



THE EYE OF REVELATION

ANCIENT ANTI-AGING SECRETS
OF THE FIVE TIBETAN RITES



by **Peter Kelder**

Edited by **Carolinda Witt**
Five Tibetan Rites Teacher

T5T®

The Five Tibetan Rites &
Energy Breathing Program

“The Eye of Revelation” by Peter Kelder - edited by Carolinda Witt (e-Book)

Here is your e-Book "*The Eye of Revelation.*" This book was originally published in 1939 and contains the actual story of the discovery of the monks and their anti-aging routine that has become known as "The Five Tibetan Rites of Rejuvenation."

T5T is a way of learning the original "Five Tibetan Rites" that supercharges their benefits through the addition of core strength development and natural full breathing.

Because we are long term teachers, we know all the secret tips, common problems & solutions to learning & practicing the Rites because we have taught thousands of people. If you want to learn - learn from an Expert!

We have our own [books, DVD and teachers](#) to help you gain some or all of the following typical benefits:

- ✓ Increased energy & vitality – can keep going & going
- ✓ Calmer, less stressed. Able to cope better
- ✓ Improved breathing - Click here for [Free E-Book on Breathing](#)
- ✓ Significant mental clarity. Razor sharp focus
- ✓ Overall improvement in health
- ✓ Improved mood & sense of wellbeing/purpose
- ✓ A more youthful body; less stiff and far stronger... and much more

Here's what **John Gray** author of **Men are from Mars, Women are from Venus** has to say about the program:

... "T5T is an incredible and powerful program. It turns back the clock. It increases your energy, mental clarity and focus. It reduces stress, and improves strength and flexibility. It is capable of restoring your passion and zest for life if you let it. I highly recommend it for anyone willing to improve their life." ...

You may want to tell your friends or colleagues about T5T – and earn 20% commission for doing so. See our [affiliate program](#) for details.

If you would like to connect, share tips or meet other Five Tibetan Rites Practitioners and teachers – please join our social networking community on [Facebook](#).

Finally we have a [Blog](#) and a [Forum](#) where you can ask questions; get tips from the experts; post comments; read interesting articles and connect with other Five Tibetans' practitioners.

Enjoy your T5T!

Best wishes,

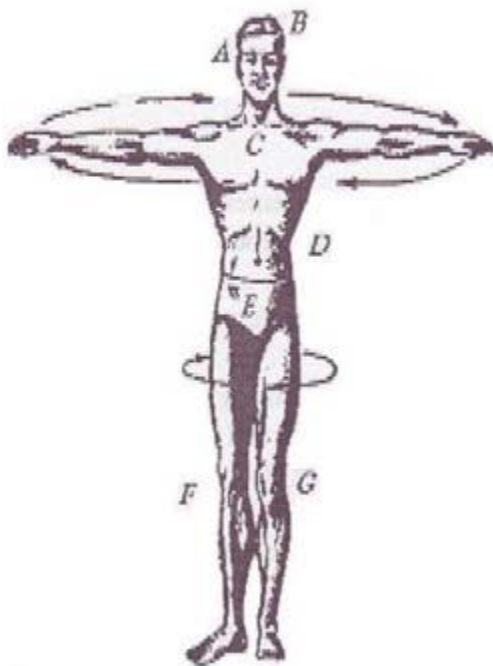
A handwritten signature in black ink, appearing to read "Carolinda Witt", with a long horizontal flourish extending to the right.

Carolinda Witt

Founder & Developer of T5T: “The Five Tibetan Rites” & Energy Breathing Program
Author of *The 10-Minute Rejuvenation Plan* (Three Rivers Press) & *T5T: The Five Tibetan Exercise Rites* (Penguin)

THE EYE OF REVELATION

The Five Tibetan Rites of Rejuvenation



By
Peter Kelder

Edited by
Carolinda Witt
Teacher of "The Five Tibetan Rites"
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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 (not every single student) in every workshop. This resulted in those affected needing to visit various health practitioners like chiropractors, physiotherapists etc – or in giving 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 in anyone!

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 through a series of steps taking people from beginner level through to intermediate and advanced evolved.

I called this method T5T® (my abbreviation for “The Five Tibetan Rites” and Energy Breathing Program) so you could tell the difference. T5T teaches people the original Rites through steps that develop strength from the inside out – which ensures people are able to perform the advanced version of the postures over a period of time.

So, before you start panicking - 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. The integrity and great benefits of the original Rites remain 100% intact

This little booklet “*The Eye of Revelation*” 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 exactly as described in “*The Eye of Revelation*” unless you are a very seasoned (and currently attending regular classes) yoga or Pilates practitioner.

As an experienced practitioner however, you of all people will instantly recognise how and why the T5T progressive steps are necessary for people new (or not currently practicing) yoga or Pilates. Because you have already learned how to keep your spine long and strong to avoid spinal compression, you will automatically adjust the way you do the postures to avoid strain or injury.

T5T is for everyone though. Not just for those who do have problems or those that might. The development of core strength and the improvement in natural full breathing is something we ALL need.

Besides who isn't curious if they are doing the movements correctly? The T5T version ensures you are - in the safest, easiest manner possible.

It has to be said though; that a significant number of people claim to practice the Rites exactly as described in this book with no problem at all. I don't know over the long-term given the repetitious nature of the movements.

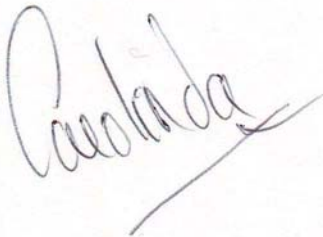
Consider this: When you have built up to 21 repetitions of each movement, (5 postures performed 21 times each) you will be doing 105 repetitions per day. Over a year (365 days) that is 38,325 times! As you can no doubt imagine – it is vital to have your alignment and control of the movements correct from the word go - & that is what T5T aims to teach you.

My aim is to give you the best information to make your own decision as to whether to practice the original version exactly as described in "The Eye of Revelation" booklet that follows - or to use the T5T method to build your strength and flexibility through progressive steps. Ultimately the choice is yours.

During the story that follows you will notice that I have added relevant notes where applicable. They allow you to benefit from the experience of the thousands of students that we (me and the other Registered T5T® Instructors) have taught the Rites.

Sit back and enjoy the tale of "The Secret of the Fountain of Youth."

I wish you great health and happiness.

A handwritten signature in cursive script, appearing to read 'Carolinda Witt', with a long horizontal flourish extending to the right.

Carolinda Witt
November 16th, 2008

The 1939 Version and the 1946 Version

“The Eye of Revelation” was first published in 1939 by Peter Kelder (The New Era Press, Drawer 151; Burbank, California) who updated and republished it in 1946.

The version you are holding is the updated 1946 version. It contains all the information from the 1939 version with added information and two new sections on “Mantram-Mind Magic” (vocalised instrument of thought) – and the “Magical Quality of “Aum” (a special intoned sound, which is used to raise the vibratory rate of our mind, brain and body).

Surviving Originals

Antiquarian book dealer and collector Jerry Watt owns one of two known original copies of the 1939 version: The other copy is with the New York City Library.

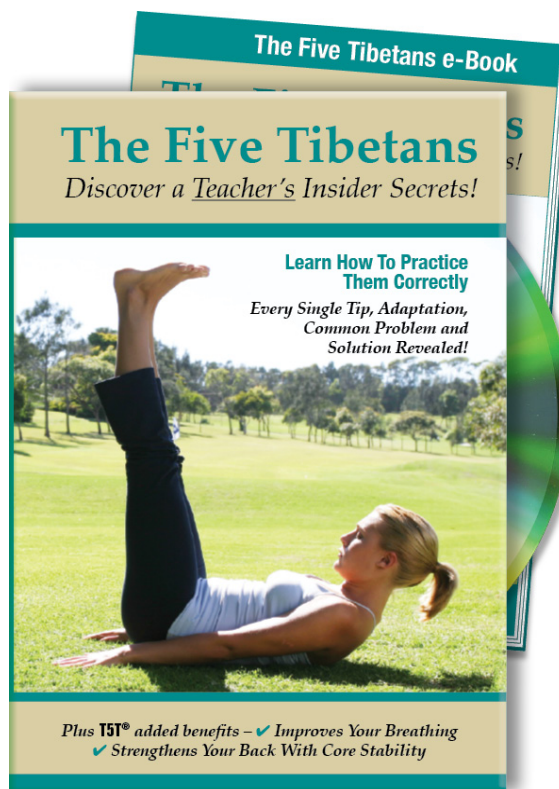
He also owns the only known surviving copy of the 1946 version.

Acknowledgment

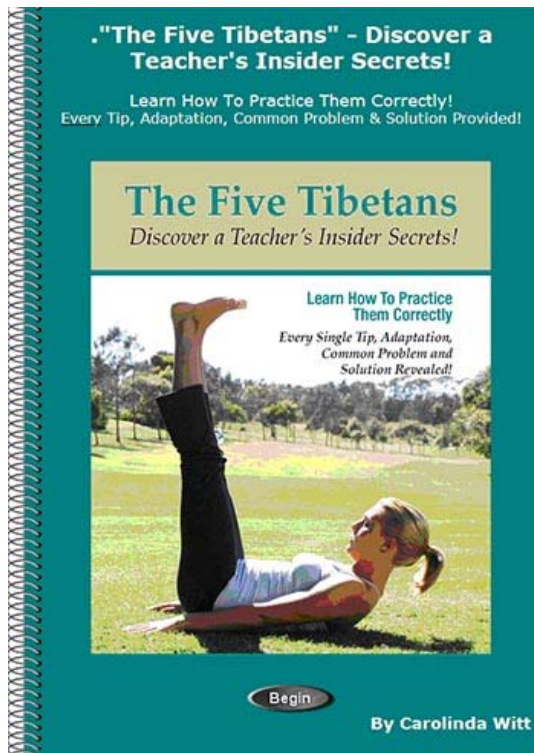
We are so fortunate that Jerry did not keep his precious copies exclusively to himself, but chose to make them available for us all to read in their unadulterated form - by scanning them and putting them on a CD. You can purchase this CD on our website www.T5T.com.

LEARNING HOW TO DO THE RITES

The best way of learning the Rites is to use the T5T DVD with its accompanying e-Book *“The Five Tibetans: Discover a Teacher’s Insider Secrets - Learn How to Practice Them Correctly.”*



If you don't think you need the DVD – you can just buy the Downloadable e-Book (pdf).



For the first time ever this [e-Book](#) reveals all the typical problems people experience in learning and practicing the Rites – and explains how to solve them!

This e-Book is a virtual mine of information! Find out:

- How to assess yourself and know for certain that you are doing the postures correctly
- Find out ALL the typical problems people have in learning the Rites - and discover ALL the solutions!
- It teaches you what NOT to do, to avoid strain & prevent muscular imbalances developing
- Learn the ideal warm-ups to do before practicing the Rites
- Discover the best way to breathe whilst doing the Rites
- Answers how fast you should do the Rites. Fast, slow, very slow or....?
- How to use unique affirmations to enhance your practice

Finally for those who like in-depth information our hardcover book is the ultimate **MANUAL** of the Five Tibetan Rites (176 pages & 202 photos).



I was really excited when I came across Peter Kelder's book on the 5 Tibetans in the early 90's and attempted them. Back and neck pain from doing them as described in his book prevented my continued practice. Over a dozen years later, after becoming a yoga instructor myself, I met Carolinda Witt and she introduced me to her progressive method (T5T). I knew I had struck gold with her program which takes into account modern lifestyles and common problems.

I became one of her registered instructors and am now qualified to train teachers in her method myself. Most of my students over the years echo my experience described above. Although they knew the exercises from Kelder's book and others, they sought out personal instruction in the T5T method and have found the book and DVD to be excellent resources.

*My students and I thank you Carolinda for the depth and breath of your comprehensive program that makes the 5 Tibetans accessible for many more people who may have thought the routine beyond their ability. **Nancy Zevely, Registered T5T Instructor and first Teacher Trainer***

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.

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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 I fell into 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 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. Warming under my attention he related incidents in his travels which were highly entertaining. Needless to say, I spent an interesting 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 other districts never seemed to have heard this story.

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 vigor, strength 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. 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 data 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 the 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 I 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 finally 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. In a short time a rap was heard on the door. I opened it in haste. For a moment I stared, and then with dismay I saw that this was not the Colonel Bradford I was hoping to see, but a much younger man.

Noting my surprise he 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 so often. 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 only a trace of grey.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 a number of 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 marvelled 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 by strengthening your back and abdominal muscles, so you can hold yourself erect. Then; as Bradford himself advises; make a conscious decision to remove “old people mannerisms” from yourself; like stooping, slumping, dithering etc. You’ll feel more energetic, and people will say how much younger you are looking!

2

I have to be honest here and say that in all the thousands of people I have taught; I have only once personally observed some mild improvement to hair colour - with one notable change to a student's sideburns. That isn't to say, that others haven't noticed more significant changes – but going from completely grey to completely dark is probably unrealistic – and would be on the front page news if it happened regularly! Bradford also recommends the use of fresh, unsalted butter massaged into the scalp to rejuvenate hair growth – more on this towards the end of this booklet.

“About three months 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 short time, and then the Colonel said, as he arose:

“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 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 replied 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.

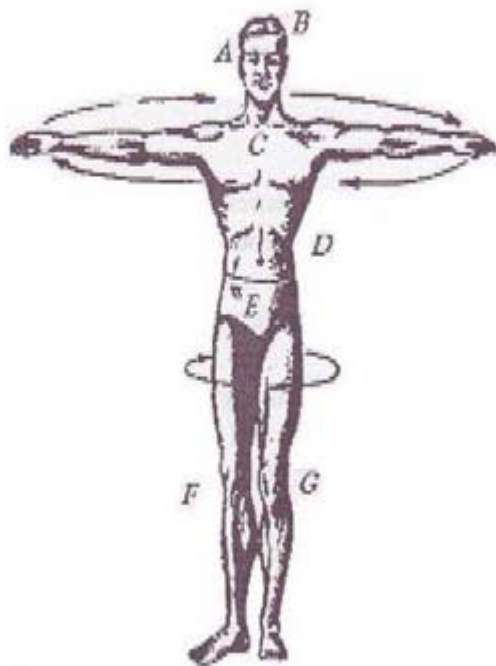
The next day, after having lunch together, we repaired to the Colonel's room in a nearby hotel, and there at last he told me about "The Fountain of Youth."

"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 opposite the liver; 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.

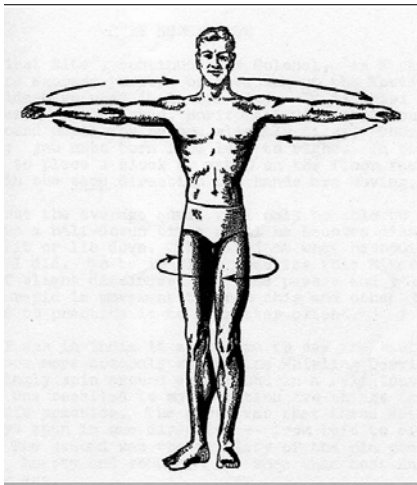
"There are but five practices that will do this. Any one of them, especially the first, will be helpful, but all five are usually required to get glowing results. These five exercises are really not exercises at all, in the physical culture sense. The Lamas think of them as 'Rites,' and so instead of 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 deep within the forehead
- Vortex "B" is in the posterior part of the brain
- Vortex "C" located in throat at the base of the neck
- Vortex "D" located in the right side of the body (waist line)
- Vortex "E" is in the reproductive anatomy or organs
- Vortexes "F" and "G" located one in either knee.

These Psychic Vortexes revolve at great speed. When all are revolving at the same speed the body is in good health. When one or more of them slow down, old age, loss of power, or senility begin to set in almost immediately.



RITE NUMBER ONE

“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 than most Englishmen are at 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 very spiritual.

3. Not everyone gets dizzy & if they do; it usually improves over time. However even fit people, or people who do yoga regularly (including teachers) have been known to take around 6 months to build up to 21 repetitions of the spin because of dizziness. Your body's balance systems need time to adjust to this movement. You can learn about some natural remedies & desensitisation exercises in the article ["Helpful Hints & Natural Remedies for Dizziness"](#) on our website

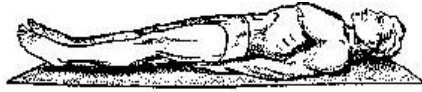
However, if you are still having problems - your technique could be the problem, and is making you dizzy than you need to be. Dizziness can be reduced by fine-tuning your spin technique (from head to toe) to improve aerodynamics as well as to reduce unnecessary motion.

[See our books or CD's](#) for all the insider secrets and tips on how to practice them correctly. All the common problems and solutions are explained in depth.

If you really cannot spin for any reason, the Swinging Movement mentioned in the T5T® Warm Up's above is a suitable alternative – [click here to download the free Poster.](#)

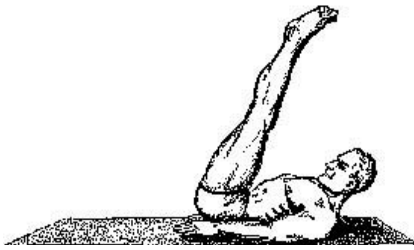
“However,” continued the Colonel, “we do not carry the whirling exercise to excess. While the whirling Dervishes may spin around many hundreds of times, we find that greater benefit is obtained by restricting it to about a dozen or so times, or enough so that Rite Number One can stimulate all the Vortexes to action. After several months it can be increased to 20 revolutions. Later to 30, 40, and eventually, after many months, to 50.”

RITE NUMBER TWO



First Position of Rite No. 2

To perform this Rite lie full length on rug or bed. Place the hands flat down alongside the hips. Fingers should be kept close together with the finger-tips of each hand turned slightly toward one another.



Second Position of Rite No. 2

Raise the feet until the legs are straight up. If possible, let the feet extend back a bit over the body toward the head, but do not let the knees bend. Hold this position for a moment or two and then slowly lower the feet to the floor, and for the next several moments allow all of the muscles in the entire body to relax completely. Then perform the Rite all over again.

While the feet and legs are being raised it is a good idea also to raise the head, then while the feet and legs are being lowered to the floor lower the head at the same time.

By raising the head at the same time the legs and feet are raised, all of the Vortexes in the body are increased in their speed or action, but especially the slow ones.

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 floor⁴ 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 in English might be called 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. The 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.⁵ If possible, let the feet extend back a bit over the body,⁶ toward the head; but do not let the knees bend. Then, slowly lower the feet to the floor and for a moment allow all muscles to relax. Then perform this Rite all over again.

⁴ Unless your bed is very firm, please avoid practicing this Rite on it. And dips or sagging of the mattress will cause your spine to lose its natural curves. You will not be able to maintain ‘neutral spine’ if the bed is too soft.

⁵ . If you have suffered from back or neck pain in the past - or you are unfit or overweight - please do not attempt the (advanced) movement illustrated above immediately. It may look simple, but it is actually a very strong muscular movement, which requires strong abdominal, lower back and neck strength to perform repetitions safely. I will therefore refer to it as ‘advanced’.

As we get older, it is considered “a natural part of life’, that we will experience varying degrees of degeneration of the spine, discs and joints of the body. This includes, calcification, bone spurs, arthritis, wearing down of the discs plus general wear and tear. My osteopath makes it less scary by calling it ‘rust’! Unless people have X-Ray vision, it is unlikely they will know what is occurring inside their bodies, until they notice aches, pains or stiffness etc.

So if you *do* carry out this movement; please be very aware of your bodily sensations and stick with Colonel Bradford’s recommendations of building repetitions gradually. You may be fine in the early stages; but once you start building repetitions & practicing on a daily basis - you may start to notice strain or discomfort in one of the areas mentioned above. This is over and above the normal sensation you get when starting any new exercise technique, and should be considered a ‘message from your body’ to *stop, review & adjust*.

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 your movements correct, to avoid any repetitive strain type injury or postural imbalance developing. T5T teaches you this in great detail, so you will be confident you are doing each movement correctly.

If you have tried this advanced posture & experienced some discomfort - it is really easy to swap and continue to get the same great benefits from the Rites, by switching to the [T5T® method](#). The integrity of the original Rites remains intact & you will be doing the same advanced posture eventually. T5T® is a step-by-step core strength development method developed in collaboration with various health practitioners & the experience of teaching the Rites to many hundreds of students. T5T® makes you strong from the inside out.

Instead of being like a ...**“soft centered chocolate – all strong on the outside but squidgy in the middle”*... – you strengthen the deepest muscles of the body closest to the spine. These muscles when correctly activated wrap around & protect the spine just like a natural weight-belt or a girdle. (*Quote: Susie Lapin, Physiotherapist, Sydney)

T5T Version

In T5T® there are 10 variations to 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. Having strong core muscles is a major bonus for everything you do in life – not just while doing the Rites! For example, any time you bend or lift anything.

This step-by-step build up method fits in exactly with the gradual repetitions increase as recommended by Colonel Bradford. He suggests beginning with just 3 in your first week, then adding 2 more every week until you are up to the required 21 repetitions in around 10 weeks.

⁶

We avoid bringing our legs back over the stomach as illustrated above, because it takes our spine out of its natural ‘neutral’ position. Neutral Spine is a term used to describe the natural shape of the spine, when its natural curves are maintained. Core muscles work best when the spine is held in its natural, ‘neutral’ position, and when you bring your legs back over the stomach as illustrated above – your tailbone is lifted off the floor. This has the effect of flattening the curve of your lower back to the floor.

When your spine is in neutral the core muscles are more effective at stabilising (& therefore protecting) the spine (like guide wires on a tent).

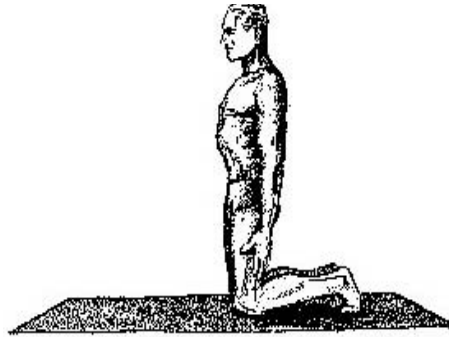
Therefore, align your legs directly over your hips & avoid bringing them back over your stomach as illustrated. It won't make any difference to the effectiveness of the posture - but it might to your lower back! In T5T® we teach you how to find, establish & maintain neutral spine & neutral pelvis. We also use a simple prop to further support our lumbar curve during the entire movement.

If you have a history of neck pain or weakness – refer to the appropriate section in our downloadable e-Book [*"The Five Tibetans: Discover A Teacher's Insider Secrets"*](#) for simple but effective methods to strengthen & protect your lower back and neck.

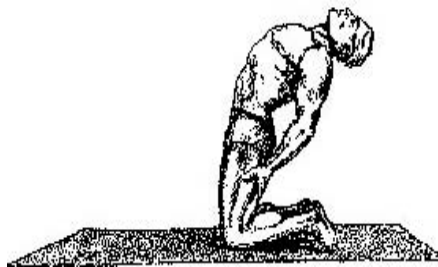
“One of the Lamas told me that when he first attempted to practice this simple Rite he was so old, weak, and decrepit that he couldn't possibly lift up both legs. Therefore he started out by lifting the thighs until the knees were straight up, letting the feet hang down. Little by little, however, he was able to straighten out his legs until eventually 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 up 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, and I was carrying no load, 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.”

RITE NUMBER THREE



First Position of Rite No. 3



Second Position of Rite No. 3

This Rite – No 3 – should always follow Rite No 2. The first position of this Rite is to kneel on a rug or mat with hands at sides, palms flat against the side of the legs. Then lean forward as far as possible, ⁷ bending at the waist, with head well forward – chin on chest.

The second position of this Rite is to lean backward as far as possible. Cause the head to move still further backward. The toes will prevent you from falling over backward.

The hands are always kept against the side of the legs. Next come to an erect (kneeling) position, relax as much as possible for a moment, and perform Rite all over again.

RITE NUMBER THREE

“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. Now lean backward as far as possible⁸; at the same time the head should be lifted and thrown⁹ 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 Kelder did not illustrate the bending forward at the waist in his instructions; yet his written description clearly instructs you to do so. In T5T we do not bend forward at the waist because our method is to keep our hips aligned over our knees to avoid pressure on the joints. Most importantly this posture provides us with a strong, upright foundation which protects our spines from compression, by keeping them long and strong throughout the backbend. There is no stabilization of the lower back and neck when over bending without extension.

⁸ We do not recommend that you ‘lean back as far as possible’ or lean back on the thighs as illustrated above; because we have seen numerous people strain the muscles of the groin and lower back. The potential for this occurring increases with repetitions and frequency.

⁹ We also do not recommend that you ‘throw the head back as far as it will go’ as it compresses the vertebrae and discs of the spine in the lower back & neck. It is best to keep your spine lengthened throughout the posture with your core muscles activated to protect your spine.

Due to anatomical differences, some people need to be particularly careful of lowering the head back as far as illustrated because they can occlude (kink) the vertebral artery reducing oxygen supply to the brain. If you get dizzy or feel a bit faint during this movement, don’t drop your head back so far – keep your neck long and strong.

In T5T® we have a Beginners Version which teaches you how to keep your lumbar & cervical (lower back & neck) ‘long & strong’ to avoid compression. It is best to keep your entire spine lengthened throughout the posture with your core muscles activated to protect your spine.

In T5T the Beginner version of Rite No 3 is carried out against a wall so you can experience the feedback of doing the posture correctly. You will need a [T5T® DVD or book](#) to teach you all the fine steps of the movement correctly.

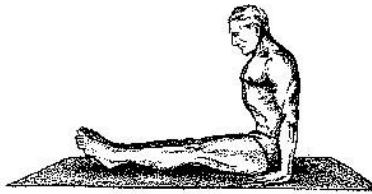
“The Lamas, millenniums ago, discovered that all good things come from within. They discovered that every worthwhile thing has its origin within the individual. This is something that the Occidental has never been able to understand and comprehend. He thinks, as I did, that all worthwhile things must 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. It is only through individuals like the Lamas, and you and me, that the world can possibly be helped.

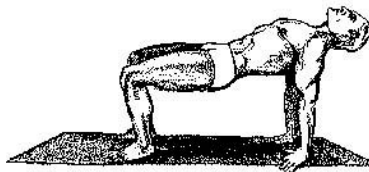
“Most of mankind, and that includes those in the most enlightened countries, like America, Canada and England, is still in the darkest of the Dark Ages. However, they are being prepared for better and more glorious things, and as fast as they can be initiated into the higher life, just that fast will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

RITE NUMBER FOUR



First Position of Rite No. 4

Sit erect on rug or carpet with feet stretched out in front. The legs must be perfectly straight – back of knees must be well down or close to the rug. Place the hands flat on the rug, fingers together, and the hands pointing outward slightly. Chin should be on chest – head forward.



Second Position of Rite No. 4

Now gently raise the body, at the same time bend the knees so that the legs from the knees down are practically straight up and down. The arms, too, will also be vertical while the body from shoulders to knees will be horizontal.

As the body is raised upward allow the head gently to fall backward so that the head hangs backward as far as possible when the body is fully horizontal. Hold this position for a few moments, return to first position and RELAX for a few minutes before performing the Rite again.

RITE NUMBER FOUR

“Now for Rite Number Four,” said the Colonel. “The first time I tried this it seemed very difficult, but after a while it was as simple to do as any of the others.”¹⁰

“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.¹¹ Next, return to a sitting position and relax for a moment before repeating the procedure. When the body is pressed up to complete horizontal position, tense every muscle in the body. This will have a tendency to stimulate Vortexes ‘F,’ ‘G,’ ‘E,’ ‘D’ and C.’

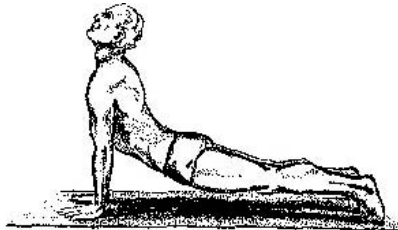
“After leaving the Lamasery,” continued Colonel Bradford, “I went to a number of the larger cities in India, and as an experiment conducted classes for both English people and natives. I found that the older members of either felt that unless they could perform a Rite perfectly, right from the beginning,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

¹⁰ A lot of people feel concerned that they won’t be able to do this posture as it looks harder to do than it actually is. In T5T® we make it very easy for you by breaking the movement into three easy “learning” steps. You’ll need a [T5T book or DVD](#) to learn it as there is too much information to explain here. Using this method, people in our workshops are so surprised how easy they have done the movement that they look at us in amazement going - ‘is that it?’ It’s a great sense of achievement!

¹¹ Once again; as in Rite 3 above – in T5T® we do not allow the head to drop this far back to prevent compression of the vertebral artery and discs etc.

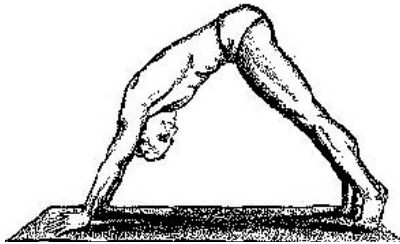
“I remember in one city I had quite a number of old people in one of my classes. With this particular Rite – Number Four – they could just barely get their bodies off the floor; they couldn’t get it anywhere near a horizontal position. In the same class were several much younger persons who had no difficulty 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.”

RITE NUMBER FIVE



First Position of Rite No. 5

The First position of the Rite is to place the hands on the floor about two feet apart. The legs are stretched out to the rear with the feet also about two feet apart. Allow the body to “sag” downward from shoulders to toes. Hold the head as far back as is comfortable. The arms are kept perfectly straight at all times in Rite No. 5



Second Position of Rite No. 5

The Second position is attained by pushing the body, especially the hips, upward as far as possible. The hands are kept flat on the floor at all times. Hold this position for a brief moment and return to First position. After a moment of “hanging in suspension” perform the Rite over again.

RITE NUMBER FIVE

¹² “The best way 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.

¹² Actually we have not found this the easiest way to begin the movement. It requires a lot more physical strength than most beginners are capable of. We offer an alternative and easier method in T5T®. However, the biggest thing to avoid is the tendency to sag in the lower back causing compression. T5T® avoids this entirely by activating the core muscles and other preventative techniques. It is too difficult to outline these methods here – so please refer to the [website](#) to learn them via books, DVD or with a qualified instructor.

¹³ “Next, allow the body to come slowly down to a ‘sagging’ position. 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.

“Everywhere I go,” went on the Colonel, “folks, at first, call these Rites physical culture exercises. 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, robust, strong, 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 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.”

¹³ I have already mentioned above that this ‘sagging’ in the lower back should be avoided due to compression. There is a real tendency to use the momentum of this movement; dropping your pelvis too rapidly & too low from the upside down V into the plank-like position. This can cause strain or injury in some people. T5T® avoids this entirely by activating the core muscles as well as offering other preventative techniques.

FURTHER INFORMATION

When the Colonel had finished his description of the Five Rites I stopped him a moment.

“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 a number of 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 person 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.¹⁴

“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 soon come, however, when you can practice it the full number of 21 times.

“If, for any reason, one or more of the Rites cannot be used at all, do not be discouraged; use the ones you can. Results will be a little slower, but that will be 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 Numbers Two, Three, 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.

“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.

¹⁴

People, who are fit, do yoga regularly or perhaps are a bit impatient, often want to get to 21 repetitions at a much faster rate than recommended! If this is you, please bare in mind that these exercises have a powerful effect on the energy systems of your body. If you still persist in ‘getting ahead’ be aware of changes like, a “can’t sit still or can’t focus” kind of energy; difficulty sleeping or increased moodiness. Just go back to following Bradford’s recommendations of building up gradually and you should be fine!

“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 everything 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. The First 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 were virile and strong is ample proof that just this one Rite will have powerful effects.

“So if anyone finds that they simply cannot perform all five of these Rites, or that they cannot perform them all the full number of times, they may know that good results may still be experienced.”

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

“There is one more thing - just a suggestion. 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 the prematurely old 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 come-back 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 that I like the idea of throwing off the years in every way possible.”

Note: There are NO instructions for breathing outlined in either the original 1939 or 1946 versions of “The Eye of Revelation” published by Peter Kelder. It is only in later reprints by other publishers including T5T® - that breathing is mentioned at all!

In developing T5T® we included breathing simply because it is such a vital contributor to our overall health, energy & wellbeing. Breathing is so significant. It supplies life-giving energy (prana, chi) as well as oxygen to our bodies & removes wastes.

Most significantly; a number of clinical studies have proven that how well you breathe literally dictates your lifespan! Consider this:

The average person reaches peak respiratory function and lung capacity in their mid 20's. Then they begin to lose respiratory capacity: between 10% and 27% for every decade of life! So, unless you are doing something to maintain or improve your breathing capacity, it will decline, and with it, your general health, your life expectancy, and for that matter, your spirit as well.

Did you know that given an optimal diet, the respiratory system should be responsible for eliminating 70% of your metabolic waste? The remainder should be eliminated through defecation 3%, urination 8%, and perspiration 19%. So, if you think that going to the bathroom everyday is important, or that working up a good sweat now and then is healthy, think again about the value of full free optimal breathing!

If you are taking the time to do a daily energy raising exercise routine (5 Tibetans) – it makes perfect sense to include natural full breathing with the movements. Breathing in fills your body with life-giving oxygen; and breathing out eliminates toxins and wastes.

T5T® teaches you how to breathe slower, deeper, fuller and with less tension. Our ‘Energy Breathing Technique’ is completed 3 times between each Rite. And we instruct you on how to breathe correctly while performing the Rites.

If you want to know how well *YOU* breathe – try breathing expert & contributor to T5T’s breathing methods - Mike White whose [free online breathing tests](#) – have been done by around 50,000 people so far.

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 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 vigor, health, 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, no member could be under 50 years of age. These two conditions met with my satisfaction; but the third was a big disappointment. The Colonel insisted that the class be limited to not more than 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 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 dropped a number of years from their appearance.

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. He was told what had taken place.

“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. 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.¹⁵ 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.

¹⁵

More or less ‘continent’ means more or less celibate (exercising moderation and self-restraint in appetites and behaviour). Read our article on why we (T5T®) [do not teach the 6th Rite.](#)

“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 definite desire for 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 powerful 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 average 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 at home - 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 an 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, then 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 upturning 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 tilled 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 home-made 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 at 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. 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.

“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.

“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 yolks, discarding the white part. Before I learned better it seemed a waste of perfectly good food to toss the cooked whites of the egg back 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, blood, nerves, and tissues. 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 thriving.

“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. 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 unnutritive 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 short time.

“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. 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.”

“It is a very simple matter,” continued Colonel Bradford, “to live simply in this highly complex world. Let the world be complex but let your diet, and all matters pertaining to your mental and physical well being be simple. One can do this and still lead a very active life in the modern world. Not all Lamas in India live constantly in Lamaseries. Many of them are found in the cities where they are engaged in professions, or are at the head of great business institutions. These men, like their brother Lamas in secluded Lamaseries, live to amazing ages – amazing to the Western World, but quite a commonplace thing in the East. Just how old these Lamas are I do not know from first-hand experience, but I have been reliably informed that some of them remain in the flesh in a hale and hearty condition five to ten times longer than do most people of the Western World.”

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 in the sex center are 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. (I am not speaking of Tenor voices.)

“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 of simply putting forth an effort to keep the voice masculine; 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 vibration.

“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 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 tones, partly through the nose:

“Me - me - me - me - e - e - e - e - e - e - e - e - e.”

“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.

“The ‘Me - me - e - e - e -’ exercise is a good one, but you can use to good advantage other vowels, also. ‘Mo mo - o - o - o - o’ as well as ‘Ma - ma - ma - a - a - a’, and ‘Mu - mu - mu - u - u - u - u’ are good. Like the e’s on ‘me’, and the o’s in ‘Mo’, the a’s in ‘Ma’ and the u’s in ‘Mu’ are drawn out very long as a single sound and not as so many short ones. Each of the vowel sounds should be started with ‘M’, and the ‘M’ should be repeated with the vowel three or four times, then draw out the vowel into a long one. Always start with the ‘Me - me - me - e - e - e - e’ exercise and end with the ‘Mu - mu - mu - u - u - u - u’ exercise. Start with the first and repeat it twenty-five times, then go on to the others -- each twenty-five times. Some students get the best results from the use of the ‘Me me - me - e - e - e’ practice only.

“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 become 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; 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. Likewise, eliminate the '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.

Note: In 1946 Peter Kelder republished “The Eye of Revelation” with amendments. He also included a whole new Chapter – containing information on “Mantram-Mind Magic” and “The Magic Quality of AUM.” You can purchase a [CD](#) containing an exact scan of the only known-surviving 1946 version together with a scan of one of two remaining 1939 versions on our website.

The Eye of Revelation

1946 Edition

By

Peter Kelder

“THE EYE OF REVELATION” is an Education and Inspiration Course of Study, and of Practice.

“THE EYE OF REVELATION” is intended for men and women everywhere throughout the Western World, and this regardless of nationality.

“THE EYE OF REVELATION” is intended for the personal use of the purchaser of this Course only. It may not be loaned or given to any other person, except members of one’s own, immediate family.

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MANTRAM-MIND MAGIC³⁶

Part Five

Now and then the “Himalaya Club” would receive a short but interesting communication from Colonel Bradford. He did not stay long in any one place, and so the “Club” knew that he was traveling about and lecturing before other groups throughout the English-speaking world.

One day the “Himalaya Club” received quite a long letter from the Colonel. It contained additional information, and was intended for all of the members. Probably only the more advanced members would be sufficiently interested in it to put it to use.

The title of the subject was: “Mantram-Mind Magic”. The word Mantram, as far as the meaning was concerned, was entirely new to the group, although some of the members vaguely remembered seeing it somewhere in print.

Colonel Bradford’s letter explained:

“A Mantram is a ‘vocalized instrument of thought’. There is a slight difference between Mantram and Mantra. Usually, Mantram means vocalized thought, while Mantra is an inaudible thought.

“Time and again, each of you has had some word or group of words ‘run through your mind’. Sometimes it would be only one word, at other times it would be two words, or a short group of words. Often it would be the name of something, or probably some one’s name. When something of such a nature keeps running through your mind it is a Mantra -- an inaudible instrument of thought. Just how it got started we haven’t the space to go into here, and furthermore it is not important to know the cause at this time.

“The important thing is to take advantage of this subconscious activity, and this can easily be done when you know how. This is how you proceed: The moment you become aware of something running through your mind in the form of definite words (not a tune), vocalize it. Let us say that the thought was ‘peace in our time’. Now each time the thought -- ‘peace in our time’ -- passes through your mind, vocally repeat the thought and add another one to it like this. ‘Peace in our time’, means peace, power and plenty for me right now. In this way you take a deep-seated sub-conscious activity and attach to it something of meaning and consequence, and after a while when the subconscious ceases to project its activity into your conscious mind, although it will continue to repeat the thought within itself (this has been proven through the use of hypnotism) it will repeat along with its own your added thought, and instead of repeating over and over again, ‘peace in our time’, it will repeat ‘Peace in our time means peace, power and plenty for me right now’.

"Before too long a time by proceeding in this manner your sub-conscious realm of mind will be so 'galvanized' with the meaning of the new thought that you attached to the sub-conscious thought that the sub-conscious mind will begin to put the thought into practice in your conscious life, and the result will be a quieting of the things that disturb you through the word 'peace', and this regardless of what the disturbing elements might consist.

"Don't try to figure out how the sub-conscious is going to overcome certain obstacles in your life and affairs to bring about peace in your life. The sub-conscious in its way is far more clever than is our conscious realm of mind. The conscious mind is always coming up against stone walls, just can't go any further in that direction, and soon hasn't the energy to attempt to go in any other direction, but not so with the subconscious mind. The sub-conscious is not a reasoning mind and so if it is headed-off in one direction it is not discouraged, doesn't give up, because it knows (feels) that there are ten thousand other directions that it can turn, and at least half of that number will permit it to bring about the desired results in YOUR Life and affairs.

"We said that a Mantram was a vocalized instrument of thought. Use a Mantram whenever you can, because the vocalization of the thought causes you to hear it, and this means an additional impression upon the sub-conscious. The idea is to send just as powerful a suggestion into the sub-conscious realm of mind as possible.

"On the other hand, if we are in close contact with other people, as we are when riding along in a train with fellow passengers sitting all about us and even another in the same seat with us, we can't very well speak out and say 'Peace in our time means peace, power and plenty for me right now'. In such a case I would suggest that we use a Mantra, and quietly think to ourself 'Peace in our time means peace, power and plenty for me right now'. True, it will not be quite as effective, but we still will get splendid results.

"Even after the sub-conscious has ceased projecting such a thought into our conscious mind it is a very fine idea to continue the work for some time to come, and every two or three minutes repeat the suggestion along with the subconscious thought of 'Peace in our time'. The 'peace in our time' of the sub-conscious is the OPEN DOOR to the sub-conscious, and this 'door' remains open for a considerable time after the thought rises high enough to contact our conscious mind.

"Always make your additions to your sub-conscious thought positive, short, and to the point. We explained about the word 'peace', how it brings about desirable results to you. Well, the word 'power', when taken deep into the sub-consciousness will one day bring about health, strength and vitality in our physical bodies, and not only that, we will find that we are actually becoming much more self-controlled, and dominant mentally.

"The word 'plenty' in our suggestion of course means abundance. You not only want peace, but you want an abundance of peace. You are not satisfied with just a little power in body and mind, you want an abundance of it.

“‘Right now’ at the end of your affirmation gives the subconscious mind some ideas as to when you want all of this to materialize -- N-O-W. You desire that the sub-conscious mind start bringing about the desired changes at once. Not a week, or a month, or a year from now, but get busy and cause them to come into manifestation in your life and affairs now.

“The sub-conscious thought will be anything of a million different thoughts or half-thoughts. Sometimes they are the names or [of?] people; other times, the names of plays you have seen either recently or some time ago; or perhaps they will be the names of stories or books. It doesn’t matter what the thought is that persists in running through your mind, just add another one to it and everytime [*sic*] the thought comes to mind repeat the thought that comes to mind, and then attach your thought -- your affirmation -- to it.

“A long time ago you probably read the book ‘Jane Eyre’, or saw the film version of it. Now, for no apparent reason (although there is a good sub-conscious one) the thought ‘Jane Eyre’ runs through your mind time and time again. Well, just the moment you become aware of it just repeat it and add a thought to it: ‘Jane Eyre’ means peace, power and plenty to me right now.

“It is wise to place the word means between the sub-conscious thought and your added thought. This informs the subconsciousness in a very short and definite way YOUR MEANING of ‘Jane Eyre’. It is necessary to be very definite with the subconscious mind, for in certain respects it is quite child-like, and it must have definite thoughts if you expect it to do its best work.

“No matter what words or phrases run through your mind -- ‘peace in our time’, ‘Jane Eyre’, ‘Wee Willie Winkle’, etc., etc., just add YOUR MEANING to them, and as the subconscious activity withdraws itself into the sub-conscious the thoughts, regardless of what they are, will have YOUR THOUGHT attached to them, and it is your thought that will do the miracles in your subconscious world for you. [*sic*] Not only in your sub-conscious world but a little later on in your CONSCIOUS or OUTER WORLD.

“By all means make up your own affirmations or autosuggestions to suit yourself. While ‘peace, power and plenty right now’ is good, there is probably something else that you need more than these three. Whatever it is, make it into an affirmation and hook it onto your sub-conscious Mantra to be drawn deep into your sub-conscious world, and put to work.

“Some folks have a sub-conscious mind that is very close to the surface of the conscious mind, and the result is, never a week passes but what they have some subconscious thought running through their conscious mind time and again. If you are one of these people, then about once a week you’ll be able to give your sub-conscious realm of mind a very excellent treatment of suggestions or affirmations.

"There are other folks whose sub-conscious is not 'located' so near to the conscious mind and, they seldom if ever have a thought run through their minds hour upon hour or even for a few minutes. These folks, however, can induce the sub-conscious to come to the surface with a thought to which an affirmation can be added.

"Just a catchy little phrase like 'Wee Willie Winkle', if thought to one's self for a short period of time will in most instances cause the sub-conscious to open the door between itself and the conscious mind, and every few seconds repeat 'Wee Willie Winkle', and after a little of this (do not begin too soon) start adding whatever you desire 'Wee Willie Winkle' to mean.

"The sub-conscious realm of mind is a very wonderful 'creation' and it is not half as hard to get it to work with you as to get you to work with it. In fact, the sub-conscious takes great delight in working with you in accomplishing anything that you desire. Desire is a very strong force, and when you use desire to induce the sub-conscious to bring about certain desirable results in your life, it will actually be thrilled to work with you, to actually go out and get the things that you want, to cause the desires of your heart to be realized or materialized.

"This is something that each of you should know: The sub-conscious realm of mind cannot feel pain or sorrow or grief. None of these feelings or emotions are unpleasant to it, would be a better way of stating the matter. Your pain is a thrilling sensation to the sub-conscious. Your joy, enthusiasm, zeal and fervor, also are thrilling sensations to your sub-conscious mind, but as misery is much easier for each one of us to experience than is joy, quite naturally the only real pleasure the sub-conscious gets, and it is a joy-loving 'creature', is from our pain, sorrow and misery, and quite naturally it brings about these unpleasant things in our lives 'thinking' that we get as much pleasure from them as does 'it' -- the sub-conscious mind.

"Once we convince the sub-consciousness that we get our big thrills out of the joyous things of life, the subconscious will flood our lives with the thrilling things instead of the miserable things of life.

The Magic Quality of AUM

“To a person who doesn’t know English, an affirmation such as ‘peace, power and plenty right now’ wouldn’t mean a thing to his sub-conscious mind, unless it was translated into his own language, and he could use words that he was highly familiar with which meant ‘peace, power and plenty right now’.

“I mention this because certain teachers from the East have given out certain affirmations which are very fine to people who know the language of the East. But these affirmations are absolutely worthless to English-speaking people because they do not know the meaning of the words or phrases. Even if they have been told the meaning, the words are still just so much jargon to the sub-conscious, and the result is, no good is accomplished. The subconscious is a wonderful thing, but it can not possibly use thoughts that are enshrouded in foreign words unless these words are completely familiar to you.

“There is one exception, however -- a word that comes from the East which has a magical effect upon the subconscious as well as upon the brain and nervous system. This word is ‘aum’. The value of the word is not in its meaning but in its vibration. Thus, anyone using it for vibratory purposes, regardless of which particular language of earth [*sic*] he speaks, will receive a special benefit from it; that is, of course, if he is ready for a high and powerful vibration. Nothing is good or beneficial if its vibration is so great that it is wholly out of harmony with a lesser vibration.

“This particular word -- aum -- when vibrated correctly, has a very powerful stimulating effect upon the pineal gland, but, the pineal gland should not be stimulated into great action if the life a person is leading is not on a high plane. A person should be sufficiently high in his vibrations through right living that he is beyond the use of habit-forming drugs, which include alcohol and nicotine in any and all forms.

“One’s diet should be minus, to a considerable extent (but not entirely), fats of all kinds but especially lard. Meat is permissible in sensible and limited quantities, but pork in any form should be dispensed with. A small amount of butter is permissible. White sugar as well as all foods containing large quantities of white sugar should be used sparingly. Honey and natural sweets can be used instead and even they should not be over-indulged in. They are too sugar [*sic*], and sugar is a first-cousin to alcohol, and alcohol is completely OUT when one is attempting to travel the path of the thrilling higher vibrations.

“Starches, too, are detrimental unless they are well masticated -- practically digested in the mouth -- then they are no longer harmful if taken in sensible quantities.

“The average, normal man consumes about two quarts of water each twenty-four hours. A woman weighing less naturally consumes less liquid. The consumption of water should be increased considerably. A man should increase the intake of water from two quarts per day to three, and a woman should increase her consumption of liquid from one

quart per day to one and a half. Even a little more for both men and women would be still better. However, the increased amount of water should not be made all at once, but over a period of at least two months, and of course no change at all in the amount of liquid if a person is ailing physically, without permission from their physician.

“The increased use of water should take place first, and for at least a month, then one can use the Aum-Vibration Rite for good results.

“The ‘au’ is [in?] AUM is pronounced ‘ah’. It is pronounced through the mouth and is drawn out for about five seconds, then the mouth is closed (not suddenly) and the ‘m’ is hummed out through the nose (either nostril) for ten seconds.

“After a breath or two, then do the 'au-m-m-m-m-m' again. Three or four times in succession is quite sufficient. Do not overdo a good thing. Stop the moment you begin to feel dizzy. After an hour or so perform the ‘aum’s’ again several times. At first never more than ten times even though no sign of any dizziness has become manifest. Too much pineal stimulation for a beginner is not a positive procedure.

“The best position to take for this Rite is to sit in an easy chair and completely relax. Don’t slouch down so that your head will thrust forward and cramp your vocal cords. It is necessary to get a good clear tone both through the mouth and through the nose, and if you are in a cramped position you cannot do this.

“One can even lie flat on the back on a comfortable bed or divan and perform this Rite to splendid advantage. The pillow should be removed so that one can get the head far enough back in order that the vocal cords will not be cramped.

“Don’t fill the lungs bursting full of air, but amply sufficient to do the Aum Vibration for fifteen seconds (five seconds through the mouth -- ten seconds through the nose) without being completely out of breath at the end of the 15 seconds.

“Like in the Mantra and Mantram Rites, you can use an affirmation in this Mantram-Aum Rite to splendid advantage.

“You will remember that in the Mantra Rite you repeat your affirmation mentally. In the Mantram Rite you repeat the affirmation vocally. This one is a combination of both of the other Rites. While you are vocalizing ‘ah’ in aum for five seconds you hold the mind quiet, then while you are intoning the ‘m’ through the nose for ten seconds you repeat your affirmation mentally several times.

“It is best not to use this Rite and the previous one at the same time. Use this one when the mind is free from any sub-conscious thoughts running through it.

“Also: It is best to prepare your affirmation before you begin to practice the Aum Rite, so you will know exactly what to suggest. Be sure that it contains exactly that which you wish to become or that which you desire. Be absolutely certain that the affirmation does

not contain any negative thoughts or words, in this way you will not build into your sub-consciousness anything of a detrimental character.

“Always remember that while you are humming the ‘m’ in aum through the nose (mouth closed) you, with your mental affirmation, are making a powerful impression on your sub-conscious mind, so powerful in fact that your words and your thoughts are being permanently etched upon it, and for this reason you most certainly do not want anything negative in your affirmation. If you do, eventually it will come to the surface mind, and you will have lost all the good which you could otherwise have accomplished.

“This Rite is intended for older people only. It most certainly is not to be used by persons under twenty-one years of age. It is intended for mature men and women. Especially those who have not found life a bed of roses. It is for those who wish to ‘reclaim the years that the locusts have eaten’.

“The Illuminati -- the Wise Men of old -- have all used this unusual form of Mantra or Mantram for raising the vibration of not only their minds and brains, but their physical bodies as well. The Rite has a most beneficial effect on all of the old-age-producing causes in the physical body --by eliminating them, of course. Quite naturally if we refuse to eliminate any of the known old-age producers in mind and body we can not expect to get thrilling results from this particular Rite. But as causes for old age and senility are eliminated we can rest assured that the vibrations of our minds and bodies will be increased, and then we shall go forward to youth of mind and youth of body, and there is nothing more thrilling than a mature young mind in a renewed body.

“One reason why older people make so much better progress, once they start to increase their vibrations than do men and women one-half or even one-third of their age, is due to the fact that they have finally learned that the materialistic world is just a make-shift, make-believe existence, and any joys found in it are as fleeting as dry leaves in a windstorm. They know that the Great Thrills of Life are not found in the outer world, but in the Inner World --in their INNER WORLD. And, once they begin to experience the thrill of the higher vibrations working in their minds and bodies, nothing could ever induce them to go back into the senseless lives they lived before they ever heard of an Inner World.

“The Eye of Revelation is upon you. Great days are ahead for all of us, and this regardless of present conditions or circumstances. Begin anew right where you are, and even though most of you have made gratifying accomplishments, these are as nothing in comparison to the thrilling things that are just a short distance ahead of you.”

Choosing The Right Method For You

I recommend you read the below and complete the brief questionnaire to establish what is the best way for you individually to learn the Rites.

Would you consider yourself to be “not very fit?”

Are you experiencing one or more of the following?

- Reduced muscular strength
- Stiffness & loss of flexibility
- Has experienced back or neck pain in the past
- Has less energy & shorter endurance
- Is largely sedentary - no time, money or motivation to exercise regularly
- Reduced lung capacity. They get breathless more quickly
- Moderately to significantly overweight

Is the T5T® Method Any Use To Me Since I Already Consider Myself To Be Fit or Relatively Fit?

Would you describe your level of fitness as having good...?

- Muscle tone
- Flexibility & range of motion
- Body awareness
- Energy & stamina

In a nutshell - yes! For those of you who have maintained their fitness through yoga, Pilates or other sports, the T5T® method boosts the benefits of the Rites by increasing the strength of your core muscles and the responsiveness of your breathing muscles.

These two added benefits will enhance your performance and endurance in all your other sporting activities. Furthermore, developing strong core muscles helps prevent injury and provides a strong foundation for attempting more advanced postures or exercises.

Regardless of whether you are fit or not - I highly recommend you follow Colonel Bradford’s advice by beginning with just 3 repetitions of each movement in your first week, then adding 2 per week for 10 weeks until you will be performing the required 21 repetitions.

This is because there are changes to your balance system and energy system that your body needs time to adjust to. Building up repetitions too quickly can create a detox

effect as well as a degree of dizziness or nausea. By gradually increasing your repetitions these side-effects can be improved or avoided all together.

In the T5T® method this build-up process is essential because a new muscular challenge is added every week to develop the strength of your core muscles. For example: You don't just walk into the gym and start lifting the heaviest weights first! Core strength is best developed by starting with low loads and increasing repetitions – exactly what we do in T5T®.

Finally, it is important to remember the true purpose of the Rites as described in “The Eye of Revelation” ...

...“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 centres. 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.

“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 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’.”...

All the T5T® enhancements to the original postures are designed to protect the spine & its supporting structures. The integrity of the Rites remains completely intact – namely to increase the amount of life energy (Qi, prana) flowing throughout every single cell in the body by speeding up & balancing the spin rate of the chakras.

Complete the following brief questionnaire to decide whether the original method is suitable for you or whether you should incorporate the T5T® adaptations including core stability to protect your spine.

Do any of the following apply to you?

a) Not As Fit As You Would Like To Be?

Circle the correct answer for each of the questions below:

Are you currently doing very little exercise?	YES/NO
Have you ever practiced yoga before?	YES/NO
Have you suffered from back pain or neck pain in the past?	YES/NO
Have you seen any therapist for back or neck pain in the past?	YES/NO
Is one side of your body (or one limb) noticeably stronger than the other?	YES/NO
Have you noticed any muscular weakness in any part of your body?	YES/NO
Have you noticed any stiffness in any part of your body?	YES/NO
Do you find it an effort to maintain an upright stance when sitting or standing? Do you slouch?	YES/NO
Do you hold tension in your shoulders and upper back?	YES/NO
Weak or inflexible wrists. Do you find it a bit of a struggle to unscrew jars/bottles etc?	YES/NO
Do you find it difficult to turn your neck around sufficiently when reversing your car?	YES/NO
Are you overweight?	YES/NO
Are you largely sedentary? You spend most of your time sitting in front of a desk or relaxing at home?	YES/NO
Are you at a point where you think you had better 'do' something now, before it is too late?	YES/NO

Fit Or Relatively Fit?

Circle the correct answer for each of the questions below:

Is core stability part of your workout?	YES/NO
Are you able to identify and isolate each core muscle; the pelvic floor, transversus abdominis & multifidus muscles.	YES/NO
Do you know when or if you incorrectly use your obliques to stabilise rather than your core muscles?	YES/NO
Do you know how to establish and maintain neutral spine and neutral pelvis, whilst keeping your head and neck in line with your spine?	YES/NO

<p>How good is your breathing? Apart from being good at pranayama, do you know what natural, full breathing should feel like? Are all your breathing spaces able to open fully? Do you have tension in your breathing? How are your stress levels? Do you find yourself breathing rapidly in the upper chest, holding your breath, yawning or sighing? Try T5T's breathing consultant and expert Michael Grant White's free online Breathing Tests to find out how well you breathe. Around 50,000 people have taken these tests so far.</p>	<p>YES/NO</p>
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Having completed this questionnaire you may choose to continue with the original instructions or learn the enhanced T5T® method. Regardless of which method you chose, the tips, hints, common problems & solutions contained in this e-book will be invaluable to you.

If you feel at all uncertain about which method to practice – go for the T5T® method. You'll get the same benefits and some new ones as well!

