

**Two Jews, Three Opinions: Lessons from Rabin's assassination - 20 years on**

1. **דברים כא, ז-ט**

ז וענו, ואמרו: ידינו, לא שפכה (שפכו) את-הדם הזה, ועינינו, לא ראו. ח פפר לעמך ישראל אשר-פדיתי, יהוה, ואל-תיתן דם נקי, בקרב עמך ישראל; ונפפר להם, הדם. ט ואתה, תבער הדם הנקי--מקרבך: כי-תעשה הישר, בעיני יהוה. {ס}

1. **Deuteronomy 21:7-9**

They shall answer and say: 'Our hands did not spill this blood, nor did our eyes see. Grant atonement to Your nation, Israel, whom You redeemed, O God, and do not place innocent blood amongst Your nation Israel, and let the them be forgiven of the blood.' Thus shall you remove the innocent blood from your midst, when you do that which is right in God's eyes."

2.



<https://www.facebook.com/tamarzandberg/photos/a.285232038273637.1073741844.284775634985944/722604594536377/?type=3&theater>

3. **Dan Meridor** - "I think if Rabin himself were alive for his memorial, he would insist that not all his life was Oslo. But the left wing has done something risky with his memory. It has glued together the killing – for which he was almost deified – and the legacy of his policy. But if Rabin was Oslo and Oslo was a disaster, was Rabin a disaster? I think not." Quoted from NYTimes 5<sup>th</sup> of November 2000

4. **On Rabin and Gedalya/ Ilan Bloch** - JUST AS I fast on Tzom Gedalya each year, I also fast on the 12th of Heshvan, the anniversary of Rabin's assassination. To me, the similarities between the fates of Gedalya and Rabin are simply too stark to ignore. Two Jewish leaders supported by the majority of the people, yet considered collaborators with external powers by their opponents. The complete disbelief that a Jew could harm another Jew led both to dismiss warnings that an assassination was being planned. Although the message of the two days is similar, there is a significant difference between them – at least for the moment. To signify this difference, instead of fasting until nightfall as we do on Tzom Gedalya, I only fast until halachic mid-day on the anniversary of Rabin's assassination. Perhaps in the future, if we do not learn to heal the fissures in Israeli society – religious/secular, liberal/conservative, rich/poor, Ashkenazi/Sephardi, immigrant/sabra – our society will implode, and we too will lose Jewish political control in the Land of Israel. Then this fast will also extend until nightfall. But, if we can use the tragedy of 12 Heshvan as

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a wake-up call to ourselves to work towards *ahavat chinam* (baseless love) among and between all sectors of Israeli society, then maybe we can bring about a *tikkun*, a repair, which will lead to the canceling of this fast altogether.

(from: <http://www.jpost.com/Opinion/Op-Ed-Contributors/On-Rabin-and-Gedalya>)

5. אע"פ שנחלקו ב"ש וב"ה בצרות ובאחיות בגט ישן ובספק אשת איש ובמגרש את אשתו ולנה עמו בפונדק בכסף ובשוה כסף בפרוטה ובשוה פרוטה לא נמנעו ב"ש מלישא נשים מבית הלל ולא ב"ה מבית שמאי ללמדך שחיבה וריעות נוהגים זה בזה לקיים מה שנאמר (זכריה ח, יט) האמת והשלום אהבו. (יבמות יד ב)

Although the students of Beit Shammai and Beit Hillel disagreed... Beit Shammai did not abstain from marrying women of the families of Beit Hillel, nor did Beit Hillel refrain from marrying those of Beit Shammai. This is to teach you that they showed love and friendship towards one another, thus putting into practice the scriptural text, "Love truth and peace." (Zech. 8:16) (BT Yevamot 14b)

6. יהודה עמיחי (בתוך "שירים שונים")

" מן המקום שבו אנו צודקים לא יצמחו לעולם פרחים באביב "

"From the place where we are absolutely right, flowers will never grow in the spring."

Yehuda Amichai

7. "תמיד האמנתי שמרבית העם רוצה בשלום, מוכן ליטול סיכון לשלום. ואתם כאן, בהתייצבותכם בעצרת הזו, מוכיחים, עם רבים אחרים שלא הגיעו לכאן, שהעם באמת רוצה בשלום ומתנגד לאלימות. אלימות היא כרסום יסודות הדמוקרטיה הישראלית. יש לגנות אותה, להוקיע אותה, לבודד אותה. זו לא דרכה של מדינת ישראל. יש דמוקרטיה, יכולות להיות מחלוקות, אך הכרעה תהיה בבחירות דמוקרטיות. יצחק רבין, מתוך נאום ב"עצרת השלום", כיכר מלכי ישראל, תל-אביב, 04.11.1995

"I have always believed that the majority of the people want peace, are prepared to take risks for peace. And you here, by coming to this rally, along with the many who did not make it here, prove that the people truly want peace and oppose violence. Violence is undermining the very foundations of Israeli democracy. It must be condemned, denounced, and isolated. This is not the way of the State of Israel. Controversies may arise in a democracy, but the decision must be reached through democratic elections"

The Last Speech- Address by Prime Minister Yitzhak Rabin at a Peace Rally Kings of Israel Square, Tel Aviv November 4, 1995