

The Powerful Claim of Names

By Reb T

Hello and Welcome back to *The Bi Weekly Lecture Series With Reb T, The Show Where We Talk A Topic Per Session With Some Practical Lessons.*

The Shiur is L'iluy Nishmas Simcha Aharon Ben Shachanun, for the refuah sheleimah of Shlomo Ben Sarah Dinah , as well as for the continued refuah sheliemah of Sara oddol bas chana Leah and for the refuah sheleimah of those sick with corona or other ailments.

All of my shiurim are available at shiurenjoyment.com/shiurim/shiurim-reb-t/ ; shoutout to Jake W. of shiur enjoyment for all his help and hard work!

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—Sources from Sefaria unless noted otherwise

*—>Text points with arrows, underlines, bold, and italics are “**PTC’s**” or “**Points To Carryover.**” To hopefully take away from the shiur. They will be numbered, and iy”h reviewed at the end.*

Have you ever stopped to think about what your name is? What is its essence? Have you ever really thought about what your name symbolizes and what it means? Try saying your name out loud, the one people commonly call you. Try saying it a few times continuously, slowly. Once you verbalize it a for many repetitions out loud, it will start to sound strange to you or foreign (Trust me, I've tried it). Now try the exercise with your real name: your Hebrew name. Does it sound any different? Why is that? Names are given to us to use for a purpose and a reason. If we just say our name, especially our commonly used one or “nickname" repeatedly without thinking about it, it just becomes a word, meaningless. But if we use our essential name, our Hebrew name and if we try to think about the roots, the insides, the deepness of our names, it can be very strong and very powerful.

I truly believe in the supreme power of names and their verses. Our names were divinely inspired for our parents to choose for us. Further, when we think of (or thought of names) for our kids, Hashem inspires (and inspired us) to choose certain names (we get a small amount of ruach hakodesh/divine inspiration). The names given to us and that we carry with us can represent concepts/traits/ideals to utilize and bring with us wherever we go.

Additionally it can be that we are named for people and their personalities and good traits. We also can have influence from the verses for our names with hidden messages of what we should be doing with our lives. There can also be numerical value to names with gematria of the names

using the Hebrew letters and their letter amounts (ie aleph is one, bet is two, etc.) to indicate deep messages as well.

When we think about names, we are looking at and exploring the Hebrew names we have and are given, which are the fundamental basis of our Judaism. I am not talking about English names or English nicknames, although if they are nicknamed from the Hebrew name they can also emulate out to the Hebrew names. As we'll see later, one of the three fundamentals the Jews kept in Egypt to maintain their Judaism and link to the Jewish way of life was their Jewish Names. This fundamentally kept them apart from the Egyptian neighbors. Think about how a name like "Dov" which means "Bear" (i.e. having the strength of a bear) has vastly different connotations than "Ramses" which may or may not have a meaning or essence at all.

I want for us for a minute to look at an example, a personal one. I'll use my own Hebrew name to depict it. So Let's look at the name for a minute—"נָתַן מְרֹדֵכִי"

This is what aish.com (Rabbi Shraga Simmons) says about these two names:

Natan means "He gave." Natan appears in the Bible as a prophet and contemporary of King David (2-Samuel 5:15).

Mordechai means "warrior." Mordechai appears in the Bible as a prophet and the husband of Queen Esther, who saved the Jews in the Purim story from Haman's genocidal plot.

Nathan was a prophet in David's time, spreading G-d's word through the Torah and was most famous explaining the parable from [Samuel 2:12](#) of the sheep (rich man with many sheep i.e. man with many wives. taking the lone sheep from the poor man/Uriah i.e. his one wife, that being Bathsheba) as well as in [Kings 1:1](#) when he, together with Batsheba (interestingly enough), saved the kingdom by informing David that his own son Adonijah was usurping the throne at the time that King David was old, cold, sick, and laying in his deathbed.

Mordechai is the famous personality from the Purim story of Megillas Esther. Mordechai spread G-d's word through talking about Torah, was a leading figure in the society and Anshei Knesses Hagedolah, a great sage and authority figure also included with Esther as a prophet, influencing those around him also with words of Torah, especially uniting everyone in torah and tefillah to repent and do mitzvos when Haman and the king threatened their very existence (As pointed out by [Maimonides' Introduction to his Mishnah Commentary \(ed. Nehemiah Shmuel Rot\)](#), [Jerusalem 2005, p. 59 \(Hebrew\)](#). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah b. Hachaliah, Mordechai and Zerubabel b. Shaaltiel)

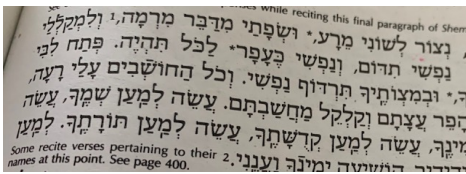
I believe this keys me in to the idea that to be a warrior for Hashem helping myself and others battle the yetzer hora as a soldier, fighting for Torah values and spreading Torah ideals in the

army of Hashem (i.e. using audio shows and audio lectures) and also to have to work on being a giving/generous person (i.e. “noson,” “he gave”), which is something I have to work o.

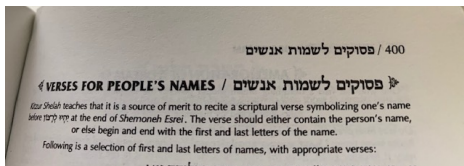
Think about the meaning of your Hebrew names and what it is Hashem expects of you. aish.com ([Rabbi Shraga Simmons](http://aish.com)) has a detailed list of (baby) boy and girl names with explanations/ definitions of the names here: For girls (<https://www.aish.com/jl/l/b/48966261.html>) and for boys (<https://www.aish.com/jl/l/b/48967016.html>). Look yours up and see what the name means!

The verses of the two names of my name are (at the end of the shemoneh eyrie in “Elokai Netsar,” right before we say “Yehiyu liratzon” , there’s a time and spot to recite the verses related to the first and last letter of each Hebrew name you have {the verses themselves are in back of artscroll siddur })

This pic is the part of shemonei where at the end part of “Elokai netzor” we should say the verses:



This is the actual verses page back of siddur:



Here’s mine:

[Proverbs 20:27](#)

נֵר ה' נִשְׁמַת אָדָם חַיֵּשׁ כְּלֵי-הַדָּרִי-בְּטָן: (first letter nun and nun last letter verse)

The lifebreath of man is the lamp of the LORD revealing all his inmost parts.

[Psalms 119:97](#)

מִה אֶהְבֶּתִי תוֹרַתְךָ כָּל-הַיּוֹם הִיא שִׂיחַתִּי: (first letter mem and yud last letter verse)

O how I love Your teaching/Torah! It is my study (talk) all day long.

These pasukim of my name thus tell me what to do for an aspect of a mission in my own life, to pursue torah as the essence of the candle of life as well as to talk about it everyday—which I try

to do through audio shows/lectures (i.e. The PAL, Audio DT, Audio DDD, BTL, Lecture Series, and OT TALK).

When we look at our names and their essence and our passukim it could be very guiding for our mission in life, especially if we use our passions and talents and abilities to do so.

Look up the verses of your names in the back of the artscroll siddur. What do they translate as to tell you as their teaching to guide you? What do the pasukim really mean? Think about the meaning of your name (s). Think about the names numerically/gematria wise of your name (s). Think about what the definition or translation of your own Hebrew name (s) mean with the help of the aish.com site. What does it teach you about your essence and purpose? What can it clue you in to your mission in life?

Now Let's look at some sources about names, especially related to characters from Tanach.

[שם משמואל, מקץ י"ב](#)

שנת תרפ"א. מקץ ושבת חנוכה (א)

כי שם של אדם מורה על מהותו

[Shem MiShmuel, Miketz 12](#)

...Because the name of a person indicates his or her essence.....

[מדרש תנחומא, האזינו ז'](#)

לעולם יבדק אדם בשמות לקרא לבנו, הראוי להיות צדיק. כי לפעמים השם גורם טוב או גורם רע, כמו שמצינו (א) במרגלים, שמוע בן זכור (במדבר יג, ד), על שלא שמע בדברי המקום, וכאלו שאל בנכורו.

[Midrash Tanchuma, Ha'Azinu 7](#)

Remember the days of yore; understand the years of each generation: Always should a man check the names to call his son one that is fitting to be righteous - as sometimes the name causes good or causes bad, as we found by the scouts (Numbers 13:4-15): Shamua son of Zakur, since he did not listen (*shama*) to the words of the Omnipresent,

[רש"י על מיכה ו:ט'](#)

כל מי שאומר בכל יום מקרא המתחיל ומסיים כמו שמתחיל ומסיים שמו, התורה מצילו מגיהנם

[Rashi on Micah 6:9](#)

Anyone who says every day a passuk starting and finishing with the same letters as his name – the Torah will save them from Gehinum

PTC 1. —>Be careful in what you call your child, as the name is the essence. Give them a good name, a powerful name, that can bring much goodness to the world.

Then the man said, "This one at last Is bone of my bones And flesh of my flesh. This one shall be called Woman, For from man was she taken."

על-כן יעזב איש את-אביו ואת-אמו ודבק באשתו והיו לבשר אחד.

Hence a man leaves his father and mother and clings to his wife, so that they become one flesh.)

[Genesis 3:20](#)

ויקרא האדם ישם אשתו חוה כי היא היתה אם כל-חיי:

[Ohr Hachaim on Genesis 3:20](#)

The man named his wife Eve, because she was the mother of all the living.

she is the "mother" of all human beings, he should have called her חיה, not חוה! Her name was to reflect two new developments. 1) She had listened to the urgings of the snake. Adam called her by the name of the snake, the word חוה being the same as חויא the aramaic for serpent. This is the reason given in the *Zohar*. The second new development was that she was condemned to bear children in pain. She alone deserved to be called "mother" of all human beings because it was only she who had to endure pain in connection with procreation. The Torah did not want to spell out the other reason, seeing that it is already alluded to in the name חוה.

[Midrash Tanchuma Buber, Bereshit 30:1א: בראשית ל:א: תנחומא בובר,](#)

If the generations were worthy, the Holy One gave them their names just as he had given names to Adam and Eve. Thus it is stated (in Gen. 5:2): AND HE GAVE THEM THE NAME ADAM. You also find that when the Holy One sees a righteous one born, he gives him his name as a mark of honor. He named Noah because he was righteous,

PTC 3. —>The names given to animals and plants also have purpose and meaning. Each item, being in this world has a function, often in accordance with its name.

[בראשית ה:כט: Genesis 5:29](#)

ויקרא את-שמו נח לאמר זה ינחמנו ממעשנו ומעצבון ילינו מן-האדמה אשר אררה ה':

And he named him Noah, saying, "This one will provide us relief from our work and from the toil of our hands, out of the very soil which the LORD placed under a curse."

[בראשית טז:11: Genesis 16:11](#)

The angel of the LORD said to her further, "Behold, you are with child And shall bear a son; You shall call him Ishmael, For the LORD has paid heed to your suffering.

[בראשית יז:5: Genesis 17:5](#)

ולא-יקרא עוד את-שמך אברם והיה שמך אברהם כי אבי-המון גוים נתתיך:

And you shall no longer be called Abram, but your name shall be Abraham, for I make you the father of a multitude of nations.

[Berachot 13a](#)

Having mentioned the changing of Jacob's name, the Gemara addresses the changing of the names of Abraham and Sarah. What is the meaning of changing Abram's name to Abraham? As it is stated: **"Abram is Abraham"** (I Chronicles 1:27). The Gemara explains: **Initially he became a father**, a minister, and prominent person, only **to Aram**, so he was called Abram, father [av] of Aram, **and ultimately** with God's blessing **he became the father of the entire world**, so he was called Abraham, father of the masses [*av hamon*]...

[Genesis 17: 15-16](#)

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם שְׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שְׂרַי כִּי שָׂרָה שְׁמָהּ: וּבֵרַכְתִּי אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם מְלִכֵי עַמִּים מִמֶּנָּה יֵהְיוּ:

And God said to Abraham, "As for your wife Sarai, you shall not call her Sarai, but her name shall be Sarah. I will bless her; indeed, I will give you a son by her. I will bless her so that she shall give rise to nations; rulers of peoples shall issue from her."

[Rashi Genesis 17:15](#)

לֹא תִקְרָא אֶת שְׁמָהּ שְׂרַי: דְּמִשְׁמַע שְׂרַי, לִי וְלֹא לְאַחֵרִים, כִּי שְׂרָה סְתָם שְׁמָהּ, שְׁתָּהּ אֶת שְׂרָה עַל כָּל (בְּרִכּוֹת י"ג): THOU SHALT NOT CALL HER NAME SARAI which means "my princess"— a princess to me and not to others — BUT SARAH, in a more general sense, SHALL BE HER NAME: she shall be princess over all (Berakhot 13a).

[Genesis 17:19](#)

וַיֹּאמֶר אֱלֹהִים אֶבְרָהָם שְׂרָה אִשְׁתְּךָ יֵלֶדְתְּ לְךָ בֵּן וּקְרָאתָ אֶת־שְׁמוֹ יִצְחָק וְהִקְמַתִּי אֶת־יִצְחָק אִתּוֹ לְבָרִית עִוְלָם לְזָרְעוֹ אַתְּרִיו: God said, "Nevertheless, Sarah your wife shall bear you a son, and you shall name him Isaac;

[Megillah 14a](#)

Sarah, as it is written: "Haran, the father of Milcah, and the father of Iscah" (Genesis 11:29). **And Rabbi Yitzhak said: Iscah is in fact Sarah. And why was she called Iscah? For she saw [sakhta] by means of divine inspiration...**

[Genesis 21:3 & 6](#)

וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנֵוֹ הַנּוֹלָד־לּוֹ אֲשֶׁר־יָלְדָהּ־לּוֹ שְׂרָה יִצְחָק...:

Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac....

וַתֹּאמֶר שְׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כִּלְיָהִי שָׂמַע יִצְחָק־לִי:

Sarah said, "God has brought me laughter; everyone who hears will laugh with me."

[Rashi Genesis 21:6](#)

יִצְחָק לִי. יְשָׁמַח עָלַי. וּמֵ"א הִרְבָּה עֲקָרוֹת נִפְקְדוּ עִמָּהּ, הִרְבָּה חוֹלִים נִתְרַפְּאוּ בּוֹ בַּיּוֹם, הִרְבָּה תְּפִלוֹת נִעֲנּוּ עִמָּהּ, וְרַב שְׂחוֹק הָיָה בְּעוֹלָם:

יִצְחָק לִי means will rejoice on my account. The Midrashic statement is ([Genesis Rabbah 53:8](#)):

Many barren women were remembered together with her, many sick were healed in that day, many prayers were answered with hers and there was great rejoicing in the world.

PTC 4. —>Sometimes a name can evoke joy or happiness not just for the one person with the name but even for others, as good things may come about even because of one person or one event linked with the name and their ideal (i.e. Sarah having a kid at her age and name given)

When thinking about the Names of the Shivatim (alot were related to the situations at hand -ie “now my husband will be attached to me because of three sons”-levi, explained by Leah), just going to look at a few—thus using just these three)

Genesis 29:35

וַתְּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אוֹנָה אֶת־ה' עַל־כֵּן קָרָאתָ שְׁמוֹ יְהוּדָה וַתַּעֲמִד מִלְדוֹת:

She conceived again and bore a son, and declared, “This time I will praise the LORD.” Therefore she named him Judah. Then she stopped bearing.

—>This time Leah thanked Hashem, as she got more than her share. Our names as Jews are YEHUDIM, with the root of Hod/thanks not “Reubenites” or “Shimonites” because we as our essence as Jews have to thanks as our foundation, thanking Hashem an those around us.

PTC 4b. —>Use your name as a Jew, Yehudi with “HOD” to be a thankful person always thanking those around you as well as always thanking Hashem. Show the world you have “Hod” to be a thankful person.

Genesis 30 11-13

וַתֹּאמֶר לֵאָה בְּגַד [בָּא] [גַּד] וַתִּקְרָא אֶת־שְׁמוֹ גָּד:

Leah said, “What luck!” So she named him Gad.

וַתֵּלֶד זִלְפָּה וְלָפָה שִׁפְחַת לֵאָה בֵּן שְׁנֵי לְיַעֲקֹב:

When Leah’s maid Zilpah bore Jacob a second son,

וַתֹּאמֶר לֵאָה בְּאַשְׁרֵי כִי אֲשָׁרוּנִי בְּנֹת וַתִּקְרָא אֶת־שְׁמוֹ אֲשֵׁר:

Leah declared, “What fortune!” meaning, “Women will deem me fortunate.” So she named him Asher.

Genesis 35:10

וַיֹּאמֶר־לוֹ אֱלֹהִים שְׁמֹךָ יַעֲקֹב לֹא־יִקְרָא שְׁמֹךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֹךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל:

God said to him, “You whose name is Jacob, You shall be called Jacob no more, But Israel shall be your name.” Thus He named him Israel.

Rashi Genesis 35:10

לֹא יִקְרָא שְׁמֹךָ עוֹד יַעֲקֹב. לְשׁוֹן אָדָם הַבָּא בְּמַאָרֵב וְעֹקֵבָה, אֵלָּא לְשׁוֹן שֶׁר וְנִגְיֵד:

THY NAME SHALL NOT BE CALLED ANY MORE JACOB— which means a man who comes as a lurker and trickster, but it shall be Israel (ישראל), which signifies Prince and Chief.

PTC 5. —>When we realize our names can contain treasures of interpretations, we can feel pride and honor in our names.

[Ohr Hachaim on Genesis 35:10](#)

We need to understand the difference between when G'd renamed Abram and when he renamed Jacob. *Berachot* 13 states that anyone who calls Abraham Abram nowadays violates a positive commandment, ...Perhaps the very fact that G'd limited the good news when He renamed Jacob by saying: "your name is Jacob," made this change of name qualitatively different from that of Abraham at the time.... **We have to remember that names describe the nature of its bearers' souls**, their essence. The Talmud *Berachot* 7 illustrates this point. Jacob's essence then is described by the name Jacob. Whenever he enjoyed a large measure of Holy Spirit he was referred to as "Israel." There is certainly no reason why Jacob should be deprived of his original name on account of an occasional infusion of רוח הקודש. It was quite different in the case of Abraham who retained all the letters of his original name in his expanded name also. This is why G'd commanded to call him only by his new and expanded name Abraham. By doing so one did not deny his original name at all. Perhaps [Chronicles I,1 26](#) refers to this when it states: "Abram is Abraham." When the Torah said: "your name shall not be called, etc," the meaning is that it should not be called exclusively Jacob but also Israel. This is exactly parallel to [Genesis 17.5](#) where Abraham's name was changed.

[Rashbam on Genesis 41:45:](#)

TZAFNAT PANEAH. As the Targum [Onkelos] has it, and this is from the Egyptian language. And it was their practice to call a person, when they appointed him over their household, by an appropriate name. Thus (Num. 13:16), "Moshe called Hoshea bin Nun Yehoshua" when he became his servant. Thus he [the king] called Daniel Beltshatzar, as it is written (Dan. 4:5), "whose name is Beltshatzar, after the name of my god."

[Exodus 2:10: שמות ב:י](#)

ויגדל הילד ותבא הו לַבַּת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מִשִּׁיתָהוּ:

When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

[Numbers 13:16](#)

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן־נּוּן יְהוֹשֻׁעַ:

Those were the names of the men whom Moses sent to scout the land; but Moses changed the name of Hosea son of Nun to Joshua.

[Rashi Numbers 13:16](#)

ויקרא משה להושע וגו'. התפלל עליו יה יושיעך מעצת מרגלים (סוטה ל"ד)

AND MOSES CALLED HOSHEA [THE SON OF NUN JEHOOSHUA] — By giving him this name הושע which is a compound of יה and הושע "God may save", he in effect prayed for him: "May God save you from the evil counsel of the spies" ([Sotah 34b](#)).

[Samuel I: 20](#)

וַיְהִי לְהַקְפֹּת הַיָּמִים וַתֵּהָרַתְּ תָנָה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִה' שָׂאֵלְתִּיו:

Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, "I asked the LORD for him."

PTC 6. —>When we see names changed, in effect it could help the person for the better and bring more salvation i.e. add names for a cholera such as "Chaim"

[Sanhedrin 98b:14 ידב: צח ב: סנהדרין](#)

Apropos the Messiah, the Gemara asks: **What is his name? The school of Rabbi Sheila says: Shiloh is his name, as it is stated: "Until when Shiloh shall come" (Genesis 49:10). The school of Rabbi Yannai says: Yinnon is his name, as it is stated: "May his name endure forever; may his name continue [yinnon] as long as the sun; and may men bless themselves by him" (Psalms 72:17). The school of Rabbi Ḥanina says: Ḥanina is his name, as it is stated: "For I will show you no favor [hanina]" (Jeremiah 16:13)...**

[Eichah Rabbah 1:51 איכה רבה א:נא 51](#)

..... for the comforter to restore my soul is removed from me – What is the name of the king Messiah? R' Aba bar Kahana said: the Lord is his name, "...and this is his name that he shall be called, The Lord is our righteousness." (Yirmiyahu 23:6) For R' Levi said: it is good for a city that its name be the same as its king, and that the name of the king be the same as its God. It is good for a city that its name be the same as its king, as it is written "...and the name of the city from that day will be 'The Lord is There...'

[Sotah 11b](#)

תניא כמ"ד אשה ובתה דתניא שפרה זו יוכבד ולמה נקרא שמה שפרה שמשפרת את הולד ד"א שפרה שפרו ורבו ישראל בימיה

It is taught in a *baraita* according to the one who says that they were a woman and her daughter, because it is taught in a *baraita*: With regard to Shiphrah, who is referred to in the verse, this is really a reference to Jochebed. And why was she called Shiphrah? Because she would prepare [*mishapperet*] the newborn. Alternatively, she is referred to as Shiphrah because the Jewish people increased and multiplied [*shepparu verabbu*] in her days, due to her assistance.

פועה זו מרים ולמה נקרא שמה פועה שהיתה פועה (ומוציאה את הולד) ד"א פועה שהיתה פועה ברוח הקודש ואומרת עתידה אמי שתלד בן שמושיע את ישראל

The *baraita* continues: With regard to Puah, who is referred to in the verse, **this is really a reference to Miriam. And why was she called Puah? Because she would make a comforting sound [*po'a*] as she would remove the child from the womb of the mother. Alternatively, the word Puah is related to one of the verbs that describe speaking, as she would speak [*po'a*] through divine inspiration and say: In the future, my mother will give birth to a son who will save the Jewish people.**

[Bereishit Rabbah 42:5ה:מב: בראשית רבה מב:ה: 42](#)

עשו מלחמה את ברע וגו' (בראשית יד, ב), רבי מאיר הנה דורש שמות, רבי יהושע בן קרחה הנה דורש שמות, ברע, שנהיה בן רע. ברשע, שנהיה בן רשע. שנהב, שנהיה שואב ממון. ושמאבר, שנהיה פורת ומביא ממון. ומלך בלע היא צוער, שנתבלעו דיווריה. כל אלה תברו אל עמק השדים, שלשה שמות נקראו לו, עמק השדים, עמק שנה, עמק סכות, עמק השדים, שהוא מגדל סדנים. דבר אחר שהוא עשוי שדים שדים, תלמים... אל עמק שנה

"To the Valley of Shaveh": Rabbi Berachia and Rabbi Chanina said in the name of Rabbi Shmuel bar Nachman: [It was called that] because all of the idolaters became unanimous [השוו], cut down cedars and built a great stage, and brought [Avraham] there to rise him up, and they said praises before him, saying [Bereishit 23:6]: "Hear us, my lord, [you are a prince of God in our midst,]" etc. They said to him, "You are our king! You are our prince! You are our god!" He said to them: "The world does not lack its King, nor does it lack its God."

[Yoma 83b](#)

And furthermore, it is told: **Rabbi Meir and Rabbi Yehuda and Rabbi Yosei were walking on the road** together. **Rabbi Meir would analyze names** and discern one's nature from his name, while **Rabbi Yehuda and Rabbi Yosei were not apt to analyze names. When they came to a certain place, they looked for lodging and were given it. They said** to the innkeeper: **What is your name? He said to them:** My name is **Kidor**. Rabbi Meir said to himself: Perhaps one can learn from this that he is a wicked person...

[Esther Rabbah 6:2](#)

"There was a Jewish man in Shushan the capital" -- [The word] 'man' (ish) teaches us that Mordechai was the equivalent of Moses in his generation as it says about [Moses] "and the man(ish) Moses was exceedingly humble." Just as Moses stood in the breach as it says (Psalm 106) "And He planned to destroy them if not for Moses who stood in the breach.." so to Mordechai as it says "He sought good for his nation and brought peace to all his people" Just as Moses taught Torah to Israel, so to Mordechai as it says [about Moses] "See, I have taught you laws..."

PTC 7.—>Names given to characters in Tanach often were nicknames to showcase certain traits (bad or good)

[Megillah 13a](#)

The verse states: **“And he had brought up Hadassah, that is, Esther”** (Esther 2:7). **She is referred to as “Hadassah” and she is referred to as “Esther.”** What was her real name? **It is taught** in a *baraita* that the Sages differed in their opinion as to which was in fact her name and which one was a description: **Rabbi Meir says: Esther was her real name. Why then was she called Hadassah? On account of the righteous, who are called myrtles [hadassim], and so it states: “And he stood among the myrtles [hahadassim]”** (Zechariah 1:8)...

[Megillah 15a](#)

The Gemara answers: **As taught by Ulla, as Ulla said: Wherever one's name and his father's name are mentioned with regard to prophecy, it is known that he was a prophet the son of a prophet, and therefore his father's name is also mentioned. And wherever his name is**

mentioned **but not his father's name**, it is known that he was a prophet but not the son of a prophet. Similarly, wherever **his name and the name of his city are specified**, it is known that he was from that particular city...

[Sanhedrin 19b](#)

The Gemara asks: **And according to Rabbi Yehoshua ben Korḥa as well, isn't it written: "And the five sons of Michal, daughter of Saul, whom she bore to Adriel" (II Samuel 21:8). Rabbi Yehoshua ben Korḥa could have said to you to understand it this way: And did Michal give birth to these children? But didn't Merab give birth to them for Adriel? Rather, Merab gave birth to them and died, and Michal raised them in her house. Therefore, the children were called by her name...**

[Sanhedrin 19b:17ז"ב:י"ט ב:י"ז](#)

This serves to say to you that Aaron sired his children, but Moses taught them **Torah**. Therefore, the children were also called by his **name**.

PTC 8. —> You can have children by teaching them torah or by raising other's kids, not just if you do it biologically. That is the "name" you get to give them and keep for yourself

[Bereishit Rabbah 71:3ג:עא](#)

ותהר לאה ותלד בן (בראשית כט, לב), אמר רבי יוסי בר חנינא ארבע מדות נאמרו בשמות, יש ששמותם נאים ומעשיהם נאים. יש ששמותם פגורים ומעשיהם פגורים. יש ששמותיהם פגורים ומעשיהם נאים. ויש ששמותן נאים ומעשיהם פגורים. שמותיהם נאים ומעשיהם פגורים, יעשו, שמו יעשו ואינו עושה. ישמעאל שמו, שומע ואינו שומע. שמותן פגורים ומעשיהם נאים, אלו בני הגולה (עזרא ב

[Bamidbar Rabbah 16:10](#)

These are the names of the men (Numbers 13:16): What were their names? Sethur the son of Michael; Nahbi the son of Vophsi; Geuel the son of Machi. There are people whose names are nice and whose actions are ugly, people whose names are ugly and actions are nice, people whose names and actions are nice, and people whose names and actions are ugly. Whose names are nice and whose actions are ugly - this is Ishmael and Esau: Ishmael means "listens to God" ("*Shomea El*"). Esau means "does the will of his Maker" ("*Oseh Retzon Osav*"). But their actions are bad...

PTC 9.—> Make sure your name signifies goodness in its interpretation and in its actions

[Likutei Maharan 56:3:8](#)

This is because the Torah is the Name of God, and the name of a thing is its vessel; within this name is contained the life force of that thing. As it is written, "living soul that is its name" (Genesis 2:19)—contained in the name of each thing is its soul and life force. This is why when we call a person by his name, we gain his attention immediately, because his total soul and life force are contained within his name.

[Ruth Rabbah 2:5](#)

"**The man's name was Elimelech** (Ruth 1:2": Rabbi Meir was interpreting names. Rabbi Joshua son of Karchah was also interpreting names. "**The man's name was Elimelech**": he was saying: "To me (*elai*) will come the kingship (*malkhut*)". "**His wife's name was Naomi**" because her deeds were pleasant (*na'im*) and pleasing (*ne'imim*). "**and his two sons were named Mahlon and Chilion**": Machlon because they were erased (*nimchu*) from the world. And Chilion because they were destroyed (*kalu*) from the world...

[Bava Batra 91a](#)

why were they called by the names Mahlon and Chilion? One was called **Mahlon** [*maḥlon*] because they made their bodies profane [*hullin*], and the other was called **Chilion** [*khilyon*] because they were liable to receive the punishment of destruction [*kelaya*] for their sins against God.

[Bava Batra 91b](#)

One says: Their given names were Mahlon and Chilion, and why were they called by the names Saraph and Joash? One was called **Joash** [*yoash*] because they despaired [*nitya'ashu*] of the redemption of Eretz Yisrael, as they established themselves in Moab and lived there for many years. The other was called **Saraph**, because they were liable to receive the punishment of burning [*sereifa*] for their sins against God, because they left their community. And one of them says: Their given names were Joash and Saraph, and why were they called by the names Mahlon and Chilion? One was called Mahlon [*maḥlon*] because they made their bodies profane [*hullin*], and the other was called Chilion [*khilyon*] because they were liable to receive the punishment of destruction [*kelaya*] for their sins against God.

[Ruth 1:4](#)

(4) They married Moabite women, one named Orpah and the other Ruth

[רות רבה ב' ט'](#)

וַיֵּשְׂאוּ לָהֶם נָשִׁים מֵאֲבֵיזוֹת (רות א, ד), שֵׁם הָאֵחָת עֶרְפָּה, שֶׁהִפְכָּה עֶרְףָּ לְחַמוּתָהּ. וְשֵׁם הַשֵּׁנִית רֹוֹת, שֶׁרָצְתָהּ (ט) בְּדַבְרֵי חַמוּתָהּ.

[Ruth Rabbah 2:9](#)

(9) "**They married Moabite women** . "**The name of the one was Orpah**" because she turned her back (*oref*) on her mother-in-law. "**The name of the other was Ruth**" because she looked (*ra'atah*) to the words of her mother-in-law.

[Ruth 1:19-21](#)

(19) and the two went on until they reached Bethlehem. When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, "Can this be Naomi?" (20) "Do not call me Naomi," she replied. "Call me Mara, for Hashem has made my lot very bitter. (21) I went away full, and the LORD has brought me back empty. How can you call me Naomi, when the LORD has dealt harshly with me, when Hashem has brought misfortune upon me!"

[Bava Batra 14b](#)

Why was she called 'Rut'? because David descended from her who 'satiated' i Hashem with songs and praises *etymologically similar in Hebrew to the word inundate [riva]*.

[רות ד:א'](#)

והנה הגאל עבר אשר דבר-בעז ויאמר סורה שבה-פה פלגי אלמגי ויסר וישב: (א)

[Ruth 4:1](#)

(1) . And now the redeemer whom Boaz had mentioned passed by. He called, "Come over and sit down here, So-and-so!" And he came over and sat down.

[Jastrow, 1 אלמוני](#)

אלמוני m. (b. h. [אלמני](#) *unnamed, unknown, v. preced.*) pr. n. m. *Almoni*. [Ruth R. to IV, 1](#) וכ' א' וכ' the man's name was Ploni Almoni. Cmp. [אלם](#)

[רש"י על רות ד:א:ד'](#)

אלמוני. אלמון מבלי שם. (ספרים אחרים, אלמני שנהגה אלמן מדברי תורה, שנהגה לו לדרש, עמוני ולא עמונית, (ד) מואבי ולא מואבית והוא אומר, "פן אשחית את נחלתי":)

[Rashi on Ruth 4:1:4](#)

(4) **And so.** אלמוני means widowed, without a name. (Another version: [He is called] אלמוני because he was widowed of the words of the Torah, for he should have expounded, "[only] an Ammonite [is forbidden in marriage to a Jewish woman], but not an Ammonitess [i.e., an Ammonite woman is not forbidden in marriage to a Jewish man]; a Mo'avite, but not a Mo'aviteess." Yet he said, "for I would mar my own inheritance.")

[רות ב:א'](#)

ולקנעמי מידע [מודע] לאישה איש גבור חיל ממשפחת אלימלך וישמו בעז: (א)

[Ruth 2:1](#)

(1) Now Naomi had a kinsman on her husband's side, a man of substance, of the family of Elimelech, whose name was Boaz.

שפת אמת

ונה עצמו ענין בעז דאיתא הפרוש בו עז, והינינו שנהגה מאמין בדברי חכמים שדרשו עמוני ולא עמונית, ולא הנה לו ספק בדבר (שבועות תרל"ג)

Sefas Emes

as explained 'strength is in him' It was that he believed in the words of the wise men, who expounded 'an Amonite but not a female Amonite'; he didn't have any doubts on the matter.....

PTC 10. —>Throughout Tanach, especially in stories and the megillas, names signify actions and circumstance more than just an interpretation

[Horayot 11b](#)

The Sages taught: He is Shallum, he is Zedekiah. And why was he called Shallum? It is due to the fact that he was perfect [*meshullam*] in his actions. Some say: He was called Shallum because the kingdom of the house of David was concluded [*sheshalema*] during his days. And what was his actual name? Mattaniah was his name, as it is stated: “And the king of Babylon crowned Mattaniah his uncle in his stead, and changed his name to Zedekiah” (II Kings 24:17)...

[Berachot 4a](#)

Rabbi Yoḥanan said: His name was not Kilav; rather, his name was Daniel, as it appears in a different list of David’s descendants. Why was he called Kilav? Because he would embarrass [*makhlim*] Mefivoshet, the teacher or authority figure [av] in matters of *halakha*.

[Berachot 6a](#)

The Gemara returns to Ravin bar Rav Adda’s statement: **And from where is it derived that when even one who sits and engages in Torah study, the Divine Presence is with him? As it is stated: “In every place where I cause My Name to be mentioned, I will come to you and bless you” (Exodus 20:21);** God blesses even a single person who mentions God’s name, a reference to Torah study (*Iyyun Ya’akov*).

[Megillah 15a](#)

And Rabbi Elazar further said that Rabbi Ḥanina said: Whoever reports a saying in the name of he who said it brings redemption to the world. As it is stated with respect to the incident of Bigthan and Teresh: “And Esther reported it to the king in the name of Mordecai” (Esther 2:22), and this eventually brought redemption, as Mordecai was later rewarded for saving the king’s life, paving the way for the miraculous salvation.

[Pirkei Avot 6:6](#)

Greater is learning Torah than the priesthood and than royalty, for royalty is acquired by thirty stages, and the priesthood by twenty-four, but the Torah by forty-eight things. ...And who says a thing in the name of him who said it. Thus you have learned: everyone who says a thing in the name of him who said it, brings deliverance into the world, as it is said: “And Esther told the king in Mordecai’s name” ([Esther 2:22](#)).

PTC 11. —>When we learn things in other people’s names make sure to mention their names as it brings redemption to the world, and honor to others

[שמואל א כ"ה:כ"ה](#)

אֶלְגָּא יְשִׁים אֲדָנִי | אֶת־לְבוֹ אֶל־אִישׁ הַבְּלִיעַל הַזֶּה עַל־נֶבֶל כִּי כִשְׁמוֹ כְּוָהוּא נֶבֶל שְׁמוֹ וּנְבֻלָּה עָמְו וְאֲנִי אֶמְתְּדָ לֹא (כה)
רְאִיתִי אֶת־נִעְרֵי אֲדָנִי אֲשֶׁר שָׁלַחְתָּ:

[I Samuel 25:25](#)

(25) Please, my lord, pay no attention to that wretched fellow Nabal. For he is just what his name says: His name means ‘boor’ and he is a boor. “Your handmaid did not see the young men whom my lord sent.

[Eruvin 53a](#)

They disagreed about this verse as well: **“And it came to pass in the days of Amraphel”** (Genesis 14:1). **Rav and Shmuel** both identified Amraphel with Nimrod. However, **one said: Nimrod was his name. And why was his name called Amraphel?** It is a contraction of two Hebrew words: **As he said [amar] the command and cast [hippil] our father Abraham into the fiery furnace**, when Abraham rebelled against and challenged his proclaimed divinity.

[Avodah Zara 19a](#)

And Rava also says, with regard to this verse: **Initially the Torah is called by the name of the Holy One, Blessed be He, but ultimately it is called by the name of the one who studies it.**

[Baba Batra 75b](#)

And Rabba says that **Rabbi Yoḥanan** says: **In the future, the righteous will be called by the name of the Holy One, Blessed be He; as it is stated: “Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him”** (Isaiah 43:7). **This indicates that one who was created by God and causes Him glory is called by His name.** And **Rabbi Shmuel bar Naḥmani** says that **Rabbi Yoḥanan** says: **Three were called by the name of the Holy One, Blessed be He, and they are: The righteous, and the Messiah, and Jerusalem.**

PTC 12. —>Learning torah allows us to connect in a way to the greatest name of all-that of Hashem

—>Think about the names and essence of great sages that were given special titles like the “Chozeh of Lublin (The “seer”), The Baal Shem Tov (Carrier of a good name), The Vilna Gaon (the great one of Vilna) etc. especially as they learned Torah and connected to Hashem and his name

[Chullin 91a](#)

And Rabbi Yehoshua ben Levi says: **Why is its name called sciatic nerve [gid hanashe]?** It is because the sciatic nerve left [*nasha*] its place and rose.

[Chullin 7b](#)

Apropos white mules, which were likened to the Angel of Death, **Rabbi Yehoshua ben Levi** says: **Why are the mules called yemim** (see Genesis 36:24)? It is because their terror [*eimatam*] is cast over all creatures, as **Rabbi Ḥanina** says: **In all my days, no man has asked me about a wound caused him by a white mule and survived**, indicating that they are extremely dangerous.

[Chullin 63a](#)

Rav Yehuda says: As for the *shalakh*, listed as a non-kosher bird (see [Leviticus 11:17](#)), **this is the bird that scoops [sholeh] fish out of the sea.** The *dukhifat* (see [Leviticus 11:19](#)) is the bird

whose comb seems bent [*hodo kafut*] due to its thickness. The Gemara notes: **This is also taught** in a *baraita*: The *dukhifat* is the bird whose comb seems bent, and this is the bird that brought the *shamir* to the Temple.)As recounted in tractate *Gittin* (68b), King Solomon required a unique worm called the *shamir* to carve stones of the Temple, as the verse states: “There was neither hammer nor ax nor any tool of iron heard in the house, while it was in building” (I Kings 6:7))

Dafei Shevui to Megillah 14b

R. Nahman notes that two of these seven prophetesses have animal names—Devorah means hornet, or bee, and Hulda means weasel. These are not particularly beloved animals. R. Nahman condemns these two women for the arrogant way in which they dealt with the authoritative men around them (*maybe using their names in harsh way*)

[Genesis 49:9 \(Vayechi/My Parsha\)](#)

גִּידֵר אַרְיֵה יְהוּדָה מְטַרְף בְּנֵי עֲלִיָּת פֶּרֶעַ רֶבֶץ כְּאַרְיֵה וְקָלְבִיא מִי יִקְיָמֵנוּ:

Judah is a lion's whelp; On prey, my son, have you grown. He crouches, lies down like a lion, Like the king of beasts—who dare rouse him?

[aish.com \(Rabbi Simmons\)](#)

Aryeh means "lion," the king of beasts. The lion symbolizes a go-getter, who pounces on the opportunity to do a mitzvah (see Code of Jewish Law O.C. 1). Aryeh is the nickname given to Judah, as a blessing that he will be the tribe of Jewish kings (see Genesis 49:9). (variations: Ari, Arieḥ)

[Yevamos 122b](#)

May your strength continue to be firm, lion. He said to me: You have intuited my name well, for that is what they call me in my city: Yoḥanan, son of Yonatan, the lion from the village Shihayya.

PTC 13. —>The name of an animal especially when related to use for human names can indicate its harshness. We can use our names, which can be interpreted sometimes for good or bad, to only do good.

[Megillah 11a](#)

Ahasuerus. Rav said: The name should be viewed as a contraction: **The brother of the head** [*aḥiv shel rosh*] and of the same character as the head [*ben gilo shel rosh*]. Rav explains: **The brother of the head, i.e., the brother of the wicked Nebuchadnezzar, who is called “head,” as it is stated: “You are the head of gold” (Daniel 2:38). Of the same character as the head, for he, Nebuchadnezzar, killed the Jews, and he, Ahasuerus, sought to kill them. He destroyed the Temple, and he sought to destroy the foundations for the Temple laid by Zerubbabel, as it is stated: “And in the reign of Ahasuerus, in the beginning of his reign, they wrote to him an accusation against the inhabitants of Judah and Jerusalem”**

[Megillah 12b](#)

The verse states: “**And Memucan said**” (Esther 1:16). A Sage **taught** in a *baraita*: **Memucan is Haman. And why is Haman referred to as Memucan? Because he was prepared [mukhan] to bring calamity upon the Jewish people.**

[Esther Rabbah 6](#)

When evil people are introduced in the text, they precede their names e.g. "Naval was his name" or "Sheba son of Bichri was his name." But the names of the righteous precede them e.g. "his name was Manoah," "his name was Kish," "his name was Saul," "his name was Elkana," "his name was Boaz," and in our text, "his name was Mordechai. This is to make them emulate their Creator as it says [about God] and My name, Jehovah, I did not make known to them.

PTC 14. —>Be someone who is your name, not someone whose name is you. Be like the phrase “His name was Mordechai” and not like “Moredchai was his name” to do good and righteousness and to be a real “Ish” the son of an “Ish” —being a real “man” doing good things

[Rosh Hashanah 3b](#)

And further, a second objection: **Are** Rav Yosef’s objection and Rabbi Abbahu’s resolution **comparable? There**, Rabbi Abbahu speaks of **Cyrus**, whereas **here**, the verses speak of **Darius**, and it was never said about Darius that he was a virtuous king. The Gemara explains: This is not difficult, as the Sages **taught** in a *baraita*: All three names are referring to the same person: **He is Cyrus; he is Darius; and he is also Artaxerxes**. He was called **Cyrus [Koresh] because he was a virtuous [kasher] king; he was called Artaxerxes after his kingdom**, i.e., this was his royal title; **and what was his real name? Darius was his name.**

[Sotah 11a](#)

The verse states that the names of the cities they built were “**Pithom and Raamses**” ([Exodus 1:11](#)). **Rav and Shmuel** disagree as to the precise interpretation of this verse, both assuming that only one city was built, which had primary and secondary names. **One says that Pithom was its real name, and why was it called Raamses?** It is an appellation indicating **that** as the buildings were constructed **they collapsed [mitroses] one by one** and needed to be rebuilt. **And one says that Raamses was its real name, and why was it called Pithom?** Because **the opening of the abyss [pi tehom] swallowed each building they constructed one by one, and it sunk into the ground.**

[Yoma 73b](#)

Why is it called Urim VeTummim? Urim, which is based on the word *or*, light, is so called because **it illuminates** and explains **its words**. **Tummim**, which is based on the word *tam*, completed, is because **it fulfills its words**, which always come true.

[Yoma 39b](#)

Rabbi Yitzhak ben Tavlai said: Why is the Temple called Lebanon [*Levanon*]? Because it whitens [*malbin*] the Jewish people's sins, alluded to by the root *lavan*, meaning white. Rav Zutra bar Toviya said: Why is the Temple called: Forest, as it is written: "The house of the forest of Lebanon" (I Kings 10:17)? To tell you: Just as a forest blooms, so too the Temple blooms.

[Shabbat 89a-b](#)

One of the Sages said to Rav Kahana: Did you hear what is the reason that the mountain was called Mount Sinai? Rav Kahana said to him: It is because it is a mountain upon which miracles [*nissim*] were performed for the Jewish people. The Sage said to him: If so, it should have been called Mount Nisai, the mountain of miracles. Rather, Rav Kahana said to him: It is a mountain that was a good omen [*siman*] for the Jewish people. The Sage said to him: If so, it should have been called Har Simanai, the mountain of omens. Rav Kahana said to him: What is the reason that you do not frequent the school where you can study before Rav Pappa and Rav Huna, son of Rav Yehoshua, who study *aggada*? As Rav H̄isda and Rabba, son of Rav Huna, both said: What is the reason it is called Mount Sinai? It is because it is a mountain upon which hatred [*sina*] for the nations of the world descended because they did not accept the Torah. And that is what Rabbi Yosei, son of Rabbi H̄anina, said: The desert in which Israel remained for forty years has five names. Each name has a source and a rationale: The Zin Desert, because the Jewish people were commanded [*nitztavu*] in it; the Kadesh Desert, because the Jewish people were sanctified [*nitkadshu*] in it. The Kedemot Desert, because the ancient [*keduma*] Torah, which preceded the world, was given in it. The Paran Desert, because the Jewish people were fruitful [*paru*] and multiplied in it; the Sinai Desert, because hatred descended upon the nations of the world on it, on the mountain on which the Jewish people received the Torah. And what is the mountain's true name? Horeb is its name. And that disputes the opinion of Rabbi Abbahu, as Rabbi Abbahu said: Mount Sinai is its name. And why is it called Mount Horeb? It is because destruction [*hurba*] of the nations of the world descended upon it.

[Sanhedrin 26b:8ח:ב:כ](#)

א"ר חנן למה נקרא שמה תושייה מפני שהיא מתשת כחו של אדם דבר אחר תושייה שניתנה בחשאי מפני השטן דבר
אחר תושייה דברים של תוהו שהעולם משותת עליהם
With regard to the latter verse, **Rabbi H̄anan says: Why is the Torah called *tushiyya*? Because it weakens [*matteshet*] the strength of a person who engages in its study. Alternatively, *tushiyya* can be interpreted as an abbreviation: That it was given in secret [*shenittena behashai*]. This was done because of the Satan, lest he claim that the Jewish people are not worthy of it. Alternatively, *tushiyya* can be interpreted as an abbreviation for amorphous [*tohu*] matters that seem foreign and strange...**

[Bechorot 55a](#)

Rabbi H̄iyya bar Abba says that Rabbi Yoḥanan says: Why is the river called Jordan? Because it descends [*yored*] from the city of Dan.

[Megillah 5b](#)

I said that **Hammath is Tiberias. And why was it called Hammath? On account of the hot springs of [hammei] Tiberias** that are located there. And I said that **Rakkath is Tzippori. And why was it called Rakkath? Because it is raised** above the surrounding areas **like the bank [rakta] of a river**

[Temurah 16a](#)

The name “Kiriath Sefer,” which literally means the village of the book, is homiletically interpreted as a reference to those parts of the Torah that were forgotten

[Sotah 10a](#)

The Gemara discusses Abraham’s house: It is written: “**And he planted an *eshel* in Beersheba, and called there on the name of the Lord, the Everlasting God**” ([Genesis 21:33](#)). **Reish Lakish says: This teaches that Abraham made an orchard and planted in it all kinds of sweet things.** The tanna’im **Rabbi Yehuda and Rabbi Neḥemya** disagree as to the meaning of the word “*eshel*.” **One said** that it means **an orchard [pardes], and one said** that it means **an inn [pundak]**.

[Midrash Tehillim 110](#)

R’ Azaria said: what is this *eshel* (אשל)? It is an acronym for eating (אכילה), drinking (שתייה) and escorting one’s guests (לוייה). This is “righteousness met wherever he set his foot...”

PTC 15. —>Even things and places have special names that indicate their worthiness and their essence. Items and locations can have special names indicating their own missions and purposes

[Vayikrah Rabbah 32:5](#)

Rabbi Hun 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'.

PTC 16. —>We should be proud of our names that were given to us. I personally love my nickname and my Hebrew name. Don’t change or secularize your name and proudly use your Jewish name/Jewish nickname even in secular society.

[Sanhedrin 105a](#)

(one of people with no share in world to come) The name **Balaam** is interpreted as a contraction of: **Without a nation [belo am]**, or one who has no share in the World-to-Come with the Jewish nation. **Alternatively**, the name **Balaam** is interpreted as one **who wore down the Jewish people [bila am]**. He is the son of Beor, one **who engaged in bestiality [be’ir]**.

[Numbers 11:26-28](#)

Two men, one named Eldad and the other Medad, had remained in camp; yet the spirit rested upon them—they were among those recorded, but they had not gone out to the Tent—and they spoke in ecstasy in the camp. A youth ran out and told Moses, saying, “Eldad and Medad are acting the prophet in the camp!” And Joshua son of Nun, Moses’ attendant from his youth, spoke up and said, “My lord Moses, restrain them!”

[Rashi on Numbers 11:29](#)

Another explanation is: that the word means put them into prison (כלא). He said this because they were prophesying, “Moses will die and Joshua will bring Israel into the Land”

[Rosh Hashanah 25a](#)

The Sages taught in a *baraita*: **Why were the names of these seventy Elders** who sat together with Moses on his court **not specified?** The reason is so **that a person not say:** Is **so-and-so** the judge in my time, **like Moses and Aaron?** Is **so-and-so** like **Nadav and Avihu?** Is **so-and-so** like **Eldad and Medad?** Therefore, the names of the other elders were not specified, so that there is no way of knowing the qualifications of the elders in the time of Moses to compare them to later judges.

[Yoma 69b](#)

Rabbi Yehoshua ben Levi said: **Why are the Sages of those generations called the members of the Great Assembly?** It is because they returned the crown of the Holy One, Blessed be He, to its former glory.

As we said in the introduction, as pointed out by [Maimonides' Introduction to his Mishnah Commentary \(ed. Nehemiah Shmuel Rot\), Jerusalem 2005, p. 59 \(Hebrew\)](#), It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah b. Hachaliah, Mordechai and Zerubabel b. Shaaltiel)

PTC 17. —>Sometimes it is better to be “nameless,” to be anonymous when involved in helping others, especially Chessed. Besides giving someone a job (or finding one) the highest charity is when it’s anonymous both ways.

[Midrash Tanchuma, Yisro 4](#)

Now Jethro heard (Exod. 18:1). Jethro was known by seven names. He was called Jethro (*yitro*) because he added (*yater*) a chapter to the law, that is, the chapter dealing with judges. He was called Hobab (*hobab*) because he loved (*hiba*) the law....

[Ramban on Genesis 23:9](#)

THE CAVE OF MACHPELAH. A quote from Rashi. A lower floor with an upper floor above it. Also, for its doubled with couples. But its not satisfactory. For the Torah says, "Efron's field which was in Machpelah" so its the name of the place of the field, and there's no name to look for reasons of names of places. Breishit Rabbah says: "because G-d folded over (כפל) the full length of Adam and buried him inside that field"

[Pesachim 111b](#)

The administering angel appointed over food is called Nakid, i.e., he is clean [*naki*] and particular about cleanliness. **The administering angel appointed over poverty is called Naval**. The angel appointed over food will not stay in a dirty place, while the angel appointed over poverty will thrive there.

[Sotah 42b:11 סוטה מב ב:יא](#)

According to the mishna, the priest would say: **The Ammonites came championed by Shobach** (see II Samuel, chapter 10). In one account, his name **is written: "Shobach"** (II Samuel 10:18), **and in another place it is written: "Shophach"** (I Chronicles 19:18). **Rav and Shmuel** engaged in a dispute concerning this matter. **One of them said: His name was Shophach, and why is he called by the name Shobach?** It is **because he was built like a dovecote [*shovakh*]**, as he was exceptionally tall...

[Midrash Tanchuma, Vayakhel 4:3ג:ד ויקהל ד:ג](#)

.One verse tells us; *He gave them all their names* (Ps. 14:7), while another says: *He called them all by their names* (Isa. 40:26). How can these verses be reconciled? If *He gave them all their names*, why does it say: *He called them all by their names*? If the Holy One, blessed be He, so desires, He calls all of them by one name and they stand before Him as one, but when he so desires, He calls each one by his own name: Gabriel, Michael, and Raphael. Hence, *He gave them all their names*.

[Rosh Hashanah 3a](#)

He is Sihon, and he is Arad, and he is also Canaan. He was called **Sihon** because he was **similar** in his wildness **to a foal [*seyyah*] in the desert**; and he was called **Canaan** after his **kingdom**, as he ruled over the Canaanite people; **and what was his real name? Arad was his name.** Some say an alternative explanation: He was called **Arad** because he was **similar to a wild donkey [*arod*] in the desert**; and he was called **Canaan** after his kingdom; and what was his real name? **Sihon was his name.**

PTC 18. —>Even our enemies of our nation and in our life are given certain "names" to signify different elements and traits that have to be dealt with.

[Shabbat 56b](#)

This is what is written: "And the son of Jonathan was Meriv-Baal" (I Chronicles 8:34). The Gemara asks: **And was Meriv-Baal his name? Wasn't his name Mephibosheth? However,**

since he entered into a quarrel [*meriva*] with his Master [*ba'al*], i.e., God, and complained about God having saved David, a Divine Voice emerged and said to him: Quarrelsome one, the son of a quarrelsome one; you are just like your father, Saul.

[Shabbat 113b](#)

Apropos dead residue in the ground, Reish Lakish said: Why is Babylonia called Shinar? It is because all those who died in the Flood were deposited there [*ninaru lesham*]. Rabbi Yoḥanan said: Why is Babylonia called Metzula? It is because all those who died in the Flood sank there [*nitztalelu lesham*]. The Gemara asks: We said that some say that if one eats dirt from Babylonia, it is as if he eats abominations and creeping creatures...

[Pesachim 86b](#)

What is the reason you call yourself Rav Huna? He said to them: I am known by that name since my youth, and therefore referring to myself with that title does not indicate conceit.

[Yoma 38b](#)

§ Apropos the verse cited, the Gemara asks: What is the meaning of: But the name of the wicked shall rot? How does a name rot? Rabbi Elazar said: It means that decay will spread on their names, meaning that we do not call others by their names, and the name will sink into oblivion.

PTC 19. —>When a person doesn't use their name for good, or is an evil sinner, the name he has will not be used, no-one will use it and it will forever go away. In Noone names their kids "Esav" or "Gechazi"

[Sukkah 52a](#)

§ Rabbi Avira, and some say Rabbi Yehoshua ben Levi, taught: The evil inclination has seven names. The Holy One, Blessed be He, called it evil... Moses called it **uncircumcised**... David called it **impure**... by inference, there is an impure heart that is the evil inclination. Solomon called it **enemy**... Do not read it as: And the Lord will reward you [*yeshalem lakh*]; rather read it as: And the Lord will reconcile it to you [*yashlimenu lakh*]. God will cause the evil inclination to love you and no longer seek to entice you to sin. Isaiah called it a **stumbling block**... Ezekiel called it **stone**... Joel called it **hidden one**... The Sages taught concerning the verse: "But I will remove the northern one [*hatzefoni*] far off from you," that this is referring to the evil inclination. And why is the evil inclination referred to as *tzefoni*? It is due to the fact that it is always hidden [*tzafun*] in the heart of man... The evil inclination seeks to corrupt the Jews more than it does the members of any other nation... Abaye said: And it provokes Torah scholars more than it provokes everyone else.

[Taanit 20a](#)

Nakdimon went back and entered the Temple, wrapped himself in his prayer shawl, and stood in prayer. He said before God: Master of the Universe, let it be known that You have beloved ones in Your world. Immediately, the clouds scattered and the sun shined. At that

time, the master said to him: **If the sun had not broken through the clouds, I would have had a claim against you, by which I could have taken my coins from you.** A Sage taught: **Nakdimon was not his real name; rather his name was Buni. And why was he called Nakdimon? Because the sun broke through [nikdera] for him.**

[Moed Katan 16b](#)

The Gemara notes: **Similarly, you can explain the verse: “And Miriam and Aaron spoke against Moses due to the Cushite woman whom he had married, for he had taken a Cushite woman” (Numbers 12:1).** But is her name Cushite? **Zipporah is her name. Rather, just as a Cushite is distinguished by his dark skin, so too, Zipporah was distinguished by her actions.** The Gemara continues: **Similarly, you can explain the verse: “Now when Ebed-Melech the Cushite heard” (Jeremiah 38:7).** Is his name Cushite? **Zedekiah is his name. Rather, just as a Cushite is distinguished by his dark skin, so too, Zedekiah was distinguished by his righteous actions.**

[Sanhedrin 100a](#)

Rav Nahman says: An epikoros is one who calls his teacher by his name and does not call him Rabbi, as Rabbi Yoḥanan said: For what reason was Gehazi punished? It is due to the fact that he called his teacher by his name, as it is stated: “And Gehazi said: My lord the king, this is the woman, and this is her son, whom Elisha revived” (II Kings 8:5).

[Sanhedrin 105a](#)

The mishna teaches that **four prominent commoners (Balaam, Doeg, Ahithophel, and) Gehazi, have no share in the World-to-Come.**

PTC 20. —>We should call people by their proper names, the ones they want to go by, and make sure to use their titles of respect, i.e. Rabbi or Doctor when addressing them especially in official capacity

Wrap up Points To Carryover (PTC):

PTC 1. Be careful in what you call your child, as the name is the essence. Give them a good name, a powerful name, that can bring much goodness to the world.

PTC 1b. Make sure to say your verses every day, to fine tune your name’s character & mission.

PTC 2. A good name is the best thing you can get for yourself in this world, even better than priesthood or kingship. That’s all that’s left when we leave, and that is acquired through Torah and Chessed.

PTC 3. The names given to animals and plants also have purpose and meaning. Each item, being in this world has a function, often in accordance with its name.

PTC 4. Sometimes a name can evoke joy or happiness not just for the one person with the name but even for others, as good things may come about even because of one person or one event linked with the name and their ideal (i.e. Sarah having a kid at her age and name given)

PTC 4b. Use your name as a Jew, Yehudi with “HOD” to be a thankful person always thanking those around you as well as always thanking Hashem. Show the world you have “Hod” to be a thankful person.

PTC 5. When we realize our names can contain treasures of interpretations, we can feel pride and honor in our names.

PTC 6. When we see names changed, in effect it could help the person for the better and bring more salvation i.e. add names for a choleh such as “Chaim”

PTC 7. Names given to characters in Tanach often were nicknames to showcase certain traits (bad or good)

PTC 8. You can have children by teaching them torah or by raising other’s kids, not just if you do it biologically. That is the “name” you get to give them and keep for yourself

PTC 9. Make sure your name signifies goodness in its interpretation and in its actions

PTC 10. Throughout Tanach, especially in stories and the megillas, names signify actions and circumstance more than just an interpretation

PTC 11. When we learn things in other people’s names make sure to mention their names as it brings redemption to the world, and honor to others

PTC 12. Learning torah allows us to connect in a way to the greatest name of all-that of Hashem

PTC 13. The name of an animal especially when related to use for human names can indicate its harshness. We can use our names, which can be interpreted sometimes for good or bad, to only do good.

PTC 14. Be someone who is your name, not someone whose name is you. Be like the phrase “His name was Mordechai” and not like “Mordechai was his name” to do good and righteousness and to be a real “Ish” the son of an “Ish” —being a real “man” doing good things

PTC 15. Even things and places have special names that indicate their worthiness and their essence. Items and locations can have special names indicating their own missions and purposes

PTC 16. We should be proud of our names that were given to us. I personally love my nickname and my Hebrew name. Don't change or secularize your name and proudly use your Jewish name/Jewish nickname even in secular society.

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PTC 18. Even our enemies of our nation and in our life are given certain "names" to signify different elements and traits that have to be dealt with.

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