

INTRODUCTION

Nature compels us all to move through life. We could not remain stationary however much we wished. Every right-thinking person wants not merely to move through life like a sound-producing, perambulating plant, but to develop – to improve – and to continue the development mentally to the close of physical life.

This development can occur only through the improvement of the quality of individual thought and the ideals, actions and conditions that arise as a consequence. Hence a study of the creative processes of thought and how to apply them is of supreme importance to each one of us. This knowledge is the means whereby the evolution of human life on earth may be hastened and uplifted in the process.

Humanity ardently seeks “The Truth” and explores every avenue to it. In this process it has produced a special literature, which ranges the whole gamut of thought from the trivial to the sublime – up from Divination, through all the Philosophies, to the final lofty Truth of “The Master Key”.

The “Master Key” is here given to the world as a means of tapping the great cosmic intelligence and attracting from it that which corresponds to the ambitions, and aspirations of each reader.

Every thing and institution we see around us, created by human agency, had first to exist as a thought in some human mind. Thought therefore is constructive. Human thought is the spiritual power of the cosmos operating through its creature man. “The Master Key” instructs the reader how to use that power, and use it both constructively and creatively. The things and conditions we desire to become realities we must first create in thought. “The Master Key” explains and guides the process.....

“The Master Key” teaching has hitherto been published in the form of a Correspondence Course of 24 lessons, delivered to students one per week for 24 weeks. The reader, who now receives the whole 24 parts at one time, is warned not to attempt to read the book like a novel, but to treat it as a course of study and conscientiously to imbibe the meaning of each part – reading and re-reading one part only per week before proceeding to the next. Otherwise the later parts will tend to be misunderstood and the reader’s time and money will be wasted.

Used as thus instructed “The Master Key” will make of the reader a greater, better personality, and equipped with a new power to achieve any worthy personal purpose and a new ability to enjoy life’s beauty and wonder.

F.H. BURGESS

INTRODUCTION - PART ONE

It is my privilege to enclose herewith Part One of The Master Key System. Would you bring into your life more power, get the power consciousness, more health, get the health consciousness, more happiness, get the happiness consciousness. Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it, so that you can go forward and carry the world before you.

Day by day as you go on and on, as you gain momentum, as your inspiration deepens, as your plans crystallize, as you gain understanding, you will come to realize that this world is no dead pile of stones and timber, but that it is a living thing! It is made up of the beating hearts of humanity. It is a thing of life and beauty.

It is evident that it requires understanding to work with material of this description, but those who come into this understanding, are inspired by a new light, a new force, they gain confidence and greater power each day, they realize their hopes and their dreams come true, life has a deeper, fuller, clearer meaning than before.

And, now, Part One....

PART ONE

1. That much gathers more is true on every plane of existence and that loss leads to greater loss is equally true.
2. Mind is creative, and conditions, environment and all experiences in life are the result of our habitual or predominant mental attitude.
3. The attitude of mind necessarily depends upon what we think. Therefore, the secret of all power, all achievement and all possession depends upon our method of thinking.

4. This is true because we must "be" before we can "do," and we can "do" only to the extent which we "are," and what we "are" depends upon what we "think."

5. We cannot express powers that we do not possess. The only way by which we may secure possession of power is to become conscious of power, and we can never become conscious of power until we learn that all power is from within.

6. There is a world within – a world of thought and feeling and power; of light and life and beauty and, although invisible, its forces are mighty.

7. The world within is governed by mind. When we discover this world we shall find the solution for every problem, the cause for every effect; and since the world within is subject to our control, all laws of power and possession are also within our control.

8. The world without is a reflection of the world within. What appears without is what has been found within. In the world within may be found infinite Wisdom, infinite Power, infinite Supply of all that is necessary, waiting for unfoldment, development and expression. If we recognize these potentialities in the world within they will take form in the world without.

9. Harmony in the world within will be reflected in the world without by harmonious conditions, agreeable surroundings, the best of everything. It is the foundation of health and a necessary essential to all greatness, all power, all attainment, all achievement and all success.

10. Harmony in the world within means the ability to control our thoughts, and to determine for ourselves how any experience is to affect us.

11. Harmony in the world within results in optimism and affluence; affluence within results in affluence without.

12. The world without reflects the circumstances and the conditions of the consciousness within.

13. If we find wisdom in the world within, we shall have the understanding to discern the marvelous possibilities that are latent in this world within, and we shall be given the power to make these possibilities manifest in the world without.

14. As we become conscious of the wisdom in the world within, we mentally take possession of this wisdom, and by taking mental possession we come into actual possession of the power and wisdom necessary to bring into manifestation the essentials necessary for our most complete and harmonious development.

15. The world within is the practical world in which the men and women of power generate courage, hope, enthusiasm, confidence, trust and faith, by which they are given the fine intelligence to see the vision and the practical skill to make the vision real.

16. Life is an unfoldment, not accretion. What comes to us in the world without is what we already possess in the world within.

17. All possession is based on consciousness. All gain is the result of an accumulative consciousness. All loss is the result of a scattering consciousness.

18. Mental efficiency is contingent upon harmony; discord means confusion; therefore, he who would acquire power must be in harmony with Natural Law.

19. We are related to the world without by the objective mind. The brain is the organ of this mind and the cerebro-spinal system of nerves puts us in conscious communication with every part of the body. This system of nerves responds to every sensation of light, heat, odor, sound and taste.

20. When this mind thinks correctly, when it understands the truth, when the thoughts sent through the cerebro-spinal nervous system to the body are constructive, these sensations are pleasant, harmonious.

21. The result is that we build strength, vitality and all constructive forces into our body, but it is through this same objective mind that all distress, sickness, lack, limitation and every form of discord and inharmony is admitted to our lives. It is therefore through the objective mind, by wrong thinking, that we are related to all destructive forces.

22. We are related to the world within by the subconscious mind. The solar plexus is the organ of this mind; the sympathetic system of nerves presides over all subjective sensations, such as joy, fear, love, emotion, respiration, imagination and all other subconscious phenomena. It is

through the subconscious that we are connected with the Universal Mind and brought into relation with the Infinite constructive forces of the Universe.

23. It is the coordination of these two centers of our being, and the understanding of their functions, which is the great secret of life. With this knowledge we can bring the objective and subjective minds into conscious cooperation and thus coordinate the finite and the infinite. Our future is entirely within our own control. It is not at the mercy of any capricious or uncertain external power.

24. All agree that there is but one Principle or Consciousness pervading the entire Universe, occupying all space, and being essentially the same in kind at every point of its presence. It is all powerful, all wisdom and always present. All thoughts and things are within Itself. It is all in all.

25. There is but one consciousness in the universe able to think; and when it thinks, its thoughts become objective things to it. As this Consciousness is omnipresent, it must be present within every individual; each individual must be a manifestation of that Omnipotent, Omniscient and Omnipresent Consciousness.

26. As there is only one Consciousness in the Universe that is able to think it necessarily follows that your consciousness is identical with the Universal Consciousness, or, in other words, all mind is one mind. There is no dodging this conclusion.

27. The consciousness that focuses in your brain cells is the same consciousness which focuses in the brain cells of every other individual. Each individual is but the individualization of the Universal, the Cosmic Mind.

28. The Universal Mind is static or potential energy; it simply is; it can manifest only through the individual, and the individual can manifest only through the Universal. They are one.

29. The ability of the individual to think is his ability to act on the Universal and bring it into manifestation. Human consciousness consists only in the ability of man to think. Mind in itself is believed to be a subtle form of static energy, from which arises the activities called 'thought,' which is the dynamic phase of mind. Mind is static energy, thought is dynamic energy -the two phases of the same thing. Thought

is therefore the vibratory force formed by converting static mind into dynamic mind.

30. As the sum of all attributes are contained in the Universal Mind, which is Omnipotent, Omniscient and Omnipresent, these attributes must be present at all times in their potential form in every individual. Therefore, when the individual thinks, the thought is compelled by its nature to embody itself in an objectivity or condition which will correspond with its origin.

31. Every thought therefore is a cause and every condition an effect; for this reason it is absolutely essential that you control your thoughts so as to bring forth only desirable conditions.

32. All power is from within, and is absolutely under your control; it comes through exact knowledge and by the voluntary exercises of exact principles.

33. It should be plain that when you acquire a thorough understanding of this law, and are able to control your thought processes, you can apply it to any condition; in other words, you will have come into conscious cooperation with Omnipotent law which is the fundamental basis of all things.

34. The Universal Mind is the life principle of every atom which is in existence; every atom is continually striving to manifest more life; all are intelligent, and all are seeking to carry out the purpose for which they were created.

35. A majority of mankind lives in the world without; few have found the world within, and yet it is the world within that makes the world without; it is therefore creative and everything which you find in your world without has been created by you in the world within.

36. This system will bring you into a realization of power which will be yours when you understand this relation between the world without and the world within. The world within is the cause, the world without the effect; to change the effect you must change the cause.

37. You will at once see that this is a radically new and different idea; most men try to change effects by working with effects. They fail to see that this is simply changing one form of distress for another. To remove

discord, we must remove the cause, and this cause can be found only in the world within.

38. All growth is from within. This is evident in all nature. Every plant, every animal, every human is a living testimony to this great law, and the error of the ages is in looking for strength or power from without.

39. The world within is the Universal fountain of supply, and the world without is the outlet to the stream. Our ability to receive depends upon our recognition of this Universal Fountain, this Infinite Energy of which each individual is an outlet, and so is one with every other individual.

40. Recognition is a mental process, mental action is therefore the interaction of the individual upon the Universal Mind, and as the Universal Mind is the intelligence which pervades all space and animates all living things, this mental action and reaction is the law of causation, but the principle of causation does not obtain in the individual but in the Universal Mind. It is not an objective faculty but a subjective process, and the results are seen in an infinite variety of conditions and experiences.

41. In order to express life there must be mind; nothing can exist without mind. Everything which exists is some manifestation of this one basic substance from which and by which all things have been created and are continually being recreated.

42. We live in a fathomless sea of plastic mind substance. This substance is ever alive and active. It is sensitive to the highest degree. It takes form according to the mental demand. Thought forms the mold or matrix from which the substance expresses.

43. Remember that it is in the application alone that the value consists, and that a practical understanding of this law will substitute abundance for poverty, wisdom for ignorance, harmony for discord and freedom for tyranny, and certainly there can be no greater blessing than these from a material and social standpoint.

44. 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.

45. 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 ONE

Study Questions with Answers

1. What is the world without in its relation to the world within? The world without is a reflection of the world within.

2. Upon what does all possession depend? All possession is based on consciousness.

3. How is the individual related to the objective world? The individual is related to the objective world by the objective mind; the brain is the organ of this mind.

4. How is he related to the Universal Mind? He is related to the Universal Mind by the subconscious mind; the Solar Plexus is the organ of this mind.

5. What is the Universal Mind? The Universal Mind is the life principle of every atom which is in existence.

6. How can the Individual act on the Universal? The ability of the individual to think is his ability to act upon the Universal and bring it into manifestation.

7. What is the result of this action and interaction? The result of this action and interaction is cause and effect; every thought is a cause and every condition an effect.

8. How are harmonious and desirable conditions secured? Harmonious and desirable conditions are obtained by right thinking.

9. What is the cause of all discord, inharmony, lack and limitation? Discord, inharmony, lack and limitation are the result of wrong thinking.

10. What is the source of all powers? The source of all power is the world within, the Universal Fountain of Supply, the Infinite Energy of which each individual is an outlet.

INTRODUCTION - PART TWO

Our difficulties are largely due to confused ideas and ignorance of our true interests. The great task is to discover the laws of nature to which we are to adjust ourselves. Clear thinking and moral insight are, therefore, of incalculable value. All processes, even those of thought, rest on solid foundations.

The keener the sensibilities, the more acute the judgment, the more delicate the taste, the more refined the moral feelings, the more subtle the intelligence, the loftier the aspiration--the purer and more intense are the gratifications which existence yields. Hence it is that the study of the best that has been thought in the world gives supreme pleasure.

The powers, uses and possibilities of the mind under the new interpretations are incomparably more wonderful than the most extravagant accomplishment, or even dreams of material progress. Thought is energy. Active thought is active energy; concentrated thought is a concentrated energy. Thought concentrated on a definite purpose becomes power. This is the power which is being used by those who do not believe in the virtue of poverty, or the beauty of self-denial. They perceive that this is the talk of weaklings.

The ability to receive and manifest this power depends upon the ability to recognize the Infinite Energy ever dwelling in man, constantly creating and recreating his body and mind, and ready at any moment to manifest through him in any needful manner. In exact proportion to the recognition of this truth will be the manifestation in the outer life of the individual.

Part two explains the method by which this is accomplished.

PART TWO

1. The operations of the mind are produced by two parallel modes of activity, the one conscious, and the other subconscious. Professor

Davidson says: "He who thinks to illuminate the whole range of mental action by the light of his own consciousness is not unlike the one who should go about to illuminate the universe with a rushlight."

2. The subconscious' logical processes are carried on with a certainty and regularity which would be impossible if there existed the possibility of error. Our mind is so designed that it prepares for us the most important foundations of cognition, whilst we have not the slightest apprehension of the *modus operandi*.

3. The subconscious soul, like a benevolent stranger, works and makes provision for our benefit, pouring only the mature fruit into our lap; thus ultimate analysis of thought processes shows that the subconscious is the theatre of the most important mental phenomena.

4. It is through the subconscious that Shakespeare must have perceived, without effort, great truths which are hidden from the conscious mind of the student; that Phidias fashioned marble and bronze; that Raphael painted Madonnas and Beethoven composed symphonies.

5. Ease and perfection depend entirely upon the degree in which we cease to depend upon the consciousness; playing the piano, skating, operating the typewriter, the skilled trades, depend for their perfect execution on the process of the sub-conscious mind. The marvel of playing a brilliant piece on the piano, while at the same time conducting a vigorous conversation, shows the greatness of our subconscious powers.

6. We are all aware how dependent we are upon the subconscious, and the greater, the nobler, the more brilliant our thoughts are, the more it is obvious to ourselves that the origin lies beyond our ken. We find ourselves endowed with tact, instinct, sense of the beautiful in art, music, etc., or whose origin or dwelling place we are wholly unconscious.

7. The value of the subconscious is enormous; it inspires us; it warns us; it furnishes us with names, facts and scenes from the storehouse of memory. It directs our thoughts, tastes, and accomplishes tasks so intricate that no conscious mind, even if it had the power, has the capacity for.

8. We can walk at will; we can raise the arm whenever we choose to do so; we can give our attention through eye or ear to any subject at

pleasure. On the other hand, we cannot stop our heartbeats nor the circulation of the blood, nor the growth of stature, nor the formation of nerve and muscle tissue, nor the building of the bones, nor many other important vital processes.

9. If we compare these two sets of action, the one decreed by the will of the moment, and the other proceeding in majestic, rhythmic course, subject to no vascillation, but constant at every moment, we stand in awe of the latter, and ask to have the mystery explained. We see at once that these are the vital processes of our physical life, and we cannot avoid the inference that these all-important functions are designedly withdrawn from the domain of our outward will with its variations and transitions, and placed under the direction of a permanent and dependable power within us.

10. Of these two powers, the outward and changeable has been termed the "Conscious Mind," or the "Objective Mind" (dealing with outward objects). The interior power is called the "Subconscious Mind," or the "Subjective Mind," and besides its work on the mental plane it controls the regular functions which make physical life possible.

11. It is necessary to have a clear understanding of their respective functions on the mental plane, as well as of certain other basic principles. Perceiving and operating through the five physical senses, the conscious mind deals with the impressions and objects of the outward life.

12. It has the faculty of discrimination, carrying with it the responsibility of choice. It has the power of reasoning--whether inductive, deductive, analytical or syllogistic--and this power may be developed to a high degree. It is the seat of the will with all the energies that flow therefrom.

13. Not only can it impress other minds, but it can direct the subconscious mind. In this way the conscious mind becomes the responsible ruler and guardian of the subconscious mind. It is this high function which can completely reverse conditions in your life.

14. It is often true that conditions of fear, worry, poverty, disease, inharmony and evils of all kinds dominate us by reason of false suggestions accepted by the unguarded subconscious mind. All this the trained conscious mind can entirely prevent by its vigilant protective

action. It may properly be called "the watchman at the gate" of the great subconscious domain.

15. One writer has expressed the chief distinction between the two phases of mind thus: "Conscious mind is reasoning will. Subconscious mind is instinctive desire, the result of past reasoning will."

16. The subconscious mind draws just and accurate inferences from premises furnished from outside sources. Where the premise is true, the subconscious mind reaches a faultless conclusion, but, where the premise or suggestion is an error, the whole structure falls. The subconscious mind does not engage in the process of proving. It relies upon the conscious mind, "the watchman at the gate," to guard it from mistaken impressions.

17. Receiving any suggestions as true, the subconscious mind at once proceeds to act thereon in the whole domain of its tremendous field of work. The conscious mind can suggest either truth or error. If the latter, it is at the cost of wide-reaching peril to the whole being.

18. The conscious mind ought to be on duty during every waking hour. When the "watchman" is "off guard," or when its calm judgment is suspended, under a variety of circumstances, then the subconscious mind is unguarded and left open to suggestion from all sources. During the wild excitement of panic, or during the height of anger, or the impulses of the irresponsible mob, or at any other time of unrestrained passion, the conditions are most dangerous. The subconscious mind is then open to the suggestion of fear, hatred, selfishness, greed, self-depreciation and other negative forces, derived from surrounding persons or circumstances. The result is usually unwholesome in the extreme, with effects that may endure to distress it for a long time. Hence, the great importance of guarding the subconscious mind from false impressions.

19. The subconscious mind perceives by intuition. Hence, its processes are rapid. It does not wait for the slow methods of conscious reasoning. In fact, it can not employ them.

20. The subconscious mind never sleeps, never rests, any more than does your heart, or your blood. It has been found that by plainly stating to the subconscious mind certain specific things to be accomplished, forces are set in operation that lead to the result desired. Here, then, is

a source of power which places us in touch with Omnipotence. Here in is a deep principle which is well worth our most earnest study.

21. The operation of this law is interesting. Those who put it into operation find that when they go out to meet the person with whom they anticipate a difficult interview, something has been there before them and dissolved the supposed differences; everything is changed; all is harmonious; they find that when some difficult business problem presents itself they can afford to make delay and something suggests the proper solution; everything is properly arranged; in fact, those who have learned to trust the subconscious find that they have infinite resources at their command.

22. The subconscious mind is the seat of our principles and our aspirations. It is the fount of our artistic and altruistic ideals. These instincts can only be overthrown by an elaborate and gradual process of undermining the innate principles.

23. The subconscious mind can not argue controversially. Hence, if it has accepted wrong suggestions, the sure method of overcoming them is by the use of a strong counter suggestion, frequently repeated, which the mind must accept, thus eventually forming new and healthy habits of thought and life, for the subconscious mind is the seat of Habit. That which we do over and over becomes mechanical; it is no longer an act of judgment, but has worn its deep grooves in the subconscious mind. This is favorable for us if the habit be wholesome and right. If it be harmful, and wrong, the remedy is to recognize the omnipotence of the subconscious mind and suggest present actual freedom. The subconscious being creative and one with our divine source will at once create the freedom suggested.

24. To sum up: The normal functions of the subconscious on the physical side have to do with the regular and vital processes, with the preservation of life and the restoration of health; with the care of offspring, which includes an instinctive desire to preserve all life and improve conditions generally.

25. On the mental side, it is the storehouse of memory; it harbors the wonderful thought messengers, who work, unhampered by time or space; it is the fountain of the practical initiative and constructive forces of life: It is the seat of habit.

26. On the spiritual side, it is the source of ideals, of aspiration, of the imagination, and is the channel through which we recognize our Divine Source, and in proportion as we recognize this divinity do we come into an understanding of the source of power.

27. Some one may ask: "How can the subconscious change conditions?" The reply is, because the subconscious is a part of the Universal Mind and a part must be the same in kind and quality as the whole; the only difference is one of degree. The whole, as we know, is creative, in fact, it is the only creator there is, consequently, we find that mind is creative, and as thought is the only activity which the mind possesses thought must necessarily be creative also.

28. But we shall find that there is a vast difference between simply thinking, and directing our thought consciously, systematically and constructively; when we do this we place our mind in harmony with the Universal Mind, we come in tune with the Infinite, we set in operation the mightiest force in existence, the creative power of the Universal Mind. This, as everything else, is governed by natural law, and this law is the "Law of attraction," which is that Mind is creative, and will automatically correlate with its object and bring it into manifestation.

29. 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.

30. 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.

31. 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.

"Cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. Mind is the master weaver, both of the interior garment of character and the outer garment of circumstance." – James Allen

PART TWO

Study Questions with Answers

11. What are the two modes of mental activity? Conscious and subconscious.
12. Upon what do ease and perfection depend? Ease and perfection depend entirely upon the degree in which we cease to depend upon the conscious mind.
13. What is the value of the subconscious? It is enormous; it guides us, warns us, it controls the vital processes and is the seat of memory.
14. What are some of the functions of the conscious mind? It has the faculty of discrimination; it has the power of reasoning; it is the seat of the will and may impress the subconscious.
15. How has the distinction between the conscious and subconscious been expressed? "Conscious mind is reasoning will. Subconscious mind is instinctive desire, the result of past reasoning will."
16. What method is necessary in order to impress the subconscious? Mentally state what is wanted.
17. What will be the result? If the desire is in harmony with the forward movement of the great Whole, forces will be set in motion which will bring about the result.
18. What is the result of the operation of this law? Our environment reflects conditions corresponding to the predominant mental attitude which we entertain.
19. What names has been given to this law? The Law of Attraction.

20. How is the law stated? Thought is a creative energy, and will automatically correlate with its object and bring it into manifestation.