

An Ethical Philosophy of Life: Ethics Means Moral Principles that Controls

Robin Ghosh

Abstract: *The predominance of the ethical principle in religion date from the prophets of Israel. The religious development of the human race took a new turn in their sublime publications and I for one am certainly and certainly conscious of having drawn any first draught of moral in separation from their writings. (i) I will do fact to the fountain head for refreshment and inspiration, much as a poet may go back to Homer, without modern attempting to copy him, or as a modern sculptor or architect may go back to the Greek artists without relinquishing his right and its duty to help in producing a different kind of art, which performance may one day culminate in master piece like theirs, through his own performance on one day culminate in master pieces like theirs through his own performance be but the poor beginning. (ii) Compare the ejaculatory difference of Issiah, the sermon on the Mount and the Paradia of Jesus. Who can illisnptin language to express what they saw as they did? An Ethical philosophy of Life by Felix Adler, Copy right, 1918, D Appleton & Company. Reprinted by permission of the publishersm Appleton Century Coffles, Inc. But nevertheless I found myself co my to separate from the Religion of Israel.*

Keywords: Israel, Religion, White head, Rephel Cohen, Jewish

1. Research Activities

The research activities in this article have been brought out as and when required in the article throughout.

Aside from the spiritual interpretation of mortality, the missed of the Jewish people has been said to consist in holding aloft the standard of pure monotheism ⁶ as against trinitarism. But pure monotheism is a philosophy rather than a religion. Taken by itself it is too pure, too empty to serve the purposes of living faith. The attributes of omniscience, omnipotence etc ascribed to Deity ⁷ are highly abstract and they certainly fail to tough the heart. As a matter of the image it was the image of the Father projected upon the back ground of these obstructions that made the object of the Jewish party. Jahew is the heavenly spouse, Israel is to be his faithful canthly. The children are preeminently his children other nations are life are his children some his children of wrath to be cast out and destroyed like the rebellious son in Deuteronomy ⁸, others to be eventually gathered into the patriarchal household. But this view comes back to the same general conception of the relations of the Israel to other nations which has been discussed. Moreover the Father images, as representing the divine life in the world, even when extended so as to include all making on equal terms is open to a serious objection.

2. Jewish have a mission

If nevertheless, the Jewish have a mission is it perhaps this to rehabilitee the prophesies ideas of social justice ⁹. Is it nor social justice that the world is today? were not the prophets of Israel the greatest preachers of righteous in the sense of social justice? Did they not affirm.

It gives rise to the belief that men as individuals of collectively are the objects of a special providence as the universe as its be adopted to mans read that religion consist in justice and in the commitment mercifulness but above all in justice and in its commitment but above all in justice ? Did not Issach say, “when he come to tread my courts who has demanded this of you? Go wash you make you clean put

away the evil that is in your hands. Lease to do evil learn to do good” and later on thank you let the oppressed go free and that ye break every yoke. And yet the justice idea of the prophets in their outlook on the external relations of their people stood for the weak, the oppressed, against the strong, the oppressor. They stood for their own weak little nation, the Belgium of those days, against the two over mighty empires, Egypt and Assayria, that bordered it on either side. In the internal affairs of Israel they expoused the cause of the weak against the rich and strong “Woe unto them, add house to house and field to field, unto that grind the faces of the poor.

3. My Philosophy of Religion



Morris Raphael Cohen (1880-1947)

4. Morris Raphael Cohen

In the winter of 1890 there had been some question as to whether my mother, my sister and myself should go to join the rest of the family in America, and I wrote a letter to my father’s expressing my fear of the irreligious surroundings to which I would thus be subject and my hope that he would allow me to continue my pious studies where I was. But my father’s efforts to establish a livelihood for himself and his family in the following months in Minsk were deemed to failure. And my mother and my sister I travelled to America two years later, my youthful fears of what would happen to

Volume 15 Issue 8, August 2026

Fully Refereed | Open Access | Double Blind Peer Reviewed Journal

www.ijsr.net

my religion in the religious atmosphere of America were borne out by events. It was only a few months after we had arrived that my childhood faith was broken on the sharp edge of Mr Tunick's Skepticism. I had lived in strict conformity to the tenets of Jewish orthodoxy. But I could not forget Mr. Tunic questions: "What proof have you that there is a God and that we told anything to Moses? And why should I believe that Jews are the only ones that have the truth? And are there any other people just as intelligent as we, and can we prove the Jewish religion is superior to all others".

After sort soul searching, I came to the conclusion that I had no evidence that could effectively by answer these questions. I have not since that day ever seen any reason to change their conclusion. Indeed in my youthful rejection of the orthodox Jewish observance I do not feel that I was cutting myself off from religion. I knew that the rejection of ritual in itself deeply rooted in the Habrate traditions. I could not forget that the Hebrew prophets, from Amos to Jeremiah, the founders of spiritual monotheism, all made the Jahveh despized the ritual with which Israel believed it served him. Says the God of Amos and his command is repeated by Micah.

Issaih and Jermiah :

I hate, I despise your feast days,
And will delight in the day of your solemn assembles
Put thou away from me the noise of the songs
But let justice run down as waters,
And right down as a mighty stream

Here, I again found myself in the company with the Hebrew prophet Michah who strokes at the root of the matter when he says:

And what doth the lord require of these
But to do justice and to love mercy,
And to walk humbly with thy God.



Religion in the Making Alfred North white head (1861-1947)

5. Alfred North Whitehead

There is no agreement as to the definition of religion in its most general sense, including true and false religion, nor is there any agreement as to what we mean by the truth of religion. It is for this reason that some consideration as an unquestioned factor throughout the long stretch of human history is necessary to secure the relevance of any discussion of its general principles.

Justification is the basis of religion

But in some cases justification is the basis of all religion. Your character is developed according to your faith. This is the primary religious truth from which no one can escape. Religion is the force of belief cleaning the inwards part. For this reason the primary religious virtue is sincerity, a penetrating sincerity. A religion, on its doctrinal side can thus be defined as a system of general truths, which have the effect of transform character when they are sincerely held and vividly apprehended.

Religion is what the individual does with its own solitariness. It runs through three stages, if it evolves to its final satisfaction. It is the transition from God the void to God the enemy, and from God the enemy to God the companion. Religion so far it receives external itself. These factors are ritual emotion belief, rationalization. There is definite organized procedure, which is ritual there are definitely expressed beliefs, and there is the adjustment of these beliefs into a system, internally coherent with other beliefs. But all these four factors are not of equal influence throughout all epochs. The down of these religious stages is gradual. It consists in an increase of emphasis.

Abstract

Both Morris Raphael Cohen and Alfred North whitehead has explained about their religion in their way. After soul searching Raphael Cohen strictly confirmed to the tenets of Jewish orthodoxy. He also come to the conclusion that there was no evidence that could effectively answer these question.

Alfred whitehead said there could there could be no agreement as to the truth of religion. According to him religion is what the individual does with its own solitariness. It runs through, if it evolves to its final satisfaction. It is the transition from God the void of God the enemy, and from God the enemy and from God the enemy to God the companion.

From the aforesaid it would be utter blasphemy if we do not believe that religion is man's faith in man's power of rituals which he gains by worshipping his gain needful and which he worships through solitude and worship. It is now quite clear that without worship you cannot gain anything. Everyone has his mode of worship from Christianity, Hinduism Catholics and Islamism.

Summary

Each have expressed about his opinion regarding whitehead and Raphael Cohen about religion and justification at the basis of religion. It also explains about its own solitariness. Alfred North whitehead though there is not agreement as we know about the truth of religion in its most given sense in the in hence of throughout all epochs. The dream of all through that there is no agreement in its greatness Hebrew prophets from Amos to Jeremiah the founders of the spiritual monotheism which Israel believes it served him.

7. Conclusion

There is nothing to say as together is that Religion has its own solitariness. It runs through three stages, if it involves

through its final satisfaction. It is the transition from God the void to God the enemy, and from God to enemy, and from God the companion. Relief about the received external itself. It is these factors that these rational that are definitely expressed belief that there is the administration of these systems and beliefs which there is therefore adjustments a system which is inherently coherent into a systematic coherent with other belief but all these factors are not of influences all through epochs. The dream of all these stages is gradual it consist in an increased of emphasis.

Languages & Style

The language and is clear as Words worth himself has said that the language is the language of common man.

References

- [1] Israel.
- [2] Religion.
- [3] Alfred Whitehead.
- [4] Raphael Cohen.
- [5] Jewish.
- [6] Standard of pure monotheism.
- [7] Deity.
- [8] Deutonomy.
- [9] Patriarchal household.
- [10] Social justice.