

# The New Thinking: Franz Rosenzweig in “Der Morgen,”...

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Franz Rosenzweig in “Der Morgen” (Heft 4, 1925)

*Zweistromland, Kleinere Schriften zur Religion und Philosophie*, Philo Verlag und Buchhandlung G.m.b.H., Berlin 1926 S. 240 – 268

*Kleinere Schriften*, Schocken Verlag, Berlin 1937 S. 373 – 398

*Die Schrift. Aufsätze, Übertragungen und Briefe* (= Bibliotheca Judaica, Hrsg. v. Ernst Ludwig Ehrlich) Hrsg. Karl Thieme, Europäische Verlagsanstalt, Frankfurt aM 1964 S. 186 – 211

*Der Mensch und sein Werk*, III *Zweistromland, Kleinere Schriften zu Glauben und Denken*, Martinus Nijhoff, Dordrecht usw. 1984, S. 139 – 161

## Structure of the article

### I

(Yes)

*Speaking and Hearing* is subjected to laws which differ from those of thinking p.141  
i.e. Negation of the reduction. Indication of the limits of the impulses toward unity.

Three monisms: Reducing everything to God, everything to the world,, everything to humankind.

### II

(No)

“Experiences” one has *in time*. Time is the reality, p. 150

A human being has his experience in the threefold time.

The times of reality are: past, present, future.

Correspondences: Story, Dialogue, Choir: Creation, Revelation, Redemption..

### III

(And) *Method*:

Over against the solitude of the old thinking in systems, you find the community of the New Thinking.

The symphony of speech is articulated by the *grammar*.

The fact of taking the other seriously happens by:

hearing of the story	(past)
dialogue	( present)
joining the song in the choir	( future)

This method decidedly under influence of *Eugen Rosenstock* and received with thanks, p. 152

Around him: Feuerbach and Cohen—Hans and Rudolf Ehrenberg, Viktor von Weizsäcker—Martin Buber and Ferdinand Ebner.

#### IV

(Eternity)

The heart of Judaism and Christianity over against paganism, p. 153

Adam is neither Jew nor Christian.

All religions are participating in creation, but do not bring back to it.

Islam as definite religion is a parody of Judaism and Christianity.

Second sequence of four: Sociology is the name of the method

#### I

##### *Law and Faith*

Peculiarity of participation in Eternity

Fact: People

Event: Community p. 156

(way of writing has still to come and only unilateral possible.)

#### II

##### *Epistemology of approval*

over against being without contradiction of logics, p. 158

#### III

= *the messianic epistemology*:

Founding the bond of truth among men.

Estimating according to the price of approval, p. 159

#### IV

##### *Empiricism*

The *Is* comes only afterwards from experiencing the Creator, the Revelator and the Redeemer, p. 161

Remark on the relationship trinity—sequence of three—three-partition:

See *Franz Rosenzweig, Sechzig Hymnen und Gedichte des Jehuda Halevi*, Oskar Wöhrle/Verlag, Konstanz 1924, meant is the remark on the poem *Licht* on p. 151:

Auf die niederschmetternde Gottesfrage an Hiob: “Auf welchem Weg verteilt sich das Eine Licht in die Welt?” die demütig-kühn vertrauende Antwort, die das Geheimnis der Schöpfung in das Gebot der Offenbarung auflöst: *Dieser rätselhafte Weg des Urlichts – er ist kein anderer als der, den Du mir zu meinem Weg bestimmt hast.*

(Upon the crushing question of God directed to Job: “In which way is dividing itself the one and only light on the world?” comes the humble-bold confident answer which solves the secret of creation in the imperative of revelation: *This mysterious way of the original light – is not different from the way which Thou hast ordained me to be my way.*)

To the question of the trinity:

*Eugen Rosenstock-Huussy, Das Volk Gottes in Vergangenheit, Gegenwart, Zukunft (II. Die Dreieinigkeit in den beiden Israel)* in: *Juden Christen Deutsche* Hrsg. Hans Jürgen Schultz, Kreuz Verlag, Stuttgart 2. A. 1961, S. 198 – 220. II. S. 208 – 213

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