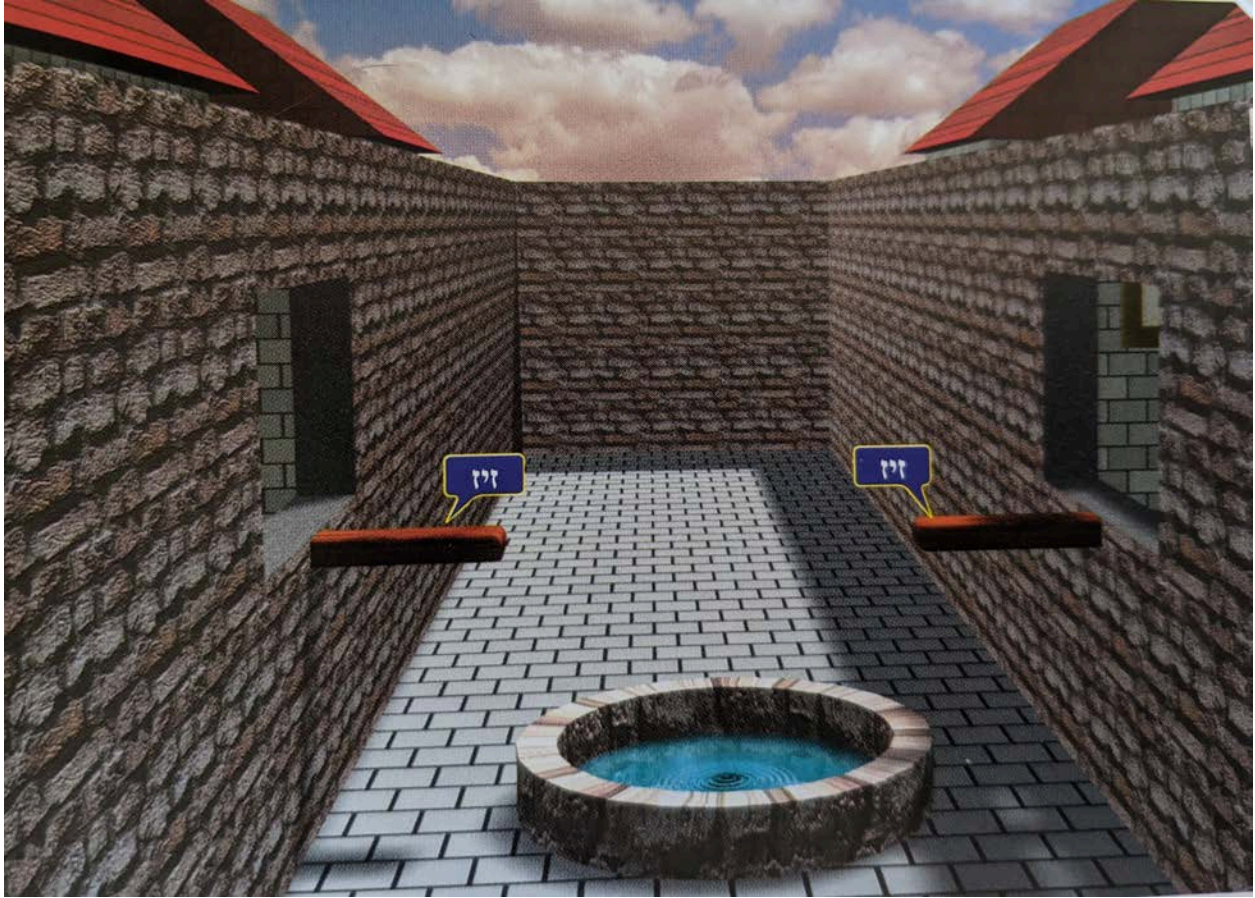


## Daf Ditty Eruvin 85: Naming a Child after?

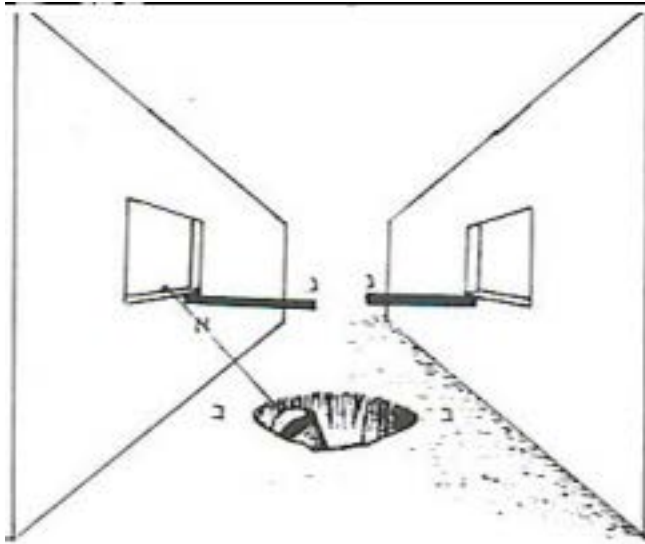
לאיתויי : מתני' \*הנחן את עירובי בבית  
שער אבסדרה וטרפסת אינו עירוב ויהוד  
שם אינו אוס עליו בית התכן ובית הבקר  
ובית היעצים ובית האוצרות הרי זה עירוב  
והדר שם איסר\* רבי יהודה אומר אם יש שם  
תפיסת יד של בעל הבית אינו איסר\* : גמ'  
אמר רב יהודה בריה דרב שמאל בר שילת  
\*כל מקום שאמרו (ה) הדר שם אינו אוסר הנחן  
את עירובי אינו עירוב חוץ מבית שער דיחוד  
וכל מקום שאמרו חכמים אין מניחין בו עירוב  
מניחין בו שיתוף חוץ מאויר מבוי מאי  
קמ"ל תנינא הנחן את עירובי בבית שער  
אבסדרה וטרפסת אינו עירוב עירוב הוא דלא  
הוי הא שיתוף הוי בית שער דיחוד ואויר  
דמבוי איצטריכא ליה דלא תנן תניא נמי הכי





בור שבין שתי חצירות, מופלגת מכותל זה ארבעה ומכותל זה ארבעה — זה מוציא זיו כל שהוא ומלא, וזה מוציא זיו כל שהוא ומלא. ורב יהודה דידיה אמר: אפילו קניא.

If a cistern in a small alleyway between two courtyards is separated by four handbreadths from the wall of one courtyard and by four handbreadths from the wall of another courtyard, the resident of this courtyard may extend a ledge of minimal size from his window in the direction of the cistern, as a sign that he is not using the domain of the other, and he may subsequently proceed to draw water from the cistern through the window. And the resident of the other courtyard may likewise extend a ledge of minimal size and draw water from the cistern through his window. And Rav Yehuda himself said: An actual ledge is unnecessary, as it is enough even if one merely extends a simple reed.



בור שבין שתי חצרות מופלגת  
מכותל זה ארבעה ומכותל זה  
ארבעה זה מוציא זיז כל שהוא  
וממלא וזה מוציא זיז כל שהוא  
וממלא

**I**f a water pit is situated between two chatzeros, if the pit is four tefachim from the wall of each chatzer (ב) the residents of the chatzeros

may draw water from the pit on Shabbos as long as they put out a slat (ג) from the chatzer wall. Rashi explains that the purpose of the slat is to serve as a reminder that an area under the domain of different chatzeros normally requires an adjustment. ■

*Rav Yehuda says in the name of Shmuel that a בור which is located in a path between two חצירות, and it is more than four טפחים away from the walls, - זה מוציא זיז כל שהוא וממלא וזה מוציא זיז כל שהוא וממלא Residents of both חצירות may draw water from the pit on שבת by putting out a slat from the wall to the pit as a reminder that usually access to a jointly owned area is only permitted with עירוב. an יהודה רב himself holds - קניא אפילו - even something less noticeable than a slat, like a reed, is good enough. The path is not considered a חצר or מבוי, and does not require an עירוב, because the walls of the חצירות have no openings, and the residents have no direct access to the path from the חצר. They would hand pails over the wall to draw water.*

וְדַרְבַּי מֵהֵיכָא? אֵילִימָא מֵהָא: שְׁתֵּי גְזוּזְטָרְאוֹת זֹו לְמַעְלָה מִזֵּו,  
עָשׂוּ מְחִיצָה לְעֵלְיוֹנָה וְלֹא עָשׂוּ מְחִיצָה לְתַתְּחוֹנָה — שְׁתֵּיהֶן  
אֲסוּרוֹת עַד שִׁיעָרְבוּ.

The Gemara asks: **And from where** is the opinion of Rav learned, that one person does not render it prohibited for another by way of the air? **If you say** it is derived **from that** which was taught in

a mishna: If **two balconies** extend over a body of water, **one above the other**, and the residents erected a **partition for the upper balcony** but they **did not erect a partition for the lower one**, residents of **both balconies are prohibited** to draw water, unless they established an *eiruv* together.



Where do we find that רב holds that use of airspace does not restrict others? First we suggest that in a case of two balconies over a body of water where the top balcony has a hole in it, Rav holds that if they are four טפחים or more away from each other, and the lower balcony can therefore only access the upper balcony through עליונה מותרת אויר, - The upper balcony may use the water hole, the lower balcony may not. Apparently, since the people of the lower balcony can only use the upper balcony via the airspace, they do not restrict the upper balcony. The גמרא refutes this proof because in the case of the balconies the upper balcony has much easier access to the water - בשלשול - than the lower balcony - בזריקה ושלשול - and that is the reason why the lower balcony does not אסר the upper balcony.

**מִתְנִי' הַנּוֹתֵן אֶת עִירוֹבוֹ בְּבֵית שְׁעָר, אֶכְסְדָרָה וּמְרֻפֶּסֶת — אֵינוֹ  
עִירוֹב. וְהָדָר שָׁם — אֵינוֹ אוֹסֵר עָלָיו.**

**MISHNA:** With regard to **one who placed his *eiruv*** of courtyards **in a gatehouse** or in a **portico**, a roofed structure without walls or with incomplete walls, **or** one who deposited it in a **balcony**, this **is not a valid *eiruv***. **And one who resides there**, in any of these structures, **does not render it prohibited** for the homeowner and the other residents of the courtyard to carry, even if he did not contribute to the *eiruv*.

משנה:  
הנותן את עירובו...

ומרפסת  
*Porch*



אכסדרה  
*Gazebo*



בבית שער  
*Gatehouse*



**עירוב NOT A VALID**  
*One who lives in these structures  
 does NOT have to join in the עירוב*  
**The עירוב must be kept in a residence!**

*If the members of a קצר keep their עירוב in a gatehouse, gazebo or porch, it is not a valid עירוב, and somebody who lives in one of these structures does not have to join in the עירוב. The עירוב must be kept in a residence, and these are not considered a residence.*

בֵּית הַתְּבֹן וּבֵית הַבְּקָר וּבֵית הָעֵצִים וּבֵית הָאוֹצְרוֹת — הֵרִי זֶה  
עִירוֹב, וְהֵדַר שָׁם — אוֹסֵר. רַבִּי יְהוּדָה אוֹמֵר: אִם יֵשׁ שָׁם תְּפִיסַת  
יָד שֶׁל בַּעַל הַבַּיִת — אֵינוֹ אוֹסֵר.

If, however, one deposited his *eiruv* in a **hay shed** or in a **cowshed** or in a **woodshed** or in a **storehouse**, **this is** a valid *eiruv*, as it is located in a properly guarded place. **And one who resides there** with permission, if he neglected to contribute to the *eiruv*, he **renders it prohibited** for the homeowner and the other residents of the courtyard to carry. **Rabbi Yehuda says: If the homeowner has there**, in the hay shed or the other places listed above, a **right of usage**, i.e., if he is entitled to use all or part of the area for his own purposes, then the one who lives there **does not render it prohibited** for the homeowner, as the area is considered the homeowner's quarters, and the person living there is classified as a member of his household.

גַּמְ' אָמַר רַב יְהוּדָה בְּרִיהַ דְּרַב שְׁמוּאֵל בַּר שֵׁילַת: כָּל מְקוֹם  
שֶׁאָמְרוּ הֵדַר שָׁם אֵינוֹ אוֹסֵר — הַנּוֹתֵן אֶת עִירוֹבוֹ אֵינוֹ עִירוֹב,  
חוּץ מִבַּיִת שֶׁעַר דִּיחֵיד. וְכָל מְקוֹם שֶׁאָמְרוּ חֲכָמִים אֵין מַנְיַחִין בּוֹ  
עִירוֹב — מַנְיַחִין בּוֹ שִׁיתוּף, חוּץ מֵאוֹר מְבוּי.

**GEMARA:** Rav Yehuda, son of Rav Shmuel bar Sheilat, said: Any place with regard to which the Sages said that one who resides there does not render it prohibited for the other residents of the courtyard to carry, one who places his *eiruv* there, his is not a valid *eiruv*, except for a gatehouse that belongs to an individual. If a structure is used as a passageway by only one person, he does not render it prohibited for the other residents of the courtyard, and an *eiruv* placed there is a valid *eiruv*. And any place with regard to which the Sages said that a joining of courtyards may not be placed there, a merging of alleyways may be placed there, except for the airspace of an alleyway, which is not inside one of the courtyards.

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: בְּנֵי חֲבוּרָה שָׁהוּ מְסוּבִין וְקִדְּשׁ  
עָלֵיהֶן הַיּוֹם, פֶּת שְׁעַל הַשְּׁלָחַן סוּמְכִין עָלֵיהֶן מִשּׁוּם עִירוּב. וְאָמְרֵי  
לָהּ: מִשּׁוּם שִׁיתוּף.

**Rav Yehuda said that Shmuel said:** If there were a **group** of people who were **dining** together on Shabbat eve, and the day became sanctified for them, i.e., Shabbat began while they were eating, **they may rely upon the bread on the table for an *eiruv*** of courtyards, so that they are all permitted to carry in the courtyard. **And some say** they may rely on the bread **for a merging** of the alleyway.

אמר רב יהודה אמר שמואל ...

If people are eating together  
at the onset of Shabbos

<p>In a <b>HOUSE</b> Shared food Can be used as עירוב</p>	<p>In the <b>חצר</b> Shared food Can be used as עירוב</p>
<p>עירובי חצירות בבית לבחצר</p>	<p>שיטופי מבואות בחצר לבמבוא</p>

בריותא:



ל - אמר רב יהודה אמר שמואל if people are eating together at the onset of Shabbos, if they are eating in a house the shared food can be used as their עירוב, while if they are eating outdoors in the חצר, their food can be used as a שיתוף.

As the Braisa taught;

- עירובי חצירות בבית שבחצר

The חצר must be kept in one of the houses of the עירוב.

- שיטופי מבואות בחצר שבמבוי

The מבוי must be kept in one of the חצירות of the שיטוף.

רַבִּי יְהוּדָה אֹמֵר: אִם יֵשׁ שָׁם תְּפִיסַת יָד וְכוּ'. הֵיכִי דְמִי תְּפִיסַת  
יָד? כְּגוֹן חֲצִירוֹ שֶׁל בּוֹנְיָאִים.

We learned in the mishna that **Rabbi Yehuda says: If** the homeowner **has there**, in the hay shed or one of the other places listed, **a right of usage**, the person living there does not render the courtyard prohibited. The Gemara asks: **What are the circumstances of a right of usage?** The Gemara answers: **For example, the courtyard of** a man named **Bonyas**, an extremely wealthy individual who allowed various people to take up residence on his property, and he kept some of his many possessions in the living quarters assigned to those people. As he retained the right to remove his articles from their apartments, those areas continued to be regarded as quarters belonging to Bonyas and the people living there were deemed members of his household.

בֶּן בּוֹנְיָאִים אֶתָּא לְקַמֵּיה דְּרַבִּי, אָמַר לְהוּ: פָּנּוּ מְקוּם לְבֵן מֵאָה  
מָנָה. אֶתָּא אֵינִישׁ אַחֲרֵינָא, אָמַר לְהוּ:

The Gemara relates another incident involving Bonyas and his wealth: The **son of Bonyas came before Rabbi Yehuda HaNasi**. Realizing from his visitor's clothing that he was dealing with a wealthy individual, Rabbi Yehuda HaNasi **said to** his attendants: **Make way for one** who

possesses **one hundred maneh**, i.e., one hundred times one hundred *zuz*, as one of this status deserves to be honored in accordance with his riches.

## RASHI

(בונייס) בן בונייס - עשיר הוה ומשאל בתים שבחצר לאחרים והיו לו כלים בכולן שמתוך עושרו היו לו כלים הרבה:

## Summary

**Rav Avrohom Adler** writes:<sup>1</sup>

What's a Dwelling? The Mishna says that a gate house, an open covered area, or a balcony, are not considered dwelling places of a courtyard.

Therefore, an eiruv placed in them is not valid, and someone who lives in them is not a resident which would prohibit others from carrying in the courtyard. A house for straw, a barn, a house for wood, or any other storage house are dwelling places, and therefore an eiruv placed in them is valid, and one who dwells there prohibits others from carrying.

Rabbi Yehudah says that if the owner of one of these areas reserved the right to leave his property there, a resident who rents it to dwell there does not prohibit others from carrying. (85b)

## Exceptions to the Dwelling Rule

Rav Yehudah the son of Rav Shmuel bar Shailas says that any area where we learn that its occupant doesn't prohibit others from carrying isn't valid for placing the eiruv, except for a gate house of an area with just one resident.

Any area where we learn that it isn't valid for placing an eiruv also isn't valid for placing the shittuf (of a mavoi), except for the airspace of the mavoi itself. The Gemora asks what Rav Yehuda is teaching us, as the Mishna already told us that the first list of places isn't valid for placing an eiruv, implying that it is valid for placing a shituf.

The Gemora answers that he is teaching us the exceptions, which the Mishna doesn't specify. The Gemora supports this from a braisa which states that if one places an eiruv in a gate house, covered open area, balcony, courtyard, or mavoi, it is valid. To resolve the contradiction with the Mishna, we amend the braisa to refer to a shittuf, and the last two areas refer to a courtyard in the mavoi.

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<sup>1</sup> [http://dafnotes.com/wp-content/uploads/2016/01/Eiruvim\\_85.pdf](http://dafnotes.com/wp-content/uploads/2016/01/Eiruvim_85.pdf)

## Bread on the Table

Rav Yehudah quotes Shmuel saying that if a group of people were eating when Shabbos began, they can rely on the bread on their table as an eiruv. Some say that they can rely on it as shittuf.

Rabbah says that the two versions don't disagree. If they are eating in a house, they can use it as an eiruv, but if they are eating in the courtyard, they can use it as a shittuf.

Abaye supported Rabbah with a braisa which states that the eiruv of a courtyard is placed in the courtyard, while the shittuf of the mavoi is placed in the mavoi. This seems to contradict the Mishna's statement that areas where one cannot dwell are not valid for an eiruv, which would invalidate placing the eiruv in the courtyard itself.

Rather, we amend the braisa to say that the eiruv is placed in a house in the courtyard, while the shittuf is placed in a courtyard in the mavoi.

## Reserving the Right in a Rented House

The Gemora asks for an illustration of Rabbi Yehudah's statement about reserving rights in a rented house, and gives the example of Bonias ben Bonias who owned many houses which he lent out, leaving his property in them.

The Gemora says that when he came to Rebbe, he said that they should clear the way for the one who has 100 maneh.

## Where to Place the Eiruv-Bread

Eiruvei chatzeiros allow the residents of a courtyard to carry from their houses into the common courtyard. Similarly, shittufei mevo'os allow them to carry from the courtyards into the alleyway between the courtyards.

In **our daf**, our sugya discusses where to place the food used for the eiruv and the shittuf. The eiruv functions by uniting the houses of the courtyard into one collective unit.

The eiruv bread is placed in one of the houses, and a share in the food is granted to all the residents of the courtyard. **Thereby it is considered as if they all live together in the same house**, together with the food. For this reason, the eiruv-bread must be placed specifically in a house, where a person might live. If the eiruv is placed outside in the courtyard, it is invalid.

The shittuf, on the other hand, unites all the courtyards into one. Therefore, it need not be placed in a house. It may also be placed outside in the courtyard, provided that it is kept in a safe place.

The **Rema** (O.C. 361:3) *writes that there is an ancient custom to place the eiruv chatzeiros inside the shul-building*. However, the eiruv-bread must be accessible on Shabbos.

If the shul is locked and cannot be opened without violating a Torah prohibition, the eiruv is invalid (Shulchan Aruch O.C. 394:2).

### **When the government locked the shul:**

The **Noda B'Yehuda** (II, O.C. 39) was once addressed with the question of a shul that was locked by the government, as a penalty for the community having failed to pay their taxes on time.

On the one hand, the eiruv-bread was inaccessible. On the other hand, it was only a Rabbinic prohibition to break the lock.

As we have seen over the course of our sugyos, Rebbe holds that a Rabbinic prohibition does not render the eiruv invalid, and the halacha rules accordingly (see Biur Halacha, 394).

The Noda B'Yehuda responded that even though the Torah does not forbid breaking the lock, it was realistically impossible to do so. No one would dare endanger his life by breaking a lock placed by the government.

Therefore, he instructed them to set a new eiruv for the following Shabbos, in a house other than the shul building.

### **People rarely die in shul:**

**The Pri Megadim** (366 M.Z. 7; 386 M.Z. 2) suggests the source of the custom to place the eiruv in shul is that people rarely die in shul, since people who are gravely ill generally remain at home.

Kohanim are forbidden to enter a building where a dead body lies. Were the eiruv to be found in a house with a dead body, it would be inaccessible to the Kohanim, and therefore invalid. *Therefore, the custom developed to keep the eiruv in shul.*<sup>2</sup>

### **Eiruv in a Reform synagogue:**

Another interesting application of this discussion arose in Hungary, when the eiruv was placed in a local Reform synagogue. The rabbonim had placed a strict prohibition, forbidding anyone from davening in the Reform synagogue.

Years later, the question arose whether they meant to forbid even entering the synagogue, or just davening there. If they indeed forbade entering the place, then the eiruv-bread is considered inaccessible, and the eiruv is invalid (**Maharam Shik** O.C. 176, et. al.).

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<sup>2</sup> Daf Digest

## Waterfront property

**Rabbi Seth Green** writes:<sup>3</sup>

For those of us who don't have the strongest spatial imagination skills, Tractate Eruvin is a doozy. Take, for example, today's discussion about whether residents of two homes that overlook a water source may draw water from their balconies on Shabbat. Starting with the Mishnah, the page reads:

**If two balconies extend over a body of water, one above the other, and the residents erected a partition for the upper balcony (a partition in the water effectively changes the status of the stream below from *karmelit* to private domain) but they did not erect a partition for the lower one, residents of both balconies are prohibited to draw water, unless they established an eruv together.**

The Gemara continues:

**And Rav Huna said that Rav said: They taught that the residents of one balcony render it prohibited for the residents of the other balcony to draw water only when one balcony is near the other, i.e., horizontally within four handbreadths. But if each balcony is four handbreadths removed from the other, so that each can use the other only by means of the air, the upper balcony is permitted to draw water, while the lower one is prohibited to do so. This teaching indicates that one person does not render it prohibited for use by another by way of the air.**

Imagine an apartment building next to a stream. In the absence of running water, the architect thoughtfully designed the apartments to have balconies extending out over the stream. Each balcony has a hole in the floor and a bucket that can be raised and lowered to bring water to the apartment without having to leave the building. In essence, then, there are three physical areas with differing property rights: the top balcony, owned by the upper tenant; the lower balcony, owned by the lower tenant, but through whose air space the upper tenant has easement rights to pass the bucket; and the stream below.

Based on more lenient interpretation of airspace rights, the Gemara holds that the upper tenant can access the water without an eruv that would combine their property with that of the lower tenant — so long as the balconies are sufficiently far apart.

This ruling encourages communal cooperation, requiring not only that an individual be conscious of their own conduct; they also have to be aware of their neighbors, where they are, and what they're doing. If you're not mindful of how far your balcony is from your neighbor's, your water access on Shabbat is going to be limited. In addition, there's a benefit to neighbors who collaborate and devise a common solution.

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<sup>3</sup> <https://www.myjewishlearning.com/article/eruv-85/>

Frankly, I love the perspective on Tractate Eruvin that sees these rules of joined properties not as a byzantine series of barriers, but as tools of communal unity and cooperation. In this vein, one last bit of text from today's page:

**Rav Yehuda said that Shmuel said: If there were a group of people who were dining together on Friday afternoon, and the day became sanctified for them (i.e., Shabbat began while they were eating) they may rely upon the bread on the table for an eruv of courtyards, so that they are all permitted to carry in the courtyard. And some say they may rely on the bread for a merging of the alleyway.**

May we all have meals where the fellowship we share is so strong that it can distract us even from the arrival of Shabbat!



**Can a Gatehouse Be Considered a Dwelling for the Purpose of Eiruv?**

Steinzaltz (OBM) writes:<sup>4</sup>

One of the most basic rules of *eiruvei hatzerot* is that the residents of the courtyard must be partners in food so that they can be viewed as a single household, permitting them to carry in the courtyard and back and forth from their homes to the courtyard. In order to accomplish this, the food must be placed in one of the houses that opens to the *hatzer* (courtyard). The Mishna on our *daf* teaches that there are some structures in the *hatzer* that are not viewed as dwelling places, and therefore the *eiruv* cannot be placed in them. For example, the *bet sha'ar* – the gatehouse to the courtyard – is not considered a place where people live, so the *eiruv* cannot be placed there. Following that logic, the Mishna also teaches that if someone were to live in the gatehouse, he would not be considered a resident of the courtyard, and would therefore not play a role in the establishment of the *eiruv*.

*Rav Yehuda, the son of Rav Shmuel bar Sheilat, said: Any place with regard to which the Sages said that one who resides there does not render it prohibited for the other residents of the courtyard to carry, one who places his eiruv there, his is not a valid eiruv, except for a gatehouse that belongs to an individual. If a structure is used as a passageway by only one person, he does not render it prohibited for the other residents of the courtyard, and an eiruv placed there is a valid eiruv.*

This rule is, apparently, based on the understanding that if only one family uses the gatehouse and it is not open to public access, it is considered part of their home, and would, therefore, meet the criterion of being a place where people live.

The Jerusalem Talmud discusses this question, and reaches the opposite conclusion. According to the Yerushalmi, a *bet sha'ar d'yahid* (gatehouse that belongs to an individual) is not considered a dwelling place at all and cannot be used to house the *eiruv*, while a normal *bet sha'ar* that is open to the public meets the requirement to be a place where people live, so the *eiruv* can be put there and someone living in it is considered a resident of the courtyard. The logic of the Yerushalmi seems to be that a private gatehouse is considered insignificant and has no *halakhic* significance. If someone lives there, he will, at best, be considered a member of that household. The public gatehouse, on the other hand, is a significant structure that must be considered.

### *Naming a child after his living father*

בנייס בן בנייס

Bunyas the son of Bunyas

Our **Daf** makes reference to a man named Bunyas ben Bunyas.

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<sup>4</sup> <https://steinsaltz.org/daf/eiruvin85/>

**Sefer Chassidim.** ספר חסידים סי' ת"ס writes that gentiles name their children after their father and there is no issue with it, but Jews are particular about this matter and in some places, they do not name children after people who are alive, only after people who already passed away.

**Gaon Chida** ברית עולם שם. writes that all places have the custom to not name a child after a living father, and he reports that there was once a person named Mordechai who named his son Mordechai and people found it to be highly unusual.

From his comments it is evident that even Sephardim who have no issue with naming a baby after someone who is alive agree that a father should not name his child after himself.

What then is the story with Bunyas ben Bunyas in our Gemara?

**Sefer Zecher Dovid** ספר זכר לדוד מאמר ראשון פרק פ"ג. explains that when a father dies before his son is born the custom is to name the child after his father since, according to Arizal, the father's soul is reincarnated in his son.

If the father is alive, however, the son should not be named after his father as instructed by Sefer Chassidim.

In light of **our daf** and other instances in which sons bear the name of their fathers, we would be forced to conclude that in all of those instances the father must have died before the bris milah of his son.

This explanation is not satisfactory for our Gemara since it is evident as the incident unfolds that Bunyas the father was alive while his son was alive.

**Peirush Rash ben Ha'yasom** פירוש ר"ש בו היתום למ"ק ה. ד"ה משמיה דר' עוזיאל. suggests that in the time of the Gemara the concern expressed by Sefer Chassidim was not yet in place and thus they did not find there to be an issue of naming a child after his living father and thus no proof can be cited for the Gemara for our times.

Nowadays that people are particular about this, one may not name his child after himself.

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There are different traditions, rituals and beliefs relating to the naming of a child in Judaism: Some Jewish families name a newborn after a deceased relative, while others may honor a living family member. Regardless of which tradition is followed, the naming of a child is culturally significant. One viewpoint and tradition dates back to the biblical verse "*Like his name, so is he,*" asserting that a child's name ultimately defines him or her, and is a large part of the heritage within most Jewish communities around the world. **The primary factor and distinction made when naming a child of the Jewish faith is whether the family is of 'Ashkenazi' or 'Sephardic' descent.**



## **Naming Traditions for Ashkenazi Jews<sup>5</sup>**

According to Ashkenazi tradition (Jewish sects traced back to Central and Eastern Europe), it is a kind gesture to name a newborn after the deceased – in most cases, a recently deceased member of the family, such as a grandparent or a great-grandparent. By doing so, the parents hope to instill the positive attributes of the deceased into the lives of the child and keep the memory of the deceased alive in the child. Additionally, there is strong belief that naming a child after a deceased relative will ultimately lead to curiosity about his or her namesake and generate interest on the child's behalf in learning more about family lineage. A primary focus is perpetuating family by honoring and commemoration. An ancient tenet that is still in existence provides that by naming a newborn child after a deceased loved one, the soul lives on through the child. It is important to note, however, that naming a child after a deceased loved one is not a Talmudic mandate prescribed to Jews of Ashkenazi origin, and it is by no means forbidden to name a child after a living relative – though it is customary and respectful to first ask that person for permission.

## **Naming Traditions for Sephardic Jews**

In the Sephardic tradition (Jews of Iberian or Middle-Eastern origin), it is common for families to name their children after a living relative. That is because when it comes to the naming of a child within Sephardim, the emphasis is typically on honoring a grandparent, and many grandparents are living to witness the birth of a grandchild. It is a significant point of pride within the Sephardic tradition for a grandparent to not only witness his or her grandchild's birth, but also the honor and tribute paid by this naming ritual.

## **Additional Naming Considerations**

Different scenarios may arise within Jewish families on the issue of naming a child. For example, what happens when one sibling has already honored a loved one by naming a child after him or her? Can the other sibling honor the same relative? Can such commemoration be “shared?” Yes. In fact, this situation is a special honor, which is considered an even higher tribute to the deceased loved one.

There also tends to be many questions and confusion surrounding the “Hebrew” name of a child. The Hebrew name is completely separate from a newborn child's given English name, but there is a connection in that many Jewish parents will try to select a Hebrew name that is either similar sounding to the English name or similar in meaning. A Hebrew name is traditionally rooted in biblical origins, though that is not always the case.

When naming a child after a loved one, deceased or living, it is fairly common for parents to honor the relative and his or her name, but to alter or “modernize” the name when given to the child. For example, it is fairly common for parents to only use the first letter of the relative's name, while others may choose a name that is not identical, but rather similar in sound, spelling or some other manner. One additional way to honor and commemorate through the name is to make a newborn child's middle name, as opposed to the first name, similar or identical to that of a special relative.

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<sup>5</sup> <https://www.shiva.com/learning-center/commemorate/naming-a-child/>



### **Naming After Relatives**

The Ashkenazic custom is not to name a baby after living individuals. It is customary to name children after deceased parents. The Ashkenazic custom is not to name a baby after living individuals. The reason for this seems to be that it is a merit for a deceased person to have a descendant (or other relative) named after him or her. If the name is given while its bearer is still alive, this will no longer be possible (in the same family) after that person's passing.

However, if a baby was already named after a living person, its name should not be changed. But that name should not be used as the main one. This is especially so if the baby was named after another deceased relative, and the parents later realize that the name is shared by a living grandparent.

In Sephardic custom, naming children after living relatives (as well as deceased ones) is encouraged. This is considered an honor for the relative.

### **Rabbi Shraga Simmons** writes<sup>6</sup>

The naming of a Jewish child is a most profound spiritual moment. The Sages say that naming a baby is a statement of her character, her specialness, and her path in life. For at the beginning of life we give a name, and at the end of life a "good name" is all we take with us. (see Talmud – Brachot 7b; Arizal – Sha'ar HaGilgulim 24b)

Further, the Talmud tells us that parents receive one-sixtieth of prophecy when picking a name. An angel comes to the parents and whispers the Jewish name that the new baby will embody.

Yet this still doesn't seem to help parents from agonizing over which name to pick!

So how do we choose a name? And why is the father's name traditionally not given to a son – e.g. Jacob Cohen Jr., Isaac Levy III? Can a boy be named after a female relative? Can the name be announced before the Bris?

### **Jewish Customs**

Naming a Jewish baby is not only a statement of what we hope she will be, but also where she comes from.

Ashkenazi Jews have the custom of naming a child after a relative who has passed away. This keeps the name and memory alive, and in a metaphysical way forms a bond between the soul of the baby and the deceased relative. This is a great honor to the deceased, because its soul can achieve an elevation based on the good deeds of the namesake. The child, meanwhile, can be inspired by the good qualities of the deceased – and make a deep connection to the past. (Noam Elimelech - Bamidbar)

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<sup>6</sup> <https://www.aish.com/jl/1/b/48961326.html>

## **The name forms a metaphysical bond between the baby and the deceased relative**

What if you would like to use the name of a relative who passed away, but another living relative has the same name? In that case, if the living relative is closely related to the baby – parent, grandparent, or sibling – then you should not use the name. Otherwise, it's okay.

Sephardi Jews also name children after relatives who are still alive. This source is from the Talmud, which records a child named after Rabbi Natan while he was still alive (Shabbat 134a).

Some customarily choose a name based on the Jewish holiday coinciding with the birth. For example, a baby born at Purim-time might be named Esther or Mordechai. A girl born on Shavuot might be named Ruth, and a child born on Tisha B'Av, the Jewish day of mourning, might be named Menachem or Nechamah.

Similarly, names are sometimes chosen from the Torah portion corresponding to the week of the birth. Many names and events are mentioned in each Torah portion, offering a spiritual connection between the baby and that particular biblical figure.

## **Inner Meaning**

In Hebrew, a name is not merely a convenient conglomeration of letters. Rather the name reveals its essential characteristic. The Midrash (Genesis Raba 17:4) tells us that the first man, Adam, looked into the essence of every creature and named it accordingly. The donkey, for example, is characterized by carrying heavy, physical burdens. So, in Hebrew, the donkey is named *chamor* – from the same root as *chomer*, which means materialism. (Contrast this with English, where the word "donkey" doesn't reveal much about the essence of a donkey!)

The same idea applies to names of people. For example, Leah named her fourth son Judah (in Hebrew, Yehudah). This comes from the same root as the word "thanks." The letters can also be rearranged to spell out the holy Name of God. The significance is that Leah wanted to particularly express her "thanks to God." (Genesis 29:35)

## **Choose a name that will have a positive effect, since the person is constantly reminded of its meaning.**

It is important to choose a name that will have a positive effect, since every time it is used the person is reminded of its meaning (Midrash Tanchuma – Ha'Azinu 7). The person who is called Judah is constantly reminded of how much gratitude we should have toward God!

Esther, the hero of the Purim story, is a name which comes from the word "hidden." Esther was known to be a very beautiful woman (she was chosen to be queen), but whatever her external appearances, her hidden internal qualities were even more beautiful.

Another example is the popular name "Ari," Hebrew for lion. In Jewish literature, the lion is a symbol of a go-getter, someone who sees the opportunity to do a mitzvah, and pounces on it. (see Code of Jewish Law O.C. 1)

Of course, there are bad names, too. You won't want to choose the name "Nimrod," since the very name means "rebellion." And in biblical times, the ruler Nimrod threw Abraham into a fiery furnace as an act of rebellion against God.

If you want to name a male after a female, you should try to keep as many of the letters of the name as possible. For example, Dina could be interchangeable with Dan, or Bracha and Baruch.

## **More Guidelines**

It's a good idea to give a child a Hebrew name that can be used in English also – e.g. Miriam, David, Sarah, Noah, Rachel. This way, your child not only has a Hebrew name, but he'll use it, too! This can be an important hedge against assimilation; the Midrash (Bamidbar Raba 20:21) says that the Jewish people were redeemed from Egypt partly in the merit of having kept their Jewish names. As a child, I had one uncle who always called me by my Jewish name ("Shraga" means candle), a constant reminder to maintain my Jewish identity.

## **The Jewish people were redeemed from Egypt partly in the merit of having kept their Jewish names.**

There is hesitancy to use the name of a person who died at a young age, or suffered an unnatural death. The reluctance stems from the fear that the misfortune may, in a spiritual manner, be carried over to the new bearer of the name. Although "dying young" is a relative term, Rabbi Moshe Feinstein offers some guidelines:

If a person died a natural death and left children, this is not considered "bad fortune" which would preclude the use of the name. Both the prophet Samuel and King Solomon died at the "young" age of 52, yet traditionally their names have always been used by Jews. If, however, a person died an unnatural death, then Rabbi Feinstein suggests that the name be altered. It may be for this reason that when naming after the prophet Isaiah – who was murdered – many Jews omit the last letter of his name (in Hebrew, Yeshaya instead of Yeshiyahu). (Yam Shel Shlomo – Gittin 4:30)

Rabbi Yaakov Kamenetzky considered the age of 60 the demarcation between young and old. The Talmud (Moed Katan 28a) relates that Rabbi Yosef had a party when he reached 60, celebrating the beginning of longevity.

Contrary to popular perception, it is not forbidden to announce the name of a baby before his Bris. In a metaphysical sense, however, the child does not actually "receive" his name until the Bris. This is based on the fact that God changed Abraham's name in conjunction with his Bris – at age 99 (Genesis 17:15). Also, the boy only receives the full measure of his soul at the Bris, and a person cannot truly be "named" until attaining that completion. (see Zohar – Lech Lecha 93a, Ta'amei Minhagim 929)

## **Every Star a Name**

As Rabbi Baruch & Michal Finkelstein write in the book, "Nine Wonderful Months – B'Sha'ah Tovah" (Feldheim Publishers):

King David wrote in Psalms (147:4): "He counts the numbers of the stars; He gives a name to each of them." Since the beginning of time, the stars have captured mankind's imagination. They hold the secrets of creation, and of the future. They are a road map to the navigator, a challenge to the astronomer, and a symbol of quest to the explorer.

Those sparkling lights in the vast darkness seem so small, yet we know they are not. Their numbers reach infinity, but all are special to God, and "He gives each a name." Each has its unique purpose, and no two are exactly the same.

The Torah often compares the Jewish people to the stars (Genesis 15:5). For just as the stars eliminate the darkness of night, so the Jewish people enlighten the darkness of the world with the truth of Torah. Just as stars guide travelers along their way, the Jewish people give moral and ethical direction to mankind. As the stars hold of the secrets of the future, world history revolves around the Jewish people, leading inexorably to the final redemption.

Just as massive stars appear tiny, so the Jewish people seem insignificant in comparison to a world population of billions. Yet there exists an underlying understanding of the contributing force and massive potential of the Jewish people.

## **Every Jew has his unique function. Every Jew shines a different light.**

God gives names to each star, for they are dear to Him, and likewise He takes part in naming every Jew. Like the stars, no two Jewish souls are exactly alike. Every Jew has his unique function and special mitzvah in which he excels. Every Jew shines a different light.

In the days of redemption, the love of God for His children will be ever so clear. As we read in the haftarah every year after Tisha B'Av: "Lift your eyes on high and behold Who has created these things [the stars], that bring out their host by number. He calls them all by names; because of the greatness of His might and because He is strong in power, not one is missing" (Isaiah 40:26).

At the final redemption, every Jew will return to Jerusalem – "not one will be missing." Each one will again be counted, and to each one God will give a name.



## Rabbi Aryeh Lebowitz writes:<sup>7</sup>

The importance of giving a child an appropriate name is well documented in rabbinic literature. The Gemara, based on a verse in Mishlei, states that one's name can determine his lot in life. (Berachot 7b). The Maharsha explains that God's actions are sometimes influenced by a person's name. The Gemara comments that Rus merited Dovid as a descendant as a result of her name. The name of Rus is alluded to in the phrase *shiros v'tishbachos*, a reference to the songs and praises that were written by Dovid.

In a similar vein, the Midrash warns us to be careful in choosing a name for a child, as his name may predispose him to certain tendencies. The Midrash proceeds to show how each of the spies who slandered the land of Israel had a name that would indicate a predisposition to this sin<sup>8</sup>. In a positive light, the Gemara teaches that Chushim had many children as a result of his name.<sup>9</sup> In light of the importance of the decision, parents can be overwhelmed by the task of choosing a name for their child. To compound the problem, very often the choice of a name can be a source of tension between husband and wife, and even between families. In this essay we will outline some of the guidelines, based on traditional sources, for naming a baby. It should be noted at the outset, however, that few if any of the sources cited suggest a halachic imperative governing the choice of a name. Indeed, the Gemara and the Shulchan Aruch provide few if any rules on how to choose an appropriate name for a child. Most of what we will discuss is based on minhag, as observed and recorded by the *gedolei haposkim* throughout the generations.

### Does the mother's family or the father's family have the rights to the first name?

It is very clear from all of the poskim that both the father and the mother have the right to decide the name of the child. In fact, the Midrash refers to a person's name as the one that his "father and mother give to him".<sup>10</sup>

Whose side of the family should name the first child, is entirely dependent on custom.

The Sephardic custom has always been to name the first child from the father's side of the family. The poskim suggest two biblical sources for this custom:

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<sup>7</sup> file:///Users/julianungar-sargon/Desktop/735718%20(1).pdf

<sup>8</sup> Midrash Tanchuma, Parshas Ha'azinu 7. Although the Midrash and Gemara speak of tendencies that originate with a person's name, they hardly suggest that one is incapable of overcoming such tendencies. In fact, Midrash Rabbah Bereishis 71:3 states that some people had names that would suggest a predisposition toward service of God, and had overcome that predisposition and failed miserably in their service of God. Others had names that would suggest rebellion against God, but became faithful servants of God.

<sup>9</sup> Bava Basra 143b and Tosafos s.v. *she'hayu*.

<sup>10</sup> Koheles Rabah 7:3. In this light, it should be pointed out that the child's name is solely the decision of the parents and they should not be pressured by anybody (grandparents etc.) into using names with which they are uncomfortable.

1. **Rav Ovadia Yosef** points to the naming of Yehudah's children in Sefer Bereishis (Gen 38:3-5) as the source of this custom. The Chumash records that Yehudah named his first son (Er), and his wife named the second son (Onan). Although, the Torah mentions that his wife named the third son as well, Da'as Zekeinim Mi'balei Hatosafos points out that the Torah specifically tells us that Yehudah was out of town at the time of the naming of his third child and was therefore unable to name him. If both parents are present, however, it seems that they should alternate naming the children, with the father naming the first child. Although the Ramban rejects this interpretation of the pesukim,<sup>11</sup> later in this essay we will demonstrate that he normally supported the custom to have the first child named from the father's side.<sup>12</sup>

2. **The Ben Ish Chai** points out that the two sons of Aharon Hakohen who died young were both named for family members. The elder son, Nadav, was named for his maternal grandfather Aminadav. The name of the younger son, Avihu, is a reference to his paternal grandfather. The name is a combination of the words "Avi" and "Hu" (he is my father). The Ben Ish Chai's startling suggestion is that both of these sons died during the lifetimes of their parents as a tragic consequence of their names being given in reverse order.<sup>13</sup>

The current Ashkenazic custom is that the mother's side of the family has the rights to the first name.<sup>14</sup> Rav Moshe Feinstein goes even further and rules that if the first child died at a very young age the woman maintains her right to name the next child.<sup>15</sup> There is no clear source for this custom, but the Yalkut states that a bas kol came from heaven declaring that a Tzadik will soon be born and his name will be Shmuel, and all of the women then named their children Shmuel,<sup>16</sup> giving the slight indication that the women had the right to the name. Although there are no clear

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<sup>11</sup> Commentary to Bereishis ibid. For a novel approach to this issue, specifically how it relates to these pesukim, see Rav Yaakov Kaminitzky's Emes L'Yaakov al haTorah pages 171, 197, 198, and 201 where he suggests that the mother is naturally more capable of choosing an appropriate name for her child as she is able to recognize the child's disposition. However, the custom was for the father to name the first child because traditionally the oldest son took the father's place as leader of the family. It is only appropriate that the father should determine the nature of the one who will carry on his legacy. This is also why Yaakov Avinu named Levi because he was the one to carry on the legacy of torah set by Yaakov (see Rambam Hilchos Avoda Zara 1:3)

<sup>12</sup> Responsa Yabia Omer V:Yoreh Deah:21:1

<sup>13</sup> Ben Ish Chai Parshas Shoftim II:27. See also Responsa Yabia Omer V:Yoreh Deah:21 who writes that if the paternal grandfather is willing to forgo the honor, they may name for the maternal grandfather. This ruling is based on the Shulchan Aruch Yoreh Deah 240:19 that gives a parent the right to forgo the honor that they deserve. Although a parent may not forgive being embarrassed, naming after the other side of the family first can hardly be deemed an embarrassment (bizayon). This ruling, however, is difficult for another reason. The Sefer Chasidim 573 (cited countless times by the Chida (Birkei Yosef Yoreh Deah 240:12-13, Yosef Ometz 87, Shiyurei Berachah 9, amongst other places) points out that while one is not held accountable in human courts for failure to respect parents when they are mochel, one is still going to be punished in the heavenly court. If this is the case, some have questioned why one may name for the maternal grandfather first, even when the paternal grandfather is willing to forgo the honor. Sefer Mora Horim V'kibudam Hashalem 3:56 addresses this question and writes that even the Sefer Chasidim would acknowledge that if the parent is mochel before any act showing a lack of respect is done, one is exempt even b'dinei shamayim. More fundamentally, however, the Sefer Chasidim would agree that we may rely on the mechila when it is b'makom mitzvah. This is clear from the ruling of the Shulchan Aruch Orach Chaim 472:5 that a son is obligated to lean at the Pesach seder even when in front of his father because the father is mochel. If we may not rely on mechilah even b'makom mitzvah the son should still not be permitted to lean. In our case, the need to maintain shalom bayis would certainly qualify as a makom mitzvah.

<sup>14</sup> See Kuntros V'yikarei Shemo b'yisrael (written by Yosef Hakohen Oppenheimer) page 17 footnote 20 where after citing many conflicting biblical sources, leaving no conclusive proof from Tanach regarding who names the first child, the author writes that the current custom is clearly to allow the mother the first rights to the name of the child.

<sup>15</sup> Responsa Iggeros Moshe Yoreh Deah 3:101

<sup>16</sup> Midrash Yalkut, Shmuel, 78



sources for the custom to allow the mother to choose the first name, various reasons have been suggested, each reflecting strong ethical sensitivities.

1. **Responsa Keser Ephraim** explains that the bond between a daughter and her parents is weakened by her marriage because she leaves their home and now has responsibilities to her husband. Indeed, this weakened bond manifests itself in the halacha that a married woman is no longer obligated in the mitzvah of *kibud av v'eim* as it may interfere with her responsibilities toward her husband.<sup>17</sup> In order to strengthen this newly weakened bond, the first child is named from the mother's side of the family.<sup>18</sup>

2. **Sefer Otzros Yerushalayim** suggests another reason for this custom. He explains that in many communities the father of the bride would accept all of the young couple's financial responsibilities for the first two years of marriage. It is therefore most appropriate that in exchange for his support, the first child should be named for somebody in his family.

## Summary and Conclusion.

We have discussed four major issues people face when naming children. First, we discussed whether the fathers or mother's family should take precedence in supplying the name for the baby. The proper approach in this area varies depending on the community in which one lives and has probably changed over time.

Currently, the Ashkenazic practice is to name for the mother's family first, while the Sephardic practice is to name for the father's family first. Second, there are varying customs regarding whether people should name for family members exclusively or should name for great rabbis as well.

While most have the custom to name for family members initially, some have the custom to name for a torah scholar once the names of all of the closest relatives have been perpetuated. Third, we have discussed the various people who should not be named for. When it comes to naming for people who were not religious Jews, most have the custom to either add a name or slightly change the name.

Regarding people who died young, the definition of "dying young" is the subject of considerable debate, and the custom therefore varies. All *poskim* seem to agree, however, that a change in the name or an additional name would resolve any problems with naming for such a person.

Finally, we discussed the custom of giving more than one name to a child. While the origins of this custom remain somewhat unclear, it has become prevalent in most communities with minimal rabbinic opposition. Customs, however, vary regarding naming a child after two different people.

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<sup>17</sup> See Shulchan Aruch Yoreh Deah 240:17. See also Torah Temimah Vayikra 19:3 who suggests that this exemption only applies to the obligation of *kibud* but not the obligation of *mora*.

<sup>18</sup> Responsa Keser Ephraim #39

*On a lighter note:*



## **When did naming your kid after yourself become a parenting faux pas?**

**Courtney Shea** writes:<sup>19</sup>

Is **naming your baby** after yourself a flagrant display of narcissism? A shameful failure of imagination? The most disappointing decision two pop star parents could possibly make?

*Yes! Yes!* and *how could they?*, seemed to be the general vibe a couple of weeks back, after the gossip site MediaTakeout.com published **an exclusive scoop** claiming that Beyoncé and Jay-Z (real name Shawn) had named their newborn twins Bea and Shawn Jr., and the internet (read: thousands of total strangers who have no connection to Bey or her bey-bies) did *not* approve.

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<sup>19</sup> <https://www.todayparent.com/pregnancy/baby-names/when-did-naming-your-kid-after-yourself-become-a-parenting-faux-pas/>

“I prefer Red Velvet and Purple Rain,” tweeted one underwhelmed non-fan. “Cute, but it ain’t Blue Ivy,” said another.

In the end, the “exclusive scoop” turned out to be bogus. While Bey and Jay have yet to publically confirm names or anything about their new additions, several more reliable sources have reported **the names are Rumi and Sir**, two names that, frankly, feel a lot more fitting for celebrity royalty.

But when did naming your kid after yourself become a parenting faux pas?

First, a little backstory: The tradition of giving a child the name of his parent—technically known as a “patronym”—goes back several centuries, when a child (usually a first son) was named after a parent (usually a dad) as a symbol of familial fealty. Generally the “Jr.” or “III” or “IV” status came with certain privileges and expectations around inheritance and/or taking over a family business. Originally popular among the upper class (think Thurston Howard III from *Gilligan’s Island*), the trend trickled down to the masses, peaking between the two wars and starting to phase out by the 1960s.

“The sixties is when we started to see the concept of individualism—new generations were rebelling against their parent’s traditions,” says Jennifer Moss, founder of the website **BabyNames.com**. Ross says the advent of therapy played a significant role in breaking the chain of generational naming: “Therapy lead to a greater interest in the emotional wellbeing of children and there was this new idea that it is best to give children their own identity.”

Fifty years later and the children and grandchildren of the individualist movement view naming their children as an important act of self-expression. We see this with celebrities whose **super-unique baby names** are an assertion of their own brands, as well as with regular people who agonize over “winning” the baby-naming game, to the point that some are even **paying professional consultants** to get the job done.

Census data from the 1950s shows that 33 percent of boys and 25 percent girls had a “top ten name”. Today, that number is less than one percent for both genders—further proof of unique names are the new normal.

Other reasons for the near extinction of a “Jr.” reflect our evolving social landscape: the decline of extended families, the rise of single motherhood and the most basic fact that a lot of traditional practices have fallen by the wayside.

That's not necessarily a bad thing, since we can look at the decline of patronymic naming traditions as a significant break from our patriarchal past. Sheila Embleton, a linguistics prof at York University says that, "for a long time, the family line was male and women came in and out."

The fact that women no longer feel the need to "honour thy husband," in this way speaks to the rise of **gender equality**, as does the waning of a practice where the superiority of male offspring is baked in. (Now seems like a good time to note that Donald Trump named his first-born son Donald Jr., who named his first son Donald Trump III.)

Which is not to say that naming a son after his father is an inherently misogynist act. Certainly, there are examples of daughters named after mothers (Ivana/Ivanka is pretty close).

Moreover, the most compelling reason to reconsider naming a child of either gender after his or her parent has more to do with prudence than politics. "When two people in the same family have the same name, their information can be easily confused—people just look at names rather than the SIN numbers," says Toronto accountant Molly Koster Cameron. It can also lead to credit mix-ups and even intentional fraud, where a parent or child will obtain credit under the other person's information.

This is probably not why Bey and Jay opted for Rumi and Sir over Bea and Shawn Jr., still it's nice to know their considerable assets are protected.