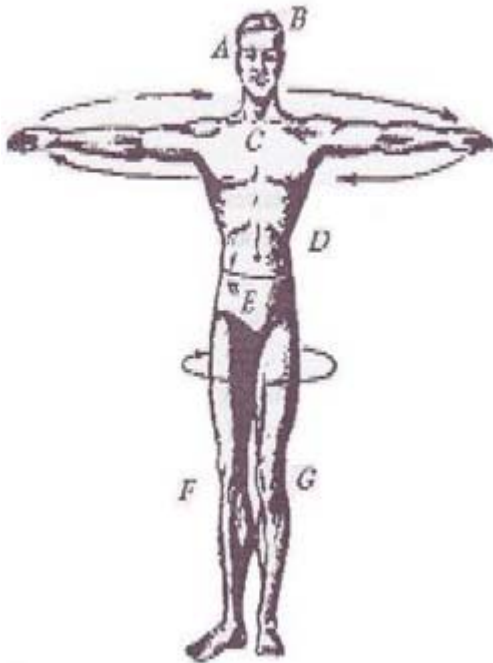


THE EYE OF REVELATION

By
Peter Kelder



Annotated by
Carolinda Witt

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Special Contents

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Introduction

I learnt The Five Tibetan Rites of Rejuvenation from a friend (a teacher of The Five Rites) around eight years ago. I have practiced them almost every day since. They have seen me through all sorts of ups and downs in my life since then, and I know I'll never give them up. I call them '*The rod of iron inside me, around which the chaos of life revolves*'. A strong statement I know, but let me tell you why...

As a Practitioner

When my friend persuaded me to learn them, I was very cynical – particularly when she told me that they would fix 'everything'! By everything she meant my early menopausal symptoms of hot flushes, emotional fluctuations, foggy mind, unusual fatigue, empty nest syndrome and loss of meaning and purpose. This was a long list and I thought she was kidding!

I learnt them and started practicing on my own, building up repetitions as recommended. Within two days – and I am not having you on here – I experienced a significant caffeine like energy and even got a bit concerned about it! You might find that funny, but you have to remember I was menopausal! By the end of the day it had settled down, but I had a rather restless night. By the time the next morning rolled around, I woke up surprisingly fresh (after the poor night's sleep I had just had). The caffeine type energy had settled down and now I just felt like I could face doing the many things I had been putting off because of fatigue and procrastination.

I began cleaning and kept cleaning and cleaning! I seemed to have this massive endurance energy that just went on and on. Thank goodness - because I had a lot of stuff to do! The cleaning outside soon became representative of what was going on inside me - as my life energy increased and my vitality returned. It was like emerging out of a thick winter fog!

I really looked forward to practicing them every day, and felt a sense of purpose and well-being I hadn't felt for a while. My moods levelled out, much to my families' gratitude and mine – and I began to plan new & exciting directions in my life.

Best of all – my hot flushes which used to leave me with swimming pools in my naval at night – calmed right down. Now I would only heat up when exposed to heat directly. At this point of writing, I hardly ever get one - and I've never taken a single hormone, herb or supplement, nor do I rub wild yam onto my skin!

Around six months into my practice, our family experienced the loss of a vital young teenager (not my child) in an accident. I don't know how I would have got through it without my daily practice. It kept me strong and centered and stopped me closing down inside myself. I realised then just how important The Rites were to me both mentally, emotionally and physically.

My friend then asked me to go into business with her running Five Tibetan Rite workshops in Sydney, Australia. I agreed, and we were very successful with many people participating in our workshops.

As a Teacher

Although people were getting great benefits, I noticed a pattern of lower back and neck pain developing in a certain percentage of people in every workshop. This resulted in them needing to visit various health practitioners like chiropractors, physiotherapists etc – or having to give up the Rites altogether.

Naturally this concerned me greatly so I decided to consult with a wide variety of health practitioners (physiotherapists, osteopaths, chiropractors, occupational health, Pilates, Iyengar Yoga and Feldenkrais instructors) to find ways to prevent these problems occurring.

We picked the Rites apart bit by bit, looking for ways to retain their integrity and power, but make them safer for the average sedentary Westerner to practice.

Let's face it; our modern western lifestyle is very different to that of the monks. They lived in the steep Himalayas, and would have been very fit walking up and down those mountains! Their food production, preparation and day to day tasks would have kept them physically active. Since the Rites were part of their daily practice, they probably started practicing them at a very early age.

It is important now to describe here, the type of people who were attending our workshops. You can see now why most of them could be called 'largely sedentary' or 'largely unfit'.

- Were attracted to the Rites because of their anti-aging, energy raising benefits (*meaning they had noticed the first signs of aging*)
- Had never done yoga before and had not developed skills in body awareness (*meaning they would not be aware of the feedback system of the body; & as a result were likely to overdo things & strain themselves*)
- Others had done yoga, but were time poor and wanted something they could fit into their busy days (*meaning they did not have time to do much exercise*)
- Were largely sedentary, doing little to no exercise. If they did do other exercise; it was generally only walking.
- Came to improve their flexibility & strength (*meaning they were not flexible or strong to begin with*)
- Wanted something to help them feel more motivated and purposeful (*meaning they were having difficulty in getting motivated enough to exercise*)
- Wanted to strengthen their backs to reduce back ache or to rehabilitate after injury

I tried out the suggestions of my fellow health Practitioners in the living laboratory of my classrooms. Through this co-operation of ideas and practical experience, a way of learning the Rites in a series of steps from beginner through to intermediate and advanced

level evolved. This method that I call T5T (my abbreviation for The Five Tibetan Rites) develops strength from the inside out – ensuring that people are ready to perform the advanced version of the postures over a period of time. Best of all – provided people stick with the program as described in the T5T books, DVD and Workshops – the back and neck problems of the past have all but disappeared.

This little booklet is an essential and wonderful read about the discovery of the monks and their anti-aging secrets. It is very uplifting. Written in the language of the times (1930's) it reads in a rather naïve but magical way. I am sure you will enjoy it.

However as a teaching aid, it is very basic and I would not recommend you perform the postures as described unless you are a very seasoned (and currently doing regular classes) yoga practitioner.

Even then, you of all people will understand how important it is to protect your spine - & will understand why the T5T steps make such perfect sense.

I have added notes to various sections, so you can learn from the experience of the literally thousands of students - who have learnt the T5T method with me and the other Registered T5T Instructors.

Sit back and enjoy the tale of the 'Ancient Secret of the Fountain of Youth'.

I wish you great health and happiness.

Carolinda Witt
November 16th, 2008

The 1939 Version and the 1946 Version

The book you are holding was first published in 1939 by Peter Kelder. He updated the book; added new information and republished it in 1946.

The only known surviving copy of the 1946 edition is owned by Jerry Watt, an antiquarian book dealer and collector. He also owns one of the two known copies of the 1939 edition: The other copy is with the New York City Library.

You can buy his CD which contains the scans of the actual 1939, and 1946 book for just US\$29.95 on our website www.T5T.com.

The 1946 version contains new sections on Mantram-Mind Magic (vocalised instrument of thought) – and the Magical Quality of “Aum” (a special intoned sound, used to raise the vibratory rate of our mind, brain and body).

Finally, the 1946 version contains some descriptive changes to the postures which further clarify how to perform them.

This 1946 information mentioned above is not contained in this book - which is the 1939 version. However you can read all about it on the CD mentioned above.

Foreword by the Original Publishers

The Eye of Revelation is truly a revelation. It reveals to you information which has been known and used by men in far-distant lands for centuries. It is information which has been thoroughly tried and tested. Information that will stem the tide of premature old age with its attendant weaknesses and senility. This is information for which Ponce de Leon, and thousands of others down through the ages, would have given all they possessed.

The Eye of Revelation will often produce remarkable mental and physical changes within a month. So much so, in fact, that one gains new hope and enthusiasm, with which to carry on. However, the greatest results come after the tenth week. When you stop to consider that the average person has endured his afflictions from 20 to 30 years, to obtain gratifying results in such a short time as weeks sounds almost miraculous.

As long as you live and practice *The Eye of Revelation* you will get more and still more gratifying results.

Most Important: The information given in *The Eye of Revelation* was, for centuries, confined strictly to men. Now, to the surprise and delight of all concerned, it has been found that women, too, get equally beneficial and amazing results. Now, man or woman, can go on to grand and glorious things, regardless of environment or circumstances.

Get started at once on the marvelous work of youthification, and may success, health, energy, power, vigor, virility, and Life dog your footsteps forever.

THE MID-DAY PRESS 1939

THE EYE OF REVELATION

By

Peter Kelder

Colonel Bradford's Great Discovery

One afternoon I dropped into the Travelers Club to escape a sudden shower, and while seated in an easy chair waiting for it to clear up I fell into a conversation with a most interesting old gentleman; one who, although I did not know it then, was destined to change the whole course of my life. I call him an old man for that is exactly what he was. In his late sixties, he looked every year his age. He was thin and stooped, and when he walked leaned heavily on his cane.

It developed that he was a retired British army officer, who had likewise seen service in the diplomatic corps of the Crown. There were few accessible places on the globe to which Colonel Bradford, as I shall call him, although that was not his true name, had not, at some time or other in his life, paid a visit, and warming under my attention he related incidents in his travels which were highly entertaining. Needless to say I spent an interesting and profitable afternoon listening to him. This was some years ago. We met often after that and got along famously. Many evenings, either at his quarters or at mine, we discussed and discoursed until long past midnight.

It was on one of these occasions I became possessed of a feeling that Colonel Bradford wanted to tell me something of importance. Something close to his heart which was difficult for him to talk about. By using all the tact and diplomacy at my command I succeeded in making him understand that I should be happy to help him in any way possible, and that if he cared to tell me what was on his mind I would keep it in strict confidence. Slowly at first, and then with increased trust he began to talk.

While stationed in India some years ago, Colonel Bradford, from time to time, came in contact with wandering natives from the remote fastnesses of the country. He heard many interesting tales of the life and customs of the country. One story, which interested him strangely, he heard quite a number of times, and always from natives who inhabited a particular district. Those from the other districts seemed never to have heard it.

It concerned a group of Lamas or Tibetan priests who, apparently, had discovered "The Fountain of Youth." The natives told of old men who had mysteriously regained health and strength, vigor and virility shortly after entering a certain lamasery; but where this particular place was none seemed exactly to know.

Like so many other men, Colonel Bradford had become old at 40, and had not been getting any younger as the years rolled by.² Now the more he heard this tale of "The Fountain of Youth" the more he became convinced that such a place and such men actually existed. He began to gather information on directions, character of the country, climate, and various other tid-bits that might help him locate the spot; for from then on

there dwelt in the back of his mind a desire to find this “Fountain of Youth.”

This desire, he told me, had now grown so powerful that he had determined to return to India and start in earnest a quest for the retreat of these young-old men; and he wanted me to go with him. Frankly, by the time he had finished telling me this fantastic story I, too, was convinced of its truth, and was half-tempted to join him, but finally decided against it.

Soon he departed, and I consoled myself for not going with the thought that perhaps one should be satisfied to grow old gracefully; that perhaps the Colonel was wrong in trying to get more out of life than was vouchsafed to other men. And yet-a Fountain of Youth!!! What a thrilling idea it was! For his own sake I hoped that the old Colonel might find it.

Months passed. In the press of every-day affairs Colonel Bradford and his “Shangri-La” had grown dim in my memory, when one evening on returning to my apartment, there was a letter in the Colonel’s own handwriting. He was still alive! The letter seemed to have been written in joyous desperation. In it he said that in spite of maddening delays and set-backs he actually was on the verge of finding the “Fountain.” He gave no address.

It was more months before I heard from him again. This time he had good news. He had found the “Fountain of Youth”! Not only that but he was bringing it back to the States with him, and would arrive within the next two months. Practically four years had elapsed since I had last seen the old man. Would he have changed any, I wondered? He was older, of course, but perhaps no balder, although his stoop might have increased a little. Then the startling idea came to me that perhaps this “Fountain of Youth” might really have helped him. But in my mind’s eye I could not picture him differently than I had seen him last, except perhaps a little older.

One evening I decided to stay at home by myself and catch up on my reading, maybe write a few letters. I had just settled down to comfortable reading when the telephone rang.

“A Colonel Bradford to see you, sir,” said the desk clerk.

“Send him up,” I shouted, and casting the book aside I hastened to the door. For a moment I stared, and then with dismay I saw that this was not Colonel Bradford but a much younger person.

Noting my surprise the man said, “Weren’t you expecting me?”

“No,” I confessed. “I thought it would be an old friend of mine, a Colonel Bradford.”

“I came to see you about Colonel Bradford, the man you were expecting,” he answered.

“Come in,” I invited.

“Allow me to introduce myself,” said the stranger, entering. “My name is Bradford.”

“Oh, you are Colonel Bradford’s son,” I exclaimed. “I have often heard him speak of you. You resemble him somewhat.”

“No, I am not my son,” he returned. “I am none other than your old friend, Colonel Bradford, the old man who went away to the Himalayas.”

I stood in incredulous amazement at his statement. Then it slowly dawned upon me that this really was the Colonel Bradford whom I had known; but what a change had taken place in his appearance. Instead of the stooped, limping, sallow old gentleman with a cane, he was a tall, straight, ruddy complexioned man in the prime of life¹ Even his hair, which had grown back, held no trace of gray.²

My enthusiasm and curiosity knew no bounds. Soon I was plying him with questions in rapid-fire order until he threw up his hands.

“Wait, wait,” he protested, laughingly. “I shall start at the beginning and tell you all that has happened.” And this he proceeded to do.

Upon arriving in India the Colonel started directly for the district in which lived the natives who had told of “The Fountain of Youth.” Fortunately, he knew quite a bit of their language. He spent several months there, making friends with the people and picking up all the information he could about the Lamasery he sought. It was a long, slow process, but his shrewdness and persistence finally brought him to the coveted place he had heard about so often but only half believed existed.

Colonel Bradford’s account of what transpired after being admitted to the Lamasery sounded like a fairy tale. I only wish that time and space permitted me to set down here all of his experiences; the interesting practices of the Lamas, their culture, and their utter indifference to the work-a-day world. There were no real old men there. To his surprise the Lamas considered Colonel Bradford a quite novel sight, for it had been a long time since they had seen anyone who looked as old as he. The Lamas good-naturedly referred to the Colonel as “The Ancient One.”

“For the first two weeks after I arrived,” said the Colonel, “I was like a fish out of water. I marveled at everything I saw, and at times could hardly believe what my eyes beheld. I soon felt much better, was sleeping like a top every night, and only used my cane when hiking in the mountains.

¹ The reason he is tall and upright is because the Rites improve your posture, strengthening your back and abdominal muscles so that you can hold yourself erect. Then - you also make a conscious decision to remove “old people mannerisms” like stooping, slumping etc.

² I have to be honest here and say that in all the people I have taught, there has only been mild improvement to hair colour, with one notable change to one student’s sideburns.

“A month after I arrived I received the biggest surprise of my life. In fact, I was quite startled. It was the day I entered for the first time, a large, well-ordered room which was used as a kind of library for ancient manuscripts. At one end of the room was a full-length mirror. It had been over two years since I had last seen my reflection so with great curiosity I stepped in front of the glass.

“I stared in amazement, so changed was my appearance. It seemed that I had dropped 15 years from my age. It was my first intimation that I was growing younger; but from then on I changed so rapidly that it was apparent to all who knew me. Soon the honorary title of “The Ancient One” was heard no more.”

A knock at the door interrupted the Colonel. I opened it to admit a couple of friends from out of town who had picked this most inauspicious time to spend a sociable evening with me. I hid my disappointment and chagrin as best I could and introduced them to Colonel Bradford. We all chatted together for a while and then the Colonel said, rising, “I am sorry that I must leave so early, but I have an appointment with an old friend who is leaving the city tonight. I hope I shall see you all again shortly.”

At the door he turned to me and said, softly, “Could you have lunch with me tomorrow? I promise, if you can do so you shall hear all about ‘The Fountain of Youth.’”

We agreed as to the time and place to meet and the Colonel departed. As I returned to the living room, one of my friends remarked,

“That is certainly a most interesting man, but he looks awfully young to be retired from army service.”

“How old do you suppose he is?” I asked.

“Well, he doesn’t look forty,” answered my friend, “but from the experiences he has had I suppose he must be that old.”

“Yes, he’s all of that,” I said evasively, and deftly turned the conversation into another channel. I thought it best to arouse no wonderment regarding the Colonel until I knew what his plans were.

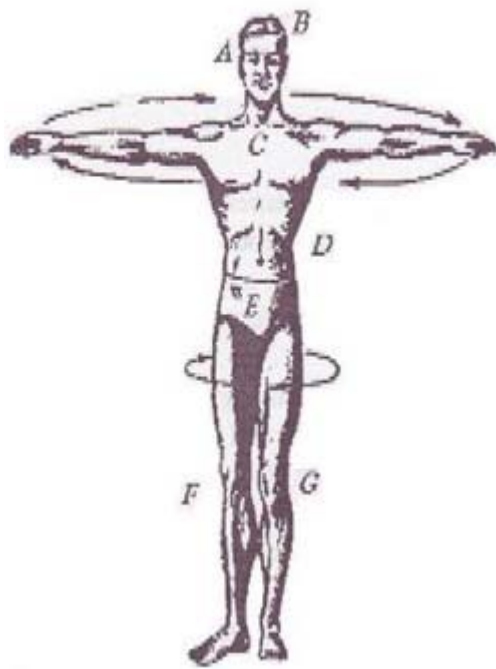
The next day, after having lunch together, we repaired to the Colonel’s room in a nearby hotel, and there at last he told me about “The Fountain of Youth.”

“The first important thing I was taught after entering the Lamasery,” he began, “was this. The body has seven centres which, in English, could be called Vortexes. These are kind of magnetic centers. They revolve at great speed in the healthy body, but when slowed down – well, that is just another name for old age, ill-health, and senility.

“There are two of these Vortexes in the brain; one at the base of the throat; another in the right side of the body above the waistline; one in the sexual center; and one in each knee.

“These spinning centres of activity extend beyond the flesh in the healthy individual, but in the old, weak, senile person they hardly reach the surface, except in the knees. The quickest way to regain health, youth, and vitality is to start these magnetic centres spinning again.

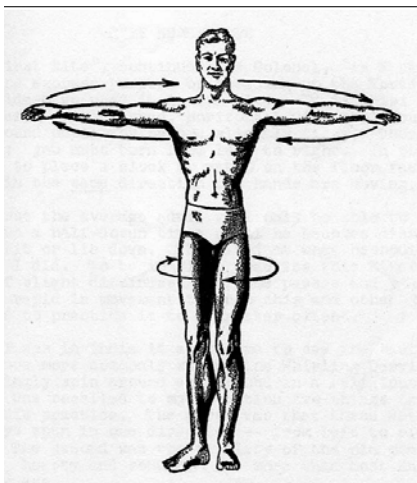
“There are but five practices that will do this. Any one of them will be helpful, but all five are usually required to get glowing results. These five exercises are really not exercises at all, in the physical culture sense. The Lamas think of them as ‘Rites,’ and so instead of calling them exercises or practices, we too, shall call them Rites.”



There are SEVEN Psychic Vortexes in the physical body. They are located as follows:

- Vortex “A” is located within the forehead;
- Vortex “B” is located in the posterior part of the brain;
- Vortex “C” is in the region of the throat at the base of the neck;
- Vortex “D” is located in the right side of the body above the waist line;
- Vortex “E” is located in the reproductive anatomy, and it is directly connected with Vortex “C” in the throat.
- Vortexes “F” and “G” are located one in either knee.

These Psychic Vortexes revolve at great speed. When all are revolving at high speed and at the same rate of speed the body is in perfect health. When one or more of them slow down, old age, loss of power, and senility set in.



Rite No. 1

“The first Rite,” continued the Colonel “is a simple one. It is for the express purpose of speeding up the Vortexes. When we were children we used it in our play. It is this: Stand erect with arms outstretched, horizontal with the shoulders. Now spin around until you become slightly dizzy. There is only one caution: you must turn from left to right. In other words, if you were to place a clock or watch on the floor face up, you would turn in the same way the hands are moving.

“At first the average adult will only be able to “spin around” about a half-dozen times until he becomes dizzy enough to want to sit or lie down. That is just what he should do, too. That’s what I did. To begin with, practice this Rite only to the point of slight dizziness.³ As time passes and your Vortexes become more rapid in movement through this and other Rites, you will be able to practice it to a greater extent.

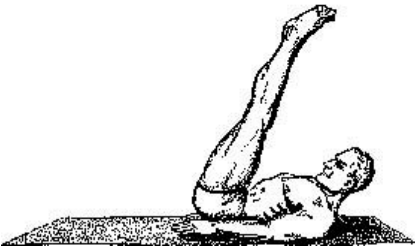
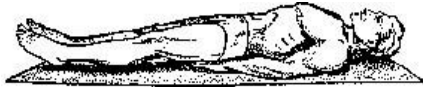
“When I was in India it amazed me to see the Maulawiyah, or as they are more commonly known, the Whirling Dervishes, almost unceasingly spin around and around in a religious frenzy. Rite Number One recalled to my attention two things in connection with this practice. The first was that these Whirling Dervishes always spun in one direction—from left to right, or clockwise. The second was the virility of the old men; they were strong, hearty, and robust. Far more so than most Englishmen of their age.

“When I spoke to one of the Lamas about this, he informed me that while this whirling movement of the Dervishes did have a very beneficial effect, yet it also had a devastating one. It seems that a long siege of whirling stimulates into great activity Vortexes “A,” “B,” and “E.” These three have a stimulating effect on the other two— “C” and “D.” But due to excessive leg action the Vortexes in the knees— “E” and “G” – are over-stimulated and finally so exhausted that the building up of the Vital Forces along with this tearing down causes the participants to experience a kind of “psychic jag” which they mistake for something spiritual, or at least religious.

³ In the T5T version we have a beginner level which helps reduce dizziness. We also have desensitisation exercises and natural remedies that also help. Often it is a matter of incorrect technique that makes people dizzier than they need to be. T5T teaches you how to move to reduce or stop dizziness.

“However,” continued the Colonel, “we do not carry the whirling exercise to excess. While the whirling Dervishes may spin around hundreds of times, we find that greater benefit is obtained by restricting it to about a dozen or so times, enough so that Rite Number One can stimulate all the Vortexes to action.”

Rite Number Two



“Like Rite Number One,” continued the Colonel, “this second one is for further stimulating to action the Seven Vortexes. It is even simpler than the first one. In Rite Number Two one first lies flat on his back on the floor or on the bed. If practiced on the floor, one should use a rug or blanket under him, folded several times in order that the body will not come into contact with the cold floor. The Lamas have what might be called in English a ‘prayer rug.’ It is about two feet wide and fully six feet long. It is fairly thick and is made from wool and a kind of vegetable fibre. It is solely for the purpose of insulation, and so has no other value. Nevertheless, to the Lamas everything is of a religious nature, hence their name for these mats– ‘prayer rugs.’

“As I said, one should lie full length on his ‘prayer rug’ or bed. Then place the hands flat down alongside the hips. Fingers should be kept close together with the fingertips of each hand turned slightly toward one another. The feet are then raised until the legs are straight up.⁴ If possible, let the feet extend back a bit over the body,⁵ toward the head; but do not let the knees bend. Then, slowly lower the feet to the floor⁶ and for a moment allow all muscles to relax. Then perform this Rite all over again.

⁴ This is an advanced movement, which should not be attempted (to avoid back or neck strain or injury) until you have built up lower back, abdominal and neck strength - through developing the core stabiliser muscles which lie closest to your spine. When the core muscles are activated correctly they wrap around and protect the spine like a natural weight belt. In T5T there are 10 variations of this leg raise (a new one every week for 10 weeks) – starting with a single leg movement, keeping the knee bent. Each variation is designed to challenge the core stabiliser muscles so that when you do finally get to the advanced version illustrated above – you have strong core muscles to protect your lower back and neck. This fits in with the

gradual repetitions increase over 10 weeks as recommended by Colonel Bradford. He suggested beginning with just 3 in your first week, then adding 2 more every week until you are up to the required 21 repetitions.

Remember you will be doing 5 postures 21 times a day = 105 repetitions. Over a year (365 days) that is 38,325 times! It is vital to have your alignment and control of the movements correct to avoid any repetitive strain type injury or postural change. T5T teaches you this in great detail, so you will know if you are doing each movement correctly.

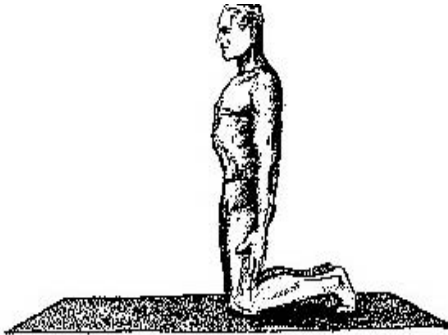
⁵ In T5T we most definitely do not recommend bringing the legs back over the stomach as illustrated above. When the tailbone is lifted off the floor it takes the spine out of its natural 'neutral' position where the natural curves of the spine remain intact. When the spine is in neutral the core muscles can more effectively stabilise the spine (like guide wires on a tent).

⁶ Although the illustration shows the head as being raised, this is not made clear in the instructions in this version of the book, but is amended in the 1946 version. What you are supposed to do is to raise and lower the head together at the same time.

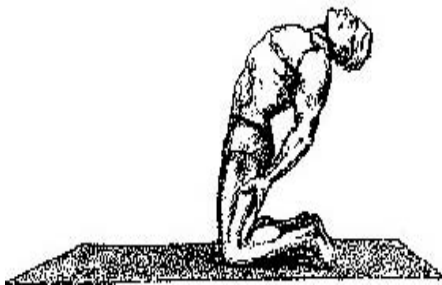
“One of the Lamas told me that when he first attempted to practice this simple Rite he was so old, weak, and decrepit that he couldn't possibly lift up both legs. Therefore he started out by lifting the thighs until the knees were straight up, letting the feet hang down. Little by little, however, he was able to straighten out his legs until at the end of three months he could raise them straight with perfect ease.

“I marveled at this particular Lama,” said the Colonel, “when he told me this. He was then a perfect picture of health and youth, although I knew he was many years older than I. For the sheer joy of exerting himself, he used to carry a pack of vegetables weighing fully a hundred pounds on his back, from the garden to the Lamasery, several hundred feet above. He took his time but never stopped once on the way up, and when he would arrive he didn't seem to be experiencing the slightest bit of fatigue. I marveled greatly at this, for the first time I started up with him, I had to stop at least a dozen times. Later I was able to do it easily without my cane and with never a stop, but that is another story.”

Rite Number Three



Ist Position of Rite No. 3



2nd Position of Rite No. 3

“The third Rite should be practiced immediately after practicing Rite Number Two. It, too, is a very simple one. All one needs to do is to kneel on his ‘prayer rug,’ place his hands on his thighs, and lean forward as far as possible with the head inclined so that the chin rests on the chest.⁷ Now lean backward as far as possible; at the same time the head should be lifted and thrown⁸ back as far as it will go. Then bring the head up along with the body. Lean forward again and start the rite all over. This Rite is very effective in speeding up Vortexes ‘E,’ ‘D,’ and ‘C’; especially ‘E.’

“I have seen more than 200 Lamas perform this Rite together. In order to turn their attention within, they closed their eyes. In this way they would not become confused by what others were doing and thus have their attention diverted.

⁷ It is not recommended that you ‘lean back as far as possible’ in this posture as it causes compression of the vertebrae and discs of the spine in the lower back. This can cause or contribute to strain or even injury. In T5T there is a beginner step learnt against a wall to teach you how to lengthen your spine before leaning back. This avoids compression and stretches the spine allowing it to breathe. Activating your core muscles in this posture is essential to protect the spine.

⁸ Lowering the neck backwards too far can occlude the vertebral artery (like kinking a hose) causing loss of oxygen to the brain – resulting in dizziness or perhaps even a faint. In T5T we teach you how to position the neck to prevent compression.

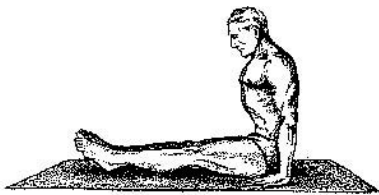
“The Lamas, more than two and a half millenniums ago, discovered that all good things come from within. They discovered that every worthwhile thing must have its origin within the individual. This is something that the Occidental has never been able to understand and comprehend. He thinks, as I did, that all worthwhile things must come from the outside world.

“The Lamas, especially those at this particular Lamasery, are performing a great work for the world. It is performed, however, on the astral plane. This plane, from which they assist mankind in all quarters of the globe, is high enough above the vibrations of the world to be a powerful focal point where much can be accomplished with little loss of effort.”

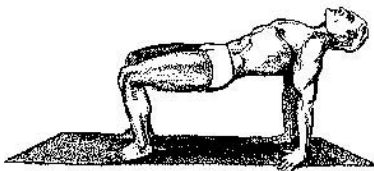
“Some day the world will awaken in amazement to what the unseen forces—the Forces of Good—have been doing for the masses. We who take ourselves in hand and make new creatures of ourselves in every imaginable way, each is doing a marvelous work for mankind everywhere. Already the efforts of these advanced individuals are being welded together into One Irresistible Power. A new day is dawning for the world— it is already here. But it is only through individuals like the Lamas, and you and me that the world can possibly be helped.

“Most of mankind, and that includes those in the most enlightened countries, like America and England, is still in the darkest of the Dark Ages. However, they are being prepared for better and more glorious things, and as fast as they can be initiated into the higher life, just that fast will the world be made a better place in which to live.”

Rite Number Four



1st Position of Rite No. 4



2nd Position of Rite No. 4

“Now for Rite Number Four,” said the Colonel. “The first time I tried this it seemed very difficult, but after a week it was as simple to do as any of the others.”⁹

“Sit on the ‘prayer rug’ with the feet stretched out in front. Then place the hands alongside the body. Now raise the body and bend the knees so that the legs, from the knees down, are practically straight up and down. The arms, too, will be straight up and down while the body, from the shoulders to the knees, will be horizontal. Before pushing the body to a horizontal position, the chin should be well down on the chest. Then, as the body is raised, the head should be allowed to drop gently backward as far as it will go.¹⁰ Next, return to a sitting position and relax for a moment before repeating the procedure. When the body is pressed up to the complete horizontal position, tense every muscle in the body. This will have a tendency to stimulate Vortexes ‘F,’ ‘G,’ ‘E,’ ‘D’ and C.’

“After leaving the Lamasery,” continued Colonel Bradford, “I went to a number of the larger cities in India, and as an experiment conducted classes for both English people and natives. I found that the older members of either felt that unless they could perform a Rite perfectly, right from the beginning, they believed no good could come from it. I had considerable difficulty in convincing them that they were wrong. Finally I persuaded them to do the best they could and see just what happened in a month’s time. After a good deal of persuasion I was able to get them to do their best, and the results in a month’s time were more than gratifying.

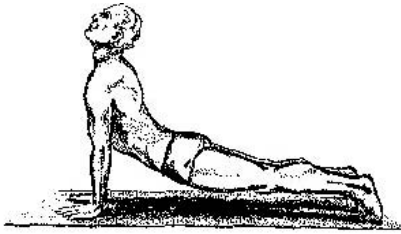
⁹ A lot of people worry about this posture as it looks the hardest to do. In T5T we teach it to you in 3 steps so you will find it incredibly easy. Most people look up in amazement going ‘is that it’!

¹⁰ Once again; as in Rite 3 above - we do not allow the head to tilt back this far, to avoid compression of the vertebral artery, discs etc.

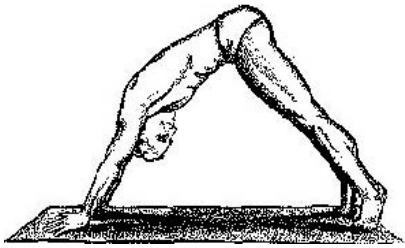
“I remember in one city I had quite a number of old people in one of my classes. With this particular Rite—Number Four—they could just barely get their bodies off the floor; they couldn’t get it anywhere near a horizontal position. In the same class were several much younger persons who had no difficulty in performing the Rite perfectly from the very start. This so discouraged the older people that I had to ask the younger ones to refrain from practicing it before their older classmates. I explained that I could not do it at first, either; that I couldn’t do a bit better than any of them; but that I could perform the Rite 50 times in succession now without feeling the slightest strain on nerves or muscles; and in order to convince them, I did it right before their eyes. From then on, the class broke all records for results accomplished.

“The only difference between youth and virility, and old age and senility, is simply the difference in the rate of speed at which the Vortexes are spinning. Normalize the different speeds, and the old man becomes a new man again.”

Rite Number Five



1st Position of Rite No. 5



2nd Position of Rite No.5

“The best way¹¹ to perform this Rite is to place the hands on the floor about two feet apart. Then, with the legs stretched out to the rear with the feet also about two feet apart, push the body, and especially the hips, up as far as possible, rising on the toes and hands. At the same time the head should be brought so far down that the chin comes up against the chest.

¹¹ Actually I have not found this the easiest way to begin the movement. It also requires a lot more physical strength than most beginners are capable of. The biggest problem though, is the potential to droop in the lower back causing spinal compression. T5T avoids this entirely through the development of strong core muscles, and other methods. We start on our hands and knees which is MUCH easier and safer.

“Next, allow the body to come slowly down to a ‘sagging’ position.¹² Bring the head up, causing it to be drawn as far back as possible.

“After a few weeks, that is after you become quite proficient in this movement, let the body drop from its highest position to a point almost but not quite touching the floor. The muscles should be tensed for a moment when the body is at the highest point, and again at the lowest point. Before the end of the first week this particular Rite will be one of the easiest ones to perform for the average person.

“Everywhere I go,” went on the Colonel, “folks, at first, call these Rites physical culture exercises.³ I would like to make it clearly understood that these are not physical culture exercises at all. They are only performed a few times a day; so few times that they could not possibly be of any value as physical culture movements. What the Rites actually do is this: They start the seven Vortexes spinning at a normal rate of speed; at the speed which is normal for, say, a young, strong, robust, virile man of twenty five years of age.

“Now in such a person the Vortexes are all spinning normally at the same rate of speed. On the other hand, if you could view the seven Vortexes of the average middle-aged man—weak, unhealthy, and semi-virile, as he is—you would notice at once that some of the Vortexes had greatly slowed down in their spinning movement; and worse still, all were spinning at a different rate of speed—none of them working together in harmony. The slower ones allowed that part of the body which they govern to degenerate, deteriorate, and become diseased. The faster ones, spinning at a much greater speed, would have caused nervousness and nerve exhaustion. All of them making the individual anything but a real man.

“The only INNER difference between youth and senility, is simply the difference in the rate of speed at which the Vortexes are spinning. Normalize the different speeds, and the old man becomes a new man again.”

¹² I have already discussed in on the previous page that this ‘sagging’ in the lower back is strictly avoided. There is a real tendency in this movement to drop from the upside down V into the plank-like position. Doing this incorrectly can cause back strain or even injury.

Further Information

When the Colonel had finished his description of the Five Rites I said to him,

“Let me ask you some questions now.”

“Very well,” he replied. “That is just what I want you to do.”

“I feel that from your description I understand the Rites quite well,” I began, “but when and how often are they to be employed?”

“They can be used either night and morning,” answered the Colonel, “in the morning only, or just at night, if it is more convenient. I use them both morning and night, but I would not advise so much stimulation for the beginner until he has practiced them for about four months. At the start he could use them the full number of times in the morning, and then in the evening he could gradually build up until finally he is doing the same amount of practice as in the morning.”

“Just how many times a day should a man use these Rites?” was my next question.

“To start with,” said he, “I would suggest you practice each Rite three times a day for the first week. Then increase them by two a day each week until you are doing 21 a day; which will be at the beginning of the 10th week. If you cannot practice Rite Number One, the whirling one, the same number of times as the others, then do it only as many times as you can without getting too dizzy. The time will come, however, when you can practice it

the full number of 21 times.

“I knew of one man who required more than a year before he could do it that many times. But he performed the other four without difficulty, gradually increasing the number until he was doing the full 21 on all four. He got very splendid results.

“Under certain conditions,” added the Colonel, “there are some who find it difficult to perform Rite Number One at all, to begin with. But after having done the other four for about six months they are amazed at how easy it is to do Number One. Likewise with the other Rites. If for any reason one or more of them cannot be used, do not be discouraged; use what you can. Results, in that case, will be a little slower, but that is the only handicap.

“If one has been recently operated on for, say, appendicitis, or is afflicted with hernia, he should be very cautious in practicing Rites Number Two and Five. If one is very heavy, he should be cautious in the use of Number Five until his weight has been greatly reduced.

“All five of the Rites are of importance. Even though he may not be able to perform them the prescribed number of times, the individual may rest assured that just a few times each day will be of benefit.

“If, at the end of the fourth week, one finds that he cannot perform every one of the Rites the required number of times, he should note carefully the ones which he is forced to slight. Then, if he is performing the Five Rites in the morning, he should try to make up the deficiency in the evening. Or if he is performing the Rites in the evening, he should endeavor to find time in the morning to catch up.

In either event he should not neglect the other Rites, and *above all he should never strain himself*. If he goes about performing the Rites in an easy, interesting manner it will not be long before he finds every thing working out satisfactorily, and that he is doing the Rites the required 21 times a day.

“Some people, acting on their own initiative, invent little aids for their practices. An old fellow in India found it impossible for him to perform Rite Number Four properly even once. He wouldn't be satisfied with just getting his body off the floor; he was determined that it should reach a horizontal position as the Rite prescribed. So he got a box about ten inches high and two and a half feet long. Upon this he put some bedding folded to the right size, and across this padded box he lay flat on his back. Then, with his feet on the floor at one end and his hands on the floor at the other he found it quite simple to raise his body to a horizontal position.

“Now while this little ‘stunt’ may not in itself have helped the old gentleman in performing the Rite the full 21 times, still the psychological effect of being able to raise his body as high as the much stronger men was undoubtedly quite stimulating and may have been quite beneficial. I do not particularly recommend this old man's aid, although

it may help those who think it impossible to make progress in any other way; but if you have an inventive mind you will think of ways and means to help you in performing the more difficult Rites.

“These Rites are so powerful that if one were left out entirely while the other four were practiced regularly the full number of times, only the finest kind of results would be experienced. Only one Rite alone will do wonders as evidenced by the Whirling Dervishes of whom we spoke. Had they spun around only a limited number of times, they would have found themselves greatly benefited, although they may not have attributed their improved condition to the whirling. The fact that they whirled from left to right and that the old men, who no doubt whirled around less than the younger ones, were virile and strong is ample proof that just one Rite will have powerful effects. So if any one finds that they simply cannot perform all five of these practices or that they cannot perform them all the full number of times, they may still know that good results will be experienced from what they are able to do.”

“Does anything else go with these Five Rites?” I asked.

“There are two more things which would help. The first is to stand erect with hands on hips between the Five Rites and take one or two deep breaths.¹³ The other suggestion is to take either a tepid bath or a cool, but not cold, one after practicing the Rites. Going over the body quickly with a wet towel and then with a dry one is probably even better. One thing I must caution you against: you must never take a shower, tub, or wet towel bath which is cold enough to chill you even slightly internally. If you do, you will have undone all the good you have gained from performing the Five Rites.”

“This all seems so simple,” I ventured, “do you mean to tell me that this is all that is necessary in the work of restoring senile, old men to robust health, vigor, and virility?” “All that is required,” answered the Colonel, “is to practice the Five Rites three times a day to begin with, and gradually increase them as I have explained until each is being practiced 21 times each day. That is all; there is nothing more.

“Of course,” he continued, “one must practice them every day in order to keep one’s robust vitality. You may skip one day a week, but never more than that. The use of the Five Rites is no hardship at all; it requires less than 10 minutes a day to practice them. If necessary one can get up ten minutes earlier or go to bed ten minutes later.

“The Five Rites are for the express purpose of restoring a man to manhood. That is, to make him virile and keep him that way constantly. Whether or not he will make the comeback in youthful appearance, as I have done in so short a time, depends on how he uses his virility. Some men do not care whether they look young, or even whether they appear young, just so long as they have all their manly powers. But as for me, I was an old man for so many years, practically forty, that I like the idea of throwing off the years in every way possible.”

¹³ This is the ONLY mention of breathing in the whole book. Yes, the Tibetans are well known for their

amazing breathing techniques such as Tumo – the art of bearing the cold.

Having worked with the breath myself I knew how important breathing was for health and well being. In fact a number of clinical studies have shown that how well you breathe, literally dictates how long you will live. T5T teaches you how to breathe slower, deeper and with less tension. This includes how to breathe whilst performing the movements and our ‘Energy Breathing Technique’ completed 3 times between each Rite.

The Himalaya Club

Part Two:

It had been ten weeks since Colonel Bradford’s return from India. Much had happened in that time. I had immediately started putting the Five Rites into practice and had been getting most gratifying results. The Colonel had been busy with some personal business transactions and I saw little of him for a while, but when he once more was at leisure I lost no time telling him of my progress and in enthusiastically expressing my feeling regarding this wonderful new system of regaining health, vigor, power, virility, and vitality.

Ever since the day I was sure that I was well on the way to new youth and vigor, I had been thinking of what a splendid idea it would be to pass on the information about the Five Rites to my friends, and now that the Colonel had time to spare I approached him with the idea of forming a class. He agreed that it was a very commendable idea and agreed to teach it himself on three conditions.

The first of these conditions was that the class should comprise a cross-section of men from all walks of life from ditch-diggers to bankers. The second condition was that no member could be under 50 years of age, although they could be up to a hundred or more, if I knew any one that old. These two conditions met with my satisfaction; but the third was a big disappointment. The Colonel insisted that the class be limited to 15 members, and I had ten times that number in mind. However, no amount of persuasion and coercion could change his mind.

From the beginning the class was a huge success. We met once a week and my friends all had implicit faith in the Colonel and in the Five Rites. As early as the second week I could see marked improvement in several of them, although, being forbidden to discuss their progress with anyone but the Colonel, I could not verify my impression. However, at the end of a month we held a kind of testimonial meeting. Every man reported improvement. Some told most glowing accounts; a few, most remarkable ones. A man nearing 75 years of age had made more gains than any of the others.

The weekly meetings of “The Himalaya Club,” as we had named it, continued. The tenth week rolled around and practically all of the members were performing all Five Rites 21 times a day. All of them were feeling better and some claimed to have dropped

age from their appearance and jokingly gave their ages as younger than they really were. This brought to mind that several of them had asked the Colonel his age but that he had told them he would wait until the end of the tenth week to tell them. This was the evening, but as yet the Colonel had not put in an appearance. Some one suggested that each member write on a slip of paper what age he believed the Colonel to be and then they would compare notes. As the papers were being collected, in walked Colonel Bradford. When he was told what had taken place he said,

“Bring them to me and I shall see how well you have estimated my age. Then I shall tell you what it really is.”

The slips all read from 38 to 42, and with great amusement the Colonel read them aloud.

“Gentlemen,” he said, “I thank you. You are most complimentary. And as you have been honest with me, I shall be equally honest with you. I shall be 73 years of age on my next birthday.” The members stared in consternation and amazement. They found it hard to believe that one so youthful in appearance could have lived so long. Then they wanted to know why, inasmuch as they already felt half their former age, they, too, had not made more progress in youthful appearance.

“In the first place, gentlemen,” the Colonel informed them, “you have only been doing this wonderful work for ten weeks. When you have been at it two years you will see a much more pronounced change. Then again, I have not told you all there is to know. I have given you Five Rites which are for the express purpose of restoring one to manly vigor and vitality.

These Five Rites also make one appear more youthful; but if you really want to look and be young in every respect there is a Sixth Rite that you must practice. I have said nothing about it until now because it would have been useless to you without first having obtained good results from the other five.”

The Colonel then informed them that in order to go further with the aid of this Sixth Rite it would be necessary for them to lead a more or less continent life.¹⁴ He suggested that they take a week to think the matter over and decide whether or not they desired to do so for the rest of their lives. Then those who wished to go on would be given Rite Number Six. There were but five who came back the next week, although according to the Colonel this was a better showing than he had experienced with any of his classes in India.

When he had first told them about the Sixth Rite, the Colonel had made it clear that the procreative energy would be lifted up, and that this lifting-up process would cause not only the mind to be renewed but the entire body as well; but that it entailed certain restrictions with which the average man did not care to conform. Then he went on with this explanation.

¹⁴ Celibate. We do not teach the 6th Rite for this reason as there is limited interest in total abstinence from sex. This breathing technique (Udhiyana Bandha) however is also practiced in other forms of yoga.

“In the average virile man,” said the Colonel, “the life forces course downward, but in order to become a Superman they must be turned upward. This we call ‘The Newer Use of the Reproductive Energy.’ Turning these powerful forces upward is a very simple matter, yet man has attempted it in many ways for centuries and in almost every instance has failed. Whole religious orders in the Occidental World have tried this very thing, but they, too, have failed because they have tried to master the procreative energy by suppressing it. There is only one way to master this powerful urge, and that is not by dissipating or suppressing it but by transmuting it—transmuting it and at the same time lifting it upward. In this way you really and truly have discovered not only the ‘Elixir of Life,’ as the ancients called it, but you have put it to use as well, which is something the ancients were seldom able to do.

“Now this Rite Number Six is the simplest thing in the world to perform. It should only be practiced when one has an excess of procreative energy; when there is a natural desire for its expression. It can be done so easily that it can be performed anywhere at any time. When one feels the powerful reproductive urge, here is all that is necessary:

“Stand erect and then let all the air out of the lungs, as one bends over and places his hands on his knees. Force out the last trace of air. Then, with empty lungs, stand erect, place hands on hips, and push down on them. This has a tendency to push up the shoulders. While doing this, pull in the abdomen just as far as possible, which raises the chest. Now hold this position as long as you can. Then when you are forced to take air into the empty lungs, let the air flow in through the nose. Exhale it through the mouth as you relax the arms and let them hang naturally at your sides. Then take several deep breaths through the mouth or nose and allow them to quickly escape through either the mouth or the nose. This constitutes one complete performance of Rite Number Six. About three are required to subdue the most masculine urge and to turn the powerful procreative or reproductive forces upward.

“The only difference there is between the average virile man and the Superman is that the virile lets the procreative urge flow downward while the Super-man turns the procreative urge upward and reproduces within himself a NEW MAN—a strong, powerful, magnetic man who is constantly growing younger, day by day, moment by moment. This is the true SUPER-MAN, who creates within himself the true ‘ELIXIR OF LIFE.’ Now you understand why it was unnecessary for me to have left my native England to find the ‘Fountain of Youth’— it was within me all the time. Now you can see that when I wrote my friend here some time ago that I had found ‘The Fountain of Youth’ and was bringing it back with me, I meant just that. The Five Rites and the ‘Fountain’ are one.

“When I remember Ponce de Leon and his futile search for the ‘Fountain’ I think of how simple it would have been for him to stay at home and simply use it; but he, like myself, believed it was anywhere in the world except within one’s self.

“Please understand that in order to perform Rite Number Six it is absolutely necessary that a man have full masculine virility. He couldn’t possibly raise up and transmute procreative energy if there were little or none to transmute. It is absolutely impossible for the impotent man or the one with little virility to perform this Rite. He shouldn’t even attempt it, because it would only lead to discouragement, which might do him great harm. Instead he should first practice the other Five Rites until he has full masculine power, and this regardless of how young or how old he may be. Then when the first “full bloom of youth” is experienced within him, he may, if he wishes, go on to the business of being a SUPER-MAN.

“The man of the world is interested only in the material things of the world, and for that reason should practice only the first five Rites until he feels the urge or desire within to become the SUPER-MAN. Then he should decide definitely; for a clean-cut start and a new life are absolutely necessary to those who lead the SUPER-LIFE. They are the ones who become MYSTICS, OCCULTISTS, and ADEPTS. They it is who truly see with THE EYE OF REVELATION.

“Again I say, let no man concern himself with the up-turning of the sex currents until he is thoroughly satisfied in his own mind and heart that he truly desires to lead the life of the MYSTIC; then let him make the step forward, and success will crown his every effort.

Long-Lived Lamas

Part Three:

After the tenth week Colonel Bradford no longer attended each weekly meeting. However, he still kept up his interest in the “Himalaya Club,” and from time to time would speak on various subjects which would aid them in their work. Sometimes the members requested him to advise them on some particular subject. For instance, we discussed among our selves one night the tremendously important part that food played in our lives. How the right food would make us more alive and vigorous while the wrong food would make us sluggish and dull. None of us knew much about the subject, however, so we requested the Colonel to advise us at our next meeting as to the Lamas’ policy regarding food.

“In the Himalayan Lamasery where I was a neophyte,” said the Colonel, in addressing us the following week, “there are no problems concerning the right foods, nor in getting sufficient food. Each of the Lamas does his share of the work in producing what is needed. Furthermore, all the work is done by the most primitive means. Even the soil is spaded by hand. Of course, the Lamas could use horses and plows if they so desired, but direct contact with the soil, handling it and working with it, seems to add something to man’s existence. Personally, it made me feel very strongly that I was a part of the Universal. Not merely working with it or working for it but rather that the Universal and I

were one.

“Now it is true that the Lamas are vegetarians, but not strictly so. They do use eggs, butter, and cheese in quantities sufficient to serve certain functions of the brain, body, and nervous system. But aside from this they do not need meat, for all who are strong and virile, and who practice Rite Number Six have no need of meat, fish, or fowl.

“Most of those who join the ranks of the Lamas are men of the world who know little about proper food and diet. Yet they are only in the Grand Retreat in the Himalayas a very short while when they begin to show wonderful signs of physical improvement, due no doubt to the diet in the Lamasery.

“No Lama is choosy about his meals. He can't be because there is little to choose from. A Lama diet consists of good, wholesome food but as a rule it consists of but one article of food to a meal that in itself is a secret of health. When one eats just one kind of food at a time there can be no clashing of foods in the stomach. Foods clash in the stomach because starches will not mix with proteins. For example, bread, which is starchy, when eaten with meats, eggs, or cheese, which are protein, sets up a reaction in the stomach which often causes not only immediate physical pain, but which contributes as well to a short life and a not particularly merry one.

“Many times in the Lamasery dining hall I have set down to the table along with the Lamas and eaten a meal consisting solely of bread. At other times I have had nothing but fresh vegetables and fresh fruits, while at still another meal I ate nothing but cooked vegetables and cooked fruits.⁶ At first I greatly missed the large variety of foods to which I had been accustomed; but after a short while I could eat and enjoy a meal consisting of nothing but dark bread or some one particular fruit. Sometimes it would be a feast of one vegetable.

“The point I wish to bring out to you gentlemen is not that you should resign yourselves to a diet of one kind of food to a meal but that you should keep starches, fruits, and vegetables separate from meats, fish, and fowl at your meals.

“It is permissible to make a meal of just meat. In fact, you could have several kinds of meats to a meal. You can have butter, eggs, and cheese with the meat meal, and dark bread, and, if you wish, coffee, or tea, but you must not end up with anything sweet or starchy. No pies or cakes or puddings.

“Then again, your meal can be strictly starches. Then you can indulge in all the sweet fruits, all the bread, butter, pies, cakes, puddings, and fresh or cooked vegetables you like with out feeling any ill effects. But keep these meals separate.⁷

“Butter seems to be a neutral. It can be used with either a starchy meal or with a meat meal. Milk, however, agrees better with starch meals. Coffee and tea should always be taken black, never with cream, although a small amount of sweetening will do no harm.

“The proper use of eggs was another interesting and beneficial thing that came to my attention while dwelling in the Lamasery. The Lamas would not eat whole eggs unless they were engaged in hard manual labor; then they might eat one, medium-boiled. However, they did indulge to a very great extent in raw egg, discarding the white part. Before I learned better it seemed a waste of perfectly good food to throw the cooked whites to the chickens, but now I know that no one should eat the whites of eggs unless he is doing hard manual labor; the egg whites are used only by the muscles.

“Although I had always been aware of the fact that egg yolks were particularly good for one, it wasn’t until after I arrived at the Lamasery and had an opportunity to talk with an old Austrian chemist that I learned their true value. Then I was amazed to find out that just common hen eggs contain at least half of the sixteen elements required by the brain, nerves, blood, and tissues.⁸ It is true that these elements are only needed in small quantities, but they must be included in the diet if one is to be exceptionally robust and healthy, both mentally and physically.

“There is one thing more of great importance that I learned from the Lamas. They taught me to eat, not slowly for its own sake, but so that I might masticate my food more thoroughly. Their bread is tough and it takes good chewing to reduce it to a liquid before swallowing it, but this I learned to do.

“Everything one eats should be ‘digested,’ so to speak, in the mouth before allowing it to enter the stomach. Starches, particularly, must be digested in the mouth. Unless they first are thoroughly mixed with saliva they literally are dynamite when they get to the stomach.

“While one can do with little mastication of protein foods, such as meat, fish, and fowl, it is a sensible thing to chew them well anyhow. More nourishment can be obtained from food when it is thoroughly masticated. This necessitates less food, and often the amount can be reduced by one-half.

“Many things which I had casually taken for granted before entering the Lamasery seemed shocking when I left it two years later. One of the first things I noted upon arriving in one of the larger cities in India was the prodigious amount of food consumed by everyone who could afford to do so. I have seen one man eat a quantity of food at a meal sufficient to feed four hard-working Lamas and keep them alive and thriving. Providing, of course, that the Lamas would put that variety of food in their stomachs, which they would not do.

“Variety was another thing which appalled me. Having been in the habit of eating but one or two foods at a meal, it amazed me to count 23 varieties of food one evening on my host’s table.⁹ No wonder that the English and the Americans have such miserable stomachs and such damnably poor health. They seem to know nothing whatsoever about the kind of food they should eat for health and strength.

“Just the other evening I had dinner with a very learned man. He was an educator and

quite an intellectual. He calmly stated, while we waited to be served, that in a few short years the human race could become really worthwhile providing his ideas were thoroughly carried out. This man was an excellent dictator type, and I was quite impressed by his knowledge, his original ideas, and his ability to express himself. But when I saw this man's selection of food at the dinner table, my opinion of him changed. It was the most atrocious combination of nutritive TNT I ever saw. I thought, if I could only give him some simple ideas about food he could become a really worthwhile force for good in the world in a few short weeks.

“The right food, the right combinations of foods, the right amount of food, and the right method of eating food combines to do great things for one. It will enable one to put on weight if he is underweight, and to reduce if he is overweight. There are many other things of a different character that I should like to tell you tonight, but we haven't time. Keep in mind these five things:

(1) “Never eat starch and meat at the same meal; although if you are strong and healthy it need not cause you too much concern now.

(2) “If coffee bothers you, drink it black, using no milk or cream. If it bothers you then, discontinue its use.

(3) “Chew your food to a liquid and cut down on the amount as much as possible.

(4) “By all means and before all else eat raw egg yolks once a day, every day. Take them at meal times but not with the meals; rather just before or just after.

(5) “Reduce the varieties of food to a minimum. If one is really hungry before he starts eating, the tendency to desire many different foods is lost in hunger.”

VOICES, VORTEXES, AND VITALITY

Part Four:

Colonel Bradford was speaking before the “Himalaya Club” for the last time before leaving on a tour of the United States and a visit to his native England. He had selected for his subject the things that help youthify a man, regardless of whether or not he practices Rite Number Six. As the Colonel spoke he seemed to be keener, more alert and vigorous and virile than ever before. Upon his return from the Lamasery he had struck me as the acme of perfection; yet since then he had kept right on improving, and even now

was making new gains constantly.

“There are several things I want to talk about tonight,” began the Colonel, “which I am sure will interest you. The first of them is the human voice. Do you realize that when one has made a study of men’s voices he can tell instantly how much masculine vitality a man possesses just by hearing him speak? You have all heard the shrill, piping voice of an old man. Well, when a man’s voice begins to take on that high pitch he is in a very deplorable condition. Let me explain.

“The Vortex at the base of the neck has power over the vocal cords. This Vortex and the one below in the sex center are directly connected. Of course, all the Vortexes have a common connection, but these two are geared together, as it were. What affects one affects the other, so that when a man’s voice is high his manly vitality is low.

“Now all that is necessary to speed up these two Vortexes, along with the others, is to practice the Five Rites. However, one does not have to wait until these Vortexes are increased in speed by the use of the Five Rites, but can raise their speed of vibration with a special method that works very well. This particular practice is easy. It consists in simply putting forth an effort to keep the voice low; not allowing it to become high, shrill, or piping. Listen to men with good low voices and become conscious of how a real man’s voice sounds. Then whenever you talk, keep the voice down to the masculine pitch as much as possible.

“Real old men will find this to be quite a little task; but it brings results. The first thing you know the lowered voice will speed up the Vortex in the base of the throat. That will speed up the Vortex in the sex center, which will improve the man in masculine energy, and this again will cause the Vortex in the throat to speed up. The adolescent boy whose voice is changing is experiencing the same thing. The Two Vortexes are speeding up. In this case it is usually caused by the Vortex in the procreative center being speeded up by nature. But anything that will speed up the Vortex in the throat will cause its companion Vortex immediately below to increase speed.

“There are a number of young men who are robust and virile now who will not remain that way long. This is due to the fact that their particular voice, for several reasons which I haven’t the time to explain now, never came down to the masculine pitch. But these young men, as well as the old ones, can definitely get results of a very wonderful nature by consciously lowering their voices. In the young men it will mean prolonged virility; in the older men, renewed virility.

“Some time ago I came across a quite splendid voice exercise. Like all other potent things it is very simple. Whenever you are by yourself or where there is sufficient noise to drown your voice so that you will not annoy others, practice saying in low masculine voice, partly through the nose:

‘Me—me—me—me-me

“Repeat it time and again. When you get it down quite low, try it in a small room, like the bath room. You can often make the room hum with your voice. Then try to get the same effect in a larger room. Of course, listening to this vibration of your voice is not entirely necessary; but often the vibration will cause the other Vortexes in the body to speed up, especially the one in the sex center and the two in the head.

I might add that in old women, the voice also becomes shrill and should be toned down. Of course, a woman’s voice naturally is higher than a man’s. If she should get it down as low as a man’s, it would not be beneficial at all to her. It would speed up the Two Vortexes—the one in the throat and its companion, so as to cause her to act, look, think, and talk mannishly. By the same token, a mannish woman could wonderfully improve herself by raising her voice to the level of a normal woman’s.

“I have known of men with high voices who partook of so much alcoholic beverages that they developed ‘whiskey’ voices—low and growling. To their amazement they began to be come virile again. Usually they attributed their good fortune to intemperance or to a certain brand of whiskey, but neither intemperance nor whiskey—did—anything for them directly. What happened was that the vocal cords were irritated and therefore inflamed and swollen. This lowered the voice and raised the speed of the Vortex in the throat, which in turn, raised the vibrations of the Vortex in the masculine center below, and brought about the renewed masculine vitality.

“Now,” said the Colonel, after pausing a moment, “I want to speak on one more subject, which could be entitled ‘Putting off the old man.’ Lowering the voice and speeding up the Vortexes certainly has a lot to do in eliminating the ‘old man’ within us, but there are other things which help to make us much younger even though they do not directly affect the Vortexes. If it were possible suddenly to take a man out of a decrepit old body and place him in a brand new youthful one about 25 years of age, I am confident that the old man he had allowed himself to become would cause him to remain old in most of his ways. It is true that he would perk up a bit around the ladies, but outside of that I think he would remain old.

“Getting old, of course, is brought about first by a lack or a complete absence of manly virility. But that is not the only cause. The world is full of old men around 60 who get a certain dubious pleasure out of acting old. This is all wrong. Regardless of whether a man has full vitality at the present time or not, he should do everything possible to eliminate the ‘old man’ that has crept within him. He must be dislodged and rooted out. Therefore, gentlemen, from now on get rid of the ‘old man’ within you. How to do it? It is very simple. Don’t do the things old people do. With your new and ever-increasing vitality this should be easy.

“The first thing to do is to straighten up. Stand like a man should. When you first started this class, some of you were so bent over that you looked like question marks; but as vigor returned and spirits became better you began to straighten up. That was fine; but don’t stop now. Straighten right on up, start throwing your chest out, pull the stomach and the chin in, and right away you have eliminated 20 years from your appearance and

40 years from your mind.

“Then eliminate ‘old man’ mannerisms. When you walk, know first where you are going; then start out and go there. Don’t dog-trot or run, and don’t shuffle along, but pick up your feet and stride. Keep one eye on where you are going and the other one on everything you pass.

“At the Himalayan Lamasery there was a man, a European, whom you would have sworn was not over 35 years of age, and who acted like a man of 25 in every respect. This man was over a hundred, and if I told you how much over a hundred you would not believe me.

“Now about your weight. If you are underweight, you can throw off the years by increasing your weight. If you are overweight, which is a splendid sign of old age and senility, you can throw off more years by reducing the weight to normal. Get rid of the enlarged abdomens, too, and you will look 10 years younger immediately.

“Here is something else which should interest all of you. Only two years ago I was as bald as the baldest man here. When vitality started coming back, one of the Lamas told me to massage my scalp good with a piece of butter twice a week. The butter up there was fresh, not a bit of salt in it. I took his advice and massaged my scalp with butter until it soon loosened up. I did this about one hour after a meal. The food elements in the blood were brought to the scalp by the circulation of the blood. The scalp was so thoroughly massaged that the blood vessels were dilated; the hair roots picked up the necessary nutrition, and the hair grew—as you can plainly see.

“Even though you may not care to become mystics at this time, you can throw many years off your mind, your attitude, and feelings. So start at once. Any effort you put forth will be rewarded, I can assure you. I have given you nothing but simple Rites and practices because the simple things will bring you health, youth, virility, and success when nothing else will.

“It has been a most thrilling thing to see you men change and improve from day to day,” concluded the Colonel, “but now you know all there is need for you to know for the present. When you are ready for more information, the teacher will appear. There are others who need this information much more than you gentlemen did and I must be on my way to them.”

Of course, we were sorry to see our friend the Colonel depart. -But we were glad and thankful for the priceless information he had given us. The thought that the Colonel was soon to help other men like ourselves find “The Fountain of Youth,” “The Philosopher’s Stone,” “The Elixir of Life,” thrilled us. Truly, I thought to myself, The Eye of Revelation is upon the world.