



And Now Mumbai

The year is 2008 corresponding to 5769. It is some two thousand years after the destruction of the Temple and the dispersion of the Jewish people. So what's new?

Yet another location where Jews were killed because they were Jews.

The wired-up world spread the terrible events of Mumbai to the four corners instantaneously. It's now the viewers problem. They absorb it thereby adding to the desensitising process in which this event is reduced to a statistic. So where does it lead us? Fury, outrage and indignation but also to sustained anger and frustration. But where does that take us?

It can lead to resignation and with much justification. Haven't we been here before? Such an attitude has become etched in our very psyche and souls. It's even become part of the liturgy expressed in the powerful Pesach Seder declaring that "In every generation they rose against us to destroy us".

To move to this millennia it happened in medieval Europe in Spain, in Russia and more frighteningly in an enlightened Germany.

The collective scars of those experiences have penetrated the Jewish psyche to the degree that for many this condition and all that it brings in its wake, becomes the norm even though Israel has adopted the noble and responsible role of defending Jews wherever they may be.

In 1954 just six years after Israel achieved sovereignty, Egyptian Fedayeen terrorists burst into a classroom and shot five children dead together with their teacher. The overwhelming effect on the inhabitants of Israel and in particular

Kfar Chabad was devastating. A clamour for retreat and a mood of depression swept through the villagers. The response of the Lubavitcher Rebbe was unequivocal. "Now is the time to expand and build up all the fledgling institutions in the border Village".

The plague of terrorism is now ravaging society because society showed no respect for political or religious boundaries.

Its real target is world domination through its ideology rejects the fundamental seven commandments which G-d gave to mankind after the flood and sealed by Moses at Sinai.

Those of the Jewish Faith who are the original witnesses and flag bearers of G-d's ideals are the key target. But they are not alone. The Western democracies who firmly (and not so firmly) carry their faith in G-d and practise of a religion and subscribes to the observance of these seven fundamental laws are also targets. Contrary to the impression that many Jews are under, all Rabbinic leadership over the centuries have emphasised the fundamental Jewish obligation to encourage gentiles in their observance of these laws.

It would be wise and foresighted for Jewish leadership to extol the values contained in the observance of the seven laws for the whole of mankind. As opposed to the mood prevailing in the 17th or 18th century and certainly before, it is now time for all Jews to assume the responsibility of bringing the world at large to reengage with the very fundamentals of life by observing G-d's seven laws for the whole of mankind.

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