Lesson 64 C
A Soldier for Peace
Jonathan: Shalom uvruchim haba-im leshiur 64-gimel – Hello and welcome to Lesson 64-C. This lesson will include eulogies that were read over his grave by family-members, by friends, by politicians as well as two speeches made by Rabin himself.

Eulogy given by Noa Be-Artzi, Yitzhak Rabin's granddaughter.

You will forgive me, for I do not want to talk about peace. I want to talk about my grandfather. One always wakes up from a nightmare. But since yesterday, I have only awakened to a nightmare -- the nightmare of life without you, and this is indigestible. The television does not stop showing your picture; you are so alive and tangible that I can almost touch you, but just almost, because I can’t already.

tislechu li she-ani lo rozza ledaber al hashalom. ani rozza ledaber al saba sheli. tamid mit-orerim misiyut, aval me-etmol ani rak mit-oreret lesiyut. hasiyut shel hashem belevad – veze bili nitan leikul. hatelevizya lo mafsika leshder at tmonotcha, veata kol kach chay vmuchashi, she-ani kim-at noga-at becha. aval rak kim-at, ki kvar lo uchal.

Grandpa, you were the pillar of fire before the camp and now the camp is left alone, and it is so cold and sad for us. I know that people speak in terms of a national tragedy, but how can you try to comfort an entire nation or share it in your personal pain, when Grandma does not stop crying, and we are mute, feeling the enormous void left empty in your absence.

saba, ata ha-ita amud ha-esh shelfini hamachane, ve-achshav notarnu rak hamachane, levad, vekol kach kar lanu ve-azzuv. ani yoda-at she-anashim medabrim bemunachim shel ason leumi, aval eych tenase lenachem am shalem o leshatof oto bake-ev harprati shelcha khesavta lo mafsika livkot veanachnu ilmim, margishim et hachalal ha-anak shenotar rek bechesroncha.
Few really knew you well. They can now talk about you a lot more, but I feel that they do not know at all how huge is the pain, the disaster, and, yes, this is a holocaust, for us at least, the family and the friends, who are left only as the camp, without you, our pillar of fire.

Grandpa, you were, and still are, our hero

I want you to know that in all I have ever done, I have always seen you in front of my eyes. Your esteem and love has followed us in every step and on every path, and we have always lived in the light of your values. You never abandoned them, and now they have abandoned you. And here you are, my eternal hero, cold and lonely, and there is nothing I can do to save you. You are so wonderful.

People greater than I have already eulogized you, but none of them was fortunate like myself to be caressed by your warm soft hands, the warm embrace that was kept just for us, your "half-of-a-smile" which always told me so much, the same smile that is no more and frozen with you. I have no feelings of revenge because my pain and loss are so big, too big. The ground has slipped away from under our feet and we are somehow trying to sit in the empty space that was left, but for now, without any particular success.
 groteim mimeni kvar safdu lecha, aval ish me-hem lo zacha lalituf haze shel yadecha hachamot vehevakot, hachibuk hacham she-haya shamur rak lanu. lechazi hachiyuch shelcha, shetamid ama li kol kach harbe, oto chiyuch shekvar eyno vekafa imcha. eny bi tchushat nakam, ki hake-ev veha-ovdan sheli gdolim kol kach, gdolim miday. hakarka nishmeta tachat ragleynu, ve-anachnu menasim eychshe-hu lashevet bachalal harek shenotar, ach lelo hazzlacha meyuchedet beynata-im.

גראים מימני كبير ספג לך, אבל איש מהם לא דוכא לليسוף זה של ידך ההמומה והכרות, הגיבורים המהלחיים הם מומרים לך לטחיה-נוחיה על, והማים אחריך לכלך. עתים יוחיות ינוי וקפים עמר. אף כי государ הים, כי הגיבורים שילו גזירות כל-כן, הגדולים מידי. הכרקע ושמחתות חותר רגלו, אנחנו מסים ואשיכחו רחבחל הרוח שמעטר, אר לאל הצלהת מביתיכם.

I am unable to finish, but it appears that a foreign hand, a miserable person’s hand, has already finished for me. With no other choice I part from you, a hero, and ask that you rest in peace, that you think about us and miss us, because we, down here, love you a lot. From the angels of heaven who accompany you now, I ask that they watch over you and guard you well, because you are deserving of such a guard.

אני לא מסוגלת לנסים, אבל נוכחת שיד זרה, יד עלוב نفس, כבר סיימה שבירה. בידת בירה היא הפרידה מפרק, גיבור, minibתתמ מפרק ששתה על משכ汚れ לשולם, ושתחושב ותחנכו עליהם, כי אנחנו פה למטה-ואבבים אנוכחים המושיים, משיחת-מלאני-שמיים שמלוחים ז褥ות עכשו, אני minibתת בששתה-עליהם שלבר טוש, כי אנחנו ראויים להשתתף שבדה.

אנכי לא מסוגלתlesiימ, aval kanir-e sheyd zara, yad aluv nefesh, kvar siyma avuri. belet brera ani nifredet mimcha, gibor, umvakeshet mimcha shetaanuach al mishkavcha beshalom, veshetachshov vetitga-age-a eleynu, ki anachnu po lemata ohavim otcha hamon. mishayarate mal-achey shama-im shemelavim otcha achshav, ani mvakshet she-ishmeru alecha veshe-ishmeru tov, ki ata ra-uy lemishmar shekaza.

We love you Grandpa. Always.

אנחנו אוהבים אותך, סבא, תמיד.

anachnu ohavim otcha saba, tamid.
Eulogy given by U.S. President Bill Clinton.

Yitzhak Rabin lived the history of Israel - the struggle for independence, the wars for survival, the pursuit of peace - and in all he served on the front lines. This son of David and of Solomon took up arms to defend Israel's freedom and laid down his life to secure Israel's future.


He was a man completely without pretense as all of his friends knew. I read that in 1949, after the War of Independence, David Ben-Gurion sent him to represent Israel at the armistice talks at Rhodes, and he had never before worn a necktie and did not know how to tie the knot. So, the problem was solved by a friend who tied it for him before he left and showed him how to preserve the knot simply by loosening the tie and pulling it over his head.

The last time we were together, not two weeks ago, he showed up for a black tie event on time, but without the black tie. And so, he borrowed a tie. And I was privileged to straighten it for him. It is a moment I will cherish as long as I live.
בפעם האחרונה שנינו יחד, לפני פחות משבועיים, הוא הגיע לאירוע של 'עניבות שחורים'. בזמן, אבל בלי פפיון. הוא פלטני ואני זכיתי להדק אתו עבורו. היה זה רגע שאшимרроб בלבי כל עוד אני חי.

Now it falls to all of us who love peace and all of us who loved him to carry on the struggle to which he gave life and for which he gave his life. He cleared the path. And his spirit continues to light the way. His spirit lives on in the growing peace between Israel and her neighbors. It lives in the eyes of the children, the Jewish and the Arab children, who are leaving behind a past of fear for a future of hope. It lives on in the promise of true security.

Now God tests our faith even more terribly, for he has taken our Yitzhak. But Israel’s covenant with God for freedom, for tolerance, for security, for peace – that covenant must hold. That covenant was Prime Minister Rabin’s life work. Now we must make it his lasting legacy. His spirit must live on in us.

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Farewell friend.

שלום, חבר.

Shalom chaver.

Eulogy given by King Hussein of Jordan.

הספד חוסיין, מלך ירדן.

You lived as a soldier, you died as a soldier for peace and I believe it is time for all of us to come out openly and to speak of peace. Not here today, but for all the times to come. We belong to the camp of peace. We believe in peace. We believe that our one God wishes us to live in peace and wishes peace upon us, for these are His teachings to all the followers of the three great monotheistic religions, the children of Abraham.

חיית כחייל, תומת כחייל לעם שלום. אני מאמין_SHA-ITA kechayal vemateta kechayal lema-an hashalom. ve-ani ma-amin shezechu hazman shebo al kulanu lehashmi-a et kolenu veledaber begaluy al hashalom. lo kan hayom, elat lema-an ha-atid. anu Shayachim lemachane hashalom. anu maaminim bashalom. anachnu ma-aminim sheEloheynu ha-e chad razza shenichye beshalom ve-ichel lanu shalom, ele hen hora-otav lechol haholchim bedarchey shlosh hadatoat hamonote-istiyot, yaldey Avraham.

Let's not keep silent. Let our voices rise high to speak of our commitment to peace for all times to come, and let us tell those who live in darkness, those who are the enemies of life. Through faith and religion and the teachings of our one God, this is where we stand. This is our camp. May God bless you with the realization that you must join it, and we pray that He will, but otherwise we are not ashamed, nor are we afraid, nor are we anything but determined to fulfill the legacy for which my friend fell, as did my grandfather in this very city when I was with him and but a young boy.
הבה נרים קולנו ולא נשקוט, נדבר על מאורעותנו לשלום, לעצנו ועומדים לפני האחים
bashkhen, נשארים כייيحנים, האמצעים המנופים ואתת המגורים של אל אחרים: אנו
שומדים. צא מתהנת. הלאו צהילים יוכלו הבかれ שלישים לצליפה אלים, אנו
מתפללים שישחר נא, ואך אם לא נleccionו לא מתכוננים ולא תמימים, אלא נחושים
לለום את המורשת שעובה נפל רעי, כפי שנפל בכל מעבר הארץ (יוסף) כפרשney
כי משומד לזרד.

Eulogy given by President Hosni Mubarak of Egypt.

It is with deep regret that we are assembled here today to pay our last regrets to
Prime Minister Yitzhak Rabin, a courageous leader and recognized statesman.

His earnest efforts to achieve peace in the Middle East are a testament to his vision,
which we share, to end the suffering of all the peoples the region. He defied the
prejudices of the past to tackle the most complicated of problems, namely the
Palestinian problem, in a forthright manner.

מאמציו חכמים לחושך שלום במדורגтяжונה ועדות להזונה, אישר את חוליקו, לכל
מקול של כל עמי האזור. הוא עכשיוILLA計畫יו לшеיה נוספים, בו
בואן ישו עם חוצים המבוכס ביבר באזר, והראות הבנייה 플סטייתית.
The success he achieved in this regard has finally led to the foundations of peaceful coexistence between the Palestinians and the Israelis in a climate of trust and mutual respect.

The untimely loss of Prime Minister Yitzhak Rabin at this important juncture in the history of the Middle East has dealt a severe blow to our noble cause. We must therefore redouble our efforts and reaffirm our obligation to continue the sacred mission to achieve a just and lasting peace. We must deprive those traitorous hands hostile toward our goal from reaping the rewards of their vile actions.

Only through our unwavering commitment to this objective can we truly honor the memory of this fallen hero of peace. And I could say, that is the best memorial to Yitzhak Rabin.
Eulogy by Acting Prime Minister and Foreign Minister Shimon Peres.

We have come to salute you, Yitzhak . . . a great dreamer, who forged a new reality in our region. . . last Saturday night, as we joined hands and sang together 'Shir LaShalom' the Song of Peace,” I sensed your exhilaration.

You told me that you had been warned of assassination attempts at the huge rally. We didn't know who the assailant might be, nor could we estimate the enormity of the assault. But we knew that we could not fear death and that we could not be hesitant in seeking peace. Just one day before, as we met privately (as we often did), for the first time, you remarked to me that the work is exhausting, but peace obliges us.


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keminhagenu be-arba eyna-im. pa-am rishona he-arta li she-ha-avoda me-ayefert aval hashalom mechayev.

I didn’t know that those were to be the last hours of our partnership, a partnership which knew no bounds. I sensed that a special grace had descended upon you, that you could suddenly breathe free at the sight of the sea of friends who came to support you on this path.

The summit to which you led us opened wide before us the landscape of the new tomorrow, the landscape promised to the new Israel and to its youth.

All your life, you labored tirelessly, day and night, but the last three years were unparalleled in their intensity. You promised to change priorities, and indeed, a new order is upon us, a priority of openness...

Izzchak hazza-ir shebe-aluvey Israel. Izzchak hagadol shebemefalsey netivot hashalom. peta halichatcha he-ira li et shefa darkecha.

Yitzhak, the youngest of Israel’s generals. Yitzhak, the greatest of peacemakers: the suddenness of your passing illuminated the abundance of your accomplishments.

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kol chayecha amalta kasha, yomam valayla, aval shlosh hashanim ha-achronot hiztaynu be-intensiviyut adira. hivtachta leshanot sidrey adifuyot ve-achen higi-a seder chadash venozzra adifut potachat . . .

And above all, perhaps at the foundation of it all, the mighty winds of peace have begun to blow.

ומעל הכל ואולי ישתתית לכל ההלחנ לשוש אריה. ייחתכת לשנאות שדוריים ואלי חידש וazăרא닝 אדיפע פוטאת ... 

ume-al hakol ve-ulay ketashtit lakol hechela linshov haru-ach ha-aza shel hashalom...

Two agreements with our neighbors the Palestinians that will free us from the need to rule another people, as you promised. The Middle East has awakened anew, and a coalition of peace is taking shape.

שני הסכמים עם שכנינו הפלשתינאים שיאפשו לנו להשתחרר מחמדת המקור הלא לשלוט על עם אחר, כפי שהבטחת. המזרח התיכון התעורר מחדש ונרקמה בו קואליציה של שלום.

shney heskemim im shcheneynu haPalestina-im she-ye-afsheru lanu lehishtachrer mehakorach lishlot al am acher, kfi she-hivtachta. haMizrach haTichon hit-orer mechadash venirkema bo ko-alizzya shel shalom.

I see our people in profound shock, with tears in their eyes. But also a people who know that the bullets that murdered you could not murder the idea you championed. You did not leave us a will, but you left us a path on which we will march with conviction and faith.

אני רואה את עמיים מתעננים 모르וד. עמיים עם דמעות בعينיהם. גם לעיניים שהכדורים שרצת אומרים לא יוכל להחזר את החרם שלחטאת. לא החתרים:len צואות האבל החטרים בין דכר שצטע ת לאבדים הכה בבריחות וברצינות.

ani ro-e et ameynu mezu-aza me-od. am im dma-ot ba-eyna-im. aval am she-yode-a she-hakadur sherazzach otcha lo yuchal la-harog et hara-ayon shenasata. lo hotarta lanu zaza-a aval hotarta lanu derech shenizz-ad ba binchishut uve-emuna.

Goodbye my firstborn brother, bringer of peace. We shall continue to champion this great peace, to the near and to the far, as you wanted during your life, as you ordered in your death.

שלום אבי הבכור מביאños השלום. אנו נמשכנין לשאת שלום גדל זה לكثرו ולחרום כפי

שרטת בחライン. כפי ביציות במחトリ.
shalom achi habechor mevi hashalom. anachnu nosif laset shalom gadol ze lakarov velarachok kfi sherazzita bechayecha. kfi shezzivita bemotcha.

Jonathan: We will conclude our tribute to this great man with his own words as he spokt them in two of his most important speeches: The first upon receiving the Nobel Peace Prize; and the second, his last speech, from the peace rally at the Kings of Israel Square in Tel Aviv, about an hour before being assassinated.

Prime Minister Yitzhak Rabin’s Speech upon Acceptance of Nobel Peace Prize.

At an age when most youngsters are struggling to unravel the secrets of mathematics and the mysteries of the Bible, at an age when first love blooms, at the age of sixteen, I was handed a rifle so that I could defend myself. That was not my dream. I wanted to be a water engineer. I studied in an agricultural school and I thought being a water engineer was an important profession in the parched Middle East. I still think so today. However, I was compelled to resort to the gun. I served in the military for decades. Under my responsibility, young men and women who wanted to live, wanted to love, went to their deaths instead.

Standing here today, I wish to salute our loved ones – and past foes. I wish to salute all of them, the fallen of all the countries in all the wars, the members of their families who bear the enduring burden of grief, the disabled whose scars will never
heal. Tonight, I wish to pay tribute to each and every one of them, for this important prize is theirs.

בשומה, אני хочу, אני רוצה להצידיע למאובנים – ולאובנים העבר. אני רוצה להצידי לעולם, לכל החללים בכל המדות, לכל המלחמות, לבי השפעותינו של يولימעון תואם באמצעות הקבוע בתבנית, ול疡ם, כמו גם ולהצידי לכל אחד ואחת.

“God takes pity on kindergartners,” wrote the poet Yehudah Amichai, “Less so on the schoolchildren, and will no longer pity their elders, leaving them on their own” . . . For decades, God has not taken pity on the kindergartners of the Middle East, or the schoolchildren, or their elders. There has been no pity in the Middle East for generations.

"Elohim merachem al yaldey hagan" katav hameshorer Yehuda Amichay, "pachot mize al yaldey beyt hasefer, ve-al hagdolim lo yerachem od, yash-irem levadam" . . . Elohim lo richem meshech asrot shanim al yaldey hagan baMizrach haTichon, lo alyaldey beyt hasefer, lo al hagdolim. badorot ha-achronim lo hayu rachamim baMizrach haTichon.

The leaders of nations must provide their peoples with the conditions, the infrastructure, which enables them to enjoy life: freedom of speech and movement; food and shelter; and most important of all: life itself. A man cannot enjoy his rights if he is not alive. And so every country must protect and preserve the key element in its national ethos: the lives of its citizens.
Only to defend those lives, can we call upon our citizens to enlist in the army. And to defend the lives of our citizens serving in the army, we invest huge sums in planes and tanks, and other means. Yet despite it all, we fail to protect the lives of our citizens and soldiers. Military cemeteries in every corner of the world are silent testimony to the failure of national leaders to sanctify human life.

There is only one radical means for sanctifying human life. The one radical solution is – peace.
Allow me to say that I’m also excited. I would like to thank each and every one of you, who has stood here today against violence and in favor of peace. This government, which it is my privilege to lead, together with my friend Shimon Peres, has decided to give peace a chance. Peace that will solve most of Israel's problems. I have been a military man for twenty seven years. I have fought as long as peace had no chance. Today I believe that peace has a chance, a great chance. We are obligated to utilize that chance for those who stand here, and for those who do not. And they are many of the people.

I have always believed that most of the people want peace and are willing to take a chance to achieve it. And all of you, by participating in this rally, are proving it, along with many others who are not here, that the Israeli people is sincerely interested in peace and stands against violence. Violence is an element gnawing at the fabric of Israeli democracy. It must be denounced, condemned, isolated. This is not the path of the State of Israel. Democracy can have disputes, but the resolutions will be found through democratic elections, as was the case in 1992, when we were given the mandate to do what we’re doing and to continue doing it.
I wish to thank the President of Egypt, the King of Jordan, the King of Morocco, whose representatives are here here today to express their commitment and partnership in walking towards peace. But above all – I wish to thank the people of Israel – who for the last three years of this government have proven that peace is within reach, peace which opens the door to a progressing economy and society. Peace is primary in our prayers, but not just in prayers. Peace is the aspiration of the Jewish people, a genuine aspiration.

Peace also entails difficulties, as well as pain. There is no path for Israel without pain. But the path of peace is preferable to the path of war. I say these things to you as one who, in his past, has been a military man and as the Minister of Defense, and as one who sees the suffering of the families of the IDF soldiers. For their sake, and for the sake of our children and grandchildren, I wish for this government to exploit every shred of a chance, every possibility, to promote and to reach a complete peace.
שלום כרך קשיים, גם מאמצים. אין דרכן לישראל בלי מאכאות. עדיפה דרכה שלום המأسواق דרכה המלאתה. إنها للمBagConstraints את אחד منها. שאיפה אשר הב formulaire, יראת אתНЫי המשאות של חכמי. לא נכללים, לא נבדקים, אלא רצה השמדת השד היא.

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This assembly should convey to the Israeli public, to the Jewish people all over the world, to many, many people in the Arab world, and to the whole world that the People of Israel seeks peace, supports peace, and for that, I thank you all.

(Izzchak Rabin, November 4 1995 – about an hour before his assassination)