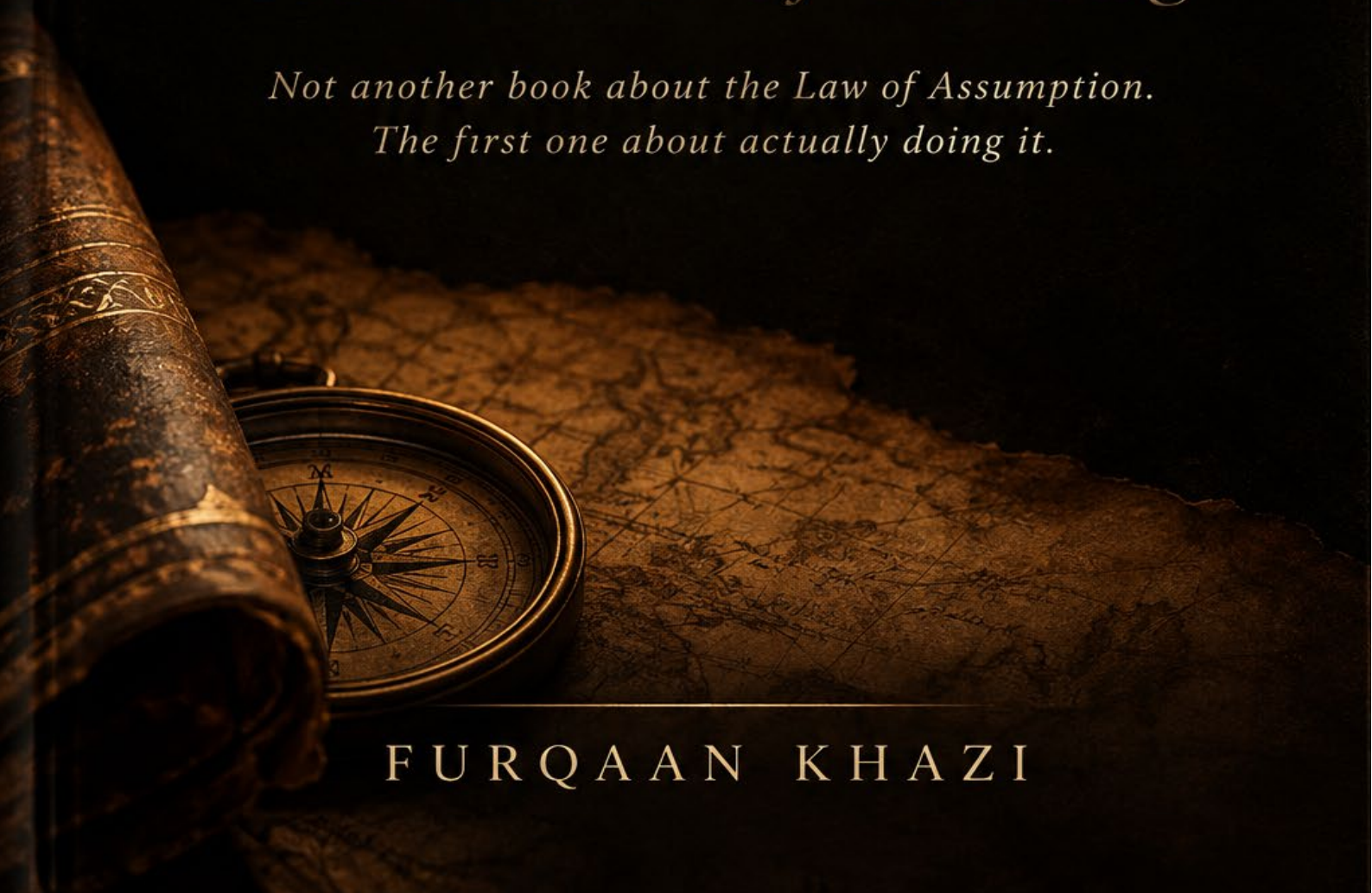


— GET USED TO YOUR —

NEW REALITY

— ♦ —
The Habit of Having

*Not another book about the Law of Assumption.
The first one about actually doing it.*



FURQAAN KHAZI

DEDICATION

For the one who found this Law last month and has already started to wonder whether it works.

For the one who has been practicing for a long time and has nothing to show for it yet.

For the one who had it working once, and now cannot understand why it has stopped.

I have stood where each of you is standing. I have wanted to quit from there. And I never had anyone beside me on the day the doubt came.

This book is my attempt to be that person for you.

And for the one who has made this Law second nature, who no longer thinks about it any more than they think about breathing: read this with a hard eye. Your judgment of these pages matters to me more than anyone's.

PREFACE

It is nearly a decade now since I first came across Neville Goddard and what people today call the Law of Assumption.

I should say at the start that my life was not falling apart when I found it. That is the story people usually tell, and it is not mine.

Maybe I was never one to carry much stress; I honestly do not know.

My life was simply below average. I was looking after my family, paying the bills, waiting for the salary to arrive, and then waiting for the next one.

Nothing dramatic. Just a life that was smaller than it needed to be.

It took me more than two, perhaps three years, to actually absorb this Law. Not to hear about it, that took an afternoon. To absorb it, understand it, begin practicing it, and start seeing results took years.

And if I am honest about what filled those years, it was every kind of doubt there is.

The doubt that says this example worked for someone else but will not work for me.

The doubt that keeps you reading one more lecture, one more book, because the theory is always more comfortable than the practice.

Inconsistency. Starting, stopping, starting again.

Then there came a time when I felt I was done with the theory. I had, in a sense, mastered the knowledge of it. I write about that moment in one of the chapters of this book, so I will not repeat it here.

What I will say is this: when I finally sat down and practiced, after leaving it and returning to it more times than I can count, I discovered that it was no different from anything else a person learns.

It was no different from building the habit of being the person you want to become.

That was the whole secret, and it had been sitting in plain sight the entire time.

Over the years I began sharing the way I had figured the Law out, the way I had made it land in my own mind, and the small things that struck me in practice.

I noticed that some of these things put people into a kind of shock, not because they were complicated, but because they were so simple, and people had been struggling so hard to get them.

Later, through the online sessions I held on my platform, Assume School (www.assumeschool.com), and through my own website (furqaankhazi.com), I observed the same two things again and again.

Either people knew the Law in pieces, even with Neville's recorded lectures, his books, the PDFs, and many good coaches available to them, or they knew the Law well enough but were stuck somewhere, because they had no one beside them to guide them at the exact moment they needed it.

The first problem is the reason I built Assume School (www.assumeschool.com) and made it completely free, with no advertisements, no subscription, nothing to buy.

The second problem is one of the reasons for this book.

I am not claiming that this book will solve every one of those problems at once. But I believe most of them will disappear once you read it.

I say once you read it, not once you understand it, and I mean that.

I have tried to keep my language simple enough that a child could follow what I am asking you to see, and I have used a few visual examples along the way that you will meet in the chapters ahead.

You will not need to study this book.

You will only need to read it.

If there is one thing I want you to carry out of these pages, it is this.

It is all about habit.

It is all about repetition.

It is all about returning to the state, again and again, until it stops being exciting and becomes familiar, even a little boring.

That is it.

That is the whole book.

Everything else is just me showing you what that looks like.

ACKNOWLEDGMENTS

To my **father**.

I believe he carried some form of this knowledge with him, somewhere, long before I had a name for it. I was too young then to receive it from him. I like to think I am receiving it now.

To **Ashraf S.**, who helped me when I was standing on nothing, and helped me not only to stand but to build a source of income that let me survive. He is still beside me, still supporting me, to this day.

To **Imam Jafar R.**, who made me smile, made me laugh, and filled the hours I spent with him so completely that stress and anxiety could not find a way in. He stood with me through my hardest times without ever making them feel heavy.

And to **Neville Goddard**, whose teaching is the ground under every page of this book.

Nothing here is mine except the way of saying it.

INTRODUCTION

By the way, this going to be repeated into Chapter 1, but in more brief.

Think of the first time you sat behind the wheel of a car.

Your hands were too tight on the steering. Your foot could not find the right pressure on the clutch. The car jerked, stalled, jerked again.

Someone in the passenger seat was saying "slowly, slowly," and you were not able to hear them because your whole mind was occupied with not hitting anything.

You were bad at it.

Everyone is bad at it.

And not one person in the history of driving has walked away from that first lesson saying, "Driving does not work."

Now think of the first week you practiced the Law of Assumption.

You lay down to imagine a scene and lost it inside a minute. You tried to feel the wish fulfilled and felt nothing. You woke up the next morning and everything was exactly the same.

And somewhere in that week, a quiet voice said:

Maybe this does not work.

Maybe it works for others and not for me.

Why the difference?

Why does a person give the car a hundred clumsy attempts and give the Law three?

That question is the reason this book exists, and it is the question every chapter will return to in one form or another.

The answer, which I will spend thirteen chapters showing you rather than just telling you, is that this Law is a habit like any other habit.

It is not a technique you perform once, correctly, and receive a result.

It is a way of being that you return to until it stops feeling like effort and starts feeling like you.

What feels unnatural becomes natural when you return to it enough times.

This book is about what "returning to it" actually looks like.

Who this book is for

This is not a book for someone who is hearing about the Law for the first time today.

I assume you already know the basics: what a state is, what Neville meant by living in the end, what the State Akin to Sleep is and roughly how it is done, what a bridge of incidents is.

If those words are new to you, you are welcome here, but you will get more from these pages if you first go through the foundations at Assume School (www.assumeschool.com), which is completely free to learn, and then come back.

This book is for the person who knows all of that and is still not getting it.

Or got it once and lost it.

Or is getting it and wants to understand why, so that it never slips away again.

It is also written to be worth the time of someone experienced, someone for whom the Law already works.

If that is you, I hope you find at least a few things here said in a way you have not heard before.

What this book is not

It is not a summary of Neville. His lectures and books exist; read them.

It is not a collection of success stories; one example that worked for someone else has never once convinced a doubting mind, mine included.

And it is not a manual of techniques.

You already have the techniques.

What you do not have, and what no book had given me either, is a clear picture of the habit itself: how it is built, why it breaks, what it feels like when it is finally there, and how the world moves once it is.

How to read it

Read it in order.

The book is built in four parts, and each part stands on the one before it.

Part I is about the gate: what happens to you before you even begin practicing, and why almost everyone quits there.

Part II is about the decision: what you are actually asking for, which most people skip straight past.

Part III is the practice itself, and what the state feels like once you have it.

Part IV is about how things unfold in the world once the inner work is done.

If you jump to Part III looking for the practical part, you will find it, but it will not hold, because the ground under it will not be there.

Do not read it in one sitting.

One chapter, then live with it for a day or two, then the next.

Most chapters are built around a single object or a single scene: a sheet of paper, a graph, a forest, a name spoken aloud in a classroom.

Carry the object with you.

It will do more work in your mind than the explanation around it.

And when you reach the end, do not put the book away.

Go back to whichever chapter you are struggling with at that moment.

That is what this book is for.

It is meant to be the person sitting beside you on the day the doubt arrives.

One line will keep appearing throughout these pages. You will meet it at the end of most chapters, and I want you to meet it now, so you recognise it when it comes:

Why do you expect to be perfect at practicing assumption on Day 1?

Let us begin there.

Where I Stand

Before you read a single chapter, there is something I owe you, and I want to state it plainly rather than let you guess at it.

I am a Muslim. I belong to the Ahle Sunnat Wal Jamaat, and I stand firmly on the beliefs of my school and my community. I have not bent those beliefs to make room for this Law, and I will not bend them in this book.

This matters because the man whose mechanics I teach did not share them. **Neville Goddard** said, many times and in many ways, that man is God, that God is asleep in man, that your own wonderful human imagination is God Himself.

I reject that.

Not partly, not with a footnote. Completely. And I reject everything that stands near it, however it is worded. When you meet those lines in Neville's lectures, and you will, know that I do not share them, and that nothing in this book depends on them.

Here is what I believe.

God is not something inside you. He is the Being who made you. He exists by His own, not by anyone's making, and He stands entirely outside of everything He has created: outside time, outside space, outside every dimension, outside anything that the conscious mind, the subconscious mind, or whatever you wish to call the higher mind could ever imagine. That is not a limitation on Him. It is the meaning of the word Creator.

The subconscious mind is a created thing. The universe is a created thing. Matter, atoms, energy, the laws that govern them, and the Law this book is about: all of it is created, and He is the one who created it. The maker is not the made.

He is eternal. His power is beyond power. His wisdom is beyond wisdom. His knowledge is beyond knowledge.

And I will go one step further, because it is the belief that sits closest to my heart. Even those words, power, wisdom, knowledge, capability, are words He made for us.

They are the size of the human mind. They are what we can understand, and so He permits us to use them for Him, and when we call Him All-Powerful and All-Knowing, we are speaking truly and we are also, in a sense, still limiting Him to the shape of our own understanding. He allows this, because it is all we are built for.

Beyond it there is nothing our minds can reach. Who He truly is, what He is truly capable of, we were not designed even to think about. Whatever comes into your mind when you try, He is other than that.

So when I write in this book that you are the only one here, that you are the source, that nothing outside you is the cause, I am speaking about the mechanism He built, the way I would speak about gravity or the way a seed becomes a tree.

I am describing how the created order responds to the states of a created mind. I am not, and will never be, saying that you are the one who holds the whole thing in His hand.

You do not have to share my faith to use what is in these pages. The mechanics work the way water boils, for anyone who applies the heat, and I have watched them work for people of every belief and of none.

But you deserve to know where the man writing to you stands, and now you do.

I even welcome the people who wants to talk upon this with me, from my own community.

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**I HOPE YOU WILL GET MUCH MORE CLARITY THAN EVER AFTER READING THIS BOOK.
THANK YOU FOR ENROLLING AND READING THIS BOOK...**

Written by FURQAAN KHAZI

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Chapter 1 — Day 1 Is Day 1

Think back to the first time you sat behind the wheel of a car.

Your hands were stiff. Your foot pressed the pedal too hard or not at all. You checked the same mirror three times and still missed the turn. Someone sat beside you, maybe a little nervous, telling you to relax, and relaxing was the one thing you could not do.

The car felt enormous. The road felt narrow. Every small thing your body would later do without a single thought — glance, signal, ease off, steer — took your entire attention, all at once.

Now think about how you drive today. You hold a conversation. You change the song. You notice a shop you have never seen before, all while your hands and feet do the exact things that once felt impossible. Nothing about the car changed. Nothing about the road changed. You changed. You returned to it enough times that the unnatural became natural.

Nobody quits driving because Day 1 was clumsy.

The one place we quit

This is the strangest thing I have noticed, in my own life and in the lives of everyone I have practiced this work with. In every other skill on earth, we accept that the beginning is awkward. We expect it. We laugh at ourselves and keep going.

You did not throw away the pan the first time you burned the food. You did not delete the language app because your accent was wrong on the first day. You did not return the new phone because your thumb kept reaching for where the old button used to be.

You gave it time. You gave it repetition. You let yourself be bad at it for a while, because some quiet part of you understood that being bad at it was simply the first room you walk through on the way to being good at it.

And then you came to this Law.

And on Day 1, when the feeling did not come easily, when the state slipped, when you sat down to assume and your mind wandered off to the bills and the noise and the doubt — you decided something was wrong with you. Or worse, that something was wrong with the Law. You did not give it what you gave the car, the pan, the language, the phone. You demanded, on the first day, a mastery you have never demanded of anything else in your life. Why?

Nobody drives past you

The answer is simpler than you would think, and once you see it, you will never be able to un-see it.

Go back to that first day behind the wheel. You stall the engine. You start it again and stall it a second time. A third. And right there, your mind is getting ready to make an announcement: we are not made for this. It has the verdict on its lips.

But before it can say it, your mind notices something. While you were stalling, a car passed by beside you — a bigger car, a more expensive car, a car that takes more skill to handle than the one you are fighting with — and it went by smoothly. Then another. Then another. And your mind, which was about to declare you a failure, quietly changes its mind. Hey. If they are doing it, that means we can too. We just need to practice.

That is it. That is the whole reason you did not quit driving.

From that moment on, your mind does not interfere with your practice at all. In fact, it does the opposite. It encourages you. It notices that today you stalled only twice instead of five times, and it tells you: you are better than yesterday. Every day it looks outside, sees the evidence, and keeps you going.

The same thing happens when you learn a new language — you hear people speaking it fluently all around you. A new skill — you watch someone do it with ease. Anything at all. There is always external evidence. Someone visible, doing the thing, proving it can be done. Your mind sees it, concludes we can do this, and gets out of your way.

Now try to find that same evidence around the Law.

You cannot, unfortunately.

Nobody walks down the street screaming I am manifesting this and look, it is coming to me. Nobody drives past you, smoothly, in the state of the wish fulfilled, where you can see it. And even when someone does tell you they manifested something, you cannot say with a hundred percent conviction that they actually did it using the Law — because people find it no trouble at all to say things for attention, and you know that.

Nor can you look up into the sky, see something flying overhead, chase it, watch where it gets delivered, and walk away with your proof: yes, the Law works, so I should keep practicing.

There is no car passing by. There is no fluent speaker in the next room. There is nothing out there for your mind to look at and conclude we can do this too. And so, on Day 1, when you stall the engine two or three times, your mind makes the announcement it was never allowed to make about driving.

We are not made for this. And you cancel the next session. Then the one after. The very same mind that cheered you through every other awkward beginning now stands in your way — not because the Law is harder, but because the Law is the one skill where it cannot find its evidence outside.

Understand this clearly, because everything that follows in this book depends on it. The reason you quit here and nowhere else is not weakness, and it is not proof that the Law does not work. It is that you have been looking for evidence in the only place it was never going to be.

The habit of wanting

There is a second reason, and it lives deeper. Here is what I think is really happening. Most of us are not new to desire. We are experts at it. We have practiced wanting our whole lives — wanting the job, wanting the person, wanting the house, wanting the money, wanting to feel differently than we feel right now.

Wanting is a habit we have rehearsed so many thousands of times that it runs on its own, effortlessly, in the background of every day.

The trouble is that wanting and having are two different states, and they cannot exist in the same place at the same time.

The person who wants the house does not have it. That is the entire meaning of wanting — it is the felt sense of not yet. And you have made a habit of it. You are fluent in not yet.

So when you sit down to assume the feeling of the wish fulfilled, you are not being asked to try harder at something you already know. You are being asked to build a completely new habit — the habit of having — in a mind that has spent years, maybe decades, perfectly rehearsing the opposite.

Of course it feels unnatural. It is supposed to. You are doing the equivalent of driving for the very first time, except the old habit is not neutral; it is actively pulling you back toward not yet, because that is the road your mind knows how to drive.

This is not a reason to quit. This is the reason it feels hard. And the two are not the same thing.

What a habit actually is

A habit is not something you are good at. A habit is something you have returned to enough times that it now runs without your effort. That is all. There is no magic number of days.

There is no gate you cross where suddenly it becomes yours forever. There is only repetition, and then more repetition, until the state you had to reach for becomes the state you simply live in.

The habit of having is exactly this. In the beginning you will reach for the feeling and it will feel like reaching. You will assume you already have the thing, and a voice will say, but you don't. You will build the scene and it will collapse. Good. That is Day 1.

That is your stiff hands on the wheel. It does not mean the Law is not working and it does not mean you are not made for this. It means you are early, and early is exactly where everyone begins.

The people who arrive are not the people who were naturally gifted at assuming. I have never met one of those. The people who arrive are simply the ones who kept returning to it after it felt clumsy — the ones who treated it like driving instead of treating it like a verdict on their worth.

There is no one out there

Before you go any further, I need you to accept one thing, and I need you to accept it fully, not halfway.

The Law of Assumption is about you. All of it. It is about your inner self, your inner conversations, the state you live in, the assumptions you carry without noticing. There is nothing outside of you in this Law.

Not your boss, not your partner, not the economy, not your family, not your luck, not the timing, not the other person's free will. Nothing. The moment you bring in an outside cause, you have stepped out of the Law and into the very habit that kept you stuck.

Which means this: if something happens to you, it happened because of you. Not because of any external source. When the outcome you wanted does not arrive, you do not get to point at anyone. When the person behaves the way you feared, you do not get to blame the person. When the delay comes, you do not get to blame the world.

You are the only one here. That is not a punishment — it is the whole power of the thing. If you are the only cause, you are also the only one who can change it.

Did I cause that?

Let us be honest about what just happened in your mind.

The moment you read that you are the only cause, you did not think about a job interview. You went straight to the worst thing that has ever happened to you. An illness. A loss. Someone who died. A time you were wronged by a person who should have protected you. A wall went up, and behind that wall stood one question: Are you telling me I did that?

Here is the straight answer. No. You did not want it. You did not choose it. You did not ask for it. Nothing in you that you would call you ever sat down and decided on it.

There is a difference between blaming yourself and owning your mind. Everything in this section stands on that difference, so read it slowly.

Before you knew this Law, and long before that, when you were a child, you were a sponge. You absorbed the fears of your parents, the worries of the people around you, the noise of the world. Nobody asked your permission. Quietly, in the background, you built a set of beliefs that said: things go wrong, the world is not safe, loss is what happens to people like me. You never said any of this out loud. You would have denied it if asked. But it was there, and it was running.

And the part of you that carries these beliefs does not know right from wrong. It does not weigh what you deserve. It is not cruel and it is not kind. It simply reflects, faithfully and without judgment, whatever it has been given. It took that background of fear and returned it to you as circumstances, and it did this with exactly the same indifference with which it will one day return your new assumptions to you as good.

So you did not bring the pain into your life on purpose. It happened mechanically, the way a mirror shows a face. You were not the villain of that story. You were asleep while it was being written.

Then why am I asking you to take responsibility for it now?

Not so that you will feel guilty. Guilt has no use here. It is only blame turned inward, and blame in any direction is the habit this Law asks you to leave. I am asking you to take responsibility because it is the only door out.

Look at the alternative honestly. If something outside you caused your pain, whether luck, the economy, a cruel person, or an accident with no author, then you are a victim, and you will remain one. You will spend the rest of your life at the mercy of the world, hoping it treats you gently tomorrow. That is not humility. That is a prison with the door left open.

But if the painful event was a late reflection of something inside you, something you never chose but carried all the same, then the past loses its grip. You are not on trial for it. You are simply the one holding the pen now. You can look at the worst thing that ever happened to you, see it for what it was, an old and blind reflection of a state you did not know you were in, and begin, from today, to live in a different one.

And I want to say one more thing, to the reader who lost someone. I will not tell you why it happened. Anyone who claims to know is not telling you the truth, and this Law does not ask you to perform an autopsy on your past. Searching backward for the belief that caused a particular loss is the same reason-hunting habit you are here to break. It produces nothing but pain, and it can never be verified. The Law does not ask you to explain the past. It asks you to own the present. What you believe today, what you assume tonight, what state you return to tomorrow: that is your responsibility, and that is all of it.

You do not take the blame for the fire. You take the wheel and drive out of it.

I will not pretend this is easy. You will find it very hard. There will be days when taking responsibility for something painful feels unfair, even cruel, and every old habit in you will scream to hand the blame to someone else, because that is what you have done your whole life and it always brought a strange kind of relief.

And here is the part nobody warns you about: the urge to leave will come while you are doing well. Not only when you are failing — when you are actually getting good at this, when things are moving, a moment will arrive where accepting that you caused all of it feels heavier than you expected, and you will want to walk away in the middle.

Do not. Stay like a rock.

You can only come into this Law if you can quit blaming anyone or anything outside of you, and start taking responsibility for what is inside.

If you are not ready to do that, put this book down now, honestly, with no shame, and come back when you are. But if you are ready — even if you are afraid — then you have already done the hardest part of Day 1.

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The correction

So here is the one thing I want you to do differently, starting now, before you turn another page.

Stop grading yourself on Day 1. Stop reading a bad session as evidence. A session where the feeling would not come is not a failure — it is a repetition, and repetitions are the only currency this work accepts. You are not trying to win at assuming. You are trying to return to it, again and again, until having becomes as ordinary to you as driving.

You already know how to build a habit. You have done it a hundred times without noticing. You are not learning a new ability in this book.

You are pointing an ability you already own at a new direction — away from the habit of wanting, and toward the habit of having.

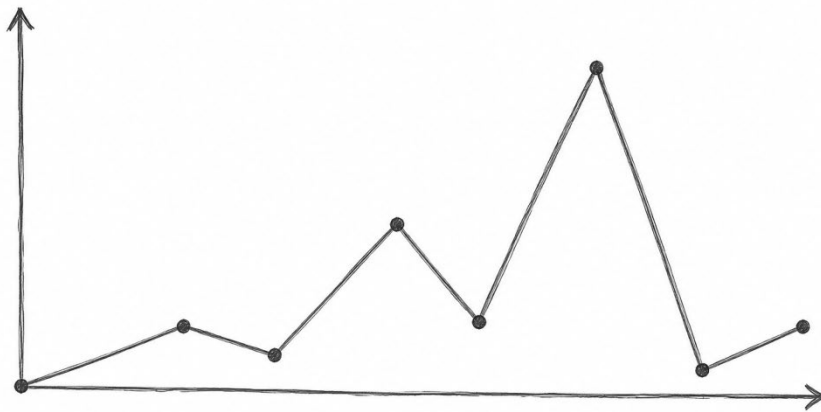
So the next time it feels unnatural, and it will, I only want you to remember one question, and I will ask it of you many times before this book is done:

Why do you expect to be perfect at practicing assumption on Day 1?

Chapter 2 — The Graph

Take a pen and a piece of paper. Draw a line that goes up, then falls halfway back down. Now slightly up again. Now very far down — lower than where it started. Now a little up. Now very high, higher than anything before it. Now down again.

Look at what you have drawn. It is not a staircase. It is not a ramp. It is a mess of peaks and drops with no clear direction, and if you showed it to someone without telling them what it was, they might say it looks like something failing.



It is not. It is the shape of every skill you have ever learned. And it is the shape of what is about to happen to you.

Read this before you practice

I want to talk about something that is far more important than it looks — so much more important that I will say this plainly: do not come into this Law, do not practice this Law, until you know what I am about to tell you. Not because the Law is dangerous. Because not knowing this is dangerous.

When you learn anything, your progress does not stay high. It goes high, then comes halfway back down, then slightly up, then very far down, then a bit up, then very high, then down again.

That is how it actually happens. It does not matter whether you are learning to drive, learning a language, learning an instrument, or learning to assume. One day it will be easy for you. The next day it will be frustrating, even though you have been showing up for days without missing once. And that is completely natural.

I need you to hear the word natural there and take it literally. The drop is not a sign. The drop is not feedback. The drop is not the Law telling you something about yourself. The drop is simply what learning looks like from the inside, and the only reason it feels like a message is that you have never watched your own learning curve this closely before.

When you learned to drive, you did not track your feelings about every session. You just went. Here, you are watching every session like a doctor watching a heartbeat — and so every dip looks like an emergency.

The day that feels like proof

Let me describe the day I am most worried about for you.

It is not Day 1. Day 1 you are prepared for; we spent the last chapter on it. The day I am worried about is somewhere later — a week in, a month in, three months in. You have been practicing. Some sessions have actually felt good. You caught the feeling once or twice and thought, so this is it. You started to trust it a little.

And then a week comes where nothing works. The feeling will not come. The scene collapses every time. A doubt you have never had before shows up out of nowhere — not the old familiar doubt, a new one, sharper, one you cannot immediately answer — and it sits on your chest.

You show up for the session anyway and leave feeling worse than before you sat down. You do this for three days, five days, and each day the graph is lower than the one before.

That is the day your mind will say, with total conviction: see, it was never real. The good days were luck, or imagination, or you fooling yourself. This is the truth.

And the drop will feel like proof. It will feel more true than every good day before it, because pain always feels more true than ease.

It is not proof. It is the very-far-down part of the graph you drew on the paper. And the only difference between the person who arrives and the person who does not is what they do in that exact week.

What actually happens if you leave

Here I have to be honest with you in a way most books on this subject are not, because I do not think you should be sold something without being told the cost.

If you get frustrated and leave in the middle — and I mean in the middle, while you are practicing this for something that genuinely matters to your life — you will not simply go back to where you were before you started. You will be worse off. Understand why.

Before you started, you had your old life and your old way of trying, and whatever hope you had. When you leave in the middle, you have lost both. You are not continuing the practice, so nothing is moving toward you. But you also no longer believe in the Law, so you cannot go back to the practice with an honest heart.

You are stuck in a place where you have abandoned your old tools and rejected your new one. You will feel stuck in a way that is very hard to describe. You will feel very, very stressed. You will feel ashamed — of having believed, of having told yourself this would work, of having quit.

And under all of that you will feel something I honestly cannot put into words, and I have tried. It is a particular kind of hollowness that only comes from walking away from something in the exact moment it was asking you to stay.

That is not a threat. It is not bad by words only. It is a description of a real place, and I am telling you about it so you never have to go there. Because I was there once.

So come into this Law only if you can understand this — and more than understand it, tolerate it. Tolerate the week where nothing works. Tolerate the new doubt you cannot answer yet. Tolerate the graph going very far down after it had gone very high. If you cannot tolerate that, do not start. Not because you are weak, but because starting and leaving costs more than never starting at all.

I am not describing this from the outside

Everything I have said in this chapter, I have lived through. I am not repeating something I read.

There were stretches where I thought, that's it — that's all there is to the Law, I have it now. I would feel that certainty for days. And then a week would come — a specific, heavy week — that would make me want to leave the whole thing behind. Not because of laziness. Because of a new doubt.

A question about the Law I had never asked before would arrive, and I would have no answer for it, and without an answer the whole structure felt like it might be built on nothing.

This happened more than once. Each time, the doubt was different. Each time, it felt like the final one, the one that would finally expose the whole thing.

I stayed. I do not say that proudly, because it did not feel like strength at the time — it felt like stubbornness, and some days like foolishness. But I somehow stayed strong, kept practicing through the week I did not believe in, and one by one, I got answers to every single one of those questions.

Not from giving up and not from forcing it. From staying in it long enough for the answer to arrive. That is how I reached where I am now. Not by never doubting. By never leaving in the middle of a doubt.

If I had quit during any one of those weeks, I would have walked away convinced the Law was a fantasy — and I would have been wrong, and I would never have found out.

The correction

So here is what I want you to do with the piece of paper on which you just drew the graph.

Keep it. Fold it and put it somewhere you will find it again — inside this book, in your wallet, on the wall near where you practice. And when the very-far-down week arrives, and it will, take it out and look at the line you drew. Find the lowest point. Put your finger on it. Then look at what comes after it.

That is where you are. Not at the end of something. In the middle of something that goes up next.

Do not re-decide whether the Law is real during a low week. You are not in a position to judge it fairly from there, any more than you could judge whether driving is possible on the day you stalled the engine five times. Judge it from the whole graph, or do not judge it at all.

In the low week, your only job is to show up for the session anyway. Not to feel good in it. Just to sit down. That single act — sitting down when you do not believe — is the repetition that carries you to the next rise.

And remember what we settled in the last chapter: there is no one outside of you to blame for the low week. Not the Law, not the timing, not the people around you. It is yours. Which also means the next rise is yours.

Nobody masters driving in a straight line. Nobody masters anything in a straight line.

“So why do you expect to be perfect at practicing assumption on the early days?”

Chapter 3 — Manifestation Is Not Attraction

Think of an old radio. The kind with a dial.

At this moment, right where you are sitting, every station is already in the room with you. The music, the news, the cricket commentary, the late-night talk show — all of it is passing through the air around your head, right now, at the same time. You do not hear any of it. Not because it is not there. Because you are not tuned to it.

Now turn the dial. A station comes in. Did you pull that music toward you from some distant place? Did you attract it? No. It was always here. You simply tuned to it, and what was already present became audible.

Or, think of a Television (TV), where you have turned on and watching one show or a movie. But behind the scenes, hundreds of channels and hundreds of shows are simultaneously being broadcasted, at the same time.

They aren't visible. Because you are tuned to the one channel you are watching right now. If you want to watch other show or channel, you have to change the it through the remote, and you will be able to see a totally different channel with a different show on it.

Hold on to that picture. Most people's practice of this Law is broken before they begin, and it is broken at exactly this point.

Before anything else — what does the word even mean?

Before I show you how I make people understand this Law, we must first agree on what manifestation actually means. Because most people are using the word wrong, and when you use the word wrong, you practice wrong.

Ask the average person what manifestation is and they will tell you it means attracting something into your life that you do not have. Pulling it in. Drawing it toward you from wherever it currently sits.

And so the entire practice becomes an act of reaching — sitting down, wanting hard, visualising hard, sending the desire out into the universe like a fishing line and waiting to feel something tug on the other end.

I want you to throw that definition away. Completely.

Manifestation does not mean attracting something into your life that you do not have. It means making something visible in your life, which is always already there, invisible for your conscious mind — by tuning to that frequency, to TV channel, to that radio channel, by aligning to that particular state, by being the person who already has it, by acquiring the feeling of yourself as that person and feeling how your version who has it would feel.

Read that again slowly, because every word of it is doing work. Not attracting. Making visible. Not reaching toward. Tuning to. Not becoming someone new who gets it someday. Being the version of you who has it, now, already.

This is exactly what **Neville** spent his whole life teaching. He never once told you to attract anything, nor he believed in attracting anything into your life. He told you to assume — to occupy a state, to live in the end, to feel the feeling of the wish fulfilled — and he told you that the world outside is nothing but that state, pushed out.

You do not get what you want. You get what you are.

The outer world is not a warehouse you order from. It is a mirror. And you do not attract a reflection. You stand in front of the glass as the person you have decided to be, and the reflection has no choice.

Why the wrong word ruins the practice

You might think this is a small distinction, a matter of vocabulary. It is not. It changes everything you do when you sit down.

If you believe manifestation is attraction, then in every session you are, by definition, somebody who does not have the thing. The whole posture of attracting is the posture of lacking. You are on one side, the desire is on the other, and you are trying to close the gap.

Every minute you spend "attracting" is a minute you spend rehearsing the exact state you are trying to leave — the state of not having. You are practicing wanting, with great discipline, and calling it manifestation. And then you wonder why nothing moves.

Worse, attraction puts the cause outside you. Something out there has to respond, cooperate, decide to come. You are waiting on the universe the way you would wait on a delivery. And we

settled this in the first chapter: there is nothing outside you in this Law. The moment your practice depends on something out there responding, you have left the Law.

But if you understand manifestation as making visible — as tuning — the whole posture flips. You are no longer on one side of a gap. There is no gap. The station is already in the room.

Your only work is to turn the dial: to move yourself into the state of the one who has it, and to stay there long enough that it becomes your natural frequency. Nothing has to come to you. It only has to become visible, and it becomes visible the moment you stop being tuned to its absence.

This is why **Neville** was so insistent on the feeling of the wish fulfilled, and not the wanting of it. Feeling is the dial. The feeling of having is one station. The feeling of wanting is another. And you cannot be tuned to both at once.

The question that shows you where you are tuned

Here is a simple way to catch yourself. In the middle of any session, or any ordinary moment of the day, ask: am I trying to get this, or am I being the one who has it?

Getting is attraction. It has a direction — from there to here — and a wait built into it. Being has no direction. It is just true, now, and it is a little bit uneventful, the way it is uneventful that you have your own name.

The version of you who has the thing is not straining toward it. He is not sending anything out. He is simply going about his day as someone for whom this is already ordinary.

That is who you are tuning to. Not to the thing. To him. Acquire his feeling. Not the excitement of finally getting it — his feeling, the one he has on a normal Tuesday when it has been his for a long time.

When you can find that and rest in it, you are on the station. When you feel yourself reaching, straining, hoping something responds — you have drifted back to the other one.

Low Resolution Camera

I have given this example in Assume School (www.assumeschool.com) too. You have to understand that the 3D reality is nothing different than the low pixel and resolution camera of an old keypad phone.

Hold a low-resolution camera into your hands, and see your friend through it. Now, ask him to wave his hand. You will notice that because the camera has low-resolution, it won't capture, render and show you the wave the exact same second, but it shows it after a slight delay.

That's how 3D reality actually works. When you assume the feeling of the wish fulfilled, at the exact second 3D world starts changing at micro ways you can't see or feel. It is delayed, but as obedient as the camera.

In fact, we should be thankful for the delay. Because most of people always assume and operate from a state where they fear, lack and stay anxious most of the time. Just image if our assumption would turn into 3D facts the next second we assume them, how chaotic life would become.

The correction

So from here onward, delete the word attract from your practice. You are not attracting anything. Nothing is coming from far away. Nothing outside you needs to agree. That everything is done inside the law already.

You are making visible what was always available by tuning to it — by being, in feeling, the person who already has it. That is the entire mechanism, and every chapter after this one is only a different angle on how to do that tuning well, and how to stop yourself from knocking the dial back to wanting without noticing.

And if, right now, you are saying to yourself but I can't feel it, I sit down and I can't feel like the version of me who has it — I hear you. Everyone says it. I said it. And I am going to throw the same line at you that I throw at everyone, because it is the only honest answer:

“Why do you expect to be perfect at practicing assumption on Day 1?”

Chapter 4 — What Do You Want?

Let me ask you a few questions. Answer them out loud if you are alone, or in your head if you are not — but answer them the moment you read them, without pausing.

What is your first name?

What is your last name?

Which country do you live in?

What is your blood group? (optional)

Now — what do you want in life?

To most people, notice what just happened. The first four came out before you finished reading the question. Instant. Not a flicker of effort. And then the fifth one arrived and something in you went quiet. Maybe you started to answer and then adjusted. Maybe you reached for something general — to be happy, to be successful, to be free — the kind of answer that sounds like an answer but points at nothing. Or maybe there was just a pause, and in that pause, a small unfamiliar discomfort.

That pause is the subject of this chapter. It is one of the most important things in this whole book, and almost nobody looks at it.

Where I learned to ask this

I did not invent this way of showing it. I first learned it by **Kevin Trudeau**, the American author of **Your Wish Is Your Command**, which holds **#1 New York Best Selling** book tag, and the credit for the demonstration is his.

But I have used it in my own classes, again and again, since then, and I have watched what it does to people — and I have watched what it did to me — and that is what I want to tell you about.

When I take a class, I ask the students their name. They answer within a second. I ask their surname. Within a second. Where do they live. Within a second. And then I ask them — the same question I once had to ask myself, a long time ago — what do you want in life?

And the room changes. Most of them either go quiet and start thinking, or they look at me a little shocked, as though they had never noticed that this question, of all questions, was the one they could not answer fast.

Some of them laugh nervously. Some start a sentence and abandon it. The people who came to learn how to manifest their desire discover, in front of everyone, that they cannot state what the desire is.

The first time I asked myself that question, I did the exact same thing. I sat there. Nothing came. And the person who could not answer was the same person who had been "practicing manifestation" for weeks.

Why the pause happens

Here is what the pause means, and I want you to accept this plainly, without softening it.

You did not answer within a second because there is nothing decided.

Your name is decided. Your surname is decided. Where you live is decided. Your blood group is decided, your gender is decided, your date of birth is decided. Every one of those things is settled in you — so settled that you do not have to think, you simply know. They are not opinions or hopes. They are facts about who you are, and facts come out of the mouth instantly.

Your goal is not like that. It is not settled. It is floating somewhere between three or four half-formed wishes, changing shape depending on your mood, on what you saw someone else get this week, on how the last conversation with your family went.

And because it is not settled, because it is not decided yet, it cannot come out instantly. It has to be assembled on the spot — and you can feel yourself assembling it, and that feeling of assembling is the pause.

Now connect this to everything we have said so far. The Law asks you to be the one who has it. To tune to that person. To acquire his feeling. But how can you tune to the person who has it

when you cannot even say, within a second, what it is? You are trying to occupy a state with no address.

You sit down for SATS and you build a scene, and the scene is a little different every night, because the desire underneath it is a little different every night. And then you wonder why the feeling will not stabilise. The feeling cannot stabilise around something that keeps moving.

Most people who say the Law did not work for them never actually got as far as testing the Law. They were stopped at the step before it. They never decided.

Decided means decided

I want to be careful here, because "decide what you want" sounds like the kind of advice everyone has already heard and everyone thinks they have already done. So let me be precise about what I mean.

Decided does not mean I have a rough idea. Decided does not mean I know the general direction. Decided does not mean I have a list. Decided means it is as settled in you as your own name — ***so settled that if I woke you at three in the morning and asked, you would say it without thinking, in the same flat, certain voice you would use to tell me where you live.***

Notice that there is no emotion in the way you say your name. You do not say it with hope. You do not say it with longing. You are not excited about it. It is simply true, and the truth needs no tone.

That is the quality your desire has to reach before the practice can really begin — not in the sense that you have already received it, but in the sense that what it is is no longer a question. There is one version of you who has it, and you know exactly who he is, and you could describe his life the way you describe your own address.

Until then, every session you do is a session in service of a moving target. It is not wasted — every repetition counts, and I will keep telling you that — but it is being spent at the wrong step. You are trying to feel your way into a house before you have chosen which house.

The correction

So before you do one more session, I want you to do this. Not in your head. Physically.

Sit down somewhere quiet, alone, with nothing else asking for your attention. And decide what you actually want. Not what sounds good. Not what you think you should want.

Not what would impress the people who will ask you. What you actually want — the thing that, if it were already true, you would be the version of yourself you have been trying to tune to in every session so far.

Stay there until it is one thing, clearly stated, in one plain sentence. It might take you ten minutes. It might take you an evening. It does not matter. This is not a step you can skip and make up for later with more effort in SATS; it is the ground the whole practice stands on, and if it is not settled, nothing you build on it will settle either.

And then test it. Ask yourself the five questions again — name, surname, where you live, blood group, and what do you want — and see whether the fifth one now comes out in the same voice as the first four.

If it does, you are ready. If there is still a pause, you are not done deciding yet, and that is fine. Go back and sit.

First decide. Then assume it is fulfilled. Not the other way round — because you cannot assume the fulfilment of something you have not yet chosen.

And if you find that the deciding itself is hard — that your mind keeps offering you three things instead of one, that you cannot hold it still, that you feel foolish sitting there unable to say what you want from your own life — then you have just discovered that deciding is also a skill, and like every skill, it is clumsy at the start.

“So why do you expect to be perfect at practicing something for the first time?”

Chapter 5 — One Wish, Not Three

Imagine you are walking along a beach and your foot strikes something in the sand. You dig it out. It is an old lamp. You rub the dust off with your sleeve, and it does what old lamps in stories do — it opens, and a genie stands in front of you and says the words you have heard since childhood:

You have three wishes.

Now. Before you read another line, pause and actually answer this: what is your first wish?

I ask because I have watched people answer it, and I have watched myself answer it, and the answer reveals something that is quietly wrecking most people's practice of this Law.

The foolish way to spend a wish

Here is how nobody would ever use a genie.

First wish: I want a house.

The genie grants it. A house appears. A plain house, a normal house — you said house, you got a house.

Second wish: Now please make it more beautiful. A deluxe premium villa, one that nobody else has.

The genie grants it. The house becomes the villa.

Third wish: Now make me the owner of it, and put inside it all the items I will be using.

Done. Three wishes gone, and you are left standing in front of exactly one thing — the villa — which you could have asked for in a single breath.

You can see how foolish that is. Everybody can see it. It is common sense that you would ask for the whole thing in your first wish: Genie, I want you to make me the owner of a premium, deluxe

villa, already furnished with the most modern, high-tech equipment, ready for me to use today. One sentence. The genie grants it, and then turns to you and asks what you would like for your remaining two.

Nobody would get this wrong with a genie. Nobody. You would never waste three wishes climbing toward something you could have named in one.

And yet, here you are

Now look at how you are using the Law.

First, you desire a job. Any job — you just need to get in somewhere. You practice for that. Maybe it comes. Then you desire a salary raise. You practice for that. Then a big promotion, a real leap. Then, after that, a house.

Then, some day, the partner you have always wanted. One after the other. Each one a separate wish, a separate practice, a separate stretch of months, a separate session of sitting down and trying to feel like the person who has just this one piece.

Do you see what you are doing? You are making the exact mistake you would never make in front of the genie. You are asking for the house, then asking to make it a villa, then asking to be its owner. You are spending your wishes one small step at a time, climbing toward a life you could have simply assumed whole.

And the cost is not small. You are doing it in front of something far more powerful than any lamp on any beach. This Law is the real thing. It is the actual genie — the one that never says no, the one that has no three-wish limit, the one that grants whatever state you occupy.

You have got such a powerful thing in your hands, a real genie, and you are asking it silly things, one after the other, when it would just as easily give you the whole thing at once.

I call this a silly yet expensive mistake. Silly, because the moment you see it, it is obvious. Expensive, because every one of those separate wishes costs you months — months of practice, months of waiting, months of living as the person who has only the first small piece and is still, underneath, wanting the rest.

Why this is more than a shortcut

You might think I am only telling you to be efficient — to save time by bundling your desires. That is part of it. But the real reason runs deeper, and it goes straight back to what we settled two chapters ago.

You do not attract things. You tune to a person — the version of you who already has it. So ask yourself honestly: who is the version of you who has only a job?

Just the job, nothing else, still wanting the raise, still hoping for the house, still alone? When you sit down and try to tune to him, you are tuning to someone who still lives in wanting. You have chosen a station that is still half-tuned to lack. Of course the feeling wobbles.

Now think of the version of you who has all of it. The work he loves, the income that is ordinary to him, the home that is simply where he lives, the partner who is simply who he lives with.

He is not wanting anything on that list. He has no next wish waiting. That is a clean station. That is a person you can actually tune to and rest in, because there is nothing left in him pulling toward not yet.

That is why Neville told you to live from the end — not from the first step of the end, not from a rung on the ladder, but from the end. When you occupy the feeling of the one who has all of it, you are not manifesting five separate things.

You are being one person, and that one person's world simply contains all five. The job, the raise, the promotion, the house, the partner — none of them are wishes anymore. They are just the furniture of his life.

The correction

So take the list you have been working through one at a time — and I know you have one, even if you have never written it down — and stop treating it as a queue.

Instead, sit down and do what you would do with the genie. Ask yourself: if I could name the whole thing in one wish, what would that sentence be? Not the job — the life. Not the house — the man who lives in it, with everything else that is true about him.

Write that sentence down. That is your one wish. That is the person you tune to from now on. Not the next rung. The top of the ladder, already standing there, already used to the view.

And then, in every session, occupy his feeling — the feeling that will be his when all of those things are simply his ordinary life. Not the feeling of receiving each one. The feeling of being the man for whom the entire list is already settled.

Do not go step by step in front of a genie. You know better than that. You have always known better than that. So stop doing it here, where the genie is real.

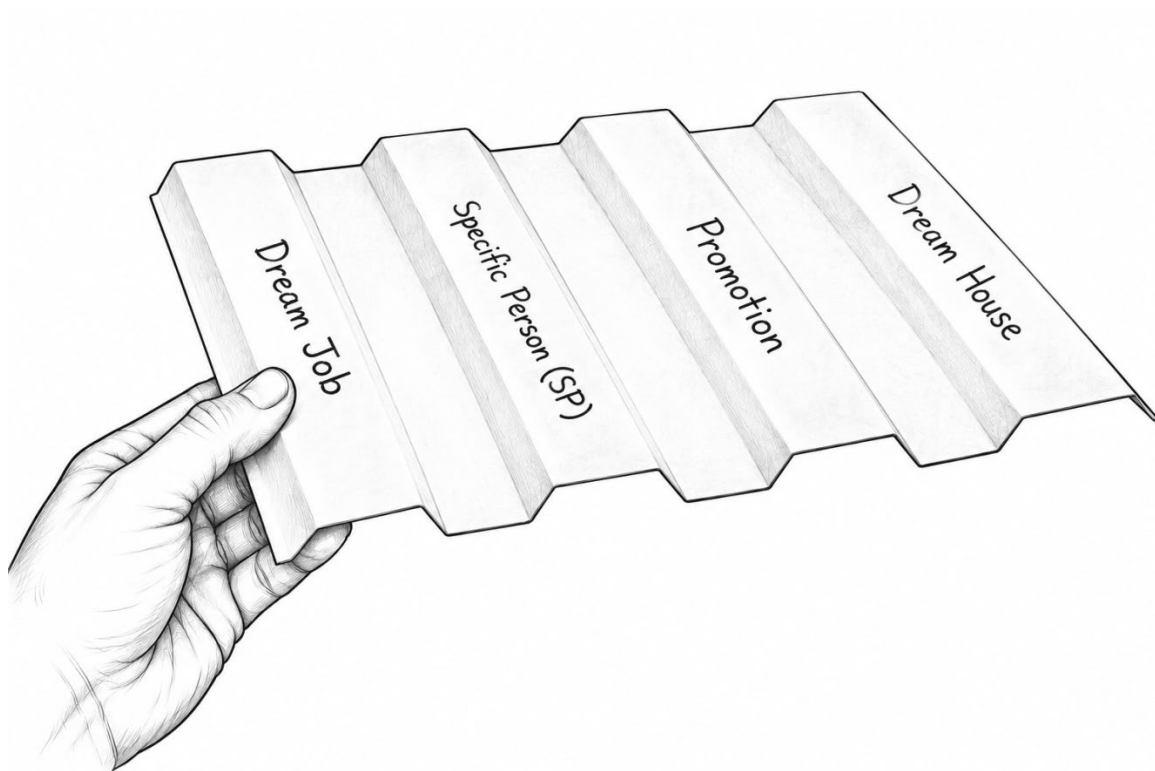
And if you tell me, as almost everyone does, but I cannot feel like that man — I cannot hold the feeling of having all of it at once, it is too much, it slips — then I will say what I always say:

“Why do you expect to be perfect at practicing assumption in the early days of practice?”

Chapter 6 — Pull From the End

I have something in my hand. I want you to see it as clearly as if you were sitting across the table from me.

It is a sheet of paper, folded into a zigzag — up, down, up, down — the shape of a roofing sheet, the corrugated kind people put on top of houses, the ones some call a puff sheet or a sandwich sheet. You have seen the shape a thousand times. Mine is just paper, so it sits light in my palm, a small ridged strip with four folds in it.



Now let me name the folds.

This first zigzag is your first desire. Let us call it the job. This second one is your second desire; let us say it is the person you love, the SP. This third one is promotion. And this fourth one, at the far end, is your dream home. Four folds. Four desires. All of them sitting in your hand, all of them waiting.

Now I am going to ask you something gently, the way I ask it in class. Please make this paper straight. Flat. No folds.

What will you do?

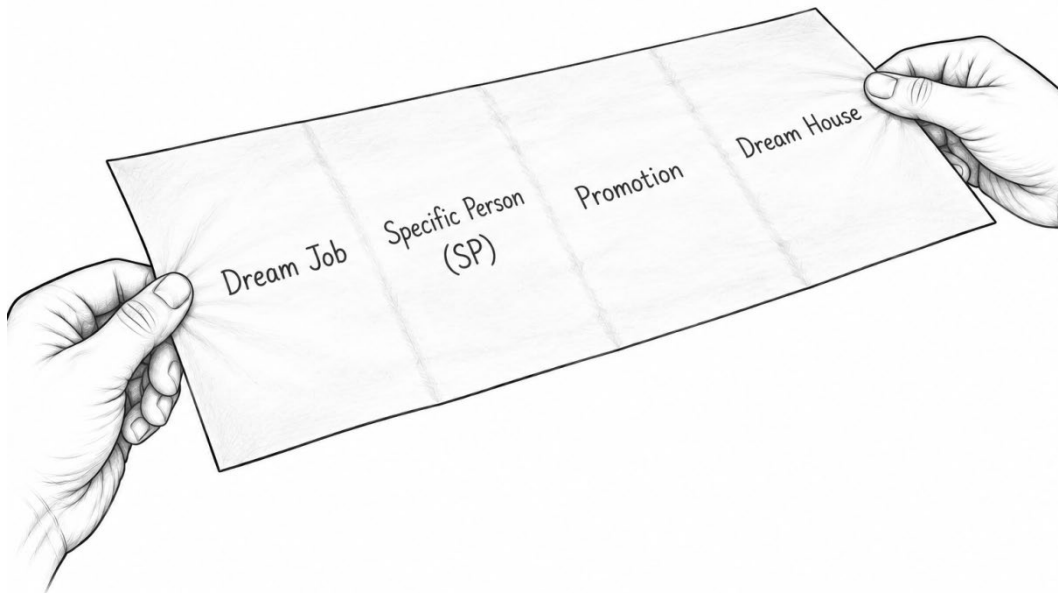
The two ways to flatten a sheet

There are two answers, and I have watched people give both.

The first way is to start at the beginning. You take the first fold — the job — and you carefully open it out. You smooth it down. Then you move to the second fold, the SP, and open that. Then the third. Then the fourth. One at a time, in order, each fold getting your full attention until it lies flat, and only then moving to the next.

That will work. I am not going to tell you it will not. If you keep at it, fold by fold, you will eventually have a flat sheet. It is slow, and it is effortful, and you have to hold each one down while you work on the next or it springs back — but it does work, and most people practicing this Law are doing exactly this, and calling it patience.

The second way is what I actually do in class, and it takes about one second.



I hold the sheet by the near end. I reach for the far end. And I pull.

Watch what happens. Every fold — the job, the SP, the promotion, the house — opens at the same time. Not one after another. All at once. I did not touch the first fold, or the second, or the third. I did not think about any of them individually. I went to the end and stretched, and every desire along the way was taken care of automatically, without me consciously working on each of them separately.

That is what **Neville** meant when he said to live from the end. He did not say live from the first step of the end. He did not say work your way down the folds. He said go to the end — to the goal, to the state of the wish fulfilled, the whole of it — and occupy that. And when you do, everything between where you are and where that end is has no choice but to straighten out along the way.

That is the entire Law in my eyes. In my perspective, in my words, in one movement of a sheet of paper: go to the end and pull.

Why the folds open together

Let me be clear about why this works, because it is not a trick and it is not a metaphor about being efficient. It is a direct picture of how states work.

We have already established that you do not manifest things one by one. You tune to a person — the version of you who already has all the things he desires. Now think about the version of you who has the dream car at the far end of this sheet.

Does he have a job or a good source of income? Of course he does — how else does he have the car? Is he with the person he loves? Yes. Does he live in the home? Yes. He does not have the fourth fold open and the other three still crumpled. He is a whole person living a whole life, and every fold before the last is already flat simply because he exists.

So when you tune to him — when you assume the feeling of the one standing at the far end — you are not manifesting the car and leaving the rest for later. You are occupying a state in which all four are already ordinary. The job, the SP, the home, the car: none of them are separate desires anymore. They are just the shape of his life, and his life is the flat sheet.

Now think about the other way. The person opening the first fold — the one working on the job alone — who is he? He is someone who has a job and still wants three other things. He is tuned to a station that is one part having and three parts wanting.

And we know from Chapter 3 that wanting and having cannot be occupied together. Every time he holds down the first fold and reaches for the second, the first one is trying to spring back, because the state he is living in is still, mostly, not yet.

This is why the fold-by-fold method feels like such a fight. It is not that the Law is slow. It is that you have chosen the one method that requires you to keep living in lack while you work.

The correction

Put the sheet down, and put down whatever version of it you have been holding in your own practice — the mental list you have been working through fold by fold, the order you have decided things must arrive in, the quiet belief that you have to get the job settled before you can allow yourself to feel like the man with the home.

You do not. You never did. Go to the end.

In your next session, do not build a scene about the first fold. Build the scene that belongs to the far end — the moment that is only true if everything along the way is already true. The ordinary evening in the home, with the person, after the work you love, with the car in the drive that you barely notice anymore because it has been there so long.

Do not visit each desire in turn inside the scene. Do not check them off. Just be there, at the end, as him — and let the folds open on their own.

And then, when you step out of the session and your mind rushes in with but the job hasn't happened yet, shouldn't I focus on that first — recognise that voice. That is the hand reaching for the first fold. It thinks it is helping. It is not. It is trying to put you back in the slow method, one crumpled desire at a time, in a state of mostly wanting.

You have the whole sheet in your hand. Reach for the end and pull.

And if you find you cannot hold the far end yet — that the scene at the end feels too far, too much, too unlike your life to sit inside for more than a few seconds before it slips, then I will again throw this line to you.

“Why do you expect to be perfect at practicing assumption in the early days?”

Chapter 7 — Familiar, Not Excited

Think about the smartphone phone in your pocket.

When you first bought it, there was a day — maybe two — when you kept picking it up for no reason. You turned it over in your hand. You noticed the weight of it, the way the screen caught the light, the small sound it made when it locked. You showed it to someone. You felt a little lift every time you looked at it. At least I did the same when I had got my first touch screen smartphone into my hands in college times.

Now think about how you feel about it today. Nothing. You reach for it a hundred times a day and feel nothing at all. You do not notice the weight. You do not admire the screen. It is simply yours, and it has been yours long enough that it has disappeared into your life.

Which of those two feelings is the feeling of having?

Most people practicing this Law get the answer wrong, and it costs them everything.

The wrong target

When people sit down to assume the feeling of the wish fulfilled, they almost always aim for the first feeling. The lift. The rush. The finally. The excitement. They build the scene of receiving the thing — the keys being handed over, the message arriving, the moment of walking through the door — and they try to feel what they imagine they will feel in that moment: joy, relief, excitement, a kind of bursting.

And when they cannot produce that feeling on demand, they conclude the session failed. When they can produce it, they feel they have done well. They chase that rush night after night, and they measure their practice by how strongly they felt it.

I need to tell you as plainly as I can: that is the wrong feeling. Not a slightly off version of the right one. The wrong one entirely. And aiming for it is one of the main reasons the state will not stick.

Here is why. The rush of receiving something is, by its nature, the feeling of someone who did not have it a moment ago. Excitement about a thing is only possible for a person to whom that thing is new. You are not excited about your own name.

You are not excited that you have hands. You are not excited about the house you have lived in for ten years. Excitement is the sound your mind makes when something crosses the line from not-having to having — and the person you are trying to be is on the far side of that line, so far past it that he has forgotten there was ever a line at all.

So when you produce excitement in your session, you are not tuning to the one who has it. You are tuning to the one who just got it — and the one who just got it is standing with one foot still in wanting. He is the person who was lacking one second ago. Excitement is the residue of lack. It proves the gap was there.

What the state actually feels like

So what does having feel like? What are you actually aiming for?

I will give you the three words I have used with every student, and I want you to memorise them: very familiar, very used to, very boring.

That is the state. Not thrilling. Not heightened. Not a peak. It is the feeling of the phone in your pocket today — of something so thoroughly yours that you have stopped seeing it.

When you sit inside the scene of your fulfilled desire and it feels the way a normal Tuesday feels, uneventful and ordinary and a little bit dull, you are there. That dullness is not a failure of imagination. It is the signature of ownership. Things you own are boring to you. That is what owning them does.

This is the paradox that trips almost everyone: the sign that the practice is working is that it stops feeling like anything special. People come to me worried — I used to feel a rush in my sessions and now I feel nothing, I think I have lost it. And I tell them: you have not lost it. You have arrived. The rush was the wanting. The nothing is the having. You have finally stopped being a visitor in the scene and started being the man who lives there.

Think about how the version of you who has the thing actually spends his day. He wakes up in the house and does not think I am in my dream house. He thinks about breakfast. He drives the car and thinks about the traffic, not the car.

He is with the person he loves and they are talking about something ordinary — what to eat, who called, whether the weekend plans are still on. There is nothing dramatic in his inner world about any of it. It is all so familiar it has gone quiet.

That quiet is what you tune to.

The excitement trap

I want to warn you about one specific moment, because it will come, and when it comes it will feel like good news.

At some point in your practice — maybe in a session, maybe out in the world when something moves and you catch a glimpse of the bridge forming — you will feel a spike of excitement. It's working. Wow. It's actually working.

Your whole body will light up, and you will want to hold on to that feeling, and you will want to tell someone, and you will think this is the moment to lean in harder.

Do not fall for it.

Even getting excited — even giving your attention to that excited thought — is supporting evidence that you are pretending to have it while, in reality, you do not. Ask yourself: who gets excited that the Law is working? Someone who was not sure. Someone who needed proof. Someone standing on the near side of the line, watching hopefully for movement. The man who has the thing does not get excited that it is coming, because for him it is not coming. It is here. It has been here. It is boring.

So when the spike arrives, do not feed it. Notice it, let it pass, and return to the ordinary. Go back to the boring Tuesday. The excitement is not your reward; it is a small leak in the state, and every leak is a moment where you have slipped back into wanting without noticing. Nothing terrible happens if you feel it — you are human — but do not mistake it for progress, and do not build your practice around chasing more of it.

The correction

So change what you are aiming for, starting with your next session.

Do not build the scene of receiving. Build the scene of having had for a long time. Not the day the keys are handed over — an ordinary evening six months later. Not the first drive — the hundredth, when you have stopped noticing the car. Not the reunion — the quiet Tuesday together when nothing in particular is happening.

And when you are inside that scene, do not try to feel good. Try to feel normal. Look for the boredom. Look for the sense that this is nothing new, that you have done this a thousand times, that there is nothing here to get worked up about. If you find that — even for a few seconds — you have found the state, and it will be quieter and less impressive than you expected. That is exactly right.

Then measure your sessions differently. Stop asking did I feel it strongly? Start asking did it feel ordinary? The night you come out of a session almost disappointed at how uneventful it was — that is a good night. That is the night the phone went into your pocket and disappeared.

And if you sit down and cannot find the boring feeling — if every attempt to imagine having it fills you with the lift and the rush and you cannot make it go quiet — you have not failed. You have simply discovered how new this still is to you. Familiarity is built only one way: by returning. The phone was not boring on the first day either. And that's why I say.

“Why do you expect to be perfect at practicing assumption in the practice duration?”

Chapter 8 — Don't Go Borrow the Feeling

There is a request I hear more than almost any other, and it always sounds reasonable.

I want to visit my dream house — just once, to walk through it. I want to test drive the car. I want to sit in the showroom, touch the leather, hear the door close. Not because I doubt the Law. Because I want to feel what it feels like, so I can bring that feeling back into my SATS and make my practice more precise.

It sounds like diligence. It sounds like someone taking the work seriously. And it is one of the most reliable ways I know to quietly ruin your own manifestation.

The contradiction you are not seeing

Look at what you are actually saying when you make this plan.

On one side, you have assumed you already have it. That is the whole practice. You have sat down, night after night, and occupied the state of the person for whom this thing is already his. You have told yourself, in feeling, this is mine.

On the other side, you are now planning a trip to go and look at it — to borrow a feeling from it. Ask yourself honestly: who plans a visit to see a thing and feel what having it is like? Someone who does not have it. Only a person who is deliberately wanting something goes to stand in front of it to find out how it feels. You do not go to a showroom to feel what it is like to own the car you already drive home every night.

So at one moment you say you have it, and the next moment you are behaving, in full detail, like a person who wants it. Do you not see that you are ruining your own manifestation here? You cannot hold both. The visit is not a neutral act you can add to your practice — it is a statement, and the statement is I do not have this.

What actually happens when you go

Let me walk you through the trip, because the damage does not happen at the door of the house. It begins the moment you decide.

You decide to go. Already, something in you has taken the position of a visitor. You leave your place. You travel there. All the way, some part of you is anticipating — and anticipation is a wanting posture; the person who has it does not anticipate seeing it. And then finally you stand in front of the thing you desire.

And in that moment, your reality and your inner self are both screaming the same thing: you do not have this — that is exactly why you are standing here looking at it.

Then you touch it. You sit in it. You walk through the rooms. And because this is a completely new experience for your inner self — because it has never been here, never held this, never lived from this — it does not feel familiar. It feels like a first time. And your inner self, encountering it as a first time, shouts what any honest inner self would shout: this is far away from us. We do not have this. Hopefully we will get it soon.

Hopefully we will get it soon. You went to strengthen your state and you came back with the exact sentence of wanting, spoken from the depths of you, with the full force of a real experience behind it. And if you do this again and again — every weekend a showroom, every month a walkthrough — you will be reinforcing lack with the most powerful tool there is: actual physical evidence that the thing is not yours.

The paradox, and its solution

Now I know how this sounds. It sounds like a paradox. You are telling me I can never go near the thing I want? I can never look at a house or drive a car until it is already mine?

No.

That is not what I am saying. There are two ways the visit is allowed — and only two.

The first way: you go, but not as a visitor. You may plan to go there — but only if you carry an inner belief that when you see it, touch it, feel it, experience it, you will not feel like an outsider to that thing.

You will feel like someone for whom that thing is very familiar, very used to, very boring — as if you often use it, often experience it, often live from it. You walk into the house the way you walk into your own house. You sit in the car the way you sit in the car you have driven for three years.

And if you ask how could I possibly feel that about something I have never had — here is how. Because you have replicated that same feeling into your SATS so many times, night after night, that when the actual event appears in real life, it feels familiar naturally, or with very little effort. The feeling did not come from the visit.

The feeling came from your practice, and the visit only confirmed what you had already built. That is the only kind of planned visit that does not cost you anything — and if you are honest with yourself, you will

know whether you are ready for it. If there is any part of you hoping the visit will give you the feeling, you are not.

The second way: you do not plan it at all. The bridge of incidents takes you there. A friend needs to pick something up from a house in that area. Someone offers you a lift in exactly that car. A detour, a coincidence, a favour — and you find yourself standing in front of the thing without having decided to. For you, it feels like pure chance. It is not chance. It is your own practice arranging the route, the way Neville said it would.

And even here, when it happens, you will have already done the SATS and the other practices so many times that the thing feels naturally familiar to you. You will not walk in as a visitor, because you did not come as one.

A warning about the second way

I have to tell you what will happen when the second way occurs, because it will test you.

When the bridge carries you to your desire without your planning it — when you suddenly realise you are standing in the room, or sitting in the seat, and you did not arrange it — you will feel a spike of excitement. Wow. It is working. It is actually happening.

Do not fall for it.

We spent the last chapter on this, and here is where it bites. Even getting excited — even giving your attention to that excited feeling or that excited thought — is supporting evidence that you are pretending to have it while, in reality, you do not.

The man who has the house is not excited to find himself in a house like it. Notice the spike, let it pass, and return to the boring. You were carried here so that you could feel familiar, not so that you could feel thrilled. Take what you were brought for and leave the rest.

The correction

So here is what I want you to do with the urge to visit.

Do not act on it. Not this week, not next month. Stay in your practice. Build the familiarity there — in the scene, in the state, in the ordinary Tuesday six months after the thing became yours — until the boredom starts to appear on its own. The feeling you were planning to go and borrow is the feeling you are supposed to be building, and you cannot build it by importing it. You build it by returning.

And believe me on this: if the visit is genuinely important — if there is something your inner self actually needs from seeing the thing — you will not have to arrange it. The bridge of incidents will take place on its own and carry you there naturally, to have a look and to feel it.

The only difference is that you did not plan to go and borrow the feeling. Your subconscious took you, because maybe it felt that now was the time. Let it decide. It knows the route better than you do.

But I know the thought that is behind the urge, because I had it too. You want to go and stand in front of the thing because you feel you are not even one percent able to replicate the feeling in your practice.

You sit down, you build the scene, and the feeling of having it simply will not come — so you think, if I could just see it, touch it once, I would know what I am supposed to be feeling. And you are frustrated, because you have done this many nights now, and it is still not coming.

I understand. But look at what you are asking of yourself. You have practiced wanting this thing for years — every time you saw it in someone else's life, every time you scrolled past it, every time you sighed. And you have practiced having it for a few weeks. And you are surprised that having still feels foreign.

But still if you resist on going to borrow the feeling to make the practice sessions, make the SATS more feelingful to you, just because you are not able become perfect in it even after doing so many SATS practices, here you go with it again.

“Why do you expect to be perfect while you are still doing the practice sessions?”

Chapter 9 — Guide Out of the Forest

Imagine you are lost in the Amazon rainforest.

Not a park. Not the woods outside a town. The largest, densest, most dangerous forest on earth — and you are somewhere in the middle of it, with no idea how you got there and no idea which direction is out. You know nothing about this place. You do not know the weather, or what it does at night. You do not know which species live here, which ones are watching you right now, which plants are safe and which will kill you, what is waiting for you behind the next wall of green. You have a mind that has served you well your whole life, and in this place it is worth almost nothing, because it has no information to work with.

And then — luck — you see a person.

Not just any person. This man knows the Amazon the way you know your own bedroom. He has hundreds of ways out of this forest, all of them safe. He knows literally everything about it. He knows what is happening at a particular minute of a particular hour of a particular day of a particular month of a particular year, anywhere in this forest. You walk up to him, and you say what you want: *I need to get out of here*. And he does not hesitate. He does not tell you it is complicated. He says: *Why not? Just follow me*.

Now answer yourself honestly. What do you do?

The tiny brain

There are two options, and only one of them is sane.

You follow him. Step where he steps. Turn where he turns. Stop when he stops. When he goes left through a gap that looks like nothing, you go left through the gap that looks like nothing. That is what a person with sense does when a man who knows everything offers to lead them out of a place where they know nothing.

The other option is that, somewhere along the way, you start using your own tiny brain. The brain that knows *nothing* about this forest. You look at the path he is taking and think, *that doesn't seem right* — *I think out is that way*. And you step ahead of him.

You start choosing the path yourself, based on a feeling, or a guess, or something you once read, and you leave the man who knows every inch of this place walking behind you, watching you head toward whatever is waiting there.

Obviously you would never do that. Nobody would. You would follow him. That is it.

And yet this is the exact thing almost everyone does with the Law, and they do it every single day, and they do not notice.

What Neville actually said

Neville gave the instruction as plainly as it can be given in one of his quote: **“Assume the feeling of the wish fulfilled, and observe the route that your attention follows.”**

Read the second half again. He did not say *plan the route*. He did not say *decide the route*. He did not say *after assuming the feeling, sit down and work out what steps to take*. He said *observe the route* — the one that your attention *follows*. Follows, on its own. Naturally. Something is already moving, already leading, and your job is to watch where it goes and go with it.

Even with the sentence written this simply, people miss the point. They do the first half — they assume the feeling — and then, the moment they open their eyes after a session, they abandon the second half completely and replace it with something Neville never said.

They sit up and start *thinking*. *Okay, now what do I do to bring this into my life? Should I message that person? Should I apply there? Should I look at listings? What's the plan?* The analytical mind wakes up, rolls up its sleeves, and takes over the route.

That is stepping ahead of the guide. That is the tiny brain that knows nothing about the forest deciding it knows the way out.

Your subconscious — call it your inner self, your higher self, whatever word sits well with you — is the man in the Amazon rainforest. It knows literally everything. It knows every path between where you are now and where your desire is already waiting, and it knows which of those paths is safe and which will cost you.

Your conscious, logical, planning mind knows almost nothing about that terrain. It only knows what it can see from inside the small circle of what you have experienced so far. Asking it to plan the route to your desire is asking the lost tourist to lead the guide.

What following actually looks like

So if you are not supposed to plan, what *are* you supposed to do after a session? Here is the answer, and it is simpler than the planning mind wants it to be.

Just keep doing your regular work as you do usually every day. Get completely detached as someone do for whom the thing has already arrived in the physical reality. And watch where your attention goes. Naturally. Without forcing it.

It might be a random thought that surfaces from nowhere. An urge to visit a place you had no reason to visit. A pull to call someone you had not thought about in months. A wish to do something, have something, go somewhere, talk to a particular person face to face. It will not announce itself as guidance. It will feel like an ordinary passing inclination — the kind you usually dismiss because it has no logic behind it. That is exactly the one to follow. Your inner self does not send you a memo. It sends you a nudge, and the nudge is the guide saying *this way*.

And here is the part people miss entirely: the exact opposite happens too. You had scheduled to go somewhere today. You had planned to call someone, to do something, to have something. And now, with no reason you can name, you do not feel like doing it. Something in you is quietly saying *not this, not now*. Do not ignore that. That is not laziness always, and it is not a mood to be overridden with discipline.

That is your higher-self trying to talk to you, and **not doing** is as much a step on the route as doing. The guide sometimes says **go left** and sometimes says **stop** — and the person who only listens to go will walk straight into the thing the guide was stopping them from.

Following means both. Follow the pull, and honour the pause.

Why the mind fights this

I want to be honest about why this is hard, because it is not hard for the reason you think.

It is not hard because the signals are faint. It is hard because following feels like **doing nothing**, and the planning mind cannot stand doing nothing. It equates effort with progress. After a session, it needs a task, or it panics — and so it manufactures one. *Let me just think about the steps*. It feels responsible. It feels like taking your desire seriously.

But look at what has actually happened in that moment. You have told the guide ***I want out of this forest***, he has said ***follow me***, and then you have stepped in front of him with a map you drew yourself, of a place you have never been.

Every plan your logical mind makes for how the desire should arrive is a path drawn from inside the circle of what you already know — and if the way out were inside that circle, you would not have been lost in the first place. The whole reason you need the Law is that the route is somewhere your tiny brain cannot see.

The path you make yourself does not know where it will take you. The path your attention follows does.

Another reason it is difficult to hear your higher self or subconscious mind simply because you aren't in the habit of doing so. We are conditioned to constantly listen to our analytical minds and outside noise. While you may have connected with your higher self unconsciously in the past, doing so intentionally is completely new for your brain and body.

And as we have discussed earlier, breaking old patterns and building new habits takes time, takes repetitions, returning to it enough times. But once this practice becomes second nature, it will run on autopilot—working quietly for you behind the scenes without any conscious effort. And that is the goal of the entire law.

The correction

So here is the whole practice, put in order, the way I give it to every student.

First, sit down, quietly, and decide what you actually want. We spent a whole chapter on this and I will not repeat it — but it belongs here too, because this is you walking up to the man in the forest and saying it out loud: *I want out*. You decided. That is the decision.

Second, assume it is fulfilled. Do the sessions — SATS, the daytime doubt-hunting, whatever practices you use to occupy the state of the wish fulfilled. That is you saying it, and the guide — your subconscious, which never says no — answering: *Why not? Just follow me*.

Third — and this is the step this chapter exists for — follow. Do not plan. Do not step in front. After the session, put the strategising mind down and simply watch where your attention wants to go, and go there. Honour the urges. Honour the reluctances. Let the route reveal itself one step at a time, the way it does when you are walking behind someone who knows the way and you cannot yet see the exit.

And then watch how your 3D world begins to arrange things around you that you never planned — meetings, detours, chances, timings — and lands your desire into this physical reality by a path you could not have drawn.

I know how this will go for you at first, because it is how it went for me. You will finish a session, and within thirty seconds you will catch yourself planning. You will notice a small pull toward something and talk yourself out of it because it makes no sense. You will feel a reluctance to do what you had scheduled, and override it, because that is what a responsible adult does.

And later you will realise, with some frustration, that you stepped in front of the guide again — that you have spent your whole life leading, and following is a muscle you have almost never used.

You have followed your own tiny brain for years. You have followed the guide for a week.

“So why do you expect to be perfect at following the guide so fast?”

Chapter 10 — There Is No Plan B

Go back to the forest for a moment. You are lost, you have found the man who knows every path, he has said follow me, and you are walking behind him.

Now imagine that, as you walk, you are also doing something else. You are quietly leaving marks on the trees behind you. You are keeping a mental map of the way back to where you started. You are watching for a second path, in case this one turns out to be wrong. You are half following him and half preparing for the moment he fails you.

Ask yourself: what does that do to the way you walk? You lag. You hesitate at every turn. Your eyes are not on his back — they are scanning sideways for the exit you might need. And if he turns around and sees what you are doing, what has he learned about you? That you do not believe he knows the way.

This chapter is about that second map. Almost everyone is carrying one.

The question everyone asks

When I tell people not to use their tiny analytical brain after their practice — to follow the guide, not to step in front of him — there is one question that comes back nearly every time, and it comes back in the same words.

So what does that actually mean? Are you saying I shouldn't make any Plan B? Shouldn't I be prepared for the worst? Shouldn't I stay practical? Shouldn't I keep something else ready in case things fall apart?

It is a big question. I understand why people ask it, and I understand the tone they ask it in — a little defensive, a little worried, like someone who suspects the answer and hopes they are wrong. But at the same time, for anyone who has genuinely understood and lived this Law, it is a very simple question, and it has a single-word answer.

No.

You read that right. No. You should not make a Plan B. You should not prepare for the worst case. You should not keep another choice ready in case the first one does not work. And yes — you should not stay practical.

I know how that lands. I know many people will feel offended here, or confused, or will stop and say what?? out loud. I have watched it happen across a table. So let me explain, because I am not saying this to be dramatic.

I am saying it because it is literally how the Law works, and because Plan B is one of the most respectable-looking ways there is to quietly destroy your own manifestation.

What Plan B says on the inside

Let us go deeper, and look at what you are actually doing inside when you make a Plan B.

You are making a statement. Not in words — in state. When you sit down to prepare a fallback, you are saying: there is a doubt here. Plan A has maybe a fifty-fifty chance of working. You cannot prepare for the failure of something you know will succeed.

The very act of preparing is the admission that you do not know. And the Law does not respond to what you say you believe. It responds to what you actually believe — and Plan B is your actual belief, written out in full and given your careful attention.

Now look at the attention itself. When you get another option ready just to be prepared for the worst, where is your focus? It is not on one side of the scale. You are giving both outcomes equal attention — and if you are honest, often more attention to the worst case, because fear is louder than trust and the worst case feels more urgent to think through.

So you assume the wish fulfilled for twenty minutes in the evening, and then spend an hour, spread through the day, living in the world where it did not happen. Which state have you occupied longer? Which one is your subconscious getting the clearer picture of?

That is the mechanism. Plan B is not a harmless insurance policy sitting quietly in a drawer. It is a second SATS session — for the outcome you do not want — that you run every time you think about it. You are tuning to the station of the person whose Plan A failed. And we have already established that you cannot be tuned to two stations at once.

In other simple words, Plan A is a state, and Plan B is another state, and you can be in one state only at a time. That is it.

Where practicality bows

And then there is the word everyone hides behind. Practical. I am just being practical.

My friend, when practicality bows, the Law starts right there. Not near there. Right there — at the exact point where the sensible, reasonable, cover-all-bases part of you gives up its seat.

There is no place for practicality in this Law. None. Just as there is no place for doubt, and no place for the tiny analytical mind. It is not that practicality is bad. It is that practicality is built out of the visible — out of what you can see, what you have experienced, what has happened before, what the odds appear to be from inside the small circle of your current life.

And the whole point of the Law is that it works from outside that circle. It arranges things you cannot see, through paths you cannot draw, on a timing you would never have chosen. Practicality is the map of the known. The Law operates in the unknown. You cannot follow both at the same time.

This is what it means to believe in your higher self — in your subconscious mind, which knows what your analytical mind does not know, which can see what your analytical mind is not even built to see, which can move you around obstacles that are not yet visible to any practical eye.

When you make a Plan B, you are telling that mind: I trust you, but I have also made my own arrangements. And the arrangements win, because the arrangements are what you actually spent your attention on.

The only rule

So let me put the whole thing in one place, because when people get confused by Plan B it is usually because they have made the Law more complicated than it is.

There is only one rule. Decide what you want. Assume the feeling of the wish fulfilled. Follow your subconscious, which will naturally drop ideas into your mind. And watch life change.

That is it. Read it again and look for where Plan B fits. It does not. There is no step that says and also, prepare for failure. There is no step that says stay realistic. The moment you add either of those, you have not added a safety net to the Law — you have replaced the Law with something else, and kept its name.

The correction

So here is what I am asking of you, and I know it is a lot. Because it is you have never done. In fact, you have done exact opposite of it since years.

Take the second map out of your pocket and drop it. Whatever fallback you have been quietly maintaining — the if this doesn't work by March I'll do X, the other person you are keeping warm just in case, the job you have not turned down yet, the way you have been mentally rehearsing how you would cope if it fell through — stop feeding it.

Do not spend one more minute of attention there. Not because it is forbidden, but because every minute there is a minute in the wrong state, and the state is the whole game.

Let there be only Plan A. Let it be the only thing you are tuned to. Walk behind the guide with your eyes on his back and stop marking the trees.

And when the fear comes — because it will; the moment you drop the fallback you will feel exposed, like someone who has just let go of the railing — do not treat that fear as information about the Law.

It is not. It is information about how long you have leaned on the railing. You have prepared for the worst your whole life. You have been practical since you were a child, and you were praised for it. Now you are being asked to stand without it, and your legs are shaking, and part of you is already reaching back for the rail.

Of course they are shaking. You have practiced holding on for thirty years. You have practiced letting go for a week.

“So why do you expect to be perfect at dropping Plan B in the early days of practice?”

Chapter 11 — Zoom Out

Take a sheet of paper. A white A4, or A5, or whatever is lying near you — it does not matter. Put it flat on the table in front of you.

Now take a pen and, somewhere near the middle, draw a circle. Not a big one. A really tiny one. Smaller than a coin. Smaller than a fingernail, if your hand is steady enough. A little closed loop of ink on an otherwise empty page.

Look at it.

You are inside that circle. Right at the centre. And the line you just drew — the boundary of the circle, its outline — is the limit of what you see, what you observe, what you look at. Everything you know about how the world works, everything you believe is possible, every path you can imagine from where you are to where you want to be — all of it is inside that ink.

Now look at the rest of the sheet.

The question that never has an answer

There is one question that has probably done more damage to more people practicing this Law than any other. You know it. You have asked it. You may be asking it right now.

But how is it going to happen?

It feels like a reasonable question. It feels responsible. But watch what it does to you when you ask it. You sit in your session and occupy the state of the wish fulfilled, and you come out, and within a few minutes the mind says how? — and you cannot answer. So you try. You scan the people you know, the money you have, the options you can see, the way things usually go for someone in your position. And you find nothing.

No route. And because you found nothing, the mind concludes: there is no way. It cannot happen. And the state you spent twenty minutes building drains out of you through that single word.

This chapter is about why that conclusion is worthless. Not wrong in a small way. Worthless — because of where you were looking when you drew it.

Inside the circle

We must understand something plainly, and it is not flattering: our understanding of this world, of the universe, of how things work, of the laws that govern it, is close to none. We only know what we know, or what we are capable of knowing, at this present moment.

I am not talking here about your higher self. I am not talking about your subconscious mind, which is far more powerful than your conscious, analytical, logical mind and which we met in the forest two chapters ago.

I am talking about your normal, usual self — the one you are every day, the one reading this page, the one that gets up and goes to work and worries about things. That self lives inside the tiny circle. It always has.

And that is fine. That is how a human being is built. The problem is not that the circle is small. The problem is what you do with it: you treat the boundary of the circle as the boundary of what is possible. You look at everything you can see — every person, every resource, every path — and when the way to your desire is not in there, you decide the way does not exist.

But that circle is not the world. It is just your limit of belief. Your understanding. Your knowledge. It is the ink you drew around what you happen to have experienced so far. And outside of that ink, on the rest of the page — what is there?

That is the entire world. The entire universe. Every possibility that exists, every person you have not met, every event that has not yet happened, every route to your desire that runs through a place you have never been.

All of it is out there, on the white part of the page, and all of it is invisible to you. You cannot see it. You will not be able to see it. You are not designed to look at it.

Read that again, because people fight it. You are not designed to see the how. It is not a skill you lack that you could develop with effort. It is not a failure of imagination. It is a structural fact about where you are standing.

You are inside the circle, and the how lives outside it, and no amount of straining at the boundary will show you what is on the other side.

We were never told to see it. We were told to believe, and to get it.

Zoom out

So here is what I say to people when they come to me with the how question. I put the sheet in front of them, with the tiny circle on it, and I say: zoom out.

Do not try to see outside the circle from inside it — you cannot, and trying will only exhaust you. Instead, pull your attention back, the way you would pull back from a map on a screen, and look at the whole sheet. Look at how big it is compared to the circle.

Look at how much of it is white. Every square millimetre of that white is a possibility you cannot currently see. Every one of them is a way it could happen. Now ask yourself honestly: standing at the centre of that tiny loop of ink, on what grounds did you decide there was no way?

You looked in the one place where the answer was guaranteed not to be — inside your own existing knowledge — and when you did not find it there, you announced it did not exist. That is like standing in your bedroom, seeing no ocean, and concluding there are no oceans.

You do not know what will happen. An opportunity will find you, or you will find it — one that was either always there, just outside your ink, or one that shows up at the perfect moment you happen to need it. You do not know what will happen, or how it will happen. So why spend even a minute worrying about how, when the how is, by design, in the one part of the page you were never built to read?

What this does to your practice

I want to make sure you see why this is not just a comforting idea but a practical one.

Every time you ask how and fail to answer, you do a small piece of damage to your state. You have stepped out of the feeling of having and into the feeling of a person searching for a route — and a person searching for a route is a person who has not arrived.

Worse, when you conclude there is no way, you have actively assumed the opposite of your desire, with real conviction, and you have done it in the name of being sensible.

But once you truly understand the circle — once it has sunk in that the how is supposed to be invisible, that its invisibility is not a bad sign but simply the shape of the thing — the question loses its teeth. You can hear but how? arise in your mind and answer it with complete calm: I

don't know. I'm not supposed to know. It's outside the circle. And go back to the feeling. Nothing drains. Nothing collapses. The question came and found nothing to hold on to.

That is what zooming out gives you. Not an answer to how. Freedom from needing one.

The correction

Keep the sheet with the tiny circle. Put it beside the one you drew in Chapter 2 with the graph on it, because you are going to need both.

The next time the question comes — and it will come, probably today — do not try to answer it. Do not scan your contacts, your bank balance, your options. Instead, picture the sheet. Picture the circle. Remind yourself where you are standing and where the answer lives. And then say the one honest thing there is to say — I can't see it from here, and I don't need to — and return to the state.

Your job was never to find the route. Your job is to be the person who is already at the end of it. The white part of the page will take care of the rest, in ways you will not see coming, because you are not designed to see them coming.

And I know that at first this will not hold. You will remind yourself of the circle and, an hour later, catch yourself scanning for the route anyway — running through the same five people, the same three options, the same dead ends, feeling the state leak out of you while you do it.

You will get frustrated at how automatic it is. That is because it is automatic. You have asked how about every single thing you have ever wanted, for your entire life. Zooming out is a movement you have made maybe a handful of times.

“So why do you expect to be perfect at not asking HOW again in the practice days?”

Chapter 12 — Your Last Twelve Months

The last chapter asked you to look outward — at the white part of the page, at everything you cannot see. This one asks you to look backward. And of the two, I have to tell you honestly: this is the one I found more convincing. Not because it is cleverer. Because it does not ask you to believe anything. It only asks you to count.

An honest audit

Sit down with something to write on. Not your phone — paper, a pen, the same way you did the circle and the graph. This one takes longer than either of those, and it deserves the time.

Now look back. A month. Six months. Twelve. Take the full year if you can.

In that year, you encountered problems. Obstacles. Maybe a crisis or two. I know that, and I am not going to pretend otherwise — but that is not my point here, and I want you to set those aside for a moment. My point is narrower, and it is this:

In those twelve months, how many times were you in need of something?

Not in a vague way. Specifically. There were moments — count them — when you needed money. When you needed attention from someone. When you needed medicine, or help, or a piece of information, or a lift, or a place to stay, or someone to just be there. When you needed love. When you needed a door to open before a deadline.

Whatever the need was, in whatever size — you had, let us say, twenty of these across the year. Maybe more. Write down as many as you can genuinely remember. Do not skip the small ones; the small ones matter most, because there are the most of them.

Now — and this is the whole exercise — go down the list and pay close attention to how many times you got the thing.

Forget about how you got it. I mean that. Do not let your mind run off into the story of the friend who happened to call, the unexpected refund, the way it came together at the last minute. Not now. Just ask one flat question of each line: did it come? Very quickly, at the perfect time, or a bit delayed — did the thing you needed arrive?

Mark each one. And then look at the page.

The first observation

I have watched people do this, and I have done it myself more than once, and the result is almost always the same, and it almost always surprises the person holding the pen.

Most of the time, you got what you needed.

Not every time. But most of the time. Far more often than the anxious part of you would have guessed before you counted. The money came — from somewhere. The person showed up. The medicine was found. The problem that felt like a wall on Tuesday was somehow behind you by the following Tuesday.

Line after line, the thing you needed arrived, and you moved on so quickly that you never stopped to notice you had been provided for, again.

Now think about what that does to your fear of the future.

Right now, you are worried about a thing you need that has not come yet. You are lying awake asking how it will happen, whether it will happen, what you will do if it does not. But look at the page in your hands. You have been here before — in need, without a visible route — twenty times in the last year alone, and the thing came.

The evidence is not somebody else's testimony. It is not a story from a book. It is your own life, written in your own hand, and it says plainly: you get what you need, and you always have.

So if in the past, you got things on time — then you will get them in the future too. It is the same you. It is the same Law, whether or not you were calling it that. So why worry? The worry has no ground to stand on. You have twenty entries on a page that contradict it.

This is the external evidence I told you in the first chapter that you could never find — the car driving past you smoothly while you stall. It turns out it was there all along. It just was not outside you. It was behind you, in your own year, and you had never turned around to look.

The second observation

Now go back to the list and find the entries that did not go smoothly — the ones that came late, or came in a form you did not want, or came only after a stretch of real difficulty. There will be a few. Look at them closely.

And now ask a different question of each one. Not how did it come — we are still leaving that alone — but: what was I assuming, at the time? What were my thoughts? Where was I actually spending most of my time, inside my own head, while I waited?

Be honest, because this is where the value is. When the money was delayed, were you spending your days in the quiet certainty that it would come, or in the vivid rehearsal of what would happen if it did not?

When the person did not call, were you resting in the feeling of being loved, or running the conversation in which they left you? When the door did not open, were you the person for whom it was already open, or the person pressing their face against the glass?

You will find, in almost every delayed entry, that you can now see one of two things.

Either the delay was for your good — the thing came late because coming on time would have been worse, and you can see that now with hindsight, and the delay was the guide taking a longer path around something you could not see.

Or the delay was because of your own assumptions and thoughts — because you spent the waiting period living in the outcome you feared, with real feeling, and the world gave you more of the waiting.

And here is why that second finding is not depressing but liberating. If the delay was because of your thoughts, then you have just discovered, from your own history and not from anyone's theory, why something happened the way it did.

You have found the mechanism operating in your own life. And once you have seen it operating, you know exactly how to prevent it from operating the same way again. You do not need to be convinced the Law is real. You have just found its fingerprints on your own year.

Why this matters more than any argument

I could give you a hundred reasons the Law works, and every one of them could be argued with. This cannot.

Nobody can argue with your list. It is not a belief you are being asked to adopt. It is a record of what already happened, to you, and you wrote it yourself. The anxious mind, which so easily dismisses a teaching or a testimony, has nothing to say to a page of its own evidence — and that is why I return to this exercise more than to any other when the doubt gets loud. Zooming out asks you to trust in what you cannot see. This asks nothing. It shows you what you have already been given, and lets you draw the conclusion yourself.

The conclusion is simple. You have always been provided for. The times you were not, you can now see why. And that means the thing you are worried about tonight belongs on the same list as the other twenty, and will end the same way — unless you spend the waiting period doing the one thing your delayed entries just taught you not to do.

The correction

Do the audit once, properly, and keep the page. Then do a smaller version of it any time the fear of will it come? gets hold of you — not by re-writing the whole year, but by picking up the sheet and running your eye down it. Let it do what it does.

And from this point on, when you are in need and waiting, remember what you found in the delayed entries. The waiting is not neutral. It is a state, and you are living in it either as the one who has always been provided for or as the one rehearsing disaster. You now know, from your own record, which of those two produces which result. Choose accordingly.

I will warn you, though, about what will happen the first time you try to use this. The fear will come, you will pick up the page, you will read it, and you will feel — better, for about ten minutes or more. And then the fear will come back as habit, as if you had never read anything at all, and you will think what was the point? I have the proof in my hand and I am still afraid.

That is not the exercise failing. That is what it looks like to interrupt a habit you have run for your entire life with a habit you began this week. You have looked at your life through fear for years. You have looked at it through this page once.

“So why do you expect to be perfect at looking at it in the early practicing days?”

Chapter 13 — A Bird's-Eye View of Things Changing

There is something I am kind of eager to tell you, but I will not tell you everything of it.

It would be like giving away the ending of a film you have been waiting years to watch. You are excited to see how it unfolds, and I do not want to ruin that experience for you.

I want to talk about how things actually change when you begin practicing the Law correctly. How things show up. How the 3D world reshapes itself. How circumstances begin moving when you continue with SATS, daytime doubt-replacing, and the other practices.

Everything I will share in this chapter comes from my own experience, along with patterns I have observed among people practicing the Law with me. You may call them students, learners, or practitioners. That is not the important part.

The important part is that you will get a bird's-eye view of how things can begin changing.

Why only a bird's-eye view?

Why not give you a first-person view? Why not describe everything in complete detail?

First, because too much detail would spoil the experience. Second, because your mind may begin chasing the same events. You may start looking for the exact signs I describe, trying to confirm whether you are doing the Law correctly.

That will hurt your practice.

This chapter is not meant to give you a checklist. It is only a glimpse of how the world may begin reshaping itself around your inner state.

I am not claiming that every person will see, feel, or observe exactly the same things. Every desire is different. Every person practices with a different level of intensity, understanding, and consistency.

What takes one person a month may take another person three months. What appears in one form for one person may appear in a completely different form for someone else.

So do not pay too much attention to the individual ingredients. Pay attention to how they work together, at the right time, with the right pace.

How the world begins to reshape itself

When you begin practicing, the 3D world may start reshaping itself around your inner state.

You may naturally receive the thought to go somewhere, visit a place, call someone, or do something. Or you may find yourself taken somewhere without having planned it at all.

Let me share an example from my own life.

Many years ago, while I was practicing SATS, replacing doubts during the day, and doing the other exercises, one of my end-state desires was to have my dream house.

One day, I was outside for work as usual. An older friend — someone I had spoken to perhaps a week earlier — called me naturally to talk. I went to meet him, and we began speaking.

Then, suddenly, he started talking about a house he was building. We had a long discussion about it. That alone would have been interesting, but it did not stop there.

He took me to the place where his house was being built. Along the way, he told me that I was one of the very few people he had revealed this to—that he was building his own house in a clean, developed area. Because, as we all know, saying things out loud has always had a way of ruining them.

It was the first time I had ever seen a house being made from the inside out. I had not planned this visit. I had not used my tiny brain to arrange a trip there so I could borrow a feeling from the house. It happened naturally.

And, that wasn't enough yet, someone else arrived. My friend introduced him as a senior interior and exterior designer from another city. And that interior designer, to have a look at his work, took us to a nearby house where he had completed the interior work.

We got into the house, and that house had an extraordinary, premium and luxury interior and exterior. The overall design, the appearance, the arrangement — everything about it was absolutely striking.

But here is the important part.

Because I had been practicing a similar moment of looped scene in my SATS, I didn't feel wow at all. I was already familiar with that kind of house. I was perhaps eighty percent familiar and only twenty percent shocked, panicked, or excited in my chest.

I was not standing there thinking, "This is impossible. This is far beyond me. I could never live in a place like this."

It felt more like: "So this is what I can easily afford. So this is what the house where I live looks like."

And that is the difference.

The visit did not happen because I planned it. I did not go there to borrow the feeling. It happened naturally, through a series of events, through bridge of incidents I could not have arranged with my analytical mind at all.

And because of my practice, the experience already felt familiar.

What your subconscious is doing

Your subconscious mind may not only make the visual imagery in your SATS more vivid. It may also begin unfolding and reshaping your 3D world so that you can experience the desire in a natural way.

The version of you who lives in that house is not someone who stands inside it in shock every day. He is someone who naturally lives there. He walks through those rooms without treating them like a miracle. He is familiar with them. He is used to them. He may even feel a little bored.

It is my house. What is exciting about it?

That is what your practice is leading you toward.

When the subconscious feels that it is time to make your visualisation more vivid or add more emotion to your practice, it may arrange circumstances around you. It may give you a thought to visit somewhere. It may place you somewhere without telling you what will happen next.

First, your emotions may become stronger during SATS and your other practices because you have encountered something related to your desire in the physical world.

But there is another point that matters even more:

It may be a sign that the 3D world is beginning to change according to your inner state.

Not because you forced it. Not because you planned every step. Not because you chased evidence.

Because you changed within, and the world began reflecting that change.

Do not chase the glimpse

This is where I need to give you a warning.

When something like this happens, do not become excited and start thinking, My SATS is working. This must be proof.

Do not become confused because your state remains calm. Do not think something is wrong because you are not shocked by what you are seeing. Your calmness may be the result of your inner self becoming familiar with the experience.

Remain in the same state.

No excitement. No shock. No sudden need to confirm everything. Do not turn a glimpse into a new desire for evidence. Do not begin looking for the next sign.

The glimpse is not the destination. It is only a glimpse.

Let it pass naturally, just as it arrived naturally. Continue living from the end. Continue becoming familiar with the reality you have assumed. Allow the rest to unfold in its own way, at its own pace.

You do not need to understand every ingredient. You do not need to predict the next event. You do not need to know whether the world is reshaping itself today or tomorrow.

You will understand through your own life.

And when the first glimpse comes, when something unexpectedly familiar appears in front of you, you may still feel the old excitement rise. You may still feel the urge to say, This is it. This proves everything. Now I know I am doing it correctly.

That urge is natural. It is also the old habit returning — the habit of treating every movement as something extraordinary instead of allowing the fulfilled state to become ordinary.

Let the excitement pass. Return to the familiar. Keep practicing. Keep assuming. Keep remaining in the state until the entire desire becomes physically real.

Chapter 14 — Get Used to It

There is a moment when something you once wanted begins to feel ordinary.

At first, you noticed every detail. You noticed the room, the view, the sound of the door, the way the light entered through the window. You felt grateful every time you looked around. You may have told someone about it more than once.

Then, slowly, it became normal.

You stopped looking at it as something you had finally received. You stopped reminding yourself that it had once been a desire. You simply began living in it.

That is where this whole practice is taking you.

The feeling you are actually building

Most people think the purpose of the Law is to create one powerful emotional experience — one moment when they feel completely certain, completely excited, completely convinced.

They sit down and try to force that moment.

They want to feel something so strong that all doubt disappears permanently. They want to become a different person in one session. They want to leave the practice feeling as if every part of the desire has already become physical.

But that is not what you are building.

You are not trying to create one unforgettable emotional event. You are building familiarity. You are returning to the same fulfilled state until it stops feeling like a practice and starts feeling like you.

That is why you cannot judge yourself by one session.

One session may feel powerful. Another may feel empty. One day, the scene may seem vivid and real. The next day, you may struggle to hold it for a few seconds. One evening, you may feel completely familiar with the desire. The following morning, you may find yourself worrying about it again.

None of that changes the direction.

You are returning.

Every return is important because every return weakens the old habit of wanting and strengthens the new habit of having.

You will still have difficult days

Do not expect that the doubts will disappear forever after you understand the Law.

You will still have difficult days. You will still have moments when the 3D world shows you something opposite to what you have assumed. You will still find yourself reacting to old circumstances. You may still blame someone. You may still ask how. You may still prepare a Plan B.

The difference is that you will begin catching yourself. And you won't react at them as you used to do before and catch a headache.

Earlier, you would live inside the doubt for hours or days without noticing. Now, you notice it. Earlier, you would react to the outside world as if it were the final truth. Now, you remember that it is a reflection of an old state. Earlier, you would abandon the practice because one session felt difficult. Now, you understand that difficulty is part of learning.

You do not need to be perfect to be changing.

You only need to return.

Return to the end. Return to the feeling. Return to the assumption. Return to the version of you for whom the desire is already ordinary.

When the world looks unchanged

There may be a period when your inner state is changing but the outside still appears exactly the same.

This is where many people become impatient.

They think, I have been practicing. Why does everything still look the same?

But look at what you are doing. You are looking at a photograph of an old state and demanding that it change instantly because you have begun thinking differently today.

The outside world does not always change in the exact moment your inner state changes. Old assumptions may still be moving through their final expression. Events may still be unfolding through a route you cannot see. People may still be responding to the version of you that existed before you changed.

Do not mistake the last appearance of the old state for the permanent truth of your life.

You have already learned this. The route is outside your circle. Your analytical mind cannot see every movement taking place. The guide knows the forest. Your job is not to interrupt him every few steps and ask whether you are close yet.

Your job is to follow.

Stop checking whether it is working

You do not check whether you own your own name.

You do not wake up every morning and ask, Is my name still mine? Has it arrived yet? Is it coming toward me?

You know it. You live from it. You do not need to inspect it constantly.

This is the quality you are developing with your desire.

At first, you will check because it is new. You will ask whether you are doing it correctly. You will look at the 3D world for confirmation. You will measure your emotions. You will analyse your dreams. You will examine every coincidence.

But eventually, you will stop.

Not because you have forced yourself to stop checking, but because the desire will become settled. You will no longer need to ask whether it is yours. You will simply be the one for whom it is true.

That is the habit of having.

The old version of you will protest

As you become familiar with the new state, the old version of you may protest.

It may remind you of everything that has not changed yet. It may show you old evidence. It may bring back the same fears. It may tell you that you are being unrealistic, irresponsible, or foolish.

Listen carefully: **the old version of you is not necessarily revealing the truth. It is defending its position.**

You have lived as that person for years. You have built an identity around wanting, waiting, worrying, blaming, checking, and preparing for disappointment. Now you are asking that identity to disappear.

It will not disappear quietly.

That does not mean you should fight it. You do not need to argue with every thought. You do not need to prove anything to the old version of yourself. You only need to stop giving it the final word.

A thought may appear. Let it appear.

A doubt may arise. Let it arise.

Then return.

You are not required to destroy the old state in one dramatic battle. You are only required to stop returning to it as your home.

What does it mean to get used to your new reality?

It means you stop treating your desire as something far away.

It means you stop seeing yourself as someone waiting to become the person you want to be.

It means you begin thinking from the position of the person who already is that person.

The person who has the house does not spend the whole day trying to feel that he has a house. He lives in it.

The person who is loved does not constantly test whether he is loved. He receives love as something natural.

The person who is financially secure does not spend every moment trying to become secure. He makes decisions from security.

The person who is successful does not need to repeat every morning that success is approaching. Success has become part of his identity.

You are not trying to visit a new reality for a few minutes during SATS. You are becoming familiar with it until it becomes the reality from which you think, feel, and act.

That is why you must stop borrowing the feeling.

That is why you must stop chasing excitement.

That is why you must stop asking how.

That is why you must stop making Plan B.

That is why you must stop looking outside yourself for someone to prove that the Law works.

You are not waiting for the world to give you permission to become the person who has it.

You become that person first.

The Law is about you

By now, you have seen the same point from many directions.

The Law is about you.

It is about your inner self. Your inner conversations. Your assumptions. Your identity. The state you return to when nobody is watching.

Nothing outside you is the cause.

If you continue blaming other people, you will continue giving your power away. If you continue blaming circumstances, you will continue treating reflections as creators. If you continue blaming timing, the world, luck, or someone else's behaviour, you will remain inside the old state that produced the same experience.

This is not always comfortable.

It may be painful to accept that you are the only one here. It may feel unfair. It may feel difficult to look at something in your life and say, This happened because of me.

But remember what that also means.

If it came from you, it can change through you.

You are not helpless in front of an outside world. You are not waiting for other people to become different before you can feel different. You are not required to negotiate with circumstances before you can occupy a new state.

You change within.

Then you remain there.

The final return

Perhaps you expected this book to give you a perfect method.

Perhaps you expected one technique that would remove all difficulty. Perhaps you wanted a process that would guarantee you never doubted again, never reacted again, never struggled again.

I cannot give you that.

What I can give you is something more honest.

You will struggle. You will lose the feeling. You will become frustrated. You will doubt the Law. You will want to return to your old identity because it is familiar. You will sometimes feel that nothing is happening.

And still, you can return.

That is the practice.

Not being perfect. Returning.

Not holding the state without interruption. Returning.

Not knowing the entire route. Following.

Not forcing excitement. Becoming familiar.

Not demanding that the world prove itself to you. Accepting that the change begins within you.

The desire is not asking you to become perfect on the first day. It is asking you to become familiar with the person who already has it.

So let yourself be new at this.

Let yourself have difficult sessions.

Let yourself forget and remember.

Let yourself walk through the graph without deciding that every drop is the end.

Keep returning until the state becomes ordinary. Keep returning until the desire feels familiar. Keep returning until you no longer need to remind yourself that it is yours.

One day, you will look around and realise that the thing you once tried so hard to imagine has become part of your normal life.

You will not feel the same excitement you expected.

You will not hear a dramatic announcement.

You may not even notice the exact moment it happened.

You will simply live there.

And then you will understand what it means to get used to your new reality.

You will understand that the Law was never asking you to become someone else. It was asking you to stop returning to the version of yourself who did not have it.

And if you are reading this on your first day, struggling to feel the state, wondering whether you are doing it correctly, and feeling tempted to quit before you have even given yourself the chance to become familiar with it, then remember the question that has followed you through this entire book:

Why do you expect to be perfect at practicing assumption on Day 1?

Why act first, receive after?

Often in the online meets I do with people around the globe, they come up with this so-called practical question.

How am I supposed to feel safe when there is no money in the account? How am I supposed to feel loved when nobody is loving me? How am I supposed to feel abundant when nothing stays with me long enough to count? The question sounds like common sense. It sounds as though the whole world is standing behind it. Assume first, act as if first, and only then receive — is that not backwards? Is that not the exact opposite of how practical things work?

I want to answer with one example only, a practical example, and I want to answer it so plainly that the doubt has nowhere left to stand. If you read this example and understand it, I believe the argument is finished for you, for good.

Picture two students. Same age. Same college. Same course, same years, same marks give or take a few. Put their degrees side by side and you could not tell them apart. In everything the world can measure, they are the same person twice.

Only one difference. Through those years, one of them carried himself as someone who was not afraid. He spoke first. He took the room. He walked in as though he belonged there, whether he did or not. The other carried himself as average — maybe a little below. He waited to be asked. He kept to the second row. Same knowledge inside both heads. Two completely different people standing in front of you.

Now, years later, a CEO chair opens at the top of a company which requires a worthy candidate. Which of the two sits in it?

You already know. You did not have to think. The one who was active, fearless, dominating. And if I ask you why, you will say the obvious thing: because he has the qualities for that role.

Stop there. Does he? Has he ever run a company? Does he know what a CEO actually does from nine in the morning until nine at night?

No. He has never done it. He does not have the exact quality of a CEO. What he has is a resemblance to one. He either naturally or by spending years presenting, carrying, being a certain kind of person, and that kind of person happens to match the shape of that chair. He did not earn the role and then become the man. He was the man first, and the role came looking for the man that fit it.

And the other one? He also received exactly what he presented. Not as a punishment. Simply as a match. He carried himself as an average man, and an average man's position arrived to meet him.

And we have seen such practical examples in our daily working place. A worthy and talented person stuck on a low salary package role, while someone else who may had less skills but had a sense of behaviour, conversation, attitude and posture gets a high salary package role.

Now ask the practical question again, honestly. Did either of them get the job first and then begin acting like the person who holds it? No. They acted first. With nothing in hand to justify it, each of them lived in a state — and then the world handed each of them the thing that aligned most closely with that state.

That is not the Law being impractical. That is the Law being the most practical thing you have ever watched, because you have seen it work your whole life and called it by other names. You called it personality. You called it confidence. You called it luck, or connections, or the right attitude. It was always the same thing: a state held first, and a result arriving after to match it.

So when you ask me how you can feel safe with no money in the account, you are asking the wrong question. The man in the CEO's chair never asked how to feel fearless without the title. He was fearless, and the title found him. The order is not backwards. The order is the only order there has ever been. You act first. And whatever you have been acting as, that is what comes to sit down beside you.

Two Different Worlds

What I am about to say applies to me as much as it applies to you, and I want you to hear it that way.

Suppose someone has understood this Law more deeply than anyone before him. Suppose he has, in a manner of speaking, done a PhD in its theory. He can explain every piece of it, answer every objection, quote every line.

And still — it is a hundred and one percent possible that this same person is a complete beginner, or less than a beginner, the moment he sits down to actually do it.

Because these are two different things. Not two ends of one road. Two different worlds. In one of them you may be famous; in the other, nobody has heard your name. In one you may know everything there is to know; in the other, you are a stranger who has just stepped off the bus.

Writing this, an old memory has come back to me, and I want to use it.

I come from a technical background. I studied for my Computer Science diploma at a polytechnic — a place where everything, from the first period to the last, is about machines and what happens inside them.

We had a head of department, a madam, whose lectures were something to watch. She spoke about computers with a fluency that made it obvious how deeply she had taken the subject into herself. Nobody in that building doubted her knowledge.

One day — I honestly do not remember whether it was in a classroom or in the library — students and staff were sitting together, and she was there with us. And she admitted something, openly, without anyone asking her to.

She said: I take your classes. I may have immense, deep knowledge of the theory of the computer. But in practice, in my whole career, I have never once opened a CPU and put a RAM into it.

She was not ashamed. She was simply being truthful. And that one sentence has taught me more than most of the books I have read since.

Being a master of something in theory does not make you a master of it in practice. Not partly. Not at all. The two do not carry over. And the Law is no exception — if anything, it is the clearest case of it I know.

You can read Neville for ten years and never once hold a state until it feels like your own. You can explain the bridge of incidents to a stranger over coffee and still, tonight, lie down and lose the scene inside of a minute.

So do not keep chasing theory. Do the practical. The practical is almost always harder than the theory, and it is almost always clearer, because it shows you in one moment what a hundred pages could only describe.

If you have done the theory, you owe yourself the practice — it is the only way you will ever understand how it actually happens, rather than how it is said to happen.

And if you have never touched the theory but somehow already know the practice — because you worked it out backwards, because you stumbled into the state and stayed there without ever having a name for it — then you may not need the theory at all. The part that mattered, you have already done.

I WANT TO LEAVE YOU WITH THIS, WHICH WILL SURELY HELP YOU NEVER LOSE YOUR DRIVE AND FOCUS ON QUESTIONS LIKE WHETHER IT WORKS OR NOT.

REMEMBER ONE THING. IT IS LAW OF ASSUMPTION. READ THAT AGAIN. LAW OF ASSUMPTION.

THE WORD “LAW” ITSELF MEANS SOMETHING WHICH CANNOT BE BROKEN. WHICH CANNOT FAIL. WHICH WILL GET EXECUTED NO MATTER WHAT.

JUST LIKE IF YOU THROW AN OBJECT FROM THE 10TH FLOOR OF A BUILDING, NO MATTER IT’S MADE OF STAINLESS STEEL, PLASTIC, OR GLASS, NO MATTER WITH WHAT INTENTION YOU THREW IT, IT WILL GO DOWN. THE LAW OF GRAVITY WILL TAKE PLACE.

SIMILARLY, NO MATTER WHO YOU ARE, NO MATTER WHERE YOU BELONG TO, NO MATTER WHAT YOU HAVE, NO MATTER IN WHAT CONDITION YOU ARE LIVING RIGHT NOW. IF YOU START DOING THE PRACTICES CORRECTLY, LAW NEVER FAILS. IT WAS NEVER DESIGNED TO FAIL BY GOD. IT WAS DESIGNED TO ALWAYS STAY ACTIVE.

AFTERWORD

You have reached the end of the book.

But there is nothing here that needs to end.

If you have read these pages properly, you have probably noticed that I have not given you another technique to add to the collection. I have not asked you to find a better method, a better scene, a better feeling, or a better time of day to practice.

I have asked you to return.

That is the difference.

You do not need to remember everything you have read. You do not need to quote Neville. You do not need to become perfect at imagining. You do not need to spend your days checking whether the Law is working.

You need to practice becoming familiar with the thing you have chosen.

Then return to it tomorrow.

And the day after that.

If you forget, return.

If you doubt, return.

If you become excited, return.

If nothing seems to be happening, return.

If everything seems to be happening, return.

Eventually, the question changes.

You stop asking, "Is this working?"

You begin living as the person for whom it is simply normal.

That is the habit.

And that is where I will leave you.

Not with something else to learn.

With something to practice.

CONTINUE AT ASSUME SCHOOL

This book was written to give you a way of seeing the Law that you can carry with you.

But you do not have to stop here.

At Assume School (www.assumeschool.com), I have made the foundations of the Law available for free. There are no ads, no subscription to maintain, and no advertisements standing between you and the material except a few important if needed.

If you want to go back to the foundations, practice alongside others, or revisit the ideas behind this book, you can continue there.

The book gives you the understanding.

Assume School gives you a place to keep practicing.

Assume School

assumeschool.com

A FINAL NOTE

If you find yourself opening this book again six months from now, do not be surprised if a chapter you barely noticed the first time suddenly makes sense.

You will not be the same reader.

Read it again.

Not because the words have changed.

Because you have.

And if you reach the page where you first started wondering whether this could really work, remember what you were told at the beginning:

You were never supposed to be perfect at this on Day 1.

You were supposed to have a Day 2.