of those allegiances.

STEP NUMBER FOUR

You have to be willing to expect and leave the grief, or guilt, or betrayal that you're going to experience.

STEP NUMBER FIVE

Be aware that overcoming the fear of being fabulous is an ongoing process. This is not just a moment in time.

STEP NUMBER SIX

Become a life-long learner. In this way you have to allow yourself to extend beyond where you see yourself at the moment, which is in allegiance and in loyalty to some idea that is based in love.

STEP NUMBER SEVEN

Tell at least one other person, a confidant, somebody who can be a witness for your decision to break out of the fear of being fabulous. Someone who'll have your back and support you whenever you need it. If appropriate you might like to create an accountability group or support group.

STEP NUMBER EIGHT

CELEBRATE – Always celebrate your successes.

