



Minister of Information

Lord Graceful Malik (Medina)

JUNE



**FOOD
FOR
THOUGHT**

YEAR
2001

THE MASTER KEY

PART I.

1917 A.D.

Before any environment, successful or otherwise, can be created, action of some kind is necessary, and before any action is possible, there must be thought of some kind, either conscious or unconscious, and as thought is a product of mind, it becomes evident that Mind is the creative center from which all activities proceed.

It is not expected that any of the inherent laws which govern the modern business world as it is at present constituted can be suspended or repealed by any force on the same plane, but it is axiomatic that a higher law may overcome a lower one. Tree life causes the sap to ascend, not by repealing the law of gravity but by surmounting it.

To control circumstances a knowledge of certain scientific principles of mind-action is required. Such knowledge is a most valuable asset. It may be gained by degrees and put into practice as fast as learned. Power over circumstances is one of its fruits; health, harmony and prosperity are assets upon its balance sheet. It costs only the labor of harvesting its great resources.

The naturalist who spends much of his time in observing visible phenomena is constantly creating power in that portion of his brain set apart for observation. The result is that he becomes very much more expert and skillful in knowing what he sees, and grasping an infinite number of details at a glance, than does his unobserving friend. He

Title: The Master Key System by Charles
F. Haanel
Edited by: Michalski, Anthony R.
ISBN: 0967851488
Price: 19.95
PubDate: Jan-2008 Binding: Trade Pa

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has reached this facility by exercise of his brain. He deliberately chose to enlarge his brain power in the line of observation, so he deliberately exercised that special faculty, over and over, with increasing attention and concentration. Now we have the result—a man learned in the lore of observation far above his fellows. Or, on the other hand, one can, by stolid inaction, allow the delicate brain matter to harden and ossify until his whole life is barren and fruitless.

Every thought tends to become a material thing. Our desires are seed thoughts that have a tendency to sprout and grow and blossom and bear fruit. We are sowing these seeds every day. What shall the harvest be? Each of us today is the result of his past thinking. Later we shall be the result of what we are now thinking. We create our own character, personality and environment by the thought which we originate, or entertain. Thought seeks its own. The law of mental attraction is an exact parallel to the law of atomic affinity. Mental currents are as real as electric, magnetic or heat currents. We attract the currents with which we are in harmony—are we selecting those which will be conducive to our success? This is the important question.

Lines of least resistance are formed by the constant action of the mind. The activity of the brain reacts upon the particular faculty of the brain employed. The latent power of the mind is developed by constant exercise. Each form of its activity becomes more perfect by practice. Exercises for the development of the mind present a variety of motives for consideration. They involve the development of the perceptive faculties, the cultivation of the emotions, the quickening of the imagination, the

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symmetrical unfoldment of the intuitive faculty, which without being able to give a reason frequently impels or prohibits choice, and finally the power of the mind may be cultivated by the development of the moral character.

"The greatest man," said Seneca, "is he who chooses right with invincible determination." The greatest power of the mind, then, depends upon its exercise in moral channels, and therefore requires that every conscious mental effort should involve a moral end. A developed moral consciousness modifies consideration of motives, and increases the force and continuity of actions; consequently the well developed symmetrical character necessitates good physical, mental and moral health, and this combination creates initiative, power, resistless force, and necessarily success.

It will be found that Nature is constantly seeking to express Harmony in all things, is forever trying to bring about an harmonious adjustment, for every discord, every wound, every difficulty, therefore when thought is harmonious, nature begins to create the material conditions, the possession of which are necessary in order to make up an harmonious environment.

When we understand that mind is the great creative power, what does not become possible? With Desire as the great creative energy, can we not see why Desire should be cultivated, controlled and directed in our lives and destinies? Men and women of strong mentality, who dominate those around them, and often those far removed from them, really emanate currents charged with power which, coming in contact with the minds of others, causes the desires of the latter to be in accord with the mind of the strong individuality. Great mas-

ters of men possess this power to a marked degree. Their influence is felt far and near, and they secure compliance with their wishes by making others "want" to act in accord with them. In this way men of strong Desire and Imagination may and do exert powerful influence over the minds of others, leading the latter in the way desired. The magnetic persons attract, allure and draw. They are emotional, and capture the will of others.

No man is ever created without the inherent power in himself to help himself. The personality that understands its own intellectual and moral power of conquest will certainly assert itself. It is this truth which an enfeebled world craves today. The possibility of asserting a slumbering intellectual courage that clearly discerns, and a moral courage that grandly undertakes is open to all. There is a divine potency in every human being.

We speak of the sun as "rising" and "setting," though we know that this is simply an appearance of motion. To our senses the earth is apparently standing still, and yet we know it is revolving rapidly. We speak of a bell as a "sounding body," yet we know that all that the bell can do is to produce vibrations in the air. When these vibrations come at the rate of 16 a second they cause a sound to be heard in the mind. It is possible for the mind to hear vibrations up to the rate of 38,000 a second. When the number increases beyond this all is silence again; so that we know that the sound is not in the bell; it is in our own mind.

We speak and even think of the sun as "giving light," yet we know it is simply giving forth energy which produces vibrations in the ether at the rate of four hundred trillion a second, causing what are termed light waves,

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so that we know that what we call light is simply a mode of motion, and the only light that there is, is the sensation caused in the mind by the motion of these waves. When the number of vibrations increases, the light changes in color, each change in color being caused by shorter and more rapid vibrations; so that although we speak of the rose as being red, the grass as being green, or the sky as being blue, we know that these colors exist only in our minds, and are the sensation experienced by us as the result of the vibrations of light. When the vibrations are reduced below four hundred trillion a second, they no longer affect us as light but we experience the sensation of heat.

So we have come to know that appearances exist for us only in our consciousness. Even time and space become annihilated, time being only the experience of succession, there being no past or future except as a thought relation to the present. In the last analysis, therefore, we know that one principle governs and controls all there is. Every atom is forever conserved; whatever is parted with must inevitably be received somewhere. It cannot perish and it only exists for use. It can go only where it is attracted, and therefore required. We can receive only what we give, and we may give only to those who can receive; and it remains with us to determine our rate of growth and the degree of harmony that we shall express.

The laws under which we live are designed solely for our advantage. These laws are immutable and we cannot escape from their operation. All the great eternal forces act in solemn silence, but it is in our power to place ourselves in harmony with them and thus ex-

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press a life of comparative peace and happiness.

Difficulties, inharmonies, obstacles, indicate that we are either refusing to give out what we no longer need, or refusing to accept what we require. Growth is attained through an exchange of the old for the new, of the good for the better; it is a conditional or reciprocal action, for each of us is a complete thought entity and the completeness makes it possible for us to receive only as we give. We cannot obtain what we lack if we tenaciously cling to what we have.

The Principle of Attraction operates to bring to us only what may be to our advantage. We are able to consciously control our conditions as we come to sense the purpose of what we attract, and are able to extract from each experience only what we require for our further growth. Our ability to do this determines the degree of harmony or happiness we attain.

The ability to appropriate what we require for our growth continually increases as we reach higher planes and broader visions, and the greater our ability to know what we require, the more certain we shall be to discern its presence, to attract it and to absorb it. Nothing may reach us except what is necessary for our growth. All conditions and experiences that come to us do so for our benefit. Difficulties and obstacles will continue to come until we absorb their wisdom and gather from them the essentials of further growth. That we reap what we sow, is mathematically exact. We gain permanent strength exactly to the extent of the effort required to overcome our difficulties.

The inexorable requirements of growth demand that we exert the greatest degree of at-

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traction for what is perfectly in accord with us. Our highest happiness will be best attained through our understanding of and conscious co-operation with natural laws.

Our mind-forces are often bound by the paralyzing suggestions that come to us from the crude thinking of the race, and which are accepted and acted upon without question. Impressions of fear, of worry, of disability and of inferiority are given us daily. These are sufficient reasons in themselves why men achieve so little—why the lives of multitudes are so barren of results, when all the time there are possibilities within them which need only the liberating touch of appreciation and wholesome ambition to expand into real greatness.

Women, perhaps even more than men, have been subject to these conditions. This is true because of their finer susceptibilities making them more open to thought-vibrations from other minds, and because the flood of negative and repressive thoughts has been aimed more especially at them.

But it is being overcome. Florence Nightingale overcame it when she rose in the Crimea to heights of tender sympathy and executive ability before unknown among women. Clara Barton, the head of the Red Cross, overcame it when she wrought a similar work in the armies of the Union. Jenny Lind overcame it when she showed her ability to command enormous financial rewards while at the same time gratifying the passionate desire of her nature and reaching the front rank of her day in musical art. And there is a long list of women singers, philanthropists, writers and actresses who have proved themselves capable of reaching the greatest literary, dramatic, artistic and sociological achievement.

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Women as well as men are beginning to do their own thinking. They have awakened to some conception of their possibilities. They demand that if life holds any secrets, these shall be disclosed. At no previous time has the influence and potency of thought received such careful and discriminating investigation. While a few seers have grasped the great fact that mind is the universal substance, the basis of all things, never before has this vital truth penetrated the more general consciousness. Many minds are now striving to give this wonderful truth definite utterance. Modern science has taught us that light and sound are simply different intensities of motion, and this may lead to discoveries of forces within man that could not have been conceived of until this revelation was made.

A new century has dawned, and now, standing in its light, man sees something of the vastness of the meaning of life—something of its grandeur. Within that life is the germ of infinite potencies. One feels convinced that man's possibility of attainment cannot be measured, that boundary lines to his onward march are unthinkable. Standing on this height he finds that he can draw new power to himself from the infinite energy of which he is a part.

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THE MASTER KEY

PART II.

Some men seem to attract success, power, wealth, attainment, with very little conscious effort; others conquer with great difficulty; still others fail altogether to reach their ambitions, desires and ideals. Why is this so? Why should some men realize their ambitions easily, others with difficulty, and still others not at all? The cause cannot be physical, else the most perfect men, physically, would be the most successful. The difference, therefore, must be mental—must be in the mind; hence mind must be the creative force, must constitute the sole difference between men. It is mind, therefore, which overcomes environment and every other obstacle in the path of men.

It is the actualizing of interior quality through the creative power of thought which has given us great leaders like Alexander, Napoleon, Cromwell and our own Washington; captains of industry like Carnegie, Morgan, Rockefeller and Harriman; inventors like Stevenson, Morse, Marconi, Edison, Tesla, and hosts of others. If, then, the only difference between men lies in their ability to think, to use and control their thought, to develop it—if the secret of all success, all power, all attainment is the creative power of mind, the force of thought—surely the ability to think correctly should become the paramount object of every man.

When the creative power of thought is fully understood, its effect will be seen to be mar-

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velous. But such results cannot be secured without proper application, diligence and concentration. The student will find that the laws governing in the mental and spiritual world are as fixed and infallible as in the material world. To secure the desired results, then, it is necessary to know the law and to comply with it. A proper compliance with the law will be found to produce the desired result with invariable exactitude. The student who learns that power comes from within, that he is weak only because he has depended on help from outside, and who unhesitatingly throws himself on his own thought, instantly rights himself, stands erect, assumes a dominant attitude and works miracles.

Scientists tell us that we live in the universal ether. This is formless, of itself, but it is pliable, and forms about us, in us and around us, according to our thought and word. We set it into activity by that which we think. Then that which manifests to us objectively is that we have thought or said.

Thought is governed by law. The reason we have not manifested more faith is because of lack of understanding. We have not understood that everything works in exact accordance with definite law. The law of thought is as definite as the law of mathematics, or the law of chemistry, or the law of electricity, or the law of gravitation. When we begin to understand that happiness, health, success, prosperity and every other condition or environment are results, and that these results are created by right thinking, either consciously or unconsciously, we shall realize the importance of a working knowledge of the laws governing thought.

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BOOK MADE
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PART 1 # THIS IS 1906 A.D.

BENARES is the sacred city of the Brahms, and in Benares Jesus taught; Udraka was his host.

2 Udraka made a feast in honour of his guest, and many high born Hindu priests and scribes were there.

3 And Jesus said to them, With much delight I speak to you concerning life—the brotherhood of life.

4 The universal God is one, yet he is more than one; all things are God; all things are one.

5 By the sweet breaths of God all life is bound in one; so if you touch a fibre of a living thing you send a thrill from centre to the outer bounds of life.

6 And when you crush beneath your foot the meanest worm, you shake the throne of God, and cause the sword of right to tremble in its sheath.

7 The bird sings out its song for men, and men vibrate in unison to help it sing.

8 The ant constructs her home, the bee its sheltering comb, the spider weaves her web, and flowers breathe to them a spirit in their sweet perfumes that gives them strength to toil.

9 Now, men and birds and beasts and creeping things are deities, made flesh; and how dare men kill anything?

10 'Tis cruelty that makes the world awry. When men have learned that when they harm a living thing they harm themselves, they surely will not kill, nor cause a thing that God has made to suffer pain.

11 A lawyer said, I pray you, Jesus, tell who is this God you speak about; where are his priests, his temples and his shrines?

12 And Jesus said, The God I speak about is everywhere; he cannot be compassed with walls, nor hedged about with bounds of any kind.

13 All people worship God, the One; but all the people see him not alike.

14 This universal God is wisdom, will and love.

15 All men see not the Triune God. One sees him as the God of might; another as the God of thought; another as the God of love.

16 A man's ideal is his God, and so, as man unfolds, his God unfolds. Man's God to-day, to-morrow is not God.

17 The nations of the earth see God from different points of view, and so he does not seem the same to every one.

18 Man names the part of God he sees, and this to him is all of God; and every nation sees a part of God, and every nation has a name for God.

19 You Brahmins call him Parabrahm; in Egypt he is Thoth; and Zeus is his name in Greece; Jehovah is his Hebrew name; but everywhere he is the causeless Cause, the rootless Root from which all things have grown.

20 When men become afraid of God, and take him for a foe, they dress up other men in fancy garbs and call them priests.

21 And charge them to restrain the wrath of God by prayers; and when they fail to win his favour by their prayers, to buy him off with sacrifice of animal, or bird.

22 When man sees God as one with him, as Father-God, he needs no middle man, no priest to intercede;

23 He goes straight up to him and says, My Father-God! and then he lays his hand in God's own hand, and all is well.

24 And this is God. You are, each one, a priest, just for yourself; and sacrifice of blood God does not want.

25 Just give your life in sacrificial service to the all of life, and God is pleased.

26 When Jesus had thus said he stood aside; the people were amazed, but strove among themselves.

27 Some said, He is inspired by Holy Brahm; and others said, He is insane; and others said, He is obsessed; he speaks as devils speak.

28 But Jesus tarried not. Among the guests was one, a tiller of the soil, a generous soul, a seeker after truth, who loved the words that Jesus spoke, and Jesus went with him, and in his home abode.

AMONG the Buddhist priests was one who saw a lofty wisdom in the words that Jesus spoke. It was Barata Arabo.

2 Together Jesus and Barata read the Jewish Psalms and Prophets; read the Vedas, the Avesta and the wisdom of Guatama.

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3 And as they read and talked about the possibilities of man, Barata said,

4 Man is the marvel of the universe. He is a part of everything for he has been a living thing on every plane of life.

5 Time was when man was not; and then he was a bit of formless substance in the moulds of time; and then a protoplast.

6 By universal law all things tend upward to a state of perfectness.

The protoplast evolved, becoming worm, then reptile, bird and beast, and then at last it reached the form of man.

7 Now, man himself is mind, and mind is here to gain perfection by experience; and mind is often manifest in fleshy form, and in the form best suited to its growth. So mind may manifest as worm, or bird, or beast, or man.

8 The time will come when everything of life will be evolved unto the state of perfect man.

9 And after man is man in perfectness, he will evolve to higher forms of life.

10 And Jesus said, Barata Arabo, who taught you this, that mind, which is the man, may manifest in flesh of beast, or bird, or creeping thing?

11 Barata said, From times which man remembers not our priests have told us so, and so we know.

12 And Jesus said, Enlightened Arabo, are you a master mind and do not know that man knows naught by being told?

13 Man may believe what others say; but thus he never knows. If man would know, he must himself be what he knows.

14 Do you remember, Arabo, when you were ape, or bird, or worm?

15 Now, if you have no better proving of your plea than that the priests have told you so, you do not know; you simply guess.

16 Regard not, then, what any man has said; let us forget the flesh, and go with mind into the land of fleshless things; mind never does forget.

17 And backward through the ages master minds can trace themselves; and thus they know.

18 Time never was when man was not.

19 That which begins will have an end. If man was not, the time will come when he will not exist.

20 From God's own Record Book we read: The Triune God breathed forth, and seven Spirits stood before his face. (The Hebrews call these seven Spirits, Elohim.)

21 And these are they who, in their boundless power, created everything that is, or was.

22 These Spirits of the Triune God moved on the face of boundless space and seven ethers were, and every ether had its form of life.

23 These forms of life were but the thoughts of God, clothed in the substance of their ether planes.

24 (Men call these ether planes the planes of protoplast, of earth, of plant, of beast, of man, of angel and of cherubim.)

25 These planes with all their teeming thoughts of God, are never seen by eyes of man in flesh; they are composed of substance far too fine for fleshly eyes to see, and still they constitute the soul of things;

26 And with the eyes of soul all creatures see these ether planes, and all the forms of life.

27 Because all forms of life on every plane are thoughts of God, all creatures think, and every creature is possessed of will, and, in its measure, has the power to choose.

28 And in their native planes all creatures are supplied with nourishment from the ethers of their planes.

29 And so it was with every living thing until the will became a sluggish will, and then the ethers of the protoplast, the earth, the plant, the beast, the man, began to vibrate very slow.

30 The ethers all became more dense, and all the creatures of these planes were clothed with coarser garbs, the garbs of flesh, which men can see; and thus this coarser manifest, which men call physical, appeared.

31 And this is what is called the fall of man; but man fell not alone for protoplast, and earth, and plant and beast were all included in the fall.

32 The angels and the cherubim fell not; their wills were ever strong, and so they held the ethers of their planes in harmony with God.

33 Now, when the ethers reached the rate of atmosphere, and all the creatures of these planes must get their food from atmosphere, the conflict came; and then that which the finite man has called, survival of the best, became a law.

34 The stronger ate the bodies of the weaker manifests; and here is where the carnal law of evolution had its rise.

35 And now man, in his utter shamelessness, strikes down and eats the beasts, the beast consumes the plant, the plant thrives on the earth, the earth absorbs the protoplast.

1906 A.D.

Th's WAS MADE

Lemon Fish

1 1/2 lb. whiting
1/2 cup unbleached flour
1 1/2 teas. salt
1/2 cup butter
1/3 cup lemon juice
1/4 cup chopped parsley

In a Medium bowl; mix flour, salt, pepper and paprika.
Dip fish in mixture and press firmly to coat. Shake off
excess and chill. In large saucepan; heat butter until it
sizzles. Saute' fish and drain on paper towles. Stir lemon
juice into fish stock. Heat but do not boil.
Spoon pan juices over fish on a serving platter
and sprinkle with chopped parsley.



Peace to ALL The EARTHS IN THIS
NATION = LORD GRACEFUL =