



**WITHIN YOU IS
THE POWER**

HENRY THOMAS HAMBLIN

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**BY
HENRY THOMAS HAMBLIN**

Within You is the Power By Henry Thomas Hamblin.
This edition was created and published by Global Grey

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Being a retired business man who started life with nothing, not even good health, I have looked at this subject from a business man's point of view. The principle applies, however, to every walk in life, and each reader can adapt the teaching of this lesson to his or her particular needs.

CHAPTER 8. THE POWERS AND LIMITATIONS OF THE SUB-CONSCIOUS MIND

The sub-conscious mind is the mind of Nature. It possesses extraordinary powers and intelligence, but no inspiration. It is instinctive: it is animal: it is natural: but there is nothing god-like about it—it is of the earth and the physical plane. It can be described as the inner forces of Nature resident within our body. Having said this we have said nearly all there is to be said about the sub-conscious, yet this is the mind of which some people have made a veritable god.

The sub-conscious mind, if led aright, is a very good friend, reducing all repeated thoughts and actions into habit, which, in time, become settled and part of the very life itself. Thus, by conscious right thinking and conscious right action, a good habit is formed, which becomes, in course of time, practically automatic. This, of course, builds up the character, which, in turn, affects the life. It will be seen then, how important is the right use of this willing and faithful servant. It is no god, it has no inspiration, but it is a very useful servant, as we shall see.

Most of our actions or movements are done or made sub-consciously. The reason that "practice makes perfect" is that the sub-conscious mind learns to do the task, and, by so doing, takes it off our hands. How difficult it is to learn to drive a motor-car. How carefully, at first, we have to double de-clutch and obtain the right engine speed for a noiseless "change," yet, after a time, the whole action is performed sub-consciously. It is the same with pianoforte playing. Many players, some better than others, can play the most difficult classical music without *consciously* recalling it to mind. As soon as they *try to remember* the whole "piece" leaves them, but as long as they leave the whole matter to the sub-conscious (which never forgets) they can keep on playing. I and my conscious mind are not doing much of the actual writing of this book. We think the thoughts and have something to do with the formation of the sentences, but the sub-conscious mind writes them down. If I had to think of each word and letter, my task would be hopeless, and I should become half dead with fatigue.

The sub-conscious mind, however, is even more helpful, for it does the bulk of our thinking, and can be taught to do a great deal more. If we had to think everything out laboriously, according to the laws of logic, life would be unbearable. Instead of this our sub-conscious mind does the bulk of our thinking, and, if we give it a chance, will do it in an extremely accurate manner, strictly according to the laws of logic and *without the slightest fatigue*. The more that we train the sub-conscious to do our ordinary thinking for us, the less we suffer from fatigue. Fatigue is unknown to the sub-conscious mind, therefore we can never tire it or overwork it.

The sub-conscious mind can be made to do more and more work for us if we will delegate definite work for it to deal with. One who has learnt thought control, who can take up a matter, consider it in all its bearings, and then dismiss the subject from his conscious thought, is able to increase his efficiency a hundred per cent., and reduce his mental fatigue almost to vanishing point. Instead of laboriously working out his problems and worrying and scheming over them, he simply dismisses them to his sub-conscious mind to be dealt with by a master mind which works unceasingly, with great rapidity, extreme accuracy and entirely without effort. It is necessary, however, to give the sub-conscious every available information, for it possesses no inspiration or super-human wisdom, but works out logically, according to the facts supplied to it.

This great, natural, untiring "mind downstairs," as it has been called, is also capable of doing even more useful work still. A writer or speaker, or preacher can collect notes and ideas for his article, book, speech or sermon, and pass them down to his sub-conscious mind with orders that they be arranged in suitable order, division, sub-division and so on. When he comes either to write or prepare the notes of his speech or sermon, he will find all the work done for him, and all that he has to do is to write it down, entirely without effort or fatigue.

Again, a business man who has learnt to make use of his sub-conscious mind in this way, need not juggle or worry or fatigue himself by planning and scheming for the future. All that he need do is to submit the facts to the "greater mind downstairs," and all the planning will be done for him, entirely without effort, and far more efficiently than he would have done it through laborious conscious thinking.

The following, which has just been brought to my notice, is a striking confirmation of the teaching of this chapter.

In a recent issue of *Collier's Magazine*, an interview with Henry Ford appeared. He spoke of the way with which big business men deal with problems, and pointed out that they did not spend a lot of time pondering and puzzling over plans or ideas. He said: "An idea comes to us: we think of it for a little while, and then *we put it in the pot to boil*. We let it simmer for a time, and then take it out." What Henry Ford means, of course, is precisely what we have been saying, viz., that the idea or problem is dismissed to the sub-conscious mind, which works it out, and presents it to the conscious mind for judgment.

Yet again, an inventor or one who is constructing something mechanical, can make use of the sub-conscious mind in precisely the same way. Let him sum up the whole problem, arrange all his facts and available information, and pass them all to his sub-conscious mind, when, if a successful result is within the range of possibility, an answer or idea will be forthcoming. All this being done, mark you, without any effort whatever.

All this may seem, especially to some readers, rather wonderful and far-fetched, yet there is nothing occult or mysterious about it. I am perfectly sure that there is no great writer, politician or business man who does not make use of his sub-conscious mind in this way. He probably does so unconsciously, but his procedure is the same. Some employ the whole of their mind naturally. These become men of achievement, who occupy responsible positions, and who bear immense burdens without strain, worry or care. Responsibility sits lightly upon them, and they are serene and untroubled when in positions, and when confronted by tasks and difficulties, such as would drive an ordinary individual out of his mind. Such men develop their powers of attention and concentration (anyone who is in earnest can do this) to a very high degree. They are at great pains to get to the root of a problem, and obtain all the available data possible, but, after that, it is their sub-conscious mind that does all the work, and which arrives at a decision.

While it comes natural to a few to use their sub-conscious mind in the correct way, the majority of people find themselves unable to do so. Such, however, can acquire the art by training. First, it is necessary to

learn thought-control, so as to be able to take up a problem or dismiss it entirely from the mind *at will*. When a problem is passed on to the sub-conscious to be worked out, the subject must be dismissed entirely from the conscious mind. The problem must not be worried over, nor the thoughts allowed to dwell upon it; it must be left entirely to the sub-conscious. Second, every possible detail and information connected with the problem must be grasped by the conscious mind, and the whole matter, pro and con, visualized before being passed to the sub-conscious. It will be seen, then, that thought-control of a high order is necessary, also powers of attention and concentration. These can all be developed by anyone who is really in earnest.

A good way of starting the use of the sub-conscious mind is to hold the problem in the mind just as one is going to sleep. There must not, upon any account, be any attempt made to solve the problem or to worry over it. Instead, the main facts of the case, on both sides, must be marshalled, and the case presented to the sub-conscious mind in much the same way as you would place it before your lawyer. Having done this, dismiss the whole matter to your sub-conscious mind, and in most cases you will find in the morning that a solution has been arrived at without any effort or fatigue on your part.

This, of course, is only one of the many ways in which the sub-conscious mind can, and does, serve its master, or the one who should be master. This great invisible force of Nature is for ever working. Whatever ideal is held in the mind becomes woven into the life through the tireless working of the sub-conscious mind. Only set your attention upon high and lofty achievement, and you will focus all the invisible inward forces of Nature upon its accomplishment. In course of time you will reap as you sow. If you will direct your attention into the right channel, backing it up with energetic, conscious action, your sub-conscious will help you day and night, thus making success and achievement possible.

CHAPTER 9. THE USE OF THE SPIRITUAL OR SUPER-CONSCIOUS MIND

We have already seen that the sub-conscious mind, wonderful though it be, is instinctive merely, lacking inspiration and what we call originality.

All inspiration comes from the Universal Mind, via the super-conscious. All poets and inspired writers get their inspiration in this way. This higher mind is not recognized by Psychologists, but it has long been known to searchers for spiritual truth.

What we get from the sub-conscious is the outcome of facts and knowledge supplied to it. What we get from the super-conscious is direct inspiration from higher planes. This higher mind might also be called the Mind of Illumination, for those who can enter into it become illumined, being able to know the Truth and to see things as they really are, and not as they falsely appear to the senses.

This limited consciousness in which we live is bounded by our five senses. The universe that we see around us is partly real and partly an illusion. The real universe is Spiritual and infinite: what we sense is a limited, partial conception of a fragment of it. Our limited, finite conception of the universe is entirely misleading and erroneous, and so long as we rely on sense evidence and the human mind, we remain in darkness and uncertainty. When, however, we can rise into the super-conscious realm, our consciousness expands, transcending the senses and the limitations of the physical plane.

The Spiritual mind is, of course, only accessible to those who are more delicately attuned to its finer vibrations. Nothing that is worth having can be had without effort, and it is only after much self-discipline that it becomes possible for the student to raise his consciousness to this higher realm and understand life from the standpoint of the Universal Mind.

There is nothing, either mystical or psychical, about the use of this higher mind. One who makes use of it becomes spiritually-minded, that is all. He does not go into trances, nor need he become clairvoyant: he

simply remains a sane, normal individual, with this difference only—he makes use of more of his mind than does the ordinary individual.

One who is able to use this higher mind develops that which has been termed "the divine quality of originality." If ever a person is to rise above the dead level of mediocrity it must be through direct inspiration from higher planes, through his super-conscious mind. If ever a person is to bring forth a new idea which shall enrich humanity and add to the common good, it must come through the higher mind.

One who is properly attuned, becomes, through the super-conscious mind, a recipient of knowledge that is above human, and wisdom that is divine. He knows by direct knowing: he becomes wise through an influx of Divine Wisdom. He is able to distinguish between the real and the sham, between the gold and the dross: he is also able to see and recognize the right path in life—a thing utterly impossible to the mind of the senses—and to tread it, thus being led into the only true success and real good of which his life is capable.

Let it be said here that all Wisdom must come from within. While books and the written word may be helpful, it is the Spirit within the reader that illumines the word, and makes it real and true to the seeker after Wisdom. One who realizes that he is illumined within by the Divine Spirit, and that this alone can bring him into real knowledge is well advanced on the path that leads to realization.

The wisdom of the human mind always leads to disappointment. It is based on the evidence of the senses, which is erroneous, therefore its findings must always be lacking in *real* wisdom. One who relies upon the inspiration of Divine Wisdom has often to decide to take a course of action which, apparently, is opposed to his best interests. Yet, if he follows the inward Wisdom, he finds that he is always guided aright, and, later, has cause to be devoutly thankful that he followed the gleam.

CHAPTER 10. CHARACTER BUILDING AND THE OVERCOMING OF HABIT

Character building is the greatest object in life. It has been said that character is the only thing we can take with us when we depart this life. This is perfectly true, therefore the object of all religion (not religiousness), mental training and development should be the building of character. A religion that does not build up character is worthless. Those who think that they can "flop" through life, avoid, as far as possible, its discipline, make no effort to improve their character, and through believing in a certain creed can miraculously become perfect, simply by dying, are deceiving themselves. We do not become "perfect," *i.e.*, of a strong and perfect character, either by believing in a creed or through dying, but by attainment. God helps those who help themselves, and those people who will not strive after better things cut themselves off from all the glorious and wonderful possibilities of attainment.

Before, however, thinking about such lofty things as entering the Path of Attainment, and becoming changed into, and modelled after the Divine Image, the average person may wish to know how to overcome bad habits and weaknesses of character which are keeping him down in life, and, possibly, undermining his health. Most people are conscious of some wrong habits that ought to be overcome, and weaknesses of character which should be eradicated. Possibly they have fought against their habits or weaknesses for years, prayed until they are tired of praying, made innumerable attempts at turning over a new leaf, yet all in vain, for they are as firmly in the toils as ever. Many people give up the struggle and endeavour to lead a sort of Jekyll and Hyde existence, being outwardly a Christian or righteous person, but inwardly something quite different. Yet they find no satisfaction in this dual life, for they know that they are drifting towards an abyss.

Yet there is a way of escape that is open to all. The Infinite One has provided man with powers that are apparently unlimited: powers which can be used either to build up the life and character or to destroy them.

These powers are those of the sub-conscious mind. This mind is a reservoir of unlimited, tireless forces, and becomes, if we use it aright, our best friend, or, if we mis-use it, our worst enemy.

Every time a bad action is indulged in, wonderful changes take place in the nervous system, and energy becomes stored up in certain cells, so as to make it easier to do the wrong act on a future occasion. It is equally true that every time a good action is done, similar changes, but in a reverse direction, take place, that make the doing of the same action easier in the future. This explains the tremendous power of habit. Our body, brain and nervous system become changed, either for the worse or the better, according to the type of action indulged in.

We do not yet fully realize what a wonderful adventure life is. We are entrusted with tremendous powers, and by their use or mis-use we can either destroy ourselves or build up our character in every possible direction. What a responsibility, yet what a glorious opportunity!

In order, however, to find a way of escape from evil habit and weaknesses of character, we must go deeper than actual deeds, for actions are effects of hidden causes. The cause of all action is thought. A thought, someone has said, is an action in the process of being born. It is true that we possess primitive desires and impulses, but these can be transmuted into noble actions and high achievement simply by directing the thoughts and attention to higher and better things. For instance, the powers of sex become transmuted into brain power if the thoughts and attention are completely transferred from sex to intellectual pursuits. If, however, the thoughts are allowed to dwell upon sex or passion, then the kingdom becomes divided against itself, and man begins to drift towards the abyss. The strain of modern life is filling our asylums, yet there are those who can work fifteen or even eighteen hours a day and thrive on it, although engaged in severely-trying brain work. These have learnt to transmute their lower powers into higher. This is not done by means of esoteric or occult practices, but by obeying the Divine Injunction to set our affections on things above. In other words, to keep our thoughts and attention fixed upon higher and better aims, ambitions and pursuits.

It is impossible to overcome bad habits by fighting them, for the more we fight them the stronger they become. The injunction to "resist not evil" is very applicable to habit. The way of escape is not by fighting evil or

wrong habit, no matter what its character may be, but by concentrating upon building a good habit that shall cut the ground from under the feet of the bad one, or by turning the attention to higher and better things.

Whatever we fix our attention upon, or whatever it is that we idealize, our sub-conscious mind endeavours to actualize and make real in our life. By fighting a habit we direct sub-conscious attention to it, and this is fatal. If, however, we turn our whole attention to something entirely different and which is higher and better, all the powers of the sub-conscious are directed towards the production, in the life and body, of the new object of attention.

We see, therefore, that we do not have to overcome habit. If we did our task would be hopeless, for the human will is helpless before the power of the sub-conscious mind. The sub-conscious powers can be led by the imagination, but they cannot be coerced by the will. The will must be used not to fight the habit, but in raising and directing the attention to something higher and better. By this means a new habit is formed. The attention of the sub-conscious mind is taken away from the bad habit, and all its powers directed towards the creation of a new and better one. The sub-conscious does not care what the habit is. It is indifferent as to whether it is good or bad. It is just as willing to produce a good habit as a bad one. We, each of us, therefore, hold our fate in our own hands. We can, by controlling our thoughts and imagination and by directing our attention to better things, focus all the powers of the sub-conscious on the building up of good habits, or, on the other hand, we can, by allowing our thoughts and mental pictures to dwell upon undesirable things and our attention to be directed to low or weak ideals, fall into undesirable habits. The power that produces the habits is the same in each case; it is the way in which this power is directed that is the vital and essential thing.

It is very necessary to point out that right thinking and correct use of the imagination must be accompanied by corresponding right action. Many people make use of auto-suggestion and expect it to destroy their bad habits and build up better ones, but it never will, or can do so, unaided. Auto-suggestion is useless if it is not followed by constructive action. Young people should expend their energies in physical culture and games. Older people should interest themselves in hobbies and

intellectual pursuits. It is only advanced students who can control their thoughts so that they can govern their life forces by mental means. Those less advanced, when attacked by evil or weak thoughts, must get up and *do* something quite different, and thus get their minds off the forbidden subject and interested in the new object of attention. It is a case of directing the desires and life forces into different channels, by controlling the thoughts and attention. Here is seen the value of true religion, for it brings fresh ideals into the life and directs the attention to higher and better things. The writer realizes that a change must take place in the heart of the individual before he can desire these better things. When, however, this change has taken place, the battle has only just begun, for each one has to work out his own salvation.

At first, then, most people will find it necessary to do something in order to attract their attention and guide their thoughts to something quite different from the forbidden subject. Later on, however, when they become more advanced in the science of right thinking, they will be able to direct their thoughts into any desired direction. This necessitates constant vigilance. Each thought has to be carefully scrutinized before being allowed to pass the threshold of the mind. By reversing every negative or unworthy or ignoble thought into its opposite, a change is wrought in the brain and nervous system. The cells formerly used for wrong thinking and for the production of wrong action go out of use as new cells are brought into use for the production of right action.

This stage leads to one higher still, when it becomes a settled habit to reverse bad thoughts into good ones and perform right actions instead of bad or weak ones. The power of the sub-conscious mind, which at one time seemed so evil, produces right action more or less automatically. When once the habit of cleaning the teeth is established there is experienced an uncomfortable feeling until they have been attended to. When once a dirty person has learnt to wash himself thoroughly and keep himself decent, he will feel uncomfortable if he gets dirty. The same rule applies in the more important things and habits of life. If those who are in the bondage of habit will only direct their thoughts and attention to the building up of good habits, their old weaknesses will die a natural death.

It must not be thought that the victory over life-long habits is easy. It may seem so at first, but sooner or later temptation will come with added force, which may result in a sad fall. If this should happen it is most important that too much attention should not be paid to the incident. Instead, the beginner should pick himself up, and, making a mental note of the immediate cause of his downfall, thus benefiting by the experience, press on again towards freedom. It is most helpful to realize that not only is the sub-conscious mind willing to be guided aright, if we will only persevere long enough (until persevering itself becomes a habit), but that we also have behind us all the Spiritual powers of God. The Infinite One sees to it that the odds are not overwhelmingly against us. Our difficulties are not insuperable, although they may appear to be so. We can always win through if we faint not. Heaven looks on with sympathetic interest and rejoices with the struggler when he succeeds, and mourns with him when he fails. The struggle is a stiff one, for it is only by this that the seeker after God can become strong in character, but the victory can always be won. When the situation appears hopeless, let the struggling one remember that there is a way of escape somewhere, and that God, who is his freedom and deliverer, will reveal it to him if he faints not. If all who seek deliverance will realize that the Power of the Infinite is on their side, and that they are bound to become victors if they will only keep on, they must succeed. And what a joy is theirs! There is no happiness quite like that which comes to one who has fought the good fight and overcome habit and weaknesses of character.

May every reader experience this supreme joy of overcoming.

CHAPTER 11. HAPPINESS AND JOY

Deep down in every heart is an unquenchable desire for happiness. The advanced soul desires happiness just as much as the pleasure-seeking worldling, the difference between them is simply that the former, through knowledge and experience, does not search for happiness, knowing that it can never be found by direct seeking, but finds it through service and love to others and in victory over self; while the latter seeks happiness, like a will-o'-the-wisp, in every form of pleasure, and finds it not.

Man is never satisfied with his life: he is for ever seeking something that is better. Until he learns wisdom, he looks for it in pleasure, in sense gratification of various kinds, in wealth, luxury and possession. The less evolved a man is the more convinced he is that happiness can be gained in these ways, and the lower are his desires. For instance, those who form what is called the underworld of our cities, seek happiness in vice and debauchery. Those who are more evolved seek pleasure in more refined things, hoping to find happiness in intellectual pursuits, friendships, and in pure human loves. These more evolved types get much more pleasure through the senses than do those who are more elemental, but they are capable also of greater and more acute suffering. They can derive great pleasure from a picture gallery, whereas a savage would see nothing interesting at all: they can also suffer from things which a savage would not be capable of feeling. Yet, in spite of this developed refinement and ability to derive pleasure from art, science, literature, etc., happiness is still as far off as ever. All attempts at finding happiness lead finally to "emptiness." There is no satisfaction, either in wealth and all that it can command, getting on in life, or in fame and power. They allure at first and promise happiness, but they fail us, and finally are seen to be but vanity and vexation of spirit.

This desire for happiness is good, for it leads us through innumerable experiences so that the soul can realize, by practical experience, the emptiness of all self-seeking, and thus learn wisdom. After running the whole gamut of experience the soul learns at last that happiness is not something that can be found by seeking it, but is an inward mental state.

Although work, well done, brings a quiet sense of satisfaction, and success in one's career may also be a source of gratification for a short time, yet even these cannot satisfy the deep longing of the soul.

Happiness, however, is to be found in service. Not if we seek happiness in service, and serve in order to be happy, but if we serve others for the sake of serving we find the only happiness that will endure and satisfy.

One has only to observe the lives of those who are always selfishly seeking and grabbing, who are hard in their dealings, and always "looking after number one," in order to see how impossible it is for self-seekers to be happy. It does not matter whether they acquire riches or remain poor—they are equally unhappy. In contrast to this, you have only to go out of your way to do a kind and perfectly disinterested action and experience the glow of sheer happiness that it brings, in order to realize that you are dealing with a law of life that is as sure and unalterable as the law of gravitation.

There must be a purpose in life, and this must have for its object the betterment of the lives of others, either few or many. The law of service must be obeyed, otherwise there can be no happiness. This may fill some readers with dismay, for they may be employed in an occupation that apparently does no good to anybody. They may feel that if they were engaged in some noble enterprise for the uplift of humanity, then they could truly serve, but in their present occupation this is impossible. To think thus is very natural, yet the truth is we can all obey the law of service, and can begin now, in our present occupation, no matter what it may be. We have only to do our daily work, not as a task which must be "got through," in order to bring us a living, or because it is expected of us that we should work, but as an offering of love to life and the world, in order to come into harmony with the great law of service. Our ideas of values with regard to occupations are altogether erroneous, from the "inner wisdom" point of view. The scrubbing of a doorstep, if faithfully done in a true spirit of service, is of as much value and real importance as the writing of a deathless poem, or dying for one's country. We can never truthfully say that one act of service is of greater value, or is more important than another. All that the higher law looks at is the *motive*. Therefore, if your motive is right, you can be engaged in the humblest

when he learns that the little petty self and finite personality are not his real self at all, but merely a mask to the real man: when he realizes that the Spiritual Ego, a true Divine Spark of, or branch or twig of the Eternal Logos, ⁸ is *his real Self*: when he understands that his body is not himself, that his mind is not himself, that even his soul is not himself, being but vehicles through which he seeks expression, but that he is spirit, deathless, diseaseless, eternal, forming an integral part of the One Spirit and being identical with It, he enters a new life of almost boundless power.

It is unwise to engage in any mystical practices in an attempt to "force" development and unfoldment. Mystic trances are highly dangerous and are also unnecessary. Psychic experiences and the awakening of psychic centres are also dangerous and lead away from our goal. Breathing exercises, whose object is to awaken inward powers, are *highly dangerous* and are to be condemned in consequence. The cultivation of negative passivity such as inhibiting all thought and making oneself quite passive and open to any influence, is also highly dangerous and should be strictly avoided.

In place of all these unwise practices a short time should be set aside each night and also morning, if possible, for getting into touch with Reality. You should then endeavour to realize that the body, mind and soul are but vehicles of expression, mere servants of the true Self or Ego. This will bring about in time, a consciousness of identity with the One Eternal Spirit. What Jesus called "our Father in Heaven."

One might proceed after this fashion:—

"My body is not myself, but is merely something that enables me to live this material life and gain experience.

"My mind is not myself, but merely an instrument which I use and which obeys my will.

"My soul is not myself, but merely a garment of my spirit.

"My will is not myself, but is something of which I, the true Self, make use."

⁸ "I am the Vine, ye are the branches."—Jesus

