**Dear David Wilcock,**

**Please receive this small written piece as a token of my appreciation for all you have done and gone through to prepare us for the coming transformation!**

**This paper is an attempt to show that the primary block to this transformation is the ego, more specifically the ego identity. So the bridge to ascension is to recognize this block, understand it and literally to love it to death!**

**My purpose then is to point to a proven step by step method (practiced in daily life) to experience reality beyond or inside of the ego identity. I will call this reality Essence or universal consciousness. The real hope is Essence because it is the center of everything, including the ego identity! We need only peel back the ego layers, understand the blocks, and love them to death. Perhaps we can just say to the ego, “you’ve done your job, now it’s time to sit back and relax!”**

**This step by step process is drawn from the Ridhwan School for Spiritual Development. In my paper I point to the fact that the spiritual goals of the Law of One and Ridhwan are much the same, but the Law of One, though it does have process in it, doesn’t practically detail how to get there! In this paper I point to a “how to “ manual, which can be an exciting adventure to Truth Nature!**

**I am a long time member (25 years) of the Ridhwan School for Spiritual Development (also known as the Diamond Approach). Please see the section of this paper, titled, “The Diamond Approach”, for a detailed and comprehensive description. The Ridhwan School is unique in that the founder, A.H. Almaas uses modern psychological knowledge along with ancient wisdom teachings to provide the context for his own development of the school. He has written eighteen books unfolding this knowledge to the world, and has become one of the world’s leading spiritual teachers.**

**In my studies of The Law of One(Law), I find very little actual step by step guidance to teach realization. By realization, I mean the embodiment of the higher self, which is called the essential self in the Ridhwan School. In The Law there are many descriptions of the higher self, but there are few practices and procedures on its embodiment. The Ridhwan School is a school of personal practice to embody the teachings in one’s daily life. In this paper I have reprinted a few of A.H. Almaas’ small articles to explain the practices and procedures of the school.**

**The core principle of the Ridhwan School is the passionate love of the truth where ever it may lead. The practice of proceeding in this is what the Ridhwan School calls Inquiry. Please see the sections describing Inquiry and its practice. The main barrier or blockage (a term the Law uses) is I propose, the ego mind. My paper points to A.H. Almaas publications that establish this.**

**The ego mind is strictly dualistic while the higher self and the essential self are non-dual. As I will explain in the paper this dualism is very powerful and can only be understood and metabolized by a non-dual process. The center of this non-dual process is as I have said, Inquiry based strictly on the passionate love of the truth. This love is what I call objective because it has no object; it is love of the truth for its own sake. This will be discussed at some length in the paper.**

**There are four specific statements in The Law in regard to the ego. I discuss one in particular as an example of a list of ego traits that are blockages. But as I say the Law doesn’t detail how to understand and metabolize them.**

**In conclusion, I propose to use some of the Ridhwan practices and procedures that are well proven over the last several decades to realize and embody the higher self/the essential self. These practices and procedures will go a long way to help us in the coming transformation.**

**This paper is submitted to you in great appreciation for you and all your efforts!**

**Jim Crawford (****jamescra@start.no****, 720-383-1157)**

**As a clarification I am not an ordained Ridhwan teacher so I don’t pretend to teach, but just to point the way to the teaching. I have used some of my experiences as examples only.**