

WITHIN YOU IS THE POWER

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CruGuru

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PREFACE

There is a power lying hidden in man, by the use of which he can rise to higher and better things.

There is in man a greater Self, that transcends the finite self of the sense-man, even as the mountain towers above the plain.

The object of this little book is to help men and women to bring their inward powers of mind and spirit into expression, wisely and in harmony with universal law; to build up character, and to find within themselves that wondrous Self, which is their real self, and which, when found, reveals to them that they are literally and truly sons of God and daughters of the Most High.

There is no way whereby the discipline of life can be avoided. There is no means by which fate can be "tricked," nor cunning device by which the great cosmic plan can be evaded. Each life must meet its own troubles and difficulties: each soul must pass through its deep waters, every heart must encounter sorrow and grief. But none need be overwhelmed in the great conflicts of life, for one who has learned the great secret of his identity with the Universal life and Power, dwells in an impregnable city, built upon and into the Rock of Truth, against which the storms of life beat in vain.

While this little work does not offer any vain promises of an easy life--for, if this were possible, it would be the greatest of all disasters--but rather endeavours to show how to become so strong that life looks almost easy by comparison (the life or fate does not change or become easier, but the individual alters and becomes stronger), yet, it does show the reader how to avoid making his life more difficult than it need be. Most people's lives would be less filled with trouble and suffering if they took life in the right spirit and acted in harmony with Universal Law.

It is hoped that this little book may help many to come into harmony with life's law and purpose and thus avoid much needless suffering; to find the Greater Self within, which discovery brings with it a realization of absolute security: to bring into expression and wisely use their inner spiritual and mental forces and thus enter a life of overcoming and almost boundless power.

About the Author: *Henry Thomas Hamblin was born at Walworth, London in 1873. Since his family was very poor, he was determined to raise himself from the rut which everyone was destined to fall into without being able to afford proper schooling. He started off by working in various scantily paying jobs and he decided to become an Optician. His lack of money did not hamper his determination and soon he qualified as an Optician.*

All through his life Hamblin had visionary experiences where he came in contact with a Divine Presence. The sudden and unexpected death of his ten-year-old son affected him so much that he came to realise that none of his worldly success had made him happy. He wanted to give the unexpressed part of him a voice and he started to write in the early 1920's. One of his first books was "Within You is the Power", which sold over 200,000 copies. Other books soon followed. He worked right up to the end of his life in 1958 and left a legacy that is still continuing today.

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1. INFINITE LIFE AND POWER

Man possesses, did he but know it, illimitable Power. ¹This Power is of the Spirit, therefore, it is unconquerable. It is not the power of the ordinary life, or finite will, or human mind. It transcends these, because, being spiritual, it is of a higher order than either physical or even mental. This Power lies dormant, and is hidden within man until he is sufficiently evolved and unfolded to be entrusted with its use.

Thought is a spiritual power of tremendous potency, but this is not the power of which we speak. By thought, man can either raise himself up and connect himself with the "Power House" of the Universe, or cut himself off entirely from the Divine Inflow. His thought is his greatest weapon, because, by it he can either draw on the Infinite or sever himself (in consciousness, but not in reality) from his Divine Source.

Through the Divine Spark within him, which is really his real Self, man is connected with the Infinite. Divine Life and Power are his, if he *realizes* that they are his. So long as he is ignorant of his oneness with the Divine Source of all life, he is incapable of appropriating the power that is really his. If, however, he enters into this inner knowledge, he finds himself the possessor of infinite power and unlimited resources.

¹ *The powers of the sub-conscious mind are dealt with in other chapters. The Powers of the Spirit are far greater and finer than those of the sub-conscious mind.*

This Power, then, is God's, yet it is also man's, but it is not revealed to him until he is fit to be entrusted with it. It is only when man realizes his oneness with his Divine Source that he becomes filled with Its power. Many teachers and initiates lament the fact that certain secrets are being spread broadcast to-day; secrets that, in the past, were kept closely guarded. They fear that unilluminated and un-evolved people may make destructive use of spiritual power. This, to the writer, appears to be improbable. It is true that strong personalities, who have a great belief in their own power to achieve and succeed, draw unconsciously on hidden powers, and thus are able to raise themselves high above their fellows. The use, however, that they can make of spiritual power for base purposes is limited, and is not to be feared. There are others, of course, who are misusing their powers. These are black magicians, and while they may do a certain amount of harm, they become reduced, ultimately, to beggary and impotence. There are also others who spend the whole of their spare time searching for knowledge of this very subject. They read every occult book they can lay hands on, but they never find that for which they seek. There are spiritual powers and influences that withhold the eyes of the seekers from seeing, until they are ready for the revelation. When man, in his search for Truth, has given up all selfish striving after unworthy things, and has ceased to use his self-will in conflict with the greater Will of the Whole, he is ready for the revelation of his oneness with the Infinite. Yielding implicitly to the Will of the Whole may seem, to the unilluminated, an act of weakness, yet it is the entrance to a life of almost boundless power.

Man is not separate from his Divine Source and never has been. He is, in reality, one with the Infinite. The separation which he feels and experiences is mental, and is due to his blindness and unbelief. Man can never be separated from Spirit, for he himself is Spirit. He is an integral part of one complete whole. He lives and moves and has his being in God (Universal, Omnipresent Spirit), and God (Spirit) dwells in him. The majority of people are unaware of this intimate relationship with the Divine, and, because they are unaware, or because they refuse to believe it, they are, in one sense, separated from the inner life of God. Yet this separation is only in their thoughts and beliefs, and not in reality. Man is not separated and never can be, yet so long as he believes that he is

separate and alone, he will be as weak and helpless as though he actually were. As soon as man realizes the truth of his relationship to the Infinite, he passes from weakness to power, from death unto life. One moment he is in the desert, afar off, weak, separate, and alone; the next, he realizes that he is nothing less than a son of God, with all a son's privileges and powers. He realizes, in a flash, that he is one with his Divine Source, and that he can never be separated. He awakens also to the fact that all the Power of the Infinite is his to draw upon; that he can never really fail, that he is marching on to victory.

It will thus be seen how great is the power of man's thought. While thought is not the power of the Spirit, it is the power by which man either connects himself up with the Infinite Power, opening himself to the Divine Inflow, or cuts himself off and separates himself from his Spiritual Source. Thus, in a sense, man is what he thinks he is. If he thinks he is separate from God and cut off from His Power, then it is as though this were really the case, and he is just as impotent and miserable as though he actually existed apart from God. On the other hand, if he thinks and believes that he is one with the Infinite, he finds that it is gloriously true, and that he is really a son of God. If he believes and thinks that he is a mere material being, then he lives the limited life of a material being, and is never able to rise above it. But if, on the contrary, he thinks and believes that he is a spiritual being, then he finds that he possesses all the powers of a spiritual being.

Again, if he thinks that his work is difficult and that he is not equal to his tasks, he finds that really his tasks are difficult and beyond his powers. Yet on the other hand, if he believes his work is easy, or, at any rate, within his powers, he finds that such is the case, and that he can do his work with ease.

The power within is infinite, for, by faith in it, man is directly "coupled up" with the Spiritual Power of the Universe. The Divine Spark within him connects him to the Sacred Flame, thus making him potentially a god in the making.

A change then, must take place within man before he can enter into his Divine inheritance. He must learn to think after the Spirit, i.e., as a spiritual being, instead of after the flesh, i.e., as a material creature. Like the prodigal son he must "come to himself," and leave the husks and the

swine in the far country, returning to his Father's house, where there is bread (of life) enough and to spare.

2. THE OVERCOMING OF LIFE'S DIFFICULTIES

The true object of life is that man may attain wisdom through experience. This cannot be accomplished by giving in to the difficulties of life, but only by overcoming them. The promises of God are not made to those who fail in life's battle, but to those who *overcome*. Neither are there any promises that man shall have an easy time and be happy ever afterwards. Yet, it is after this that the majority of people are for ever seeking—an easy life, a good time, freedom from suffering and care. But, in spite of all their seeking, they can never find that which they desire. There is always a fly in the ointment of their pleasure, something that robs them of true happiness; or, possibly, combinations of circumstances conspire to upset all their plans.

Life is a paradox; the true object of life is not the attainment of happiness, yet if we attain the true object of life we find happiness. Those who are ignorant of life's true purpose and who seek happiness high and low, year after year, fail to find it. Like a will-o'-the-wisp, it for ever eludes them. On the other hand, those who recognize the true object of life, and follow it, attain happiness without seeking for it.

In times past, people have made God a convenience. They have thought they could drift through life, learning none of its discipline and then, when in trouble, or things were not to their liking, they could pray to God and have the unpleasant circumstances taken away. The same

idea is prevalent to-day. People have left the old orthodoxy and look to various "cults" and "isms" to get them out of their difficulties. They do not believe now that they can curry special favour with God by prayer, but they firmly believe that they can get what they want from the Invisible by demanding it. They think that by this means they can have their own way after all. By this they mean having a good time, with no unpleasant experiences, trials, difficulties, adversities. They are, however, merely chasing rainbows. The easy life they seek constantly eludes them, simply because there is no such thing. The only life that is easy is the life of the strong soul who has overcome. His life is not easy in reality, but appears relatively so because of his strength.

It is impossible to have an easy life, and, if it were possible, then life would be not worth living, for the sole object of life is the building of character and the attainment of wisdom through experience. Life to all of us must always be full of difficulty, and it is to help those, who, hitherto, have found life rather too much for them that this book is being written. What the majority are seeking for is an easy life (which they will never find, but precisely the reverse) and for them I have no message. But to those wise and awakened souls who are seeking for Truth, no matter from whence it may come, and who desire to overcome life and its difficulties, instead of weakly giving in to them, this book, it is hoped, will bring a message.

At this stage we cannot go into the subject of why we should meet with disasters and adversity in this life, nor why some people should have, apparently, a smoother life than others. ²We must therefore be satisfied to know that we have to meet trouble and overcome difficulty, and that it is only by so doing that we can attain wisdom and build up character. The question, then, is not *whether* we shall meet the trouble and adversity or not, but rather, *how* we shall meet them. Shall we be victorious or shall we be submerged? Shall we overcome life's difficulties or shall we give in to them?

The majority of people are drifters on the sea of life. They are wafted here and blown there: they are also carried hither and thither by every

² This subject is dealt with in "*The Path of Victory*" by the same author, and published by The Science of Thought Press.

current. It is only the few who realize that they have the Power of the Infinite within them by which they can rise superior to all their difficulties, overcome their own weaknesses, and, through victorious experience, attain wisdom.

At this point some practical reader may say that attaining wisdom is all very well, but what he wants is practical help. He is perhaps out of work, has sickness in his house and is in debt. Or, he may be well-to-do, and yet in the deepest distress and misery. To all such I would say that they possess the Power by which they can overcome all their difficulties, and, through overcoming, attain wisdom. A man's success depends, more than anything, upon his faith--his faith in the good purpose of life: his faith in the Power of the Infinite within him and his ability to overcome every obstacle in his path.

The extent of the Power that man can bring into his life is the measure of his faith in that Power. If his faith in It is small, then his life will be feeble and lacking in achievement. If his faith in the Power within him is large, then great will be the power manifesting in his life. The Power of the Infinite is illimitable and inexhaustible: all that is required is an unquenchable belief and trust in it. The weakest and most timid can make use of this Power. There is the same Power in the timid and weak as in the brave and strong. The weakness of the former is due to a lack of faith and belief in the Infinite Power within them.

Difficulties and troubles there will be in every life, and sometimes disaster and heartbreak, when the very earth slides from under the feet, yet, by calling upon the Power within, it is possible to rise from the ruins of cherished hopes stronger and "greater" through experience. Happiness and true success depend upon how the troubles and difficulties of life are met. Adversity comes to all, but if it is met in the right manner even failure can be made the stepping-stone to success. Trouble comes to all, but, while it makes some people stronger and better in every way, it submerges others so that they never rise again. The trouble is the same, it is how it is met that makes the difference. Those who meet difficulty and adversity in the feeble strength of their finite minds and false personality are speedily overwhelmed and broken by the storms of life. But those who rely upon, and have faith in the Power within them, can

never be overwhelmed, neither can they ever be defeated. The Power, being infinite, is always sufficient, no matter how great the need may be.

One who realizes his own real spiritual identity, knows that he can never die, that he can never be defeated, that he can never really fail. He may lose his body through the change that is called death; but he, the true man, can never die. Neither can he fail, though he be defeated a thousand times--he *must* rise again.

Only have faith in the Spiritual Power within you and you can know all the joys of overcoming and achievement. All things will become yours. Seek first the Kingdom within you (your spiritual union with the Infinite, and harmony with the Divine Will and Purpose) and all these things shall be added unto you. You will have no need to fear the morrow, for you will know that all provision has already been made. There will be no need to hoard up wealth, for there will be the necessary daily supplies always available. There will be no need to live near a doctor, for God, the Infinite Life, shall be your health. There will be no need for regret or lamentation, for you shall know that all is well. There will be no fear of future happenings, for you shall realize that the Infinite One makes no mistakes.

3. FATE OR FREE-WILL?

Great has been the controversy in the past, over the vexed subject of fate versus free-will. On the one hand, fatalists claim that man is so closely bound to the wheel of fate it is impossible for him to live his life in any different way than that which is mapped out for him. He can bring a quantity of first-class evidence in support of his claim and believes in his theory with all his heart. On the other hand, the advocate of free-will believes just as whole-heartedly that man is not bound at all, being as free as air. He, too, can bring plenty of evidence in support of his theory, which confirms him in his belief. Each one of them thinks that the other is wrong, yet they cannot both be wrong! Let us therefore examine the subject for ourselves, for it is an important one, being intimately connected with the subject which this book discusses.

First of all, let it be said, they are both wrong, in part, and right, in part. Man is bound to the wheel, yet, at the same time, he has free-will. Let us, therefore, explain this seeming paradox.

It is an ancient truth of the inner teaching that man, when he is unevolved and before he is "unfolded," is bound to the wheel of fate very closely. The unevolved man follows his desires, thus creating for himself a future from which he cannot escape. When however, he becomes more evolved and emancipated, he begins to resist following his desires and strives, instead, to follow higher things. This creates for him a better future and thus he becomes free in comparison with his former slave state. Man is a slave to fate as long as he is a slave to the desires of the

earth plane. He is, however, free to overcome lower things and thus rise to higher. When he does this he ceases to create a painful future for himself and thus becomes free.

There is, therefore, fate which is self created. It is necessary to acknowledge this before we can proceed further. One who has not had much experience of life or who has not been a close observer, may deny that there is such a thing, but one who has had great changes in his life, against which he has fought and struggled in vain, knows that there is a purpose working behind the events of life, against which even kings and mighty men are powerless. There come times in man's life when he moves heaven and earth, figuratively speaking: prays until he can pray no more: sacrifices, it may be, his money, his health, his prospects, and does everything that is in the power of a human being in a vain attempt to stave off a threatened disaster. But, in spite of all his efforts, in spite of his cries to a pitiless heaven, the relentless march of fate cannot be stayed. It moves forward like a huge juggernaut and crushes his hopes, his dearest idol, his very life itself or all that then makes his life worth living--and leaves him desolate.

"If then," you may ask, "fate is so pitiless and so powerful, what can be done with it and where does free-will enter into the matter?" In reply it must be admitted at once that it is no use fighting fate. The more man fights it, the more completely he gets broken. There are certain main events in each life which must come to pass. These events and changes are inevitable and it is hopeless to fight against them. While these things, which constitute what we call fate, are inevitable and therefore cannot be avoided, it rests with ourselves how we meet these adversities and disasters. If we meet them in the wrong way they break us. If, however, we meet them in the right way we become stronger through discipline and experience, thus becoming better fitted to bear life's responsibilities and to overcome its difficulties and temptations. One who meets the setbacks, griefs, bereavements and disasters of life in the right spirit becomes a strong and rich character. He becomes mellowed through experience, strong, stable, a helpful influence to all who meet him.

When things go smoothly and life is a merry round, no philosophy or religion seems necessary, and "as for an inward power, what of it, we can do very well without it." So say the thoughtless and inexperienced, but