

# Road to Eternal Youth and Physical Immortality

by

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A way for the brave and intrepid enough to delve deep into their souls and minds  
to clear the mud and restore the diamond that is  
You

**WARNING:** A lot of this work WILL be uncomfortable and even painful. Some of it may be dangerous as well to your psyche and even your health. The only solution to this problem that I have found is to work with a partner and to set aside a few weeks or a month to work on this continuously even for four hours or more per day. This is because when you clear something you either have to clear more stuff around the same theme or other trauma previously hidden come up in your consciousness. If not dealt with they can cause problems, mental and/or physical. A buddy and if possible a group can help in finding and clearing the issues quickly. Sometimes by ourselves we can't really find a bottom trauma or issue, and other people's perspectives are invaluable.

Death. This is a word that conjures some of the deepest fears that a human can have.

Annihilation. Non-existence. The End.

The nullification of everything we have built up and striven for in our lives. Death and the old age and frailty that comes with it.

Whatever your religious persuasion is there is the belief that something awaits us to assuage the terror that we repress from the day we realize that we are going to die too.

In some religions there is the promise of heaven, in others of reincarnation and reunion with our loved ones in another life. In most religions this life is a passage, or a school, or trying grounds for our character.

Yet one question always lurks below our consciousness: why do we have to die? Some ask: What cruel God wants us to die?

I personally believe that "God" in the end is no one but us.

The part more aware of this is our soul, which is part of the All. Because of this fact and the holographic structure of the Universe our soul IS the All.

Thanks to the works of a pioneer hypnotherapist we have ventured in the realm of soul life exploration, looking into the time we spend in the spirit world between incarnations on this earth or on other worlds.

When I had this realization, that I (or at least a part of me, since our personality, our "I am" that exists in this life is a mix of our soul and our brain-body) am the cause of the fact that one day I will die, I went through the five stages of grief.

Grief for my physical life and grief for the loss of the idea that the decision of death was out of my hands; relegating the fault to someone or something other than yourself is always comforting.

At first I denied it for a while, thinking it must be wrong, I can't be responsible for my death! Then I was very, very angry at my soul for making this decision for me, after all we were in this together, it should have taken into account my feelings as well.

After that I was bargaining, my soul is responsible, yes, but there must be other factors to take into

account, the guides, my unconsciousness that I have a choice, etc.

When I couldn't find any other reason and realized that it was only my own fault I then went into depression and helplessness. After some meditation I went into acceptance and realized that my soul must have a good reason to have chosen this way.

Death serves at least two purposes from the perspective of a soul: the first one is to return to the spirit world and to a state of knowing, and the second is to be able to reincarnate into another body. Let's examine them more closely.

The soul usually is a little resistant to going back into a body, because it means abandoning the spirit world, which for the soul means knowing who they are without the added consciousness that comes with having a brain-body. In the spirit world the soul is not confined in matter and can wander unhampered by the confines of a physical body.

Furthermore in that world it reunites with its soul family, a close-knit group of souls with compatible personalities who usually reincarnate together.

The soul is usually not overcome and ruled by strong human emotions, and it's working, life after life to attain union with the Great Spirit/Goddess/God. (I surmise that more than an union what the soul is looking for is the realization on a deep level of the already present unity and the clearing of what it's hindering that, and that we can attain with these methods)

In addition souls want to experience new bodies, new lives, to work through their shortcomings to evolve, and sometimes even for the sake of new experiences.

I have to admit that come to think about it, these are pretty strong reasons for death, even though many decisions we take as souls for our lives, death included may seem or may be callous from our human point of view.

This is not to say that I approve of death without reserves, or I wouldn't have written this booklet. After all, once one has gone through the stages through to acceptance, in case one still doesn't like the idea of dying, that's when true work can begin. Acceptance is not the same thing as resignation.

Acceptance means just realizing that things are in a certain way at the moment, it doesn't necessarily mean giving up on our dreams. It just means resignation either when our aspirations aren't strongly charged enough, or when we don't feel we can ever attain our goals.

For instance let's say you are 30 pounds overweight. You deny it, you become angry at your weight, then you realize you can still wear some of the clothes and delude yourself into thinking that's not too bad; then you realize you are fat and you get depressed about it (this is real inactivity), and in the end you accept it, you are fat.

Acceptance of your weight does not mean that living with this added weight has become your dream and that you wouldn't change it for the world, but it does mean that you have accepted that you have this extra fat and that you are fine with it. It means you are not depressed about it, you are not angry at it, that you could live your whole life with this added weight and not be a real problem to you.

It does not mean though that you will stop wanting to shed that weight, you still have the desire, but if it doesn't come true it won't be the end of your world.

This attitude is the most productive for change, because it means that when you go on a diet and exercise you will have no depression or anger when the results don't come quickly, and this will lead to less chances of demoralization, as a consequence you will be less likely to quit your efforts.

Your desire for a change will be more like a river flowing unimpeded by the rocks and dams of your previous negative emotions and attitudes.

The seeming inevitability of death, coupled with the above mentioned agenda of our soul have given rise to: religions explanations of the afterlife, to the suppression from our conscience, for most of the time, of the idea that we are going to die, to the acceptance of death, and even to the desire for death, as countless frail old people and suicidally depressed adults and teenagers can attest.

To be honest I have been a member of the latter group. I've always found life on this planet too difficult and harsh and hard for me. I've always longed for an easier and happier place somewhere. I know it exists, but I have never been able to put my finger on it until recently, when I delved in the realm of life between lives.

Even then, I have always believed that heaven is not just somewhere in the spirit world, since anything is possible in potential if we can imagine it.

The fact that we can imagine something means that it exists in another universe, or at least in another plane of existence, like the astral plane.

This means that the only thing stopping what we imagine from showing up in our universe and/or plane of existence is just the rate and speed of vibration of energy, since everything is energy vibrating at different speeds.

The problem with our world is that we don't want a world of complete peace and happiness even if we could get it in a blink of an eye. Why? Because, to tell the truth, it would be boring, it wouldn't be much fun, and souls and human beings have in common that they love fun. Furthermore we live in a world of duality, and duality is what we have to work with.

The idea of transcending duality is very common and widespread in new age circles these days, but personally I don't find it palatable at all.

We have come to this world to experience duality, and we, as part of the Divine have created this world because we love to create, to experience ourselves, and because in a world where nothing existed but "us", a divine non-separated, undivided being, we couldn't really experience ourselves and interact with ourselves.

After all, flying solo may be fun, but the real fun starts when there are two people (or more) involved!

The fact that we accept and want duality doesn't mean for instance that wars are fun and desirable, it just means that a certain amount of conflict is necessary to have a kind of peace that we don't get tired of.

After all, if we don't find what we imagine desirable, we will never have the drive to make it real.

Desirable conflict, as I intend it, may mean disagreements, stimulating debates, and the occasional brawl or cat-fight, it certainly doesn't mean an atomic war.

This is an important point for our quest for immortality. Life is balanced by death. This is a duality, and if we are to accept and love duality, we can't transcend or deny that. So what is it that would maintain the balance of life/death if we were to be immortal?

Let me shock any immortalist who has read this far: I don't personally believe in everlasting physical immortality.

What do I mean by that? I mean to say that I can't conceive the idea of "forever", even this universe will shrink and die sometime in the future. It means that forever is a hell of a long time, and somewhere along the line even the most advanced being in creation is bound to get bored with what they have and desire something different for themselves. Maybe a new life in a body, without the added conscious knowledge and memories of a million years or more in your mind to, at that point, to "spoil" the experience, the surprise of seeing and tasting and touching everything as if for the first time, and all of the emotions that come with it.

Have you ever wondered why as we get older sometimes we behave more and more like kids and we love them so much? Because we yearn to be like them again, and one of the ways for us to do that is to die and to be reborn. It could take a billion years to bore and tire of life an immortal in the same way the average old person is, but it would happen nonetheless.

Heck, even as Goddess/God we became bored of being one and undivided!

There will be a time in the life of any immortal when they will desire to go back to the spirit world, and they will desire to begin anew in a new body.

This is inescapable. What can be changed is the amount of time we can spend in this universe in a physical form. This is what I mean for physical immortality, or more precisely, relative physical

immortality, relative to our desire and to the nature of duality. It doesn't have to be limited to sixty years, one hundred years, two hundred years, a thousand years or even a million years. It can be two billion or more until the end of the universe if we want, if we can make it fun and desirable and worthwhile to our souls.

I can hear someone say: but I believe in ascension and in taking my own body with me without dying to the spirit world. To these people I say two things: the fact that you would be taking your body with you would mean that your body would change its structure beyond recognition, change its vibration to match the spirit world, and then it wouldn't be the same as physical immortality because you wouldn't be physical anymore would you?

You could even teleport at will, or be an ascended master, and that's all fine and dandy, and a worthy pursuit in my opinion (even though if I were to pursue those things I would do it without the desire to transcend physicality, but to enhance it with these abilities).

The second thing I would say is: even if you were to become an ascended master, and even if you were to merge with the Great Spirit/Goddess/God there would inevitably come a time where you would be bored and you would yearn for a new life, maybe in the spirit world, or maybe in a new body, without the knowledge and conscious memories that you bring with yourself.

So to maintain the duality and to let it support us as well, (since working within the confines of duality supports better our goals of relative physical immortality by default as we work with the laws of this universe) we have to look at the inevitability of death as a fact, but we also have to question and refuse the limits of the 120 years that we are told is the maximum of our possible life span.

This also means accepting death in our own body while we live. The death of cells to make space for new ones. On the other hand however, it means extending the life of these cells by years or centuries. It means that the telomeres that help cells to replicate will not shorten with time. It means that we are willing and able to let go of habits that don't serve us, to let our personality and character evolve and grow, keeping what we love about ourselves, but letting it change with time and experience.

We may have eternal youth for as long as we live (immortality without it would be pretty pointless!), but even our youth may slide back and forth by a year or decade in the course of our lives.

Death in our lives as immortals must be present in the guise of change. We must love change, because what the old people looking forward to death have all in common is the refusal of change and a firm grip to the past.

But isn't the fact that we refuse death a refusal of change in itself? No. Let me explain. As explained later, acceptance and resignation are two different things. We can accept something in the sense of taking stock of the situation and being relatively ok with it, or we can resign to something, in the sense of accepting that the situation is as it is and thinking that we can't do anything about it.

Furthermore, being immortal means that we have mastered self determination, or free will: we are conscious of the motives of our soul and of our body, that we have joined them, we are conscious of what things are likely to happen to us, of the reasons why, and we have the power to change that. It means arriving at a point where, if we wish it to be so, (if we think it's fun and helpful to us and others) we won't have anything occur to us that hasn't been previously decided.

It means accepting change, because in the end the only changes we will go through will be the ones that we have consciously decided with every part of our being.

To get to this stage we have to go through the acceptance that we create our own reality, we have to open a line of communication with our soul, and we also have to find and operate all the switches that determine our future.

Sounds daunting? I assure you it's not, it's fun, or I wouldn't have created the possibility of writing this booklet!

One reason I have created this booklet is that I have always been fascinated by the fact that I loved the

idea of death and release from this world. It has always seemed natural and unnatural at the same time. Natural because this world seemed difficult to handle, and unnatural because this body has to have an inborn survival instinct.

What was so strong to override even that? I have come to realize, as we have seen, that part of this force is the soul and its motives.

The other part of the answer to this question is what rebirthing founder has named the Death Urge. This is the part of us that resigns to death, and that even finds it desirable. It's also the entity that makes most of us scorn reject or even oppose and find undesirable the idea of immortality and of indefinite life extension.

It's composed of all the traumas and beliefs of the billions of humans that have walked this earth. It's comprised of all the times someone has yearned for death because their life was unbearable, of all the times someone was traumatized by the realization of their mortality, in the form perhaps of a death in the family, of all the times they have wanted to reunite with their dead relatives, and of all the times they have accepted and resigned to old age and death.

It has solidified so much, and it has existed for so long, that it has in fact become an entity, or a strong matrix in other words.

A matrix in this context is just a conglomerate of traumas and/or beliefs agreed by a group of people, and of memories of experiences they have gone through. An example of a strong matrix is the idea of family. It's common to all humanity, and everyone yearns for one, be it conventional, alternative or in the broader sense, as a group of close friends.

An example of a weaker matrix is your book club. It has a matrix of its own, created by all the books that you have read with your friends, but it's limited to your own small group of people, even though on a level it's energetically connected with all the other book clubs in the world.

According to our personality, which is comprised of some parts that are innate to us and of some that are determined by the traumas and beliefs that we hold, we are attracted and we link to specific matrices. For example, one can say that in general all men are attracted to sports, and that all women are attracted to romantic movies. A lot of men and women don't fit this description. We can accept or reject matrices at will. This depends on our desires and on the traumas and beliefs we hold, and they must be in accord. For instance a woman that would be by her innate personality, attracted to sports, if she holds the belief that to be desired by a man she must be over-feminine and dislike sports, she will repress that attraction. In the same way, if she doesn't have that belief, she will give free rein to her desires. It all depends what is stronger, the innate personality, or the beliefs/traumas, and to what factor we want to give the upper hand, depending on the situation and on our will and knowledge to take charge of our own mind and of our own life.

Some matrices are more difficult to challenge or to detach ourselves from, but it's not an impossible task, because we can imagine it. In some instances this separation requires just our will, imagination, personality, and our sense of possibility and effort, like in the case of gender and sexuality. Humanity's understanding and acceptance of these two subjects and their variations had been generally stale, fossilized for centuries, but lately society has loosened and expanded their idea of normality beyond genetic man and woman and heterosexuality including: homosexuality, bisexuality, transsexuality, transgenderism, hermaphroditism, and so on.

Another example is the idea of what can be achieved by science. A century ago no one would have imagined a world wide web, or a space station, or planes.

Some matrices instead require something more than some effort to change or to unplug from, as in the case of old age and death matrices. Since these matrices are more entrenched in us and give rise to strong physical manifestations, to challenge them we need knowledge of how what we want to change works, in this case we need knowledge of how our soul decision process and physical ageing work.

Contacting and talking to our soul first is of paramount importance, because without this step the decisions that our soul has made before we were born will thwart our efforts and render them completely

useless.

We need to get the soul on board with this project, otherwise, (unless you are one of the extremely rare individuals whose soul had already decided before coming into this world that they would become immortal) you will age and die like everyone else.

To work with the first requirement the best tool for the job is hypnotic regression. Unfortunately this usually requires the help of an experienced hypnotist.

Meditation could be used as well, but you need to be pretty experienced in it, because the level we need to reach is deep, and usually at that level, without the help of someone else to guide you, to ask questions and to prod you on, you are more likely to either fall asleep, or bask in the experience of being in the spirit realm without accomplishing nothing of importance to your specific goals.

At the moment of writing this booklet I haven't found an immortalist well versed in the branch of hypnosis that deals with the subject of the life in the spirit world. For this reason the information on this subject will be purely theoretical, and I welcome and encourage you to contact me and tell me about your experiences.

Also, if you are an experienced hypnotist I would really welcome your expertise. For anything, you can contact me through the email address on my bio at the end of the booklet.

Our soul's goals, desires and motives are usually the following: spiritual advancement, fun and new experiences, awareness of itself, freedom to roam, freedom from negative emotions, and unity with its spirit group.

Our job in regression is to pinpoint which ones of these motives are present and which of these are paramount in our soul.

After that we need to talk to our soul in the present, through hypnosis, to convince it if possible, of how we can satisfy its needs without dying, and while living an immortal life.

I surmise that you may even be surprised to find out that your soul is pretty open to these suggestions, since it's entirely possible that the interest for immortality, and the opportunity for you to read this booklet and undergo hypnosis were decided by your soul before birth.

Spiritual advancement, freedom from negative emotions and our soul's awareness of itself while in a body go hand in hand and it could be fairly easy to make our soul see that we can better ourselves more and faster while in one body than in a hundred different bodies, beginning anew with no memory each time.

Compassion, empathy and all the qualities that enlightened people in this world have are pretty high on the list for our soul. One important point to make is that we already ARE our souls, there is no real separation but the one we perceive and create. Some of the negative emotions in our brain, though, as well as the innate makeup of our brain, can hinder the soul's total expression through us.

If we divided consciousness into conscious, subconscious and superconscious, the first would be our waking consciousness, usually made up mostly of the innate awareness of our body-brain, the second would be a mix of body-brain and soul consciousness, and the superconscious would be the soul consciousness.

Hypnosis can access the superconscious, but our job as advanced beings is to make the superconscious shine through and unite with our waking consciousness in day to day life.

To do this the bridge between our body-brain and our soul must be quite clear and easy to traverse, and this is where all the work on our traumas comes in; not only the work geared toward physical immortality, but also the work to clear all the negative emotions and behaviors that we all have.

Fun and new experiences may be had by working on our sense of wonder and adventure that we had as kids but that we have let the world take away from us as we grew up.

The freedom to roam free, without the body can be achieved relatively easily if we learn astral projection,

even though it's not a complete freedom in this case, because usually we can't go through the tunnel to the spirit world.

We have a part of our soul that always remains, dormant in the spirit world though, so a temporary, and partial consciousness transfer to it is, in theory, possible.

Unity with the soul's spirit group is more difficult to achieve, if only for logistic reasons. We may be the only ones in our group to decide to be physically immortal, the other may want to go through death and rebirth. A compromise could be achieved by deciding to visit them in the spirit world through the method outlined before, and also making it a point to meet them every time they are reborn in this world. Again, these are theoretical suggestions that need to be tried and expanded upon.

Another thing to look for is soul contracts and oaths and vows and promises that we have made to ourselves or to other souls, guides, spirits, God, Gods etc.

These need to be found and cleared, as well as any trauma /fear/guilt/etc that could be the reason for these vows and oaths, and can be found through hypnosis or meditation.

To satisfy the second requirement, that of knowing how the biology of ageing and death works, we don't need to be biologists, even if there are some technical details that can be of use to us. Pure biology, from what I have learnt, most of the time studies the effect not the cause, even though that is changing thanks to the efforts of people like Bruce Lipton and Grant McFetridge. It is these two people that we will concern with briefly in this booklet since they have been able to recognize the connection between body and mind, between biology and consciousness.

Bruce Lipton was the first to understand that, contrary to what most people used to think, genes do not control our biology. They may be the reason why you have blue eyes, or brown eyes, black hair or blond hair, and why you are Caucasian or Asian, but they do not by themselves determine whether you are going to develop an illness or not, nor they are the reason why you are more or less impulsive or poised. They may give you a slightly higher potential of, say, be obese if most of your family is, but Bruce Lipton found that whether this propensity will be expressed or not in your life depends on something called epigenetic markers. They block or allow the production of proteins and chemicals, in other words the expression of the gene, which, if expressed, is read by the cell and is the blueprint for the building blocks of the chemicals used in your body.

On the other hand if a gene is blocked by a marker it will not be read and it will become dormant or unexpressed.

To understand how this may impact our daily life, the gene that is dormant may be the one that is the blueprint for insulin. (I am not a biologist, so there may be more genes than one involved in this or other processes).

Grant McFetridge's research is similar in some respects, but he has gone further and he discovered that there is a central cell in our brain that is the seat of our consciousness, the blueprint for all the other cells on our body, and what happens there is copied by all other cells in our body. For more information on these subjects you can read their books listed in the bibliography. They are a fascinating, enlightening and revolutionary read.

What governs these markers? The answer is: we do. More precisely it's our traumas and beliefs that create or uncreate them.

What is a trauma? A trauma as I understand it means an event usually charged with a negative emotion that made an impact, physically, emotionally, mentally, on a soul level, or at any combination of those levels.

The event created a lot of beliefs about reality, ourselves or other topics. This created a filter that blocks or changes our soul expression through our body-mind, and that often hinders the perfect functioning of our body-mind as well. Now, trauma does not mean that the event was catastrophic, like a war or earthquake. It may have been discovering that someone got the job you hoped for, or that it's your parents that give you presents, not Santa Claus. The important thing is the emotional impact of the event

not the event per se.

In McFetridge model traumas block the pores of the nucleus of the cell. Traumas that originate from a previous trauma (we will come to this shortly) with a similar vibration or theme go together like a string of beads.

To unblock the pore all you need to do is to remove the first big one blocking the pore. Removing the other one will do nothing and in fact in some cases may even be harmful to you health and well being. Picture the traumas like the string the blocks the drain of your bathtub. There is the plug at the end and that's the one you need to remove from the drain. Remove the beads on the string and the water will remain in the tub, and you may even find it more difficult to grasp and pull the plug.

The big traumas that block the pores of the nucleus are usually ancestral/hereditary in origin, or they can be related to the time you spent in the womb (even though there are a very few cases where the traumas instead originated in your childhood).

What this means is that our ancestors have kindly passed on to us the traumas that they have experienced in their lifetime.

In addition there are some traumas in the womb that we have gone through. Some of these we experienced for the first time, and some of them, as we will see later, were the effect of ancestral trauma themselves.

All of these set up the basis of parts of our personality and our potential for health and illness, and in our specific case they are also the cause of the death urge and of the ageing process.

Dr. Grant McFetridge discovered is that if you go into an altered state of consciousness and explore the beads of the strings in the plug, you can see the traumas that the person and their ancestors have experienced.

An astonishing fact, however, is that you can also see the future traumas they will experience. This has led him to realize that the future is written to a degree, in our biology, since at the moment our first ancestral trauma forms, the whole string of traumas in the future instantly forms as well. It's as if there is a mechanism that, according to the traumas and maybe to the relation to other traumas and our personality, can predict and does predetermine what happens to us in the future if we keep the originating trauma in place.

Remove the trauma, and you remove the event and restore a bit more of true free will.

To put it another way, when we have traumas our reactions are just that, reactions, and unconscious and predictable, while when we are free of a trauma, the answer to the same situation is more a response, according to our true personality and to our soul that shines through stronger.

A little side note: The ageing process and death at this point may be caused at least in part by our genes and not by our traumas and beliefs, because it is a deeply rooted and long standing problem. It is too early to tell. Even in that case though, genes are easy to change and modify as well for two reasons: first, the right beliefs and the absence of traumas by themselves can change the genes, and second, the less traumas we have, the more conscious control over our lives and our genes we have, so that changing a gene may become just a matter of an intention to do so and it is already done routinely in a few alternative therapies. That said, at least biologically, to my knowledge to date there has been no "death gene" or "ageing gene" that has been found.

Back to the ancestral traumas. These traumas may be the unfaithfulness of your great great great great grandfather that has led to a distrust of men in you, or it may be the trauma of a violent death in a war of your great granddad that has been transmitted to the foetus of your grandmother (parents are energetically connected to the foetus at least at that stage) and that has set up a fear of firearms. The traumas can go back one generation, a thousand generation, to the forming of the first cell on this planet and anywhere in between.

The connection to your life may be less direct than the above examples as well, and it may have less to do with the actual event and more with the feeling that it generated in your ancestor.

Many traumas that happened to you in this lifetime are not the cause of your problems, but just the effect



of previous ancestral traumas. These traumas just get played out again in your life to reassert themselves. It's cause and effect, not chance.

All of this at the same time depends on the organization, priority and strength of other traumas and on your own personality and agendas of your soul.

Let's assume for instance that your great grandmother was raped when she was fifteen. The same may have happened to you when you were that age.

On the other hand, if it wasn't in your soul's agenda to go through that experience, or if you had already sorted out those traumatic ancestral memories, you may have avoided that experience or if you still have the memories you may have gone through the same feelings of violation in another kind of experience in your life, or they may play out more in your sister than in you because of your personality, agendas and emotional makeup.

These traumas that happen in your life that are connected with the hereditary traumas are the beads in the string, and removing them will not make the problem or the pattern go away, even though it may become dormant in some cases, less present in your life sometimes and even more difficult to access. This may be a good thing in the short term in some cases, but always a bad thing in the long run, because we will need to address these problems again, in some form or another in our lives.

Even in the short run, it may be a bad thing in case of a trauma that is causing an illness, because the originating trauma will still be there and it will still cause the illness.

Furthermore, since we use the present traumas like a line of crumbs to find the originating trauma, this may be more difficult to access and heal with most of the means available today, in the same way that if you remove the strings from the plug of your bathtub you would have to fish around for the plug and you would have to use your nails to pull it out.

There are many tools that can take care of the traumas that we have, but few are deep enough or deal with ancestral traumas.

The best tool that I have found is Reference Point Therapy. Another one is called Whole-Hearted Healing, developed by Dr. Grant McFetridge but this tool, however good, tends to be too long and emotionally painful to be used extensively.

Also, it makes perfect sense that experiencing deep emotional pain during a healing would create a further emotional trauma that would then need to be healed.

Reference Point Therapy, or RPT, instead, is relatively painless, and very fast once you get the hang of it. It was created by Simon and Evette Rose, two Australian ex-Theta Healing Instructors that had found every healing modality that they had ever studied incomplete, and too slow and hit-and-miss as far as results.

They came across the work of Grant McFetridge, who discovered the primacy of biological, womb and ancestral traumas in the etiology of physical and mental illnesses, and combined his theory with the work of Soleira Green on consciousness, with Hooponopono and with their own research.

Their success rate in treating various diseases and disorders has allegedly been stunning to say the least, reaching 95%. (I have to say allegedly for legal purposes!)

This therapy is very new, and was taught for the first time in 2009. Since then it has and it's still developing very rapidly, changing and evolving with each course they have taught, becoming faster and simpler in execution and results. I urge you to go and take a course with them, you won't regret it.

For the purposes of this booklet though, (and because this is the only part of the course that is completely public and I can utilize in this booklet without copyright infringement) we will use a slightly modified version of the method they taught the general public through their first blog and videos. It is also the best suited way I think to approach and heal these kind of traumas methodically, without fear of leaving anything out. The details in level two of RPT would be really useful as well but are not strictly necessary in this context, in my opinion, at least when you start out.

The main bulk of this booklet is made of beliefs and suggestions of topics to work on.

The main work will be done on traumas though, that you will find by tracing back the trauma(s) that the belief stems from.

Why not work on beliefs? It would be a waste of time and even damaging to your health. A trauma can even spawn hundreds of beliefs, and clearing the trauma will usually clear all of the beliefs, while clearing the beliefs will usually make them come back in a very short time.

There are a couple of exceptions to this rule: sometimes a belief is just something that has been installed in us because we trusted the person who relayed it to us, and there is no trauma directly connected to the belief itself in these cases.

This trusted party can be a parent, a relative, or even a doctor, a book or the TV, all sources most people find reliable. For instance if your father told you when you were little that the lights you were seeing around people, their auras, don't exist, even though there is no particular trauma attached to that, you began to lose that natural ability. In that case a change of belief is all that's needed.

Of course, it can be argued that you can clear the misunderstanding every child has that your father was always right, but personally I find the belief approach in this case more direct and to the point for the time being. You can always work on that misperception later, because it's a complex problem. And you could realize that your father wasn't always right, and you could be left with a bunch of beliefs to re-examine anyway.

The other exception is when you want to install a belief you didn't previously have, for instance if you had never given thought to the possibility of becoming physically immortal and you had no beliefs in one way or the other, you could install that becoming physically immortal is possible, in order to speed the process.

This second approach is not that frequent, and should be used sparingly, to avoid installing false beliefs. I theorize that it can also be used in case you have cleared every trauma about a topic. For instance, let's say that you have cleared every possible trauma about death and about immortality. In some cases, when you arrive at clearing something major two things can happen: one, your soul strength comes through and its desires and true will comes through, in which case if you have done the previously mentioned soul work no other work on this topic is necessary; two, there might be confusion because of other unhealed traumas, and you could go either way, in this case you could go toward immortality or death. Both could have the same appeal and you could arrive at a point where either feels equally ok to you. In this case installing a belief and even a feeling as well, goes a long way toward tipping the scales for the moment, until the other traumas that prevent your soul from shining through strongly are healed.

So how do we find and heal traumas? First you need to choose one of the beliefs in the booklet.

These are generally not written in any particular order except the first few ones, where there are some that are basic beliefs that should be addressed first.

Use them as written, then change a little bit the wording if you will, after working with the original one if there are aspects that are not clear.

Whether the beliefs are positive or negative the first thing you need to do is to center in your heart and then to note your emotional reaction to it.

Where in your body do you feel the sensation of consciousness, of awareness of yourself when you close your eyes and say "I am"? Do it now, close your eyes and say it. Is the "I am" in your head? In your chest? Or somewhere else?

Wherever it is, imagine it moving until it is centered in your heart. If you think it may help, put a hand on your heart while doing this exercise.

This heart centering is important because it puts you in contact with your emotions and helps you get out of your thinking mind. When you notice your emotional reactions and your feelings in some people there is a tendency to think too much or to answer with long and winding answers. These often have little in terms of feelings left in them, and a lot in terms of what you feel you should say.

Next, say the belief out loud and note your emotional reaction.

If the statement/belief is negative in nature, such as "ageing is desirable" or "I can never get immortal" then feel the feelings that this engenders. (I will use the wording positive belief to refer to a belief that is desirable to you, that expands your possibilities of being all you can be, and negative belief for an undesirable belief, one that restricts your freedom). How does this statement makes you feel? You can use straightforward emotions, like depressed, or angry, but try to be more specific, like angry like I were a volcano, or as if there was a pit in my stomach, or like someone overstepped a boundary, or uncomfortable like they stepped over a line for a minute. Use your own words and/or use metaphors, these are the best approaches; the key here is using words that describe exactly how you feel. You don't need to feel the full intensity of the feelings again, it is not necessary and it can even be detrimental to do it, as feeling some of them full force may set up a secondary trauma. You just need to feel them 10% their original strength: strong enough for you to recognize what they are, but not strong enough to overpower you.

Also, as we go further back in time in this exercise, the feelings you will eventually be working with will seem less and less strong and personal, as 90%+ of the time they have originated with one of your ancestors.

After you have given a short description to the feeling, ask yourself when you have felt it before. Again, be specific. You may have felt angry many times in your life, but emotions have flavors, like food, and that's when the metaphors and specificity of the previous step are very useful. The time you have felt this emotion may be two days ago, when you were little or any other time in between.

Next feel where the emotion you felt at the time is in your body. Ask yourself "what if" questions. These kind of questions tend to open our minds and open us to new possibilities and insights that weren't available to us before, if we had never wondered.

"What if I knew what this feeling is?" "What if I knew when I felt this same kind of feeling before?"

"What if I knew where this feeling is? Where would it be?" Don't be afraid to guess, to pretend to know, you will be right.

When the feeling has been found ask yourself "How did I feel when I felt this feeling of...(insert the feeling you have located)?" This may seem confusing to some, but there usually are feelings below feelings. The string metaphor is useful here too: you want to arrive at the deepest feeling here, which is the one that will be connected to our plug. If you worked on the first feeling you have felt you would be working with one of the little spheres on the string instead.

For instance let's say that you have felt angry like a volcano. You look into your past and you find that you have felt that way when your boss has told you that he gave the promotion you had waited for so long to someone else. This may have made you feel like she offended you. You dig some more and you feel like you are not good enough. You can dig deeper and you feel like you are worth nothing.

How can you tell the bottom feeling? Usually you will feel like there's nothing else underneath, no other emotion or feeling. (Not every time that you don't feel anything underneath means that is the bottom though, sometimes it's just the mind putting up a block because it's afraid that it can't handle what's on the bottom, and at least 99.999% that's just unfounded fear). Usually the feeling will feel pretty deep. Of course another way to tell is that if after the technique, when you check, immediately, or after a couple of days or months, the same exact feeling that you started with crops up again, then there's something deeper.

If you instead check and you find a feeling that's a little different, it just means that you need to pull more than one plug, because they are linked together.

To use our example if at the start you felt angry like a volcano and at the end of the exercise you felt betrayed, or if you felt irritated in some way, those are other strings that have their own plug to pull.

So let's say you have arrived at the bottom feeling of feeling like you were worth nothing. not even a dime.

Locate it in your body, where is it?

Next imagine you were present consciously at your birth right now. Play the "what if" I was present card, and open your mind and pretend, you will be right.

Ask yourself if this feeling was present at your birth. More than ninety times out of a hundred it will be present.

If you regularly don't find feelings present at your birth this is usually because of one or more of these reasons: you have an idealized version of your birth, or you are suppressing something, or you are not used to imagining or feeling emotions, or you don't believe you can (the "what if" should take care of that) or because you are not inside yourself, in your heart, while doing this exercise.

Relax, center in your heart again, tell yourself that there is nothing to be afraid of, that you are safe, get in touch with the emotion, and ask the what if question again, and really believe it can be possible to go back there.

Next go back even more and pretend you were consciously present at your conception. Ask yourself if this feeling was present at your conception.

If you knew which side of your family this feeling comes from originally, would you say it comes from your mother line or your father's?

Another way to ask this is: when you see the egg and the sperm at your conception, does this feeling come more from the egg or the sperm?

Sometimes the feeling may come only from the egg, sometimes only from the sperm, and sometimes from both. In the latter case, start working with the mother line first.

Was this feeling present at your mother's birth? If you knew, how many generations does this feeling go? In other words, how many generations ago did the trauma originating this feeling occur? When was the first instance?

Answer with the first number that pops in your mind. Don't get hung up on "this is make believe I can't possibly know this" or stuff like that. The first answer will usually be right, trust me, and more importantly trust your intuition, or guessing, or whatever you might like to call it at this point.

After a number comes up ask yourself who was it that the trauma happened to, was it a man, a woman? What happened, if you knew, in the life of this ancestor that originated that feeling?

In the example above, ask yourself what happened in this ancestor that originated the feeling that he or she wasn't worth a dime?

Something will pop up in your mind's eye. Trust me. See the scene, see what happened, don't second guess it. It is real. Understand the feelings that this ancestor felt, and see if there are other related feelings. In our example there may be a woman mistreated by her husband and when she got hit one night she definitely felt that she wasn't worth a dime. There may have been also other feelings, other reference points, other related feelings that got initiated at that moment, like that she was nothing, that she could be mistreated and it was fine, that women don't matter in her family, etc.

Take mental note of the feelings. Just to make sure ask yourself if there was a time even further back in your family line where this feeling was present, when this feeling first presented itself. This is not to second guess yourself, but sometimes our minds may not go back enough at first, or sometimes an incident may be a strong one in your family line that your heart feels it deeply, maybe because they initiated their own related or unrelated traumas, and mistakes it at first with the initiating incident. If you find another incident further back, explore it as with the previous one.

When you feel you have found the initiating trauma, center again in your heart, in the present.

Next imagine and feel that you are the room you are in, you are expanding your sense of self to encompass the room, the city the country. You are all of it. Then expand and you are the Earth, the solar system, the galaxy, then the universe.

Continue, including all of the astral and spirit worlds, the god plane, and all the other parallel universes with all the respective planes and gods. (little side note: in this exercise I use, I assume that there are multiple universes, each with a godhead that presides that universe. This spiritual plane of the godhead, for those familiar with Theta Healing, can be called the seventh plane. Above this I feel there is a higher plane of "everythingness" and nothingness, the Absolute as it would be called in Hindu scriptures. This is the conscious sea of all possibilities from which everything emerges, the black sparkly void filled with everything, the ultimate divinity which is ultimately YOU)

As you expand feel now that you are the Absolute, holding this universe in the palm of your hand, with all the other possible universes floating around you. Feel that you ARE the ultimate Divinity, and that

you also are everything that you created at the same time, all of the universes and that you have power in your life because you created it and everything in it. It's a feeling of Oneness with everything, and a feeling of presence and power, but not the greedy one stemming out of fear and insecurity, it's a calm feeling of power coming from "knowingness" from awareness of yourself, and of creation, and it's definitely a feeling of centeredness in yourself, like there is nothing outside of you and you know who you are. It can be seen as a megalomaniac feeling by some, but only if you look at it from a "little ego" perspective and if taken out of context and brought in your everyday life.

The feelings more than the visuals are important in this exercise.

At this point, with this state of consciousness you are in right now, focus your attention on the ancestor and acknowledge the feelings he/she felt, tell him/her mentally and especially with your feelings that it's ok and that it's ok to let these feelings go; intend, softly, for the feeling to disappear, to melt. If it helps feel and imagine that a beam of clear consciousness, of unconditional love and awareness goes to the ancestor in the traumatic moment they experienced. This last thing is a crutch that can help the first few time that you do this exercise. After that just the intention and the expanded consciousness should do the trick.

At this point after you feel that the trauma and the feelings have cleared you can feel in this expanded state if there are positive feelings you can acknowledge. The very act of clearing the trauma has the effect restoring a lot of clarity on the situation, and it's good to acknowledge the newfound (or found again to put it more precisely) feelings, if only to speed up their integration in your life. The ancestor in our example may feel she matters, that she has found a centeredness in herself, a newfound confidence and worthiness.

An interesting thing you may notice early on in these clearing exercises is that often you will see the scene in the past change without you trying to change it. Some other times the scene may remain the same, but you will feel the reaction or response from the ancestor change. In our example the scene of the mistreated woman may change and she may transform in a well treated wife, or she may still be mistreated, but she won't feel that way, and maybe she change her life and stand up to her husband in her future.

I feel, and some research by Grant McFetridge seems to back this up, that the past is more flexible and changeable that we may think, and changes accordingly to our beliefs and traumas, as much as our future does, as explained earlier. When you remove the trauma, you remove the "future beads", but you also remove the "past beads" and plug, which changes both your future and your past. The reason I presume that your past changes to a lesser degree than your future may be related to our beliefs and concepts we have about it. It's too early to tell though (no pun intended!)

Some times instead, not often though, there may be some feelings you want to install as well, some feelings that may help deepen your sense of the change you have made in yourself.

The installing of feelings is to be done only in rare cases, when there is a nothingness, not even calmness, because what installing feelings does is cover up traumas and generate euphoria, which 99 times out of a hundred is just a sign of traumas. When you finish the clearing you should feel clear, light, and/or expanded, calm, centered, not euphoric and jumping all over the place, or there is something more that need to be cleared about the issue.

I believe though, that even in these instances, you are just enhancing the experience of the newfound clarity and awareness, not installing new things, as there is actually nothing that you inherently don't have in you. Everything you want is already in you, it's either just hidden by layers of trauma or lessened in its expression by our choosing one polarity over another.

For instance if we choose sadness, joy is present in potential in ourselves, even if we never experienced it in our life, not even one time. The very fact that we are all One, and that we experience sadness means that joy is possible in potential for us, we have to shift our focus, we have to tip the balance to experience it.

When you are done as I said, there should be no trace of trauma and just a feeling of lightness and

expansion there, sometimes even warmth.

Now go back to your conception and see whether the feeling is still present there. Most of the times it will be gone completely, but sometimes there may be some variation on the theme as we will see later, for instance the anger may be gone, but there may be some resentment present. Make a note of that for now, so that you can come back later to heal it. When you have worked a few times with these, you can go from here and go back to heal it without returning to everyday awareness.

If you felt that the trauma was present on both sides of the family tree, and you have dealt with the mother line, go to your father line and repeat the process outlined above to find the ancestral time and to heal it, and then repeat the check on the conception time.

After you feel the clearing is complete, come back to your heart, center in it and repeat again the belief you started the exercise with.

Notice what emotional response it engenders in you, if any.

Do you have the same feelings about it you had when you started the exercise? Have they changed or gone completely? If they have changed, is there some other nuance of the feeling present? (For instance if before there was anger the feeling may have changed to resentment, this does not mean that the exercise failed, it just means that this is a separate issue, leading back to other aspects of the same or to other ancestral traumas)

If it has changed go explore the feeling and heal it. If there are no negative feelings present congratulations and move on to another belief and trauma.

Your understanding, perception and perspective of the belief will have changed considerably as well in many instances and you will be able to see it clearly for what it is, or at least in a way that serves you instead of in a way that harms you.

This will be on an emotional level rather than on a purely intellectual level.

For instance you may know, in your mind that living indefinitely is desirable if in good health, it makes sense, but you may not really feel it until you heal the traumas that the mere idea of living indefinitely stirs up. For instance the idea that you will outlive your relatives and see them die, the fear of loneliness, of being different and so on.

A lot of beliefs below can serve as check and balances of each other, since a trauma can spawn ten or hundreds of them.

In other words you may find that once you clear all the issues and traumas traceable with one belief, there may be other beliefs that don't elicit a negative reaction from you or that will be indifferent to you and illogical on an emotional level as if I were to say "the earth is flat". Unless you are from a few centuries ago, (in which case you probably don't need this book and you should contact me if you have found a quicker way to be immortal!) this belief should leave you pretty flat emotionally.

If you find you are upset or angry or if you feel the need to prove a belief wrong or right, then there is something still to be cleared, because it means that in case the belief is positive you don't believe it completely, and if it's negative, you don't really believe that it's false.

Another important tip to check a belief and the effect it has on you is to change the wording a little. For instance "living forever is possible" may leave you feeling that's true and you may be tempted to move on to the next one. "Living forever is possible for me" instead may change that, and stir up all kinds of feelings.

Some words you can play with, if not already present in the belief, are: possible, possible for me, impossible, impossible for me, desirable, undesirable, I can, I can't, I deserve, I don't deserve, I am worthy, I am not worthy, etc.

What happens in those cases when you feel you can't reach the bottom of an issue? It will happen at least

a few times to say the least. In these cases the help of a friend or colleague will be invaluable. In fact I strongly recommend working with a buddy most of the time.

The other person can go into that expanded Absolute state of consciousness, ask, since they are "everything" themselves, to see the bottom trauma you have and it can appear to them. In the same way, they can clear the trauma. They have their own personality and beingness and can see the issue from other perspectives and with less involvement.

Once you experience someone else clearing your traumas this way you will really feel that we are all One, no one is really separate, if not through the separateness we create ourselves (which is useful for boundaries in some situations!)

Work with a partner if you can, regularly if not all the time. This is important has many advantages apart from the reasons explained in the warning at the beginning of this book.

You will encounter some resistance in this work, resistance that you will label laziness, outside circumstances, life's problems, depression, or whatever else.

What is not coming directly from your personal resistance to being immortal, is a phenomenon called tribal block (in the end as we have seen everything IS coming from you, but for the sake of this explanation we will treat it as a separate problem).

The tribal block is a mechanism that Dr. Grant McFetridge discovered. It's a matrix, an energy formation left over from your ancestors first, and from the rest of humanity as well.

It's the source of the resistance to change I hinted at before.

It's the mechanism that tries to prevent you from reaching much further than your predecessors. Like the crabs that try to pull back a crab that's trying to leave a pot of boiling water, it tries to make you conform with the rest, it tries to stop you from executing quantum leaps of evolution.

The source of this phenomenon is probably traumatic in origin and traumatic in the way it has a hold on us. I can speculate it may have to do with the fear of being left behind by our children, of being alone maybe. Whatever the reason for its existence it's a universal phenomenon, and it's often felt as a pressure, sometimes even physical, or as a sudden tiredness and lack of desire to go on, even in fields and subjects we have great interest in; it can often also present as self sabotage in life and as events seemingly beyond our control that slow or stop us.

The people that are able to accomplish great things in their lives in spite of the tribal block usually are either used to feeling that pressure and disregard it and trudge on despite it, or are sufficiently clear trauma-wise that they don't feel much pressure from it if at all.

At the moment I don't know exactly what traumas underlie this tribal block, but I have heard that Dr. Grant McFetridge has a solution to this problem that he teaches in his workshops and that he can also use with his clients.

Back to more of the reasons to have a partner to work with.

It can allow each other to see more clearly into an issue as we have seen, in case you can't work with it or for some reason if you can't reach the bottom of it.

It can keep you motivated and working if you are demoralized or lazy.

It can give you support and help you deal with depression issues that can happen, since you are clearing deep stuff and more stuff that was previously hidden is coming to the surface.

And it can make you feel that when you succeed in your quest, you won't be alone enjoying your newfound physical immortality.

First in our trauma work we need to analyze the reactions you have to the concepts and possibilities of youthfulness, of remaining young, and of living forever.

This is usually easier for a non immortalist, because they will be less likely to have convinced themselves that they have no blocks or objections when there still are some lurking in the subconscious.

For this first clearing focus just in general on the possibility of eternal youth, and then of immortality, as two separate subjects. Think about the general possibility for now, not in regard to you.

Go to your heart space and be honest about the emotions and the beliefs that they stir up.

If beliefs come up more easily make a note of them, write them down, then pick them one by one and see what feelings they stir up.

Trace them back to an ancestral trauma, one by one, (in 5% of the cases it may be childhood trauma as I said, but that is rarely the case with deep seated collective things like these ones). Clear the trauma, check the emotions, feelings and the feelings the beliefs stir up, and check they have gone or changed. Ask "what's different?".

When you are completely clear about the general ideas, work on the desirability of eternal youth and physical immortality, then go more specific and do the same on the possibility first and then the desirability as it applies to you.

This for instance is probably where the work will take you through other subjects that don't seem to be related to our quest, but that are actually inextricably linked. It may take you to issues of worthiness, of deservingness, of fear of being alone and so on. It's easy to say that immortality is possible for a guru on a mountain in India but it's much more difficult to believe that you can achieve it, so many issues come into play.

Pursue them and clear them.

Next work on procrastination, constancy, enthusiasm, and on every thing that you think may come up in your quest to distract you. Sometimes you will need to clear these issues, and sometimes it will be just a matter of adjusting the aim. For example if you think that finding a new love interest could distract you, work and manifest in order to find someone with the same goals as you, so that you can pursue it together. If a relationship of a job or a disease is interfering with your quest then look at the secondary benefits. In other words recognize how it's serving you. Is it serving you because you still have stuff to clear about your worthiness of physical immortality that you hadn't seen before? Or maybe it's because you are afraid of failing and it feels better to stop and not go on and blame it on external circumstances.

Then go to the moment in your birth when you felt the first contraction. According to McFetridge this is the moment when we decide when we are going to die, at what age. Clear the trauma that caused us to make that decision. It's probably about the shock of being born, about leaving the womb, about the pain we feel, about the soul decision to go back in the spirit world, about the pain that we thing living entails. Then change the decision to indefinitely but more than hundreds of years, or set a number over two hundred, you can always change it later.

After clearing the basis, start with the beliefs below. Sometimes there is more than one thing to clear regarding one belief, and you can use and test the beliefs on yourself after the clearing using the other permutations marked by the sign /

You can also use a simple kinesiology test even though standard testings are often unreliable and unnecessary in this context.

Just feel whether you have the belief and the trauma it stirs or not after the clearing, and be honest with yourself.

Use the beliefs to feel the feelings that they stir up, as outlined before. If a statement doesn't support your quest, see if you believe it, and what negative (or positive in some cases) feelings it evokes and work on them. If the belief supports you like "I am physically immortal" see if you believe it, and what feelings of resistance to it it evokes. For instance imagine yourself in a situation that that belief describes and look for the resistance, for the feelings you feel, digging around to find the negative ones and work on them.

Some beliefs will be repeated in a different way in the text as I said.

Use these for a further check to see if you have really cleared something.

There will be other beliefs that I haven't thought of yet, also because I wanted to get this booklet out to



the public as soon as possible, so this is to be intended as a work in progress, and If you want to add some please contact me.

Happy clearing! Please email me for feedback and suggestions.

Nothing can make me physically immortal

This approach/therapy can't make me physically immortal

I am afraid of Death (remember how I said you have to accept something to change it if you don't want it?)

Death is useless and completely undesirable (in some cases it may be useful and desirable, this belief is when the "for me" option comes in handy almost right away)

Oneness perspective and understanding of youthing/of physical immortality/physically living indefinitely and also of how to achieve it

I can clear all traumas/beliefs/contracts (as in soul contracts)/triggers easily and effortlessly

It's impossible to translate something done energetically in a radical and observable physical transformation

I can create material/physical transformation in my body/cells/ easily and easily observably

If I saw something physical changing with this technique I will/may freak out

ageing is an illness (positive)

ageing is as easy to cure and reverse as any other illness (positive)

I would be insecure without death, because death is the only certainty

(sidenote: if we live in duality universe as sure as there are people that die and stay dead there must be "people" that are alive and stay alive, so death is not a certainty at all. For instance there are some tiny animals that are virtually immortal, they age and then reverse and youth)

I believe scientists/doctors/authorities/tv/politicians more than my intuition/myself

Time can easily run backwards for our cells if we so desire

Physically living indefinitely is natural

the more you try/work to live forever the more you age more quickly

when you work on ageing if you haven't solved the problem completely you make it worse and worse

it's natural that/things must get worse before getting better

you upset something when you work to clear ageing and death, so it makes ageing/death worse when you clear it not to leave without a fight

duality belief that there must be a struggle if sth is worth having/before gaining something/that the darkest is before the dawn/that without the darkest you can't have the sun-dawn/that the traumas/matrixes won't give up without a fight

the matrix/personality and a consciousness/awareness of death/ageing fights to live

everything in nature ages/dies

nothing in nature youths/lives indefinitely

no human youths/lives forever

we must age and die to return to God/to be born again young

youthing is unnatural/against the order that God intended

If we didn't die we would finish the earth resources/there would be overpopulation(lies that people in power want us to believe, the resources are there, they are not distributed fairly, and as far as overpopulation, not everyone will want to live forever, and even if they did, we are really close to going to live on other planets. I surmise that this is a reason why practical immortal techniques is coming out at this stage in human evolution)

Living forever is selfish

death leaves room for the next generation

it's always been this way, birth ageing and death as far as I know

I was taught like this by my parents/school/genetics while in the womb/before being born

ageing/death is inevitable because...(fill in with every answer you can think of, instinctively)

everybody I know ages and dies

I must accept the inevitability of ageing/dying

I must come to terms/resign to the inevitability of ageing/death

nobody that I know of for certain and nobody that other people know of in history or now, as far as I know has escaped ageing/has stayed or returned young

it's a law of nature/it's a law of the universe/it's inevitable in this dual universe (why?)

we have decided to die before we were born and when to die, and decision made by the soul are unchangeable by us as humans

I'm seeing/feeling the effects of ageing on myself already/I see/feel myself age and I can't do anything about it/it would freak me out if I youthed

I can youth from now on/I am/it's possible/normal/safe

nobody can get younger in this universe

If I believe that I can get younger/be eternally young/be physically immortal I am crazy/delusional/I should be committed

getting younger/being immortal is an illusion

getting younger/being immortal should not happen

work on the fear of being alone/separate if immortal/younger

work on the fear of not deserving to be immortal/younger

if I became younger/immortal this could stop and reverse in the future/fear of that, fear of illusion, of disappointment

everyone knows you can't live forever

I can wake up 1 day physically younger everyday, until arriving at the perfect age of ..... and then wake up each day the same exact age physically, healthy and immortal

If I get younger I will regain the traumas I have shed that I used to have at that age

my brain and body can hold and take all the learning that an immortal life can have, and more and be totally healthy and happy

reading a book/changing some beliefs and expect to become immortal is preposterous/absurd

I/my body/my life/my mind/soul must live according to the rules of collective conditioning on immortality and ageing

I can be immortal and young even though I see and have seen people/animals/plants grow old and die

it's easy to perceive things in a way that I want to

Perceiving things in a way that I want to does not mean that the positive things we perceive are really there/showing up in my physical reality

ageing is something that happens to me that I have no control over

ageing/being old/dying is desirable, something to look forward to (why? What do you dream of having when you are old and/or dead that you can't have now?)

old people/being old is necessary/cute

if people knew that I think I am/that I want to become immortal and younger then they would ridicule me/thwart me energetically unconsciously/consciously/send me negative energy/it would trigger the collective unconscious against me/cause death or quicken it or make me desist (if all people knew or some people in particular?)

I have to tell people/I have to hide it from people that I want to become immortal and younger

What is the worst that could happen if you changed your mind about this, and accepted the possibility of becoming immortal?

I can live without the pressure of ageing and without the pressure to age

I am running out of time

time/my time is limited

life is difficult/hard and death is welcome (why?)

I am resigned to ageing/to dying

work on the traumas of when you realized that you were going to age/die (what age was that? What thoughts went in your minds? Also remember to clear the ageing trigger at birth at the first contraction, and if there are more than one trigger and realizations)

the fact that we are all/I am going to age/die is a fact/realization

there is a valid biological reason for the ageing process/for dying

time wears me out/flies by

I can get younger as time goes by and stay young

work on the difference between getting older as ageing and getting older as time passing but staying young

work on the meaning of the word ageing for you

every day I am closer to the end of my life

I have all the time in the universe to live this life

I resist ageing/death (it's said that what resists persists, so you want to avoid resisting it, but you want not to be attracted to it, not to have use for it)

I focus on youthfulness/immortality not on resisting ageing/death

my body wants/does to live forever/my body is right in doing so

I live without forcing my body/being forced to age and without ageing

Food for clearings: what is oldness? Observe people, observe yourself in the mirror, what is that gives off oldness? The skin sagging? The lines? Feel into them, what feelings do you find there? They may be all the same, or the wrinkles in your forehead may originate from a different feeling than the ones on the side of your eyes

Go into the expanded state and ask yourself to know now the trigger/beliefs/traumas/contracts (as in soul contracts) that makes people/you age/die

I look at death without the slightest fear (clear fears if found)

ageing/death doesn't let go easily

I have to clear every trauma before starting to seriously youth and become physically immortal

my body loves to release the morbid pressure to age/of ageing and does it now and forever and I allow it to be so, and my permission is the only one it needed

how young I can become is determined by the age I am most happy/healthy at (God's perspective on that)

I can't reverse the ageing damage

it's impossible to reverse the ageing damage

there are no limitations to how much my body can heal, regenerate and youth

I feel like when I was young (how did it feel like to be young? Was there a feeling of immortality, was there enthusiasm? What stops you from feeling those feelings again? What thoughts/beliefs go through your mind if you imagine having those youthful feelings again now? What emotions/feelings are hiding beneath the feelings?)

I have the elasticity of youth

I take pride in my body/mind/life

I know in all of my body, in every cell and in all aspects of my being and even in the deepest aspects of my soul that I'm getting younger

I live without discouragement

I live without fear of illusion

I live without anger and rage/discouragement if the changes in my appearance are slow/seem non existent

I live without changes I want being slow

I live without opposition from the collective unconscious, my body/life/soul or anything or anyone in regard to my goals and what I consciously want for me

Getting what I want easily and quickly is good and normal/satisfactory/blissful/it's how thing should be

I can youth faster than I aged

Youthing can be instantaneous

I can stay young for thousands of years, easily

## Bibliography

Peak States of Consciousness vol.1 and vol.2 by Grant McFetridge

**Live forever or your money back by Gary Clark**

**Some works by Leonard Orr and Sondra Ray In my opinion the techniques they use are not as effective to say the least, but some of the philosophical discussions about physical immortality are very interesting**

**Why Die? By Herb Bowie**

**Modalities**

**Reference Point Therapy [www.referencepointtherapy.com](http://www.referencepointtherapy.com)**

**Whole Hearted Healing and Peak States of Consciousness work [www.peakstates.com](http://www.peakstates.com)**

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