



Shlomo Goren (Hebrew: שלמה גורן (February 3, 1917 – October 29, 1994), was an Orthodox Religious Zionist rabbi in Israel, a Talmudic scholar and foremost authority on Jewish law. He founded and served as the first head of the Military Rabbinate of the Israel Defense Forces and subsequently as the third Ashkenazi Chief Rabbi of Israel from 1973 to 1983, after which he established a yeshiva in Jerusalem, which he headed until his death.



He served in the Israel Defense Forces during three wars, wrote several award-winning books on Jewish law, and was appointed Chief .Rabbi of Tel Aviv in 1968

Names

1. Vayikra Rabbah 32

רב הונא אמר בשם בר קפרא בשביל ד' דברים נגאלו ישראל ממצרים שלא שנו את שמם ואת לשונם ולא אמרו לשון הרע ולא נמצא ביניהן אחד מהן פרוץ בערוה לא שנו את שמן ראובן ושמעון נחתין ראובן ושמעון סלקין לא היו קורין ליהודה רופא ולא לראובן לוליאני ולא ליוסף לסטיס ולא לבנימין אלכסנדרי

Rabbi Huna stated in the name of Bar Kappara: Israel were redeemed from Egypt on account of four things; because they did not change their names, they did not change their language, they did not go tale-bearing, and none of them was found to have been immoral. 'They did not change their name', having gone down as Reuben and Simeon, and having come up as Reuben and Simeon. They did not call Reuben 'Rufus' nor Judah 'Leon', nor Joseph 'Lestes', nor Benjamin 'Alexander'.

2. Berachot 7b

מנא לן דשמא גרים אמר רבי אליעזר דאמר קרא (תהלים מו, ט) לכו חזו מפעלות ה' אשר שם שמות בארץ אל תקרי שמות אלא שמות:

From where do we derive that the name affects one's life? Rabbi Eliezer said that the verse says: "Go, see the works of the Lord, who has made desolations [shamot] upon the earth" (Psalms 46:9). Do not read the word as shamot, rather as shemot, names. The names given to people are, therefore, "the works of the Lord upon the earth."

3. Yoma 83b

... אמר להו ר"מ אמאי לא דייקיתו בשמא אמרו ליה אמאי לא אמרת לן מר אמר להו אימר דאמרי אנא חששא אחזוקי מי אמרי

.... **Rabbi Meir said to them: Why didn't you analyze his name to learn that he is a wicked man? They said to him: Why didn't the Master tell us? He said to them: I said one should be suspicious, but have I said a person should be established as wicked? Could I say to you with certainty that he is wicked based on his name alone?**

4. Maharam Schick 169

There are people who call themselves by non-Jewish names, and you rebuked them, citing the *medrash* which says that, in the merit of not altering their names, the Jews merited to leave Egypt. They replied that concerning this, it is sufficient that they have a Jewish name by which they are called up to the *Torah*....This is nonsense and stupidity...Because this is certainly a Torah prohibition, as the Rambam writes in *Hilchos Avodah Zarah* (11:1), since the verse says, 'I have separated you from the nations to be Mine.' From there, the *Sifri* learns that we are not permitted to imitate them in any way... And just as we may not imitate them in clothing and their ways and other customs, the same applies even more to their names.

5. Igrot Moshe OC 4:66 (trans. ibid)

הנה בדבר שמות של לעז שכתבתי שאף שהוא דבר מגונה אינו איסור שלכן חזינן שכמה שמות של לעז מכל מדינה ומדינה נעשו במשך הזמן דגלות הארוך שנתחלפו המדינות, שאף שמסתמא צווחו מתחלה נשתקעו השמות בין ישראל עד שנקראו כבר לשמות ישראל ובשמות נשים הם ביותר אצלנו שאנו מבני אשכנז הם משמות אשכנז ומגולי ספרד הרבה שמות משל ספרד וגם גאוני עולם מגדולי הראשונים כבעל המ"מ ששמו היה רבינו ווידאל

וכמה גאונים כדמשכחינן בתשובות ראשונים וגם שם מיימון אביו של הרמב"ם כנראה שהוא שם לעז, שלכן ח"ו לנו לומר שלא עשו כהוגן דאחרי שכבר נתרגלו ישראל באלו השמות אין בזה שייכות לטעם הגנאי ואין לשנות לקרא שם בנו או שם בתו על שמות הזקנים והזקנות שנקראו בשמות לעז שהוא ענין כבוד המשפחה... אבל אחר מתן תורה אין לנו חיוב מדינא וגם לא מעניני זהירות ומוסר אלא מה שנצטוינו התרי"ג מצות לדורות והמצות שנצטוו לשעה וכפי שנאמרו בתורה שבעל פה

Regarding [giving children] non-Jewish names, I wrote that this is reprehensible (*davar megunah*) but not forbidden. The reason we find that many non-Jewish names were used in every country during the long exile when the locations of exile changed, is that even though they probably cried out sharply against [using them] at the start, the names became common in *Yisroel* until they are [by now] already considered as Jewish names and, regarding women's names, they are even more common. By us, who are from the *bnei Ashkenaz*, they are from the names of *Ashkenaz*, and of the Spanish exiles, there are many names from Spain, and also *gaonei olam* of the *gedolei harishonim* [had such names], such as the author of the *Maggid Mishnah* whose name was *Rabbeinu Vidal*... and also the name Maimon, the Rambam's father, seems to be non-Jewish.

Therefore, *chas veshalom* for us to say that they did wrong; since Jews were already commonly using these names, it has no connection to the reason [of such names being] reprehensible, and one should not desist from naming one's son or daughter [by such] non-Jewish names for the elders ones for this is honor of the family.

[And why this is different from Egypt] However, after the giving of the Torah we have no legal, nor moral or supererogatory obligation [to do this.] Rather, we only have what we were commanded – the 613 mitzvot for generations, the temporary laws, and the rabbinic laws...

6. In **OC 5:10** he suggests there were safety concerns – that it allowed people to blend in.
7. **R. Asher Weiss** bases the “middat chassidut” on the Gemara in Berachot.
8. **Avnei Yashfei** YD 196 suggests there is a difference between translations of Hebrew names and plain non-Jewish names.

9. Wikipedia: Hebraization of Surnames

The Hebraization of surnames (also Hebraicization (Hebrew: עברות, Ivrut, "Hebraization") is the act of adopting a Hebrew surname in exchange for their diaspora names. For many diaspora Jews who migrated to the Land of Israel, taking a Hebrew surname was a way to erase remnants of their diaspora experience and to assimilate into a new shared identity as Palestinian Jews (Jewish residents of Ottoman Palestine and Mandatory Palestine) and later as Israeli Jews (Jewish citizens of the independent State of Israel.) This phenomenon was especially common among Ashkenazi Jews, because many such families only acquired permanent surnames (rather than patronyms) when surnames were made compulsory by the November 12, 1787 decree by the Habsburg emperor Joseph II... The Hebraization of surnames is a unique phenomenon to the Hebrew language. This process began as early as the days of the First and Second Aliyot and continued after the establishment of the State of Israel. The widespread trend towards Hebraization of surnames in the days of the Yishuv and immediately after the establishment of the State of Israel was based on the claim that a Hebrew name provided a feeling of belonging to the new state. There was also the wish to distance from the lost and dead past, and from the forced imposition of foreign (e.g. German) names in the previous centuries.

10. History

In the Yishuv

Among the Yishuv (the first to return to Eretz Yisrael—the Land of Israel), there was a strong feeling of *sh'lilat ha'gola* (Hebrew: שלילת הגולה "negation of the diaspora/Exile"), which often included the exchange of Diaspora surnames for purely Hebrew ones. Part of the Zionist movement was not only Aliyah it was also wanting to create an image of an Israeli Jew that would be different than the Yiddish speaking, shtetl living, and perceived weak Diaspora Jews, and these things were a significant part of the people of the First and Second Aliyot. Some of the immigrants of the First Aliyah (1882–1903) Hebraized their surnames, and the practice became widespread during the Second Aliyah (1904–1914). By Hebraizing the name, the foreign last name could be cast aside.

Jewish Agency booklet

This process started with individuals like Eliezer Ben-Yehuda (Perelman) and was adopted by the New Yishuv. Before the founding of the State of Israel, in 1944, the Zionist leadership and the Jewish National Council proclaimed it the "Year of naturalization and the Hebrew name". A special committee under the chairmanship of Mordechai Nemzabi, the Jewish Agency adviser on matters of civilian defense, published a booklet which contained guidelines on the creation on new Hebrew surnames....

David Ben-Gurion, the first Prime Minister of Israel, was committed to the use of the Hebrew language (he changed his surname from Grün to Ben-Gurion). He tried to convince as many people to change their surnames into "real" Hebrew ones...

Ben-Gurion, in an order to the Israel Defense Forces soldiers, wrote, "It is desirable that every commanding officer (from Squadron Commander to Chief of Staff) should change his surname, whether German, English, Slavic, French or foreign in general, to a Hebrew surname, in order to be a role model for his soldiers. The Israel Defense Forces must be Hebrew in spirit, vision, and in all internal and external expressions."

A binding order of the same issue was issued to the officials of the state in 1950, and particularly to those who represented the State abroad. A "Committee for Hebrew Names" was established to supervise the implementation of the order, whose task was to assist and advise the choice of a Hebrew name...

11. Supporters and opponents

The Hebraization of surnames provoked sharp controversy in the days of the Yishuv and also after the establishment of the State of Israel.

Supporters

Among the most significant supporters was Yitzhak Ben Zvi (Shimshelevich), leader of the Labor movement, historian and second President of the State of Israel...

Ben Zvi wrote:

Our surnames are mostly of foreign origin, which cling to exile [...] even names based on Hebrew first names were damaged and distorted from the original [...] by German and English suffixes, like "son" or "sohn" and the Slavic "in", "ovich", "ovsky" and "shvili". These surnames fill the air and the pages of our newspaper, the posters and announcements in our streets and public squares [...] it is indeed not really clear if the hardship of this inheritance which remained with us as a result of the Middle Ages and subsequent ghettoization should be tolerated...

— Yitzhak Ben Zvi in *Collected Writings*, vol. 4, pp. 11–14[4]

All rabbinic authorities encourage hebraizing first names (VaYikra Rabba 32, and Kor'ei Sh'mo, pp. 173–181), and some actively encourage last names, as well (Rabbi Shlomo Aviner (Resp. She'elat Shlomo VIII, 67-68), and even did so themselves: among them: Rabbis Menashe HaKatan (Klein), Maharam Schick, Shlomo Goren (Goronchick), Shaul Yisraeli (Israelite), Moshe Zvi Neria (Menkin), Shlomo Aviner (Langenauer).

12. Opponents : Moses Calvary in Between Sowing and Harvest, p. 339

Yitzhak Ben Zvi demands we disqualify all the foreign names which are close to us. His assumption was that our immigration to Eretz Yisrael is a revolutionary act, a return to one's origins. Let the memory of the Diaspora therefore be erased so that the crown be returned to ancient times, by wrapping our names in the envelope of our language. I have my doubts if this zealotry is appropriate. Our names are part—a significant part—of our history. Bearers of historical names are still alive and among us; the names of figures who mark our history—names like Sasportas or Benbenisti, Abrabanel or Don Yehia, Rappaport or Eibeschutz—there is no reason to delete the chronicle of our national life. Let us preserve the faith of our fathers also in our revival. Do not betray our memories by radical action; and the text does not only relate to the famous: the variety in our names is a sign of our colorful history, a two-thousand year-old history, whose traces cannot be wiped out light-handedly.

13. Religious Life During the Holocaust and After, An Interview with Rabbi Yehuda Amital

<http://etzion.org.il/en/religious-life-during-holocaust-and-after-0>

After the Holocaust you changed your name from “Klein” to “Amital.” What was behind that decision?

My name was Klein. In Hungary, it was a very common Jewish name. It doesn't mean anything; now my name has more meaning.

There's a verse that says, "The remnant of Yaakov shall be in the midst of many peoples like dew (tal) from the Lord, like showers upon the grass, that hopes not in man and waits not for the sons of men" ([Mikha 5:6](#)).

וְהָיָה אֲשֶׁר יִעָלֵב בְּקִרְבַּ עַמִּים רַבִּים כְּטַל מֵאֶת יְקִיָּקָה כְּרִבְיָיִם עַל-יַעֲשׂוּב אֲשֶׁר לֹא-יִקְוֶה לְאִישׁ וְלֹא יִתַּח לְבָנֵי אָדָם:

I felt that this verse described our situation during the War of Independence. We were alone; we fought almost alone against the whole world. I looked for a name – "I shall be like dew for Israel" ([Hoshea 14:6](#)).

14. Rabbi Shlomo Aviner <http://bit.ly/2FbQZ4t>

שאלה: עברות שם משפחה - האם זה רק דבר שמותר לעשות, או שזה ראוי וצריך וחשוב כחלק מהשיבה ארצה והנתיקות מהגלות וכו? האם לעשות זאת אף על פי שאר האחים לא ישנו את שם המשפחה, והאם מותר לעשות זאת אם ההורים מקפידים?

תשובה:

יש מעלה לעברת את השם כדי שיהיו לנו שמות יהודיים, וידועים דברי המהר"ם שיק שהנושא שם גוי עובר על איסור מן התורה משום בחוקותיהם, שנאמר "ואבדיל אתכם מן העמים להיות לי", שאין רשאים להידמות להם בשום אופן (שו"ת מהר"ם שיק יו"ד קסט מובא בדרכי תשובה קעה יד), אך יש מקום לדון בדבריו ולחלק אם עושה כן במפורש כדי להידמות להם, או שעושה כן מסיבה אחרת. ומהרשד"ם כתב בפירוש לגבי אנוסי פורטוגל ששינו שמם היהודי לשם גוי, שגם אחרי שחזרו בתשובה מותר להם להשתמש בשם הגוי לאיזה צורך רשמי, כי כאן אינו אלא מידת חסידות להימנע (שו"ת מהרשד"ם חיו"ד ס' קצט). על כל פנים, מספרים על המהר"ם שיק עצמו שכאשר הייתה גזרה לקחת שם משפחה, בחר בשם שיי"ק שהוא ראשי תיבות: שם ישראל קודש, כדי להדגיש שאיננו לוקחים שם גוי. העולה מדברים אלו, שוודאי יש ערך לשם יהודי ולא לשם גוי, אך אין בכך מצווה וחובה אלא מידת חסידות הנדחית מפני דבר אחר חשוב. אך מה שאין האחים האחרים משנים את שם המשפחה, אין נפקא מינא. אמנם לגבי הקפידא של ההורים הנה המהרי"ק הכריע שאין חובת כיבוד אב ואם לגבי מה שאינו הנאה ממשית להורים, וכן היא שיטת הרבה ראשונים (עיין ביאור הגר"א יו"ד ס"ק לו). וכן מביא המהרי"ק בכגון דא שהרי אנו פוסקים מְשַׁל אב ולא משל בן, והרי כאן מדובר על השם של הבן ולא של האב. יוצא שאין הבן חייב לשמוע להורים בזה, אך כמובן אם ישמע מקיים בזה מצווה. אולם אם הדבר חשוב לו מאוד, יוכל לעשות כרצונו. והדרך הטובה היא שיצרף את שני השמות, השם הלועזי הישן והשם העברי החדש, כך שבאופן זה הוריו לא יקפידו, וכן יכול להיות שבמשך הזמן יתרגלו לשם החדש ואפשר יהיה לוותר לגמרי על השם הישן. על כל פנים, אם יהיו שני שמות לא ירגישו בכך ההורים בגידה ונתיקות, ולדור הבא ודאי לא תהיינה בעיות והוא יירש רק את השם החדש.

Question: Regarding Hebraicizing a family name – is this something that is merely permitted, or is it a proper, needed, and important as part of the return to Israel and the separation from the Exile and the like? Should this be done even if the other brothers will not change their family name, and is it permitted to do this if the parents oppose?

Answer: There is a benefit to Hebraicizing a name so that we will have Jewish names. The words of Maharam Schick, that one who uses a non-Jewish name violates a biblical prohibition of [following] their customs, as it says “and I shall separate you from the nations to be mine” – [from which we derive that] it is not permitted to imitate them in any ways (Shut Maharam Schick Y.D. 169, cited in Darkei Teshuva 175:14). However, there is room to question his position, and distinguish between cases where he does this explicitly to imitate them, or for other reasons. Maharshadam writes explicitly regarding the Portuguese conversos who changed their Jewish names to non-Jewish names, that even after they repented it was permitted for them to use their non-Jewish names for official purposes, for here it is only a righteous trait to refrain (Shut Maharshdam Y.D. 199). At any rate, it is told about Maharam Schick himself that when there was a decree to take a family name, he chose Schick (Shin, Yud, Kuf) which are the first letters of Shem Yisrael Kodesh – the name of Israel is holy – to emphasize that we don’t take non-Jewish names. What emerges from this is that there is certainly a value to a Jewish name, and not a non-Jewish name, but not a commandment or obligation. Rather, it is righteous trait which is pushed aside for something important. However, that which the other brothers are not changing the name, that makes no difference. However, that which the parents oppose, the Maharik rules that the obligation of honoring fathers and mothers does not apply to that which does not relate to actual benefit to the parents, and this is the position of many Rishonim (see Biur HaGra Y.D. [242:36]). Maharik writes that similarly we rule that [the resources for honoring parents] comes from the father, not the son, and here we are dealing with the son’s name, not the fathers.

What emerges is that the son is not obligated to listen to his parents regarding this, but if he does, it is a good deed. However, if it is very important to him, he can do as he wishes.

The best way would be to combine the two names, the old non-Jewish name and the new Hebrew one, so that his parents won’t oppose. Also, in time, it could be that his parents will get used to the new name and he will be able to totally give up on the old name.

At any rate, if there are two names, the parents won’t feel betrayal and separation, and the next generation won’t have problems and will inherit the new name.

Unity

15. The Incident of the Two Cooks [see Dr. Tzvi Tzameret appendix to *With Might and Strength*, the autobiography of Rabbi Shlomo Goren]

- 2 Religious cooks (33rd Battalion of the Alexandroni Brigade) refused to cook on Shabbat, July 31, 1948
- Convicted for insubordination, and heads shaved. Sent to military prison for a week, and when they appealed it was extended to 3 months.
- Rabbi Maimon resigned as Religious Affairs Minister – such an army is unfit to be a Jewish army.
- Protests in Bnei Brak, Ramat Gan, and Tel Aviv.

- Led to statement by Staff Maj. Gen. Yaakov Dori that the Military Rabbinate would address these kinds of issues.

16. Separate Units or Integrated Units? (as recorded by R. Goren, trans. in Tzameret article)

- Secular Aharon Sisling of Mapam: “He was ready to put all the religious soldiers in separate companies, platoons, battalions, and divisions, and to give them everything they wanted, to let them pray all day, every day, all week long, to let them eat cholent all week long, and do whatever they wanted – on the condition that they let the non-religious soldiers do whatever they wanted.”
- Religious parties: “All the religious cabinet ministers had voiced their uncompromising demand that the military order be issued, obligating the army to assign religious soldiers to religious units – so they could maintain the lifestyle in which they were raised, and could observe Shabbat, the Holidays, *kashrut*, and everything else.”
- Rabbi Goren: **“What would the ramifications be of the religious soldiers being segregated in religious units? The result would be that the entire army wouldn’t observe religious precepts, wouldn’t eat kosher food, wouldn’t observe Shabbat and Holidays, wouldn’t have any synagogues. Only the few, special units that would be defined as religious have strictly kosher food, observe all the Shabbat laws, and have synagogues. Now that we had won the right to establish our own state, now that we had built the IDF, we had the right to demand that the entire army behave like a Jewish army.”**

17. R. Goren remembers this moment: <https://www.youtube.com/watch?v=7y0kBb4ENf8>

- a. He adds that there could not be two armies, a religious and secular one.
- b. Soldiers should be divided by skill in fighting, not religious outlook.

18. Ben Gurion

יש לנו עם אחד, צבא אחד, ומדינה אחת ולא ייתכן לפצל את הצבא לפי השקפות

We have one nation, one army, one state, and we cannot split the army based on outlook!

19. Why Rav Goren Matters: The Legacy of the Langers, Elli Fischer <http://bit.ly/2zJCDVw>

Status Quo VS. Halakhic State

In 1947, David Ben-Gurion reached an agreement, generally known “Status Quo” arrangement, with leaders of the Haredi Agudat Yisrael faction that would become the basis for religion-state relations in Israel. In exchange for Haredi willingness to present a unified front for the UN, Ben-Gurion made four concessions. Two of the concessions – educational autonomy and availability of kosher food in all government kitchens – accommodate halakhic observance without compelling it. A third concession, the Jewish Sabbath as the national day of rest, constrains citizens’ activity on Saturdays but does not compel it in any fundamental way. The fourth—that marriage and divorce would be controlled by religious (in context, this meant Orthodox) Jews—indeed limits citizens’ freedom to choose who and how to marry (as any marriage regime must, by definition) by subjecting it to the dictates of rabbinic law. In other words, the Jewish state would be particularly accommodating and respectful of Jewish observance, but with the exception of marriage and divorce, it would not be governed by *Halakha*.

20. *ibid*

Next, *Halakha* would have to be substantially revised in order to seamlessly integrate with the governing of the Jewish state. To that end, Rabbi Goren would offer unprecedented halakhic rulings, arguing that the Jewish state is a *sui generis* situation in which prior accepted rulings do not apply. For instance, though *Halakha* long forbade autopsies on Jewish corpses, Rabbi Goren permitted them on the grounds that:

It is inconceivable that the Jewish state would base its health system, which is vital for the nation and the state, on gentile corpses... It is inconceivable that we cannot find a halakhic way to maintain a high level of modern medicine by conducting autopsies on corpses of our own, as is done throughout the world.

21. In the Video above, Ben Gurion praised R. Goren for recognizing that halachah could not always function (the same way?) in the modern state.

22. R. Goren in Speech in 5/9/1966 with Ben Gurion and Dr. Nachum Goldman

בדור זה אנו זקוקים לגדולי תורה והלכה שתהיה להם גישה ממלכתית לבעיות, ויחס חיובי למפנה ההיסטורי בעם היהודי שחל עם הקמת המדינה....נצחיותה של התורה היא במרחב התימרון והאפשרויות הפתוחות לפני שומריה, חוקריה ומקימייה. יש מאמר בתלמוד הירושלמי "אילו נתנה התורה חתוכה לא היתה לרגל עמידה, כדי שתהא התורה נדרשת מ"ט פנים טמא ומ"ט פנים טהור". כלומר, אילו ניתנה התורה קבועה כמו קוד, כך

תעשה וכך לא תעשה, לא היתה אפשרות לעמוד על הרגלים ולחיות על פיה, אלא ניתנה בצורה גמישה מ"ט פנים טמא ומ"ט פנים טהור, מ"ט פנים חייב ומ"ט פנים זכאי. בכל דור ודור יש חידושים של הדור הזה בתורה, אבל כל זה אך ורק במסגרת התורה, במסגרת ההלכה.

It is clear that we need Torah leads who will have an nationalistic approach to political questions and a positive approach to the historical turn of the Jewish people that happened with the establishment of the State...

The eternity of the Torah lies in the space for maneuvering and the possibilities open to its guardians, scholars, and those who fulfill it. There is an expression in the Talmud Yerushalmi: "If the Torah had been given clear cut, it would have had not leg to stand on, so that the Torah could be expounded in 49 ways to render something impure and 49 ways to render it pure." In other words, if the Torah were given as fixed as a code, "do this and don't do that", it would not have been possible to stand on our feet and live according to it. Rather it was given in a flexible way, with 49 ways to render something impure and 49 ways to render it pure, 49 ways to obligate and 49 ways to exonerate. Each generation has its own innovations in Torah, but all this is only within the framework of the Torah, within the framework of the halachah.

Tanach

23. 1 Shmuel 31:3-4

וַתִּכָּבֵד הַמֶּלֶכְמָה אֶל־שָׂאוּל וַיִּמְצָאֶהוּ הַמּוֹרִים אַנְשֵׁים בְּקִשָׁת וַיַּחַל מְאֹד מִהַמּוֹרִים: וַיֹּאמֶר שָׂאוּל לְנִשְׂא כִלְיוֹ שְׁלַח סַרְבֵּיךָ | וַדְּקַרְנֵי הָהֵן פְּוֹדֵי־בּוֹאוֹ הַעֲרָלִים הָאֵלֶּה וַדְּקַרְנֵי וְהַתְּעַלְלוּ־בִי וְלֹא אָבִה לְנִשְׂא כִלְיוֹ כִּי יֵרָא מְאֹד וַיִּקַּח שָׂאוּל אֶת־הַסַּרְבֵּב וַיַּפֵּל עָלָיָהּ:

The battle raged around Saul, and some of the archers hit him, and he was severely wounded by the archers. Saul said to his arms-bearer, "Draw your sword and run me through, so that the uncircumcised may not run me through and make sport of me." But his arms-bearer, in his great awe, refused; whereupon Saul grasped the sword and fell upon it.

24. Based on this and Masada, R. Goren issued his controversial position, encouraging soldiers to commit suicide rather than be captured. <http://www.daat.ac.il/daat/kitveyet/mahanaim/gvurat-2.htm>, under limited circumstances (they will face torture, humiliation, etc.)

25. Ben Gurion, while not religious, wanted to return to the Tanach: "**Our generation is not acquainted with the Bible, the greatest masterpiece of the Hebrew people up to this very day.**" Hence, Tanach study is part of the general education in Israel.