

Questions (Jan. 20/37)

1. The problem may be regarded as a problem primarily of ethical content.

The emphasis here is upon character. The objective is righteousness which, in turn; means 'purity of heart' and rectitude of life: the being and doing right'; and in the highest sense 'the coming into spiritual oneness with God' in this case, through the emphasis of the heart qualities. The ethical aspect or heart aspect is always essential but ~~but~~ the problem is not always approached primarily from the standpoint of conduct.

2. The problem may be regarded as primarily a problem in terms of Knowledge or Consciousness transformation.

Here it is ignorance rather than evil that is to be overcome. The idea is that by Knowing or Being the Truth one attains the realization. Righteous conduct follows as the result of attaining True or Spiritual Knowledge.

3. Jesus laid the primary ~~stress~~ emphasis upon ethics and so did Buddha in dealing with the masses.

The power in this lies in the fact that the widest appeal is through the heart. In this way men can be reached who are not yet sufficiently evolved to be reached through the understanding.

4. Shankara placed the emphasis on Knowledge, as also did Buddha in dealing with the better prepared intelligences.

After men have reached a certain degree of intellectual unfoldment their understanding must be satisfied as well as their hearts before they can accept. Shankara's effort was devoted to men of this type.

5. Shankara's name may be especially associated with the idea of 'LIBERATION THROUGH KNOWLEDGE'.

6. Jesus' name may be especially associated with the idea of 'REDEMPTION THROUGH ATONEMENT'.

Through a combination of purification of the moral nature with faith on the part of the aspirant it is possible to be drawn into the Cosmic Consciousness even though the understanding is very imperfectly unfolded.

7. In the primary approach to the Problem in this course we will consider it in terms of Knowledge.

8. In other words, we will regard moral failure, evil, sin, guilt, the sense of separateness, etc., as primarily an effect of Ignorance, and as having no power which can persist once Ignorance is destroyed.

He who really Knows the good is incapable of doing other than the good. There is no such thing as an essentially perverse will which tends toward evil regardless of real Knowledge of the good. Man is innately good.

9. As subsidiary approach to the problem we will attack the moral problem directly.

This is the meaning of the self-examination and the purification which will be effected later. An effective degree of purity must be attained in order to destroy the grip of the world-field consciousness. The purity does not have to be absolute, nor always primarily developed in the same respect, but it must reach the point where the attraction of the Transcendent ~~World~~ or Cosmic Consciousness is greater than that of the world-field.

10. The keynote of the present work may be given as 'EQUILIBRATED TRANSCENDENCE'.

A balance is held between Liberation through Knowledge and Redemption through Atonement. Also a balance between inward or Transcendent Consciousness and outward relative consciousness.