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Some reflection on the concept of interreligious dialogue and “trans-different thinking” by Ephraim Meir in the light of Rosenzweig’s “new thinking” in his book “Star of Redemption”.

Like many of his Jewish contemporaries Jewish-German philosopher Franz Rosenzweig was in search of a common cause for the European Jews. Unlike Gershom Sholem and Martin Buber Rosenzweig considered Jewish tradition and not the notion of a Jewish state to be of greatest importance.

The discussion (after World War I) can also show the political and cultural situation of Judaism in the 20's of the 20th century. Franz Rosenzweig represented the opinion, which was sceptical of the universalism and of any ideologies and ideas in the world. Rosenzweig recognized in a Jewish national and political movement element of the future-oriented ideology and the unnecessary separation from the world and from other religions. His point of view was the return throwback of the West-European modern Jews to their own religious and learning tradition. Of course, at that time, Rosenzweig could not foresee the unimaginable cruelty of the Shoa in Europe, the failure of European humanism and then the following need of the Foundation of the State Israel.

According to Rosenzweig, Jewish particularism in the sense of return/ throwback to their own tradition does not mean separation of the Jewish people in the world, but on the contrary it is a prerequisite for their true emancipation and their position in a plurality of the World in an unknown future. So Rosenzweig placed emphasis on the renewal of the thinking of the people and not on the renewal of the nation. Thus, the importance of own and foreign language and dialog with the other people in the presence (here and now) - are the main attributes / notes of his philosophy.

91 years after the publication of Rosenzweig's book “Star of Redemption”, after Shoa and in view of suffering of people, wars, terrorism and refugee drama of today's world, Ephraim Meir pleads for construction on interreligious discourse of redemption: “Rosenzweig’s idea of eternity may inspire us in the construction on the interreligious discourse of redemption: “How do Islam, Hinduism, Buddhism, or Taoism contribute to interreligious theology that liberates human beings from suffering and strives for more equal and peaceful society?”¹

Moreover, Meir refers to an old Jewish thought "tiqqun olam" (repair of the world) in the context of the need for renewal of the thinking or for "trans-different" thinking².

¹ Ephraim Meir, “Redeeming religious” Rosenzweig Yearbook 12. P.34

²View: Ephraim Meir: Dialogical Thought and Identity. Trans-Different Religiosity in Present Day Societies. Publishing House De Gruyter. 2014.

So, I would like to ask two discussion questions about the discrepancy between the interreligious dialogue in the sense of "tiqqun olam" (hier and now) and a future-oriented discussion "about" the interreligious dialogue?

Which inspirational ideas, such as a trans-different thinking by Ephraim Meir, can we use in a practical and existential sense as teachers today?