

Supercharge Your Energy with Five Secret Tibetan Rejuvenation Rites



a Chet Day annotation
of Peter Kelder's
THE EYE OF REVELATION

A Health & Beyond Classic

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Introduction

I've been practicing the Five Tibetan Rites for almost ten years at this point in my life, and I can say without question that they represent one of the single best discoveries of my on-going search for optimal health and well-being.

Of all the different movement exercises I've tried over the years, the five rites are my favorites, and I bet you'll feel the same way about them.

Before we dive into Peter Kelder's original text, I do want to clarify the directions about doing the rites. There are five exercises and you need to slowly and gently work up to the point where you're doing 21 repetitions of each of the five exercises.

So, when you start, you should do three repetitions of Rite One and then three repetitions of Rite Two and then three repetitions of Rite Three and then three repetitions of Rite Four and then three repetitions of Rite Five.

I can't stress it too much: you should do these exercises slowly and gently and have fun with them. If they are a chore, you're either doing too many repetitions or else you're moving too quickly.

Unlike most exercises promoted as being healthy that require great, grunting efforts, the five rites are designed to flow with the body and its energies rather than against them.

These exercises are fun... and once you start experiencing the benefits, I'm confident they will become an important and integral part of your health journey.

Yours for a healthy and loving world,



Chet Day
January 27, 2002

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 more than 25 centuries, but which is now available to you for the first time. Information which has been thoroughly tried and tested and which has been proven beyond a doubt to be the greatest gift ever bestowed on man in this material plane of existence. Information that will stem the tide of premature old age with its attendant weaknesses and senility.

This is the information for which Ponce de Leon and thousands of others down through the ages, would have given all they possessed; for with such information they quickly could have regained all that they had paid and more.

The Eye of Revelation produces remarkable mental and physical rejuvenation 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 man has endured his afflictions from 30 to 50 years, to obtain such amazing results in such a short time as ten weeks sounds almost miraculous.

There is positively no limit to the improvement and progress one can make with this information. As long as you live and practice The Eye of Revelation you will get more gratifying results.¹ Not only will they be manifested in the material, but if the fortunate individual so desires he may improve his mental world as well as all the other worlds to which man is heir.

Most Important: The information given in The Eye of Revelation was, for twenty-five 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, after this long period of waiting every adult, man or woman, can go on to grand and glorious things, regardless of age, environment or circumstances.

Get started at once on the marvelous work of Rejuvenation, Transmutation, and Youthification. May success, health, energy, power, vigor, virility, and Life follow your footsteps forever.

THE PUBLISHERS
NEW ERA PRESS - 1939

¹And if you change as well to the dietary practices suggested at the end of this book, your health will take an upward turn that you'll find hard to believe!

Part One: The Story behind the Five Rites

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

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

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

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

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

Like so many other men, Colonel Bradford had become old at 40, and had not been getting any younger as the years rolled by.² Now the more he heard this tale of “The Fountain of Youth” the more he became convinced that such a place and such men actually existed. He began to gather information on directions, character of the country, climate, and various other tidbits 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.”

²Forty does indeed seem to be the age when our Standard American Diet and crazy life style habits start to catch up with us.

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

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

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

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

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

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

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

Noting my surprise the man said, "Weren't you expecting me?"

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

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

"Come in," I invited.

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

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

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

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

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

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

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

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

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

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

“I stared in amazement, so changed was my appearance. It seemed that I had dropped 15 years from my age. It was my first intimation that I was growing younger; but from then

on I changed so rapidly that it was apparent to all who knew me. Soon the honorary title of “The Ancient One” was heard no more.”

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

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

We agreed as to the time and place to meet and the Colonel departed. As I returned to the living room, one of my friends remarked, “That is certainly a most interesting man, but he looks awfully young to be retired from army service.”

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

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

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

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

“The first important thing I was taught after entering the Lamasery,” he began, “was this. The body has seven centers 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 in the region of the liver; one in the sexual center; and one in each knee.

“These spinning centers 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 centers 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.”

The Seven Psychic Vortexes

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

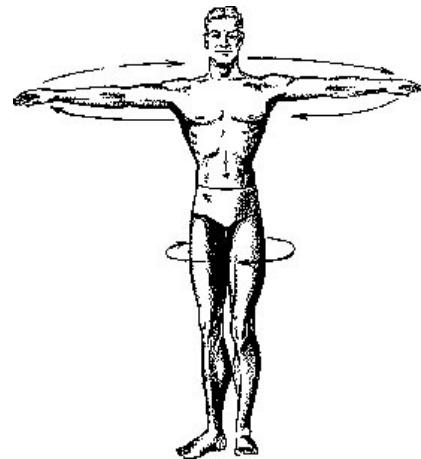
These Psychic Vortexes revolve at great speed. When all are revolving at high speed and at the same rate of speed the body is in perfect health. When one or more of them slow down, old age, loss of power, and senility set in.

Rite 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. 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, clockwise. The second was the virility of the old men; they were strong, hearty, and robust. Far more so than most men of their age.



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

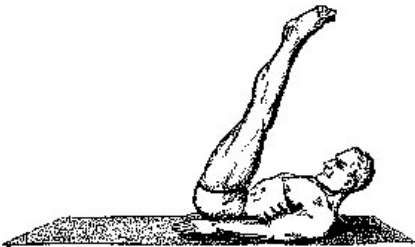
“However,” continued the Colonel, “we do not carry the whirling exercise to excess. While the whirling Dervishes may spin around hundreds of times, we find that greater benefit is obtained by restricting it to about a dozen or so times, enough so that Rite Number One can stimulate all the Vortexes to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

Rite Number Two

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



“As I said, one should lie full length on his ‘prayer rug,’ or bed. Then place the hands flat down alongside the hips. Fingers should be kept close together with the fingertips of each hand turned slightly toward one another. The feet are then raised until the legs are straight up. If possible, let the feet extend back a bit over the body, 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.



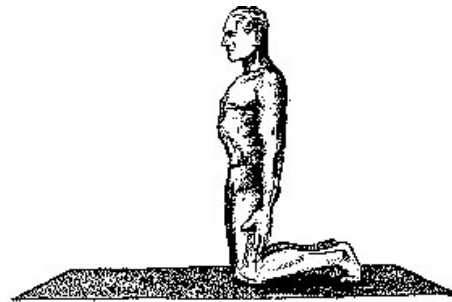
“One of the Lamas told me that when he first attempted to practice this simple Rite he was so old, weak, and decrepit that he couldn’t possibly lift up both legs. Therefore he started out by lifting the thighs until the knees were straight up, letting the feet hang down. Little by little, however, he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

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

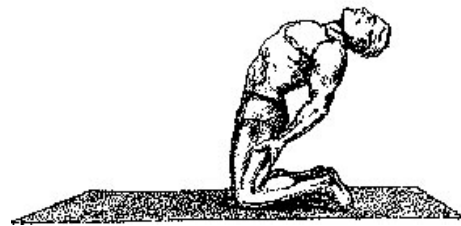
Rite Number Three

“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 possible; at the same time the head should be lifted and thrown 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.



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



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

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

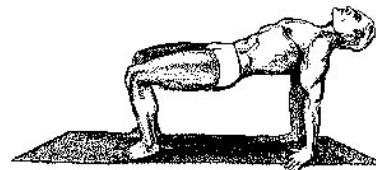
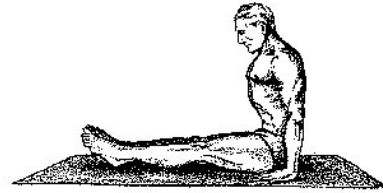
“Most of mankind, and that includes those in the most enlightened countries, like America and England, is still in the darkest of the Dark Ages. However, they are being prepared for better and more glorious things, and as fast as they can be initiated into the higher life, just that fast will the world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

Rite Number Four

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

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



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

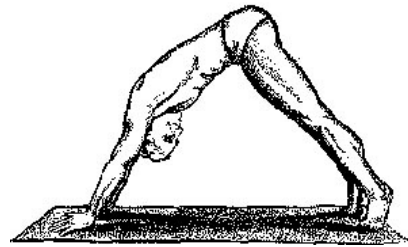
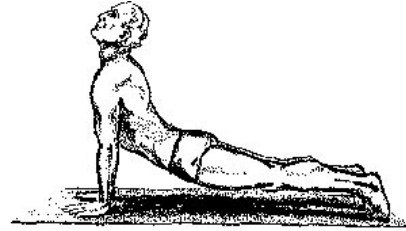
“I remember in one city I had quite a number of old people in one of my classes. With this particular Rite—Number Four—they could just barely get their bodies off the floor; they couldn’t get it anywhere near a horizontal position. In the same class were several much younger persons who had no difficulty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

“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.

“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. Before the end of the first week this particular Rite will be one of the easiest ones to perform for the average person.



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

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

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

³Shades of Bernarr Macfadden and the physical culture movement in the early 20th century health scene.

Further Information: Questions and Answers

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

“Let me ask you some questions now.”

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

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

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

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

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

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

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

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

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

“If, at the end of the fourth week, one finds that he cannot perform every one of the Rites the required number of times, he should note carefully the ones which he is forced to slight. Then, if he is performing the Five Rites in the morning, he should try to make up the deficiency in the evening. Or if he is performing the Rites in the evening, he should endeavor to find time in the morning to catch up. In either event he should not neglect the other Rites, and *above all he should never strain himself*.⁴ If he goes about performing the Rites in an easy, interesting manner it will not be long before he finds every thing working out satisfactorily, and that he is doing the Rites the required 21 times a day.

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

“Now while this little ‘stunt’ may not in itself have helped the old gentleman in performing the Rite the full 21 times, still the psychological effect of being able to raise his body as high as the much stronger men was undoubtedly quite stimulating and may have been quite beneficial. I do not particularly recommend this old man’s aid, although it may help those who think it impossible to make progress in any other way; but if you have an inventive mind you will think of ways and means to help you in performing the more difficult Rites.

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

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

“There are two more things which would help. The first is to stand erect with hands on hips between the Five Rites and take one or two deep breaths. The other suggestion is to

⁴Yes, please take this advice to heart. I, of course, didn’t when I started practicing the Rites and consequently suffered some sore muscles and a couple of close calls on downright pulling one of my shoulder muscles. So skip the pain and just don’t strain. Contrary to what the coaches in high school and college tell you about no pain, no gain, a better way exists. Go slow and grow.

take either a tepid bath or a cool, but not cold, one after practicing the Rites. Going over the body quickly with a wet towel and then with a dry one is probably even better. One thing I must caution you against: you must never take a shower, tub, or wet towel bath which is cold enough to chill you even slightly internally. If you do, you will have undone all the good you have gained from performing the Five Rites.”

“This all seems so simple,” I ventured, “do you mean to tell me that this is all that is necessary in the work of restoring senile, old men to robust health, vigor, and virility?”

“All that is required,” answered the Colonel, “is to practice the Five Rites three times a day to begin with, and gradually increase them as I have explained until each is being practiced 21 times each day. That is all; there is nothing more.

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

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

Part Two: The Sixth Secret Rejuvenation Rite

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

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

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

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

The weekly meetings of "The Himalaya Club," as we had named it, continued. The tenth week rolled around and practically all of the members were performing all Five Rites 21 times a day. All of them were feeling better and some claimed to have dropped age from their appearance and jokingly gave their ages as younger than they really were. This brought to mind that several of them had asked the Colonel his age but that he had told them he would wait until the end of the tenth week to tell them. This was the evening, but as yet the Colonel had not put in an appearance. Some one suggested that each member write on a slip of paper what age he believed the Colonel to be and then they would compare notes. As the papers were being collected, I walked Colonel Bradford. When he was told what had taken place he said, "Bring them to me and I shall see how well you have estimated my age. Then I shall tell you what it really is."

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

“Gentlemen,” he said, “I thank you. You are most complimentary. And as you have been honest with me, I shall be equally honest with you. I shall be 73 years of age on my next birthday.”

The members stared in consternation and amazement. They found it hard to believe that one so youthful in appearance could have lived so long. Then they wanted to know why, inasmuch as they already felt half their former age, they, too, had not made more progress in youthful appearance.

“In the first place, gentlemen,” the Colonel informed them, “you have only been doing this wonderful work for ten weeks. When you have been at it two years you will see a much more pronounced change. Then again, I have not told you all there is to know. I have given you Five Rites which are for the express purpose of restoring one to manly vigor and vitality. These Five Rites also make one appear more youthful; but if you really want to look and be young in every respect there is a Sixth Rite that you must practice. I have said nothing about it until now because it would have been useless to you without first having obtained good results from the other five.”

The Price of the Sixth Rite

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.⁵ 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.

“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.

⁵In other words, NO SEX!

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

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

“The only difference there is between the average virile man and the Superman is that the virile lets the procreative urge flow downward while the Superman 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 Superman, 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 you some time ago that I had found ‘The Fountain of Youth’ and was bringing it back with me, I meant just that. The Five Rites and the ‘Fountain’ are one.

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

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

“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 Superman. Then he should decide definitely; for a clean-cut start and a new life are absolutely necessary to those who lead the super-life. They are the ones who

become mystics, occultists, and adepts. They it is who truly see with The Eye of Revelation.

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

Part Three: Importance of a Clean, Simple Diet

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

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

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

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

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

which often causes not only immediate physical pain, but which contributes as well to a short life and a not particularly merry one.

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

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

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

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

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

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

“Although I had always been aware of the fact that egg yolks were particularly good for one, it wasn’t until after I arrived at the Lamasery and had an opportunity to talk with an old Austrian chemist that I learned their true value. Then I was amazed to find out that just common hen eggs contain at least half of the sixteen elements required by the brain,

⁶Very similar to what Natural Hygienists call a monodiet. If you want more dietary information that goes into detail about this high quality, predominately uncooked vegetarian life style, see the H&B Program bonus file at the end of this book.

⁷These are basic rules of food combining. For more information about this health-building theory, set your browser to <http://chetday.com/feprins.html>

nerves, blood, and tissues.⁸ It is true that these elements are only needed in small quantities, but they must be included in the diet if one is to be exceptionally robust and healthy, both mentally and physically.

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

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

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

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

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

“Just the other evening I had dinner with a very learned man. He was an educator and quite an intellectual. He calmly stated, while we waited to be served, that in a few short years the human race could become really worthwhile providing his ideas were thoroughly carried out. This man was an excellent dictator type, and I was quite impressed by his knowledge, his original ideas, and his ability to express himself. But when I saw this man’s selection of food at the dinner table, my opinion of him changed. It was the most atrocious combination of nutritive TNT I ever saw. I thought, if I could

⁸If you choose to eat eggs, please purchase high quality organically raised fertile farm eggs instead of the abominations called eggs on the standard American refrigerator shelves in stores.

⁹Sound familiar? If this describes your typical dining style, you need to make some serious changes if you plan to get serious about building real health and living to a ripe and disease-free old age.

only give him some simple ideas about food he could become a really worth while force for good in the world in a few short weeks.

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

Keep in mind these five things:

- (1) “Never eat starch and meat at the same meal; although if you are strong and healthy it need not cause you too much concern now.
- (2) “If coffee bothers you, drink it black, using no milk or cream. If it bothers you then, discontinue its use.
- (3) “Chew your food to a liquid and cut down on the amount as much as possible.
- (4) “By all means and before all else eat raw egg yolks once a day, every day. Take them at meal times but not with the meals; rather just before or just after.
- (5) “Reduce the varieties of food to a minimum. If one is really hungry before he starts eating, the tendency to desire many different foods is lost in hunger.”

Part Four: Improve the Voice and Grow New Hair!

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

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

“The Vortex at the base of the neck has power over the vocal cords. This Vortex and the one below in the sex center are directly connected. Of course, all the Vortexes have a

common connection, but these two are geared together, as it were. What affects one affects the other, so that when a man's voice is high his manly vitality is low.

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

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

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

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

“Repeat it time and again. When you get it down quite low, try it in a small room, like the bath room. You can often make the room hum with your voice. Then try to get the same effect in a larger room. Of course, listening to this vibration of your voice is not entirely necessary; but often the vibration will cause the other Vortexes in the body to speed up, especially the one in the sex center and the two in the head.¹⁰ I might add that in old women, the voice also becomes shrill and should be toned down. Of course, a woman's voice naturally is higher than a man's. If she should get it down as low as a man's, it would not be beneficial at all to her. It would speed up the Two Vortexes—the one in the throat and its companion, so as to cause her to act, look, think, and talk mannishly. By the

¹⁰Luigi Cornaro, the grand old man of Italian health building, also has interesting things to say about the voice in his fascinating book, **Discourses on the Sober Life**. Learn more about this natural health classic at <http://chetday.com/luigibook.htm>.

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, but outside of that I think he would remain old.

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

“The first thing to do is to straighten up. Stand like a man should. When you first started this class, some of you were so bent over that you looked like question marks; but as vigor returned and spirits became better you began to straighten up. That was fine; but don't stop now. Straighten right on up, start throwing your chest out, pull the stomach and the chin in, and right away you have eliminated 20 years from your appearance and 40 years from your mind.

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

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

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

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

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

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

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

Truly, I thought to myself, The Eye of Revelation is upon the world.

THE END

Bonus Files

Health & Beyond Living to the Max Program

by Chet Day

Based on the tenets as defined by 19th and 20th century health reformers like Sylvester Graham, Russell Thrall, John Tilden, and Herbert M. Shelton, as well as the work of Weston Price, Norman Walker, Stanley Bass, V. V. Vetrano, and many others, the **Health & Beyond Living to the Max Program** offers you a simple, common sense, and workable method of maintaining superior health.

Once you've completed the initial cleansing of your body, you can use the guidelines to begin to develop a diet and life style that works for you and your particular body and life situation.

By following the "H&B Living to the Max" guidelines, many people can achieve a gratifying sense of physical, mental, emotional, and spiritual well-being.

You build and then maintain superior health if you consistently...

- Eat moderately of a **predominantly living foods and plant-based diet which also includes healthy animal fats and protein** and avoid packaged and junk food. Eat "clean" **animal foods** like health food store butter, raw milk cheese, eggs from range-fed chickens, and/or wild Alaskan salmon and deep water fish;
- **Exercise** for at least twenty minutes every day, alternating between gentle aerobics (like brisk walking and rebounding and weight-training);
- Enjoy a minimum of 10 minutes of direct **sunshine** every day on as much of your body as possible;
- Drink a total of approximately **64 ounces of purified water** every day.
- If you have time, drink 16 ounces of freshly extracted **vegetable juices** with no more than 20% carrot as the base.
- **Supplement with** any supplements you feel necessary;
- Have at least **one tablespoon** every day of a quality fish oil and eat wild Alaskan salmon at least twice a week (avoid factory farmed salmon);

- **Snack** on living foods like fruits and veggies instead of junk foods;
- Breathe the purest **air** possible;
- **Meditate** or **pray** for at least 20 minutes every day;
- **Laugh** and spend time with friends, family, or strangers whose company you enjoy;
- Remove as much **stress** from your life as you can;
- Replace the toxic cleansers and cleaners in your home with non-toxic products;
- Put to use other natural health products and techniques that work well for you.

Is it possible to do all the above, you might ask? Well, in our hectic lives, you have to work at it, no question. But even if you only make gradual improvements, you will notice improved health and attitude. Okay, now more details for those who want specifics.

In General

Don't

- put drugs into your body
- put over-the-counter “cures” into your body
- put a huge variety of supplements into your body

Food

Healthy Things to Do

- Chew thoroughly
- Eat only when hungry
- Eat only when relaxed
- Eat mostly **uncooked food**
- Avoid produce that is wilted
- Eat foods at room temperature
- Make your meals look attractive

- Snack on healthy foods like dried fruits
- Eat raw food before cooked food
- **Eat fruits, nuts, vegetables, legumes, brown rice, and non-wheat grains**
- Eat lightly poached fish, lightly poached eggs, yogurt, health food store butter, or raw milk cheese if you choose to eat animal foods
- Eat foods in their whole form, including skins if the produce was organically grown and the skin generally edible, like apples.

Some Important Don'ts

- Don't overeat
- Don't eat commercially-produced meat
- Don't eat commercial dairy products
- Don't eat white flour products
- Don't eat processed salt - sea salt is okay
- Don't eat sugar
- Don't cook fruits or nuts
- If you must cook, then boil, bake, or steam only
- Don't over-season your foods – learn to enjoy natural tastes
- Don't eat when in pain, emotionally upset, tired, or immediately after hard work

Healthy Foods to Eat

Sweet Fruit - Banana, Carob, Date, Fig, Prune, Raisins, Dried fruit, Persimmon, Mango, Papaya, Sapote

Sub-Acid Fruit - Apple, Apricot, Blackberry, Cherimoya, Cherry, Elderberry, Gooseberry, Grape, Huckleberry, Nectarine, Peach, Pear, Plum, Quince, Raspberry, Sapodilla

Acid Fruit - Currant, Grapefruit, Guava, Kumquat, Lemon, Lime, Orange, Loganberry, Pineapple, Pomegranate, Strawberry, Tamarind, Tangerine, Tomato

Melons - Banana melon, Cantaloupe, Casaba, Christmas melon, Persian melon, Crenshaw melon, Watermelon, Honeydew melon, Muskmelon, Nutmeg melon

Vegetable Proteins - Almonds, Cashew nuts, Hazel nuts, Hickory nuts, Lentils, Peanuts, Gooseberry, Avocados, Pecans, Pine nuts, Pistachio nuts, Soy beans, Walnuts, Sunflower seeds, Coconuts

Animal Proteins – wild Alaskan Salmon, organic grass-fed beef, organic free-range poultry, raw milk cheese or yogurt.

Starches - Artichoke, Bean (lima)*, Beets, Chestnut, Carrots, Corn, Hubbard squash, Jerusalem artichoke, Peanuts*, Peas, Potatoes, Pumpkin, Yam

* Peanuts, lentils, beans, and all cereals are considered as protein and starch combinations

Non-Starchy Vegetables - Bamboo shoots, Broccoli, Brussel sprouts, Romaine, Cabbage, Cauliflower, Celery, Chard, Cucumber, Eggplant, Endive, Kale, Kohlrabi, Lettuce: Boston, Bibb, Leaf, Romaine, etc., Okra, Parsnip, Pepper (sweet), Rutabaga, Sorrel, Sprouts: Mung bean, alfalfa, wheat, barley, etc., Squash (ex. starchy), Turnip

Water and other liquids

Do

- Drink filtered or purified **water** – distilled may not be good long-term (log on to the Internet and visit <http://chetday.com/waterarticles.htm> for details)
- Drink so your body is thoroughly hydrated each day

Don't

- Don't drink **alcohol**
- Don't drink **coffee, soft drinks**, or other junk food products containing sugar or caffeine

Air

Do

- Get as much fresh air as possible
- Walk on streets that have less vehicular traffic
- Allow ventilation to maximum extent, when indoors
- Insure that indoor air is free from contaminants such as sprays of all kinds and circulated dust that sometimes occurs when vacuuming

Don't

- Breathe tobacco smoke
- Breathe through your mouth
- Breathe excessively cold air if at all possible

- Permit smoking in your home or in a private office if you have one

Temperature

Do

- Dress for comfort and not for fashion
- Maintain a comfortable temperature at all times
- Avoid constrictive clothing, which impedes blood circulation

Don't

- Take hot or cold baths - body temperature baths are less enervating

Light and Sunshine

Do

- Expose as much of your skin to light as possible (before dressing in the morning is a good time)
- Use natural and not artificial light
- Get the sun directly on your skin for at least ten minutes each day (the rays penetrate only white, porous clothing), but never enough time to burn
- Use an enclosure to cut off the wind in inclement weather
- Get your sun in cold climates through an open window while indoors with artificial heat turned on to avoid undue chilling
- Get sun on the closed eyelids

Don't

- Wear sunglasses all the time – your eyes need the full spectrum for full health
- Spend too much time in the sun by relying on suntan lotions for protection since some studies suggest these products may contribute to skin cancer
- Remain in the sun for long periods (this is wasteful of nerve energy and dries the skin excessively)

Clothing

Do

- Buy clothes of porous, non-synthetic material
- Wear light colored clothing

Don't

- Wear constricting clothing such as girdles, brassieres, tight belts, etc.

Physical Activity**Do**

- Involve all parts of the body when exercising
- Exercise in fresh air or with windows open when indoors
- Make vigorous use of muscles, preferably against resistance
- Brisk walking, gentle jogging, and rebounding are excellent exercises and so are swimming and bicycling and TaiChi
- Exercise vigorously enough to cause heavy breathing, unless contraindicated. And, yes, sex is great exercise and good for you, too!

Don't

- Exercise to the point of exhaustion
- Exercise immediately following a meal
- Prolong muscular contractions beyond a few seconds

Posture**Do**

- Sit erect at all times
- Keep head straight up while standing, sitting, or walking
- Keep work or reading material toward you instead of moving toward it when engaged in sedentary activity

Rest**Do**

- Close the eyes as often as possible
- Shut out light in the room as well as sound, if possible
- Cease activity sometime during the day by sitting or lying down
- Rest when tired (Ten minutes is better than nothing, but 30 minutes to an hour is best.)

Don't

- Read or watch television while resting

Sleep**Do**

- Go to bed early
- Maintain a comfortable temperature
- Secure a dark, quiet, and well-ventilated room
- Practice a few moments of mental and physical quiet before retiring

Don't

- Eat an extra meal before retiring

Zest for Living**Do**

- Pursue some constructive objective
- Engage in some activity that gives you fulfillment
- Find a hobby that brings enjoyment if your work is dissatisfying

Expression of the Emotions**Do**

- Keep negative emotions at a minimum
- Find something about which to be happy every day
- Couple negative emotions such as fear, grief, or anger with physical activity
- Feed your emotions daily with good thoughts, pleasant sights and sounds, kind words, kindly touch, and good deeds.

Koi Carp Lake

How to Relax and Talk with your Subconscious

By the late Declan Twohig
London, England

This exercise in visualization is sometimes called "the Best Friend," and the easiest way to describe it is as a "bridge" between your subconscious mind function and your conscious mind function. This fascinating visualization provides a link that allows two-way traffic in absolute safety between your conscious and subconscious. It is a perfectly safe exercise since you cannot possibly stir up any hotspots or disturb skeletons in closets. (There is a built-in, protective system in your subconscious, which does not allow bad memories to surface. The protective system can only be bypassed by those who know how in a professional therapeutic setting. Solo explorers like you are perfectly safe at all times).

Sometimes we need access to the database of accumulated learning that we each have stored in our minds -- but we don't know how to access all these facts and details and memories. Indeed, many people don't even know they have this wonderful resource available to them. In actuality, the memory systems normally inaccessible to conscious recall represent the world's most gigantic neurological junk heap! A landfill without an index. So there's just too much for us to access, if we try to look without some help.

Sometimes we have a problem that drives us up the wall, a problem that requires skilled assistance. Sometimes there's a need to bounce ideas around, or to ask some questions and have them expanded. And, quite often, there isn't anyone suitable, either because the matter is too personal or because the most suitable person may be involved. You could try looking for professional help, but what discipline would you choose? And would that help be the most applicable? Or perhaps you simply shudder at the idea of outside professional agencies.

Bottom line? You need a best friend who is totally trustworthy, who keeps their counsel, and who knows you as well as you know yourself. An impossible set of criteria. Or is it?

Happily, you have that best friend in yourself, but not one person in a thousand knows it, or knows how to utilise this aspect of him/herself. So what to do? And, by the way, your stress levels have the needles inching into the red, and you could do with a bit of margin there as well.

So, here is a potential answer, and it's virtually foolproof. It may look like a self-hypnosis exercise, and, in some ways it is, but that isn't a downside. The exercise has elements from elsewhere woven in, and the only proviso to really get the best from it is that you should have some visual ability, i.e., you need to be able to picture things in your mind without too much difficulty. That and the willingness to take the leash off your imagination for a few minutes and let it play on the grass.

This exercise is totally safe, and, without going into the technical side and the theory, by following the steps, you utilise a process called fractionation to build a gorgeous bridge between your subconscious and your conscious mind with a two-way communication link.

Additionally, the exercise will de-stress you amazingly in a short space of time. So it's a great technique for insomniacs to lull themselves into a super night's sleep. Remember, there are NO RISKS involved in using the Koi Carp technique. At a very simple level, it is a little like getting totally wrapped up in a gripping book or film so everything around you fades back and your attention is completely engrossed on the film or book.

All the resources needed are stored in the neurological junk heap, and your imagination simply roots around and puts what is needed together like a sort of Lego construction set of the mind. The first time you do the exercise, you build and learn. Thereafter, you simply zip in and out as often as you wish. Some folk (rightly) deduce that being able to use their subconscious power and resources so easily is a great way to zip up other areas of life such as work, relationships, etc, etc. Other people just use it as a gorgeous way of relaxing and unwinding after a stressful day.

How to Visit Koi Carp Lake

The Mechanics of the Exercise

You need to have a quiet spot to sit comfortably, without a massive amount of noise around unless you can cope and switch it out. And no interruptions!

Once you have your quiet spot, read the instructions through until you are familiar enough to lay the directions down and to close your eyes and repeat the steps without having to refer back to these pages. You can change any detail if it doesn't appeal or if you simply wish to add more detail or colour. And don't force it. The bare framework is enough.

With your eyes closed, imagine you are entering your idea of a perfect garden with lots of grass stretching away to a PINE wood in the distance. Your idea of a garden may differ from mine so just imagine what your idea of perfection is. Very formal and stark, wild and bushy, lots of flower beds or trees or whatever appeals to you.

You may have been in such a garden in the past and wished you owned it or had regular access. But stay in the grass -- which can be trimmed short or growing at meadow length. Kick off your shoes so you can walk on the grass and feel the sensation of the cool grass and the soft earth under your feet.

Take some time out to wander around, looking at the places in your garden that appeal and if they aren't there straight away, just imagine the roses in bloom or the sunflowers soaring or... your choices entirely.

Smell the flower scents, touch them if you wish, feel the heat of a beautiful summer day, look up at the sort of clear blue sky you haven't seen since childhood.

Feel the heat of the sun coming down and surrounding you like a bubble of warmth and golden light as you stroll.

Listen to the bees humming, the birds twittering, grasshoppers rustling in the grass.

Maybe a plane thousands of feet up with a faint drone and a silver cloud trail across the sky.

Feel all the textures and simply enjoy being in your perfect garden.

And then stroll down towards the pine wood. You will soon see a path leading into the trees, and it is ABSOLUTELY safe to walk into the wood. As you do so, the sun lies behind now.

It's cool and dim inside the tree line, with the path winding through.

Walk along, feeling and hearing the carpet of soft pine needles under your feet. Smell the wonderful scent of pine oils.

Notice something else: in your pine wood, for some unknown reason, there is almost total silence. No birds singing and twittering. Just perfect peace and stillness, dim and cool and comfortable on the skin. And a good feeling too. Relaxed and comfortable. At ease and feeling absolutely safe.

There might be the odd rabbit eating some grass or maybe even a deer if you are lucky and, if so, in this special wood, they know they are safe and that you represent no harm so you can walk over and pet them if you wish.

Then move on, through the wood, until, turning a corner, you see sunlight glinting ahead.

As you walk out of the wood into the bright sunshine, you realise that you have come out into a huge clearing with a lake in the middle, surrounded by the trees. The sun high above is reflected off the water surface, and the warmth and golden light are totally gorgeous and relaxing and comforting after the coolness of the woods.

The lake is big and so deep that the water looks almost black. There are lilies floating on the surface with huge pink or white flowers drifting among the dark green leaves surrounding the flowers. A gorgeous sight.

Walk over to the bank of the lake -- you cannot fall in. As you look into the water, notice something else. The lake is absolutely teeming with orange gold Koi carp, the most beautiful golden fish you've seen and they KNOW that you have arrived so they flock towards the bank, because they are quite sure that you have something for them.

You do have something for them.

Right back in the garden, through the woods, out to the bank side, you probably failed to notice that you were carrying a loaf of bread, and each time you visit the lake, you will come holding bread. Sit yourself down and start to break bits off and drop them into the water. Watch with pleasure as the fish swim up, grab a morsel and float off down with their prize. First the smaller fish, and then the huge, ancient slow-moving and beautiful carp.

These old ones will swim up close, and they'll take bread from your hand. They, too, know that you are no threat, and they'll happily let you touch them if you wish, feeling their cool scales, and holding out the bread to them. And as the last fish has its piece of bread and you dust the crumbs from your hands, you become aware of something else.

Not a bad sensation, quite the reverse, a very warm, secure, expected feeling that you are not alone by the lake, and it is utterly safe that you are not alone.

Look back to your left or to your right, and behind you, sitting back against a tree, watching your antics with pleasure will be someone.

You will have the sensation that this is someone you know, but cannot recall, but someone who is your dearest and best friend, someone who is 100% to be trusted and someone who knows more about you than you do yourself. It might be a man or a woman or indeed a child. Perhaps very old, perhaps young, perhaps that quality which is ageless, but the sense of security and empathy emanating towards you is so total that you feel this is instinctively the best friend you ever had or ever will have.

So, walk over and sit down beside the friend. Still you can't recall their name, so without embarrassment, introduce yourself and ask for their name in return. And then feel as if a floodgate opens and you can talk freely about ANYTHING, and this is the most absorbing conversation of your life, and you feel completely at ease and completely eloquent, even if you normally are not.

Then, you can remember that you need insights into a problem, you need to know the answers to a question that has been troubling you, you want to bounce some ideas around--there are NO limits on the matters you can bring to the lake (except the winner of the state lottery!), and you will hear and feel the answers as perfectly applicable and right to the situation. Or maybe, you just feel like sitting in companionable silence and soaking up the beautiful atmosphere, and this is fine too.

And then you feel that it is time to leave and return to the garden, so bid your friend goodbye for this occasion, get up and walk back into the wood.

Follow the path back to the garden, and back to the point where you entered the garden.

Then just open your eyes, with perfect recall of the conversation you just had. Or if you want to drift off to sleep, because it's night time, then find a suitable comfy spot in the garden, lie down, and let the warm sun lull you off to sleep.

This purity of sunlight is completely safe and cannot cause sunburn because it adjusts to your perfect comfort level automatically, and there are no UV elements in it. If you do choose to sleep in the garden, you will awake at your normal time, feeling like a million dollars, in your own bed as usual.

Footnote: There is only one proviso to this exercise. If the figure generated spontaneously by the subconscious biocomputer is an actual power figure in your life like a parent, spouse, or authority figure from whatever time of life, then the term for this is "false friend." Not because they are hateful or hurtful, but because the database attached to this person will be limited and may run old patterns when you wish for new ones and new insights from different perspectives. In this case, make your choice. You can keep the figure with you if useful or you can simply say to the figure, "Please go now and send me another," and he or she will courteously walk into the woods and leave you, and almost simultaneously someone else will stroll along and greet you.

This event is actually quite uncommon, but it can happen. The Koi Carp Lake exercise has been used many, many thousands of times, and is also now in use at a London Hospital where it is utilized by the medical staff with some patients to discover ways of lessening the side effects of chemotherapy or managing dosage levels. The exercise is that trustworthy and accurate! It's also, quite simply, the most relaxing exercise imaginable in its own right.

So use it as often as you wish, not just if something is bugging you. Remember, there is no requirement to converse with the best friend. You can simply sit and enjoy the scene together. Each time you go to the lake, the same friend will be waiting, sitting quietly until you have fed your fish. Sometimes, the answers to a question may be less than direct, and you'll need to think about the response later. In most cases it will hit you like thunder that the answer was perfect at the time for your situation.

Please enjoy this exercise to the full.

Chet Day's Health and Living Resources

I have quite a few other natural health resources that you can use to lose weight, gain energy, and just plain feel great. Oh yeah, I can also show you how to save a lot of money on quite a few things.

Read on for details...

Free Recipes Every Day of the Week

To receive my healthy recipe newsletters, which contain easy to prepare, tasty, and healthy recipes that your family will love, log onto the Internet and then visit <http://HealthyRecipes101.com>

Unbeatable Natural Health Information

For the best in natural health information, log onto the Internet and then set your browser to <http://chetday.com> to visit **Health & Beyond Online**, the natural health website I've been building since 1995.

If You Hate to Exercise but Know You Should...

You'll want to visit <http://FiveTibetanRites.com>. I've been practicing and selling the easy-to-do exercises at this website for over ten years now, and I wouldn't think of starting my day without them. Perfect for those who want a toned healthy body.

Notes