

The Master Key System

To Wealth, Success And Happiness

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EXERCISES SUMMARY

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Introduction:

The Exercises in The Master Key System are very essential for a control our the master key system to wealth, health and happiness. They are strictly to applied weakly. Do not go to the part two until you have not completed the part one exercise and so on.

Enjoy working.

PART ONE

1. Now make the application: Select a room where you can be alone and undisturbed; sit erect, comfortably, but do not lounge; let your thoughts roam where they will but be perfectly still for from fifteen minutes to half an hour; continue this for three or four days or for a week until you secure full control of your physical being.
2. Many will find this extremely difficult; others will conquer with ease, but it is absolutely essential to secure complete control of the body before you are ready to progress. Next week you will receive instructions for the next step; in the meantime you must have mastered this one.

PART TWO

1. Last week I gave you an exercise for the purpose of securing control of the physical body; if you have accomplished this you are ready to advance. This time you will begin to control your thought. Always take the same room, the same chair, and the same position, if possible. In some cases it is not convenient to take the same room, in this case simply make the best use of such conditions as may be available. Now be perfectly still as before, but inhibit all thought; this will give you control over all thoughts of care, worry and fear, and will enable you to entertain only the kind of thoughts you desire. Continue this exercise until you gain complete mastery.
2. You will not be able to do this for more than a few moments at a time, but the exercise is valuable, because it will be a very practical demonstration of the great number of thoughts which are constantly trying to gain access to your mental world.
3. Next week you will receive instructions for an exercise which may be a little more interesting, but it is necessary that you master this one first.

PART THREE

1. For your exercise this week, I will ask you to go one step further. I want you to not only be perfectly still, and inhibit all thought as far as possible, but relax, let go, let the muscles take their normal condition; this will remove all pressure from the nerves, and eliminate that tension which so frequently produces physical exhaustion.
2. Physical relaxation is a voluntary exercise of the will and the exercise will be found to be of great value, as it enables the blood to circulate freely to and from the brain and body.
3. Tension leads to mental unrest and abnormal mental activity of the mind; it produces worry, care, fear and anxiety. Relaxation is therefore an absolute necessity in order to allow the mental faculties to exercise the greatest freedom.
4. Make this exercise as thorough and complete as possible, mentally determine that you will relax every muscle and nerve, until you feel quiet and restful and at peace with yourself and the world.
5. The Solar Plexus will then be ready to function and you will be surprised at the result.

PART FOUR

1. This week, after taking your usual position, remove all tension by completely relaxing, then mentally let go of all adverse conditions, such as hatred, anger, worry, jealousy, envy, sorrow, trouble or disappointment of any kind.
2. You may say that you cannot "let go" of these things, but you can; you can do so by mentally determining to do so, by voluntary intention and persistence.
3. The reason that some cannot do this is because they allow themselves to be controlled by the emotions instead of by their intellect. But those who will be guided by the intellect will gain the victory. You will not succeed the first time you try, but practice makes perfect, in this as in everything else, and you must succeed in dismissing, eliminating and completely destroying these negative and destructive thoughts; because they are the seed which is constantly germinating into discordant conditions of every conceivable kind and description

PART FIVE

1. Now, go to your room, take the same seat, the same position as heretofore, and mentally select a place which has pleasant associations. Make a complete mental picture of it, see the buildings, the grounds, the trees, friends, associations, everything complete. At first, you will find yourself thinking of everything under the sun, except the ideal upon which you desire to concentrate. But do not let that discourage you. Persistence will win, but persistence requires that you practice these exercises every day without fail.

PART SIX

PART SEVEN

1. For your exercise this week, visualize your friend, see him exactly as you last saw him, see the room, the furniture, recall the conversation, now see his face, see it distinctly, now talk to him about some subject of mutual interest; see his expression change, watch him smile. Can you do this? All right, you can; then arouse his interest, tell him a story of adventure, see his eyes light up with the spirit of fun or excitement. Can you do all of this? If so, your imagination is good, you are making excellent progress.

PART EIGHT

2. In the last Part you created a mental image, you brought it from the invisible into the visible; this week I want you to take an object and follow it back to its origination, see of what it really consists. If you do this you will develop imagination, insight, perception, and sagacity. These come not by the superficial observation of the multitude, but by a keen analytical observation which sees below the surface.
3. It is the few who know that the things which they see are only effects, and understand the causes by which these effects were brought into existence.
4. Take the same position as heretofore and visualize a Battleship; see the grim monster floating on the surface of the water; there appears to be no life anywhere about; all is silence; you know that by far the largest part of the vessel is under water; out of sight; you know that the ship is as large and as heavy as a twenty-story skyscraper; you know that there are hundreds of men ready to spring to their appointed task instantly; you know that every department is in charge of able,

trained, skilled officials who have proven themselves competent to take charge of this marvelous piece of mechanism; you know that although it lies apparently oblivious to everything else, it has eyes which see everything for miles around, and nothing is permitted to escape its watchful vision; you know that while it appears quiet, submissive and innocent, it is prepared to hurl a steel projectile weighing thousands of pounds at an enemy many miles away; this and much more you can bring to mind with comparatively no effort whatever. But how did the battleship come to be where it is; how did it come into existence in the first place? All of this you want to know if you are a careful observer.

5. Follow the great steel plates through the foundries, see the thousands of men employed in their production; go still further back, and see the ore as it comes from the mine, see it loaded on barges or cars, see it melted and properly treated; go back still further and see the architect and engineers who planned the vessel; let the thought carry you back still further in order to determine why they planned the vessel; you will see that you are now so far back that the vessel is something intangible, it no longer exists, it is now only a thought existing in the brain of the architect; but from where did the order come to plan the vessel? Probably from the Secretary of Defense; but probably this vessel was planned long before the war was thought of, and that Congress had to pass a bill appropriating the money; possibly there was opposition, and speeches for or against the bill. Whom do these Congressmen represent? They represent you and me, so that our line of thought begins

with the Battleship and ends with ourselves, and we find in the last analysis that our own thought is responsible for this and many other things, of which we seldom think, and a little further reflection will develop the most important fact of all and that is, if someone had not discovered the law by which this tremendous mass of steel and iron could be made to float upon the water, instead of immediately going to the bottom, the battleship could not have come into existence at all.

6. This law is that, "the specific gravity of any substance is the weight of any volume of it, compared with an equal volume of water." The discovery of this law revolutionized every kind of ocean travel, commerce and warfare, and made the existence of the battleship, aircraft carriers, and cruise ships possible.

7. You will find exercises of this kind invaluable. When the thought has been trained to look below the surface everything takes on a different appearance, the insignificant becomes significant, the uninteresting interesting; the things which we supposed to be of no importance are seen to be the only really vital things in existence.

PART NINE

1. This week visualize a plant; take a flower, the one you most admire, bring it from the unseen into the seen, plant the tiny seed, water it, care for it, place it where it will get the direct rays of the morning sun, see the seed burst; it is now a living thing, something which is alive and beginning to search for the means of subsistence. See the roots penetrating the earth, watch them shoot out in all directions and remember that they are living cells dividing and subdividing, and that they will soon number millions, that each cell is intelligent, that it knows what it wants and knows how to get it. See the stem shoot forward and upward, watch it burst through the surface of the earth, see it divide and form branches, see how perfect and symmetrical each branch is formed, see the leaves begin to form, and then the tiny stems, each one holding aloft a bud, and as you watch you see the bud begin to unfold and your favorite flower comes to view; and now if you will concentrate intently you will become conscious of a fragrance; it is the fragrance of the flower as the breeze gently sways the beautiful creation which you have visualized.

2. When you are enabled to make your vision clear and complete you will be enabled to enter into the spirit of a thing; it will become very real to you; you will be learning to concentrate and the process is the same, whether you are concentrating on health, a favorite flower, an ideal, a complicated business proposition or any other problem of life

PART TEN

1. This exercise consists in making an application of your knowledge. Knowledge will not apply itself. You must make the application. Abundance will not come to you out of the sky, neither will it drop into your lap, but a conscious realization of the law of attraction and the intention to bring it into operation for a certain, definite and specific purpose, and the will to carry out this purpose will bring about the materialization of your desire by a natural law of transference. If you are in business, it will increase and develop along regular channels, possibly new or unusual channels of distribution will be opened and when the law becomes fully operative, you will find that the things you seek are seeking you.

2. This week select a blank space on the wall, or any other convenient spot, from where you usually sit, mentally draw a black horizontal line about six inches long, try to see the line as plainly as though it were painted on the wall; now mentally draw two vertical lines connecting with this horizontal line at either end; now draw another horizontal line connecting with the two vertical lines; now you have a square. Try to see the square perfectly; when you can do so draw a circle within the square; now place a point in the center of the circle; now draw the point toward you about 10 inches; now you have a cone on a square base; you will remember that your work was all in black; change it to white, to red, to yellow.

3. If you can do this, you are making excellent progress and will soon be enabled to concentrate on any problem you may have in mind.

PART ELEVEN

1. For your exercise this week, concentrate on the quotation taken from the Bible, "Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them"; notice that there is no limitation, "Whatsoever things" is very definite and implies that the only limitation which is placed upon us in our ability to think, to be equal to the occasion, to rise to the emergency, to remember that Faith is not a shadow, but a substance, "the substance of things hoped for, the evidence of things not seen."

PART TWELVE

2. This week go to the same room, take the same chair, the same position as previously; be sure to relax, let go, both mentally and physically; always do this; never try to do any mental work under pressure; see that there are no tense muscles or nerves, that you are entirely comfortable. Now realize your unity with omnipotence; get into touch with this power, come into a deep and vital understanding, appreciation, and realization of the fact that your ability to think is your ability to act upon the Universal Mind, and bring it into manifestation, realize that it will meet any and every requirement; that you have exactly the same potential ability which any individual ever did have or ever will have, because each is but an expression or manifestation of the One, all are parts of the whole, there is no difference in kind or quality, the only difference being one of degree.

PART THIRTEEN

PART FOURTEEN

1. For your exercise this week, concentrate on Harmony, and when I say concentrate, I mean all that the word implies; concentrate so deeply, so earnestly, that you will be conscious of nothing but harmony. Remember, we learn by doing. Reading these lessons will get you nowhere. It is in the practical application that the value consists.

PART FIFTEEN

1. For your exercise this week, concentrate on Insight; take your accustomed position and focus the thought on the fact that to have a knowledge of the creative power of thought does not mean to possess the art of thinking. Let the thought dwell on the fact that knowledge does not apply itself. That our actions are not governed by knowledge, but by custom, precedent and habit. That the only way we can get ourselves to apply knowledge is by a determined conscious effort. Call to mind the

fact that knowledge unused passes from the mind, that the value of the information is in the application of the principle; continue this line of thought until you gain sufficient insight to formulate a definite program for applying this principle to your own particular problem.

PART SIXTEEN

2. For your exercise this week, try to bring yourself to a realization of the important fact that harmony and happiness are states of consciousness and do not depend upon the possession of things. That things are effects and come as a consequence of correct mental states. So that if we desire material possession of any kind our chief concern should be to acquire the mental attitude which will bring about the result desired. This mental attitude is brought about by a realization of our spiritual nature and our unity with the Universal Mind which is the substance of all things. This realization will bring about everything which is necessary for our complete enjoyment. This is scientific or correct thinking. When we succeed in bringing about this mental attitude it is comparatively easy to realize our desire as an already accomplished fact; when we can do this we shall have found the "Truth" which makes us "free" from every lack or limitation of any kind.

PART SEVENTEEN

1. For your exercise this week concentrate as nearly as possible in accordance with the method outlined in this lesson; let there be no conscious effort or activity associated with your purpose. Relax completely, avoid any thought of anxiety as to results. Remember that power comes through repose. Let the thought dwell upon your object, until it is completely identified with it, until you are conscious of nothing else.

2. If you wish to eliminate fear, concentrate on courage.

3. If you wish to eliminate lack, concentrate on abundance.

4. If you wish to eliminate disease, concentrate on health.

5. Always concentrate on the ideal as an already existing fact; this is the germ cell, the life principle which goes forth and sets in motion those causes which guide, direct and bring about the necessary relation, which eventually manifest in form.

PART EIGHTEEN

1. This week concentrate upon your power to create; seek insight, perception; try to find a logical basis for the faith which is in you. Let the thought dwell on the fact that the physical man lives and moves and has his being in the sustainer of all organic life air, that he must breathe to live. Then let the thought rest on the fact that the spiritual man also lives and moves and has his being in a similar but subtler energy upon which he must depend for life, and that as in the physical world no life assumes form until after a seed is sown, and no higher fruit than that of the parent stock can be produced; so in the spiritual world no effect can be produced until the seed is sown and the fruit will depend upon the nature of the seed, so that the results which you secure depend upon your perception of law in the mighty domain of causation, the highest evolution of human consciousness.

PART NINETEEN

1. For your exercise this week, concentrate, and when I use the word concentrate, I mean all that the word implies; become so absorbed in the object of your thought that you are conscious of nothing else, and do this a few minutes every day. You take the necessary time to eat in order that the body may be nourished, why not take the time to assimilate your mental food?
2. Let the thought rest on the fact that appearances are deceptive. The earth is not flat, neither is it stationary; the sky is not a dome, the sun does not move, the stars are not small specks of light, and matter which was once supposed to be fixed has been found to be in a state of perpetual flux.
3. Try to realize that the day is fast approaching -- its dawn is now at hand -- when modes of thought and action must be adjusted to rapidly increasing knowledge of the operation of eternal principles.

PART TWENTY

1. For your exercise this week, go into the Silence and concentrate on the fact that "In him we live and move and have our being" is literally and scientifically exact! That you ARE because He IS, that if He is Omnipresent He must be in you. That if He is all in all you must be in Him! That He is Spirit and you are made in "His image and likeness" and that the only difference between His spirit and your spirit is one of degree, that a part must be the same in kind and quality as the whole. When you can realize this clearly you will have found the secret of the creative power of thought, you will have found the origin of both good and evil, you will have found the secret of the wonderful power of concentration, you will have found the key to the solution of every problem whether physical, financial, or environmental.

PART TWENTY-ONE

1. For your exercise this week, concentrate on the Truth. Try to realize that the Truth shall make you free, that is, nothing can permanently stand in the way of your perfect success when you learn to apply the scientifically correct thought methods and principles. Realize that you are externalizing in your environment your inherent soul potencies. Realize that the Silence offers an ever-available and almost unlimited opportunity for awakening the highest conception of Truth. Try to comprehend that Omnipotence itself is absolute silence, all else is change, activity, limitation. Silent thought concentration is therefore the true method of reaching, awakening, and then expressing the wonderful potential power of the world within.

PART TWENTY-TWO

1. For your exercise this week concentrate on Tennyson's beautiful lines "Speak to Him, thou, for He hears, and spirit with spirit can meet, Closer is He than breathing, and nearer than hands and feet." Then try to realize that when you do "Speak to Him" you are in touch with Omnipotence.
2. This realization and recognition of this Omnipresent power will quickly destroy any and every form of sickness or suffering and substitute harmony and perfection. Then remember there are those who seem to think that sickness and suffering are sent by God; if so, every physician, every surgeon and every Red Cross nurse is defying the will of God and hospitals and sanitariums are places of rebellion instead of houses of mercy. Of course, this quickly reasons itself into an absurdity, but there are many; who still cherish the idea.

3. Then let the thought rest on the fact that until recently theology has been trying to teach an impossible Creator, one who created beings capable of sinning and then allowed them to be eternally punished for such sins. Of course the necessary outcome of such extraordinary ignorance was to create fear instead of love, and so, after two thousand years of this kind of propaganda, Theology is now busily engaged in apologizing for Christendom.

4. You will then more readily appreciate the ideal man, the man made in the image and likeness of God, and you will more readily appreciate the all originating Mind that forms, upholds, sustains, originates, and creates all there is.

PART TWENTY-THREE

1. This week concentrate on the fact that man is not a body with a spirit, but a spirit with a body, and that it is for this reason that his desires are incapable of any permanent satisfaction in anything not spiritual. Money is therefore of no value except to bring about the conditions which we desire, and these conditions are necessarily harmonious. Harmonious conditions necessitate sufficient supply, so that if there appears to be any lack, we should realize that the idea or soul of money is service, and as this thought takes form, channels of supply will be opened, and you will have the satisfaction of knowing that spiritual methods are entirely practical.

PART TWENTY-FOUR

1. This week, try to realize that this is truly a wonderful world in which we live, that you are a wonderful being that many are awakening to a knowledge of the Truth, and as fast as they awake and come into a knowledge of the "things which have been prepared for them" they, too, realize that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man," the splendors which exist for those who find themselves in the Promised Land. They have crossed the river of judgment and have arrived at the point of discrimination between the true and the false, and have found that all they ever willed or dreamed, was but a faint concept of the dazzling reality.