

Chapter III

ETHICAL ASPECTS OF JUDAISM

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Among the living religions of the world, Judaism has been singled out for it has proved its ethical vitality and life changing qualities. It is not a mere creed or a system of beliefs, upon the acceptance of which redemption or future salvation depends. It is a system of human conduct and of law of righteousness which men should follow in order to live thereby. The scope of Judaism lies not in the world beyond, the world of spirit, but its sole aim and purpose is to render the world a divine kingdom of truth and righteousness. Its function is to spread peace and good will throughout the world. "The insistence upon morality, as a principle of religion, is the very core and back bone of Judaism."¹ The relation of religion to morality has been like Siamese twins. At the primitive level the ethical and the religious are neither one nor clearly distinguished and what there is of each seems almost identical with the other. Ethics and religions are so related that Rabbi I Epstein states that

1. Simon Bernfield, The Foundations Of Jewish Ethics (New York: The Macmillan Company, 1920), p. 17.

"Morality is religion and religion is morality."² Both flow from the same divine source and aim at social righteousness. Israel has been chosen as the special instrument for promoting the divine righteousness on earth.

The Jewish religion forms the primary source of ethics. The religion which is divinely revealed through Moses and later through the prophets supplies them with the ideal of conduct to be followed in the path of life. The uniqueness attached to Jewish tradition is unparalleled in human history. It is the only nation which, though scattered in the world, maintains a remarkable spiritual and cultural unity. "This unity in dispersion could be attained only by a severe struggle against oppression and animosity and a struggle to guard the integrity of its spiritual heritage against the influence of various cultures and views of life with which the people came in contact."³ The struggle strengthens the loyalty of the people to its religion and laws and also emphasises light ethical conduct for their survival. Benevolence, help of the oppressed, love for fellow Jews are cultivated, exalted and placed as ideals to be followed by every

2. Rabbi I. Epstein, Judaism 2nd ed. (London: The Epworth Press, 1945), p. 39.

3. Waxman Meyar, Judaism - Religion And Ethics (London: Thomas Yoseloff, 1953), pp. 217-18.

Jew. The effort to withstand common sufferings and to survive in spite of attacks and massacres strengthen the willingness to make sacrifices on behalf of the people, religion and God. The individuals who made the supreme sacrifice in order to sanctify the name of God are considered exemplary and patterns for imitation. Out of the life experiences of the nation and its multifarious vicissitudes, there grew up a tradition of religious-ethical conduct that became an integral part of Jewish life. This life tradition which turned into written one incorporated the ethical tradition which is reflected in all phases. There is hardly any book which do not stress the value of ethical conduct.

It is in the Bible that we must look for the conception of morality and the principles of conduct. The Bible is not only a sacred book but a book that has sustained the life of the people for millennia. A continuous mutual relation has been established between the Bible and life." The Bible influenced the life and life influenced the Bible, not in changing its text, but in the understanding of its meaning."⁴ The Bible is described as the Torah handed down in writing and the Talmud as the Torah transmitted orally. Both originated from the revelation at Sinai.

4. Ibid., p. 215.

"Bible and Talmud containing the revelation of God, gave instruction in the ideas of Judaism and in the conduct it requires instruction in Jewish thought and in Jewish practice."⁵ Men of spirit, sages and spiritual leaders from early times and through the ages have devoted themselves to the explanation and interpretation of the ethical principles and precepts of Bible and have drawn out their deeper meanings and hidden thoughts and have been teaching the people a way of life in the light of the new understanding.

TORAH

Torah forms the foundations of social morality in Judaism. It is the Jewish Bible handed over to Moses by God to ennoble the mankind. Torah connotes the whole scripture of the Jews, the revealed word, written and oral. "The most authoritative part of scripture was Torah ie. the Pentateuch which was held to have been verbally revealed to Moses on Sinai and which was canonized after the return from the Babylonian exile."⁶ The Jewish people have received the Torah from God and they have

5. Israel Mattuck, Jewish Ethics (London: Hutchinsons University Library, 1953), p. 19.

6. Jouco C. Bleeker & Geowindergren, ed. Historia Religionum Vol. II (Netherlands: E. J. Brill, 1971), p. 7.

individually and collectively, realised it and worked it out in practical life throughout the ages, by interpretation, transmission and adaptation. "Yahweh was conceived as the Judge and law giver."⁷ "The Torah was the heavenly bride wedded to Israel at the revelation on Sinai."⁸ The law is conceived not as a revelation from God but as a revelation of God. It is the revelation of His attributes not a revelation of His essence. "The inspiring force of the Torah lies in the fact that it is the word of God."⁹ Man is the object and aim of the law, moralization and perfection. The primary purpose of law is educative and it aims at the idealisation of all earthly actions and the bringing of all the details of life into touch with the divine. The study of Torah is regarded as essential for one's own personal guidance in the innumerable details of everyday life. The core of the teachings includes interpretations and deeper understanding of the Biblical ethical commandments and precepts. The Ten Commandments or Decalogue indicate what Yahweh expected from the people as obligatory conduct on their part. The laws of Torah consist of precepts concerning the relation between man and god and precepts governing the relation between man and man. The student of Torah

7. Charles H. Patterson, The Philosophy Of Old Testament (New York: The Ronald Press Company, 1953), p. 328.

8. Edward J. Jurji, ed. The Great Religions Of The Modern World (Princeton: Princeton University Press, 1947), p. 251.

9. Rabbi I. Epstein, op. cit. p. 42.

enters into an intellectual communion with God. This is the highest incentive to moral and religious life. Thus the knowledge of Torah becomes the prerogative and the duty of every individual Jew.

THE PROPHETS

The chief agents in moralizing religion and transforming moral judgements into divine qualities or commands are the prophets. They are men inspired by God and are entrusted with the knowledge of Him and His Commandments. They are religious teachers giving ethical and religious instructions for concrete situations. All the prophets claim the common characteristic that what they say came from God. These prophets have a mystic experience in the reality of God and with the realisation of His righteousness. The mystical experience of the prophets has an ethical content. "They seldom prophesied smooth things, they denounced evil unsparingly and feared neither king nor popular rage. But they looked forward as well as at the here and now and gave their people, and the world, a larger hope of a reign of justice, right and peace."¹⁰ The task of the Hebrew prophet was to explain the role of Isreal in relation to world

¹⁰. John Dewy & James H. Tuffts, Ethics Rev. ed. (New York: Henry Holt & Company, 1932), p. 83.

events to define the requirements of the covenant with the Lord in the constantly changing circumstances. The prophets often took part in the struggle against the pagan policies of the kings and the syncretic forms of worship that made their appearance in the land. "There was a more subtle and pervasive evil, which was the copying of the religious practices of their neighbours, the Canaanites and introducing these elements into the worship of Jehovah."¹¹ The prophets of the 7th and 8th centuries made a unique contribution to a more universal and spiritual view of God. "It was the violent opposition of the prophets that saved the higher concept of Yahweh from being engulfed by pagan cult."¹² The prophets forced the people to see Yahweh as a god of justice, mercy and love and emphasized the moral traits of Yahweh against a lavish worship of Him. It was a notable advance in man's thinking about God when they began to ascribe to him a moral character.

GOD OF THE JEWS

The system of ethics can be clearly understood by a proper comprehension of the concepts and views of God. The idea of God has been developed from the scriptures. The central thought of Judaism is the living God. "For them (Jews) God is

11. Anjivel Mathew, The Message Of The Hebrew Prophets (Bombay: Bharatiya Vidya Bhavan, 1970), p. 120.

12. G. Hademan, et. al., Religion In Modern Life (New York: The Mac Millan Company, 1957), p. 107.

central to their lives and to their destiny."¹³ God is conceived as the archetype of ethics and morality from which follow all other principles and rules of conduct." God was believed to make himself known in a great variety of ways - in creation, for example, or in the natural order, in the lives of exemplary men, in the words and actions of inspired individuals, in carefully ordered rituals, or even in the chance occurrences and accidents of life."¹⁴ The understanding of God's activity has given to Judaism its capacity to survive and to sustain and inspire people down to the present day.

The oldest form of Jewish God was known as the 'El' God. The God of Abraham was the 'El-Shaddai' meaning the god of the mountains. Another term 'El-Elyom' refer to God meaning to Most High. Thus we can see the word Elohim occurring at many places in the Old Testament. "The most characteristics Hebrew name for God was Y-H-W-H."¹⁵ According to the Old Testament literature, the Hebrews conceived the being and the action of their deity in anthropomorphic terms. They experienced the divine

13. Soloman Nigosian, Judaism, op. cit., p. 17.

14. John Bowker, Problems Of Suffering In Religions Of The World (Cambridge: At the University Press, 1970), p. 5.

15. G. Hademan, et. al., op. cit., p. 102.

as a personal God, presiding over the destiny of the group. He was intensely personal for them as a 'Calling God' who called the Hebrews out of Ur and made a solemn oath and covenant with them. "Jehveh was thought like men, to think and feel and will."¹⁶ He behaved like living being in general and men in particular. In the earlier period Yahweh was thought to be an agricultural deity and also as the God of war." In the mind of the Hebrews, Jehovah, or Yahweh, was first a tribal God, then a natural God and finally, a universal God, that is, a being who is interested in the welfare of all peoples and not simply on the welfare of the 'chosen' people."¹⁷

ETHICAL MONOTHEISM

Monotheism began with Moses. He was the founder of the religion in Israel and gave his people a practical monotheism. The nature of bond by which the tribes were united was in the recognition of one god as the god of all Israel. There was in the fifteenth century a sort of monotheism among the Canaanites and it had a deep influence upon the Israelites. The idealising picture of Abraham's piety really refers to this pre-Israelic monotheism.

16. John Punnet Peters, The Religion Of The Hebrews (London: Gine & Co. 1914), p. 23.

17. Gmory S. Bogardus, The Development Of Social Thought (Bombay: Feffer & Simons Pvt. Ltd., 1930), p. 103.

It was the prophets who moulded and shaped the religious and moral fabric of the Jewish people. They tried to relate the social systems, institutions and practices of the time in relation to values and standards which were interpreted as god given. Amos, Hosea and Isariah were some of the prophets who gave a universalistic concept of God. "The great significance of the Hebrew prophets for western religion is the collective contribution to the development of Western monotheism."¹⁸ Jewish monotheism was reached by way of the unity of the moral order in the history of the world, identified with the will and purpose of God.

Main characteristic belief of Judaism is ethical monotheism with a personal God. More precisely it is an ethical monotheism. The main characteristic of Judaism is that God is the ground of all morality and the governor of the world. He is the source not only of the natural law to which the physical world conforms but also of the moral law regulating human existence. "God is conceived on the ground of all morality, and the highest duty of man is to observe the precepts of the Torah in letter and in spirit."¹⁹ God is to be seen, understood and approached

18. Arche. J. Bahm, The World's Living Religions (New York: Publishing Co. Inc., 1964), p. 250.

19. Benjamin J. Israel, op. cit., p. 17.

through righteousness and truth, rather than through prayers and sacrifices. "Ethical and moral obligations principles related to human character and the conduct of daily life were more important than ceremonial religiosity."²⁰ The Law or Torah is the primary source of moral principles and the people have to study and ponder over it and act according to its light. "God in order to help man rise in moral conduct and endeavor to follow such conduct, gave him these commandments and ordered him to observe them."²¹ Ethical monotheism rests on the principles that God is an undifferentiated unity and God is the ground and source of all morality.

The concept of holiness is the root of Jewish ethics. The most frequent attribute of God is his holiness. Holiness denotes the supremacy and power of God. The term 'holy' is derived from the root meaning 'to set apart'. The term is applied to things, places and persons set aside for the worship of God. Kadosh (holy) denotes God's independence of all besides Himself and His mastery over life and nature. The moral content of holiness has evolved and culminated into one of the highest human ideals. "It includes the qualities of character and conduct which are the highest and finest spiritual and moral attainments

20. Micah, 6-8.

21. Meyer Waxman, op. cit., p. 230.

of men."²² Isaiah called the God the 'Holy one' meaning the perfect one who who is perfect with every kind of perfection. God is holy and He wants his people also to be holy. So he urges the Jews to be holy. "You shall be holy, for I your God am holy."²³ To call to be holy is conceived as the basic reason for man's entire ethical conduct. To emulate God or to walk in His way is the ideal conduct. To become sanctified through ethical conduct is to know the real attribute of holiness of God. Holiness of God is different from that of man. Holiness in its fullness can never be attained by man and he can only strive to attain a particle of that attitude. The spiritual affinity with the holy one endows him with a personality capable of approaching the divine pattern of holiness. It is a high ideal that man should place before him in search for good conduct. Its very unattainability calls forth an endless striving to do good. At last it may become an attribute of personality and a striving to follow right conduct. God urges the Jews to be holy like him and calls upon the Jews to act differently from other men as perfectly and ethically as possible. God has chosen the people of Israel because He wanted a perfect and ethical conduct from them. All commandments that raise Israel above the conduct of others are considered as means of imparting the quality of holiness to character. "The ethical

22. Israel Mattuck, *op. cit.*, p. 78.

23. Leviticus, 19-2.

connotation of holy is probably permanent when it is applied to the people of Israel."²⁴ Love of fellow men is fundamental to the law of holiness. Holiness demands self control through which self-perfection is reached. Every act of self-denial, self-restraint and self-sacrifice is the service of God, or fellowmen and is a sanctification of God. The holiness lies in the love for fellowmen to whatever race or creed they belong. What is hateful shall not be done to the fellow men.

The ethical conduct is the highest type of worship and exaltation of God and it brings man to God. It establishes a close relationship with Him. "The reason for ethical conduct is that it both expresses and establishes the relation to man with God."²⁵ The closest relation with God is called the knowledge of God. Every action is measured by the degree in which it approaches the source of morality that is God. The doctrine is that by ethical conduct in accordance with the Law, men can identify themselves with God, establish a close relationship with him. The belief that 'God created man in his image' implies to the Jews that they should observe the commandments, for, then they will act ethically as God does. "The principle of acting in

24. Israel Mattuk, *op. cit.*, p. 80.

25. *ibid.*, p. 19.

likeness to God connotes primarily a striving to realise a great ethical ideal in daily life."²⁶ Isaiah said, "For the heavens shall pass like smoke and the earth shall wax old like a garment, and they that dwell there in shall die in like manner, by my salvation shall stand for ever, any my righteousness shall not be abolished."²⁷ Every moral act adds to the worth and value of the existence of the world. Righteousness brings salvation when it is motivated, guided and practised by faith in God. "The stronger our desire to be true moral human beings, the nearer we are to God and the more accessible is He to us."²⁸ Righteousness is making good-doing good to fellow men for the goodness, the grace of God and is connected with tenderness and mercy to all classes and peoples. By practicing righteousness men advance the world towards full accord with the rule of God. If men and nations do what is good and right in the sight of God, they will establish the world we want. Man must endeavour to conduct himself in such a way that his conduct shall resemble, in so far as there can be resemblance, Gods actions as it is conceived and manifested in the world and in life. Right conduct is purity and righteous man is often called in the Bible as the pure of heart and one who has not done any wrong is called one of clean hands. "All systems of

26. Mayer Waxman, op. cit., p. 235.

27. Isiah, 40-6-8.

28. Simon Berfield, op. cit., p. 18.

ethics consider duty as the very foundation of the moral life. Every religion recognizes the basic importance of virtuous conduct and purity of mind and body."²⁹ Every moral act adds to the worth and value of the existence of the world. All good deeds are endured. Both the individual and the human world are judged by their deeds. Man's main business is the bonafide discharge of his duties and his immediate job is listening and obeying. Duty occupies an important place in Jewish ethics.

Man is imposed with the divine image and endowed with freedom and choice of action. The Jews are morally free. The free will of man indicates that he has a share of God's spirituality. The doctrine of man's freedom underlies the laws of pentateuch and the exhortations of the prophets. Freedom is a moral obligation that God has laid on human life. "Life is given to man by God and he has the task of shaping and forming it."³⁰ Life of a man is shaped by the decision he makes. By doing what is right man 'chooses life'. His goal is set before him and he is free to attain it. A man accomplishes his own atonement, purification, deeds and moral choice by the freedom that is within his own soul. By doing so man procures new freedom and responsibility. To choose life and to shape it is what Judaism

29. Benjamin J. Israel, op. cit., p. 4.

30. Simon Bernfield, op. cit., p. 36.

makes of the human beings. God has ordained what is right and what is wrong through his commandments. Man has the choice to follow either and man is wholly responsible for his actions. "The doctrine of free will implies that men have in their natural endowment, the power to choose their way of life, and to decide on single action so as to make them accord with righteousness or to violate it."³¹ Men impose themselves on their freedom by choosing the wrong course. Men can become enslaved by his own sinful conduct. There is no restriction on man's moral freedom. A wrong choice can be altered. Man's moral freedom asserts that a man is helped to exercise it even if he chooses to do wrong. Though the moral principles are absolute, Jewish ethics has allowed a degree of relativity in moral judgements. Man's apprehension of them changes with developments in human thought, life and moral sensitivity. Relativity does not conflict with the absoluteness of moral principles. "Having given freedom of choice, God has yet in his love given man an opportunity through the revelation of Torah or the Law to steer his way safely through the shoals and pit falls of earthly existence."³²

Obedience to the command of God by free will and choice, possesses some of the characteristics of theories of ethics in modern times. Immanuel Kant insists that an act in order to be ethical must not be done from any motive of attaining

31. Israel Mattuck, *op. cit.*, p. 36.

32. Benjamin J. Israel, *op. cit.*, p. 6.

personal benefit or pleasure, but entirely from duty, out of respect to the rational law. Jewish teachers through ages insisted that all moral acts must be done solely from duty and not from any other motive. "The teachers of Judaism endeavoured to point out that acts which do not imply even a vestige of egoism are the highest moral deeds."³³ An ethical philosophy based on duty implies rewards and punishments. All actions bear their appropriate consequences. Righteousness belongs to a moral order of the universe. It would not be a moral universe if righteousness and unrighteousness lead to the same results. A good deed brings another good. The real reward of goodness is progress to the closest relation with God. The moral conduct implies a standard of right action that is universally valid. The constant carefulness by man not to swerve from the right path of ethical conduct sanctifies his life. The system of ethics is thus based upon the life and the role of man in the world and life held by the group, or the religion.

SIN IN JUDAISM

The conception of sin in Judaism is different from other religions. In Judaism the strength of the sense of sin depends upon the very conception of sin. Sin is generally conceived as an offence against the gods, consisting in neglecting

33. Meyer Waxman, op. cit., p. 245.

offerings of sacrifices and other rituals. Offence against fellow men consists in offending them. Judaism conceives sin as uncleanness or impurity since it spots the soul and contaminates it. It is an offence against his own personality and character. Sin deprives him of his own powers to live upto the ideal placed before him. It is implanted in him with the germ of his life. The Bible says, "The inclination of man's heart is evil from his youth."³⁴ The commission of a transgression implies that one's character is defective. The most prevalent term in Judaism for sin is 'Het' a term derived from the verbal root 'Hata' means to miss the mark. A good man is called a Tamin, one who has no defects. The term Avel denotes weakness of character. The righteous man is designated as Yashar. The general term 'Ra' meaning bad or evil stems from the verbal root Rasa - to break. Sin, in a word, is to be or do the opposite of good. "It is any act or attitude whether of omission or commission which nullifies God's will, obscures His glory, profanes His name, opposes His kingdom, or transgresses the Mitzvoth of the Torah."³⁵ Sin is any want of conformity unto, or transgression of the law of God. It is the violation or the neglect of the divine law and the only remedy is God's forgiveness. The sinner must feel that he has sinned, and must will to cast off his evil deeds, must will to

34. Genesis, 8-21.

35. Milton Steinberg, Basic Judaism (New York: Brace & Company, 1947), p. 86.

be delivered from the sin, must hate sin and must repent and resolve not to repeat his offence. A transgression is not merely an offence against God or religion, but an offence against man's own personality and character.

The character of man and his actions depend entirely on the result of the struggle between two forces. One is the pull of passions that urge man to satisfy his desires and the other is an intuition of the effect of social life which resists the impulse of passion, and restrains man from committing sin. Human soul is always between these two forces or motives. The soul which god created has been pure since He has created man in his own image. Man has been attributed with the capacity to prefer the good and to do it. The moral conflict in human beings is due to the conflict between the good inclination and the evil inclination. The inclination to evil and the inclination to good both enter the individual from without Yager-ha-Ra-the evil inclination enters the child immediately on the child's entry into the world. The Yazer Tob as good inclination is a later development when ideas and views begin to develop in the mind of man. A religious man subdues his sensual nature through good deeds and it grows stronger in him until it becomes his master. "Judaism does not believe in the depravity of human nature; it only asserts susceptibility to sin."³⁶ Judaism does not accept

36. Simon Bernfield, op. cit., p. 94.

the existence of sin, instead it admits the sin of a human being or an individual. It is not a fate. The fate attached to sin is a fate that the individual prepares for himself and voluntarily makes himself its object. It is considered that the function of Yezer-ha-Ra in the world and life is a necessary one. The existence of the inclination to evil in human heart and the ensuing struggle to overcome it, the refraining from bad action and specifically doing good imparts to the good its high value and when it is performed without struggle and effort, its value is lost and it becomes a mere mechanical act. Moreover, even if man loses the struggle and succumbs to passion, the effect of that struggle is not effaced, for it arouses in man a sense of guilt or sin. It is this sense of guilt or sin that plays a leading part in the formation of a man's character. There is not a single man who is righteous and does not sin at all. But what is important is that he possesses the sense of sin and strives to the utmost to refrain from repeating such actions. In order to strengthen this feeling Judaism repeatedly warns man against sinning and threatens him with punishment.

Jewish thought does not reduce man as a combination of two conflicting parts, soul and body. They do not conceive body as intrinsically evil and soul intrinsically good. The unity of both body and soul is emphasised as human responsibility. On the Day of Judgement a man's soul will be reunited with the body to receive judgement on the life he lived on earth. God will

treat the body and soul in the same way on the Day of Judgement. The Jews do not take a lower view of the physical body. What God created must be good and hence the body which god has created for a good purpose of the maintenance of the world is good. "The human body is a sacred vessel comprehending the divine spark, the soul, and as such must be kept healthy, sound and clean."³⁷ Though both physical body and soul constitute the personality of man, the soul receives a special attention as a separate entity. It is compared to God. The ultimate condition of a man's soul depends on the way he uses his life. "He is not by his nature constrained to sin though sin lieth at the door."³⁸

Judaism is more concerned with the destiny of mankind than with the salvation of the individual. Though religion begins with the individual and aims at personal destiny, Judaism links up the individuals with the group. The salvation of the individual is linked with the salvation of his people and through his people with the salvation of the world. The goal of the individual and mankind is the same and that is the fulfilment of the good upon the earth. It is in this goal that mankind finds its true purpose and chooses its true life. Thus future becomes a task to be worked out. From the beginning there developed a collective responsibility. The Jews believe that the Jewish

37. Rabbi I. Epstein, *op. cit.*, p. 34.

38. Israel Mattuck, *op. cit.*, p. 35.

people as a group have a role to play in the service of god quite distinct from the responsibility of each individual Jew to practise his religion and secure personal satisfaction. Judaism points to the fact that individuals lose their identity except as a member of the Jewish people. The promise of the gods to Abraham and his descendants were not to individuals but to the whole community of the Jews. To be a Jew means to share with fellow Jews a common social outlook and a common social hope. It is this consciousness of a common destiny and common duty that has preserved the Jews through the centuries of disposal and persecution.

Love of fellow men is a corollary to Jewish ethics. 'Thou shall love thy neighbour as thy self' is the main principle of Jewish Ethics and it is borrowed by the daughter religions of Judaism namely Christianity and Islam. The word 'neighbour' does not limit to either friends or relatives but it stands for all human beings who are fellow men. To love thy neighbour means to see good in our fellowmen from all aspects and not to emphasise his short comings. "We see then clearly that the Commandment, love thy Reah as thy self, is not limited to friend, or neighbour, or Jew, but to all fellowmen."³⁹ Judaism teaches the Golden Rule of Hillel as a rule of conduct. It teaches 'do not unto others

39. Meyar Waxman, op. cit., p. 245.

what thou would not have done unto thee.' This forms the essence of the teachings of Judaism. One should place oneself precisely in the position in which the other man is, and then act as he would have acted towards himself. It serves as a positive act of benevolence which supplies the urge to perform good deeds and abstain from evil ones.

Knowledge and morality are interdependent. Though the ethical impulses arise in feelings, they are purified, ennobled and guided in the right way through reflection and instruction. Only insight into the purpose and destiny of life protects a man against aberrations of moral feeling. Only knowledge of what is possible and attainable prevents the moral energy from exhausting itself in useless acts due to ignorance of some kind of the real conditions of life. In case of conflicts, the capacity to weigh and pass judgement on moral issues can ward off the danger of preferring the less important duty to the more urgent one. Rational reflection helps the individual to arrange the moral actions in an organic series, the fulfilment of a duty to fashion one's whole life morally; it lays a unified life structure, brings about reconciliation of discord and contrarities and leads upto moral principles and moral character. The moral character that has become an inner purity is the highest stage of the moral development of the human being.