

The Lecture Series With Reb T (Biweekly): “**The Fame of a Good Name**”

Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)*

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What does it mean to have a good name? What comes to mind when you hear the idea of “Someone having a good name?” How do we define what is encompassed in the concept of a “Good name?”

To me this idea is that of a reputation, one that is sterling and fine in quality and appearance that you build up and work on over the years of your entire life.

A person is hopefully given 120 years on this Earth to make a difference, to be a good influence, and to help those around them. We should want and try to be a person that spreads good, cheer, and warmth in the world. “S/He has a good heart, a heart of gold, is such a generous and giving person, this person does so much in their lives and has done so much already in their own lives” is what they should say about each and every one of us.

We should want it to be and need it to be that when we hear a person’s name, we think “Oh, that Yankel Shmeryl, he is such a good guy! He is such a pillar of help for those around him!” “That Shprintza Shmerkla is such a giver to everyone!” This is what should be said of everyone around us, especially what people say and think about each of us.

After 120 years, **What will be the legacy that we leave behind** for those after us and the world that remains when we leave? What will be our contributions? Will we be seen as someone that accomplished so much and was seen as **“Larger than life”**? I think of all the people we lost over the years, especially recently (i.e. Rabbi Feinstein, Rabbi Sacks, etc.), and how they were eulogized, what they contributed, how much they did, and how in fact they really seemed “larger than life.” Sometimes we are blown away by how much a person accomplished, great leaders, and even the laymen amongst us. But who’s to say we can’t accomplish so much as well? What stops us from doing so much in this world?

It needs to be that when our name is heard, it is synonymous with doing good and being an essence of light, giving, and support for others. We only have 120 years (hopefully) to do good and leave a legacy, a good name, a sterling reputation after us. For me it brings to mind the idea of [Koheles Rabbah](#) where it points out

*It was taught in the name of Rabbi Meir: When one comes into the world his hands are clenched as if to say: the whole world is mine and I will inherit it. And when one takes leave of the world*

*his hands are open as if to say: I have not taken from this world a single thing (Ecclesiastes Rabbah on Ecclesiastes 5:14) All that we can “Take” with us after 120 years is that which we give in this world. We take with us our good deeds and good name and that’s all that stays with us after 120 years.*

They say that the only thing you own is that which you give away, especially related to money. It is said that our possessions and our money should be seen as if we were an executor of a will/a lawyer or attorney of the estate. Would we ever be sad if we gave away money and possession of an estate that was never ours? Absolutely not! We are just executing someone else’s things. This is how we should live and view our life. **Hashem gives us possessions and money as an executor of an estate to use in different areas.** Should we ever be sad to give away money or things that aren’t really ours to begin with (as they are really Hashem’s)? Absolutely not!

As Pirkei Avot teaches us in 4:1, **Ben Zoma teaches us, “Who is really rich? He who is happy/content with his lot”**, realizing that we were given a lot to preside over and apportion, from Hashem. Be happy with what you were given and understand what to do with your time, resources, possessions, and money. The only thing **we really own** is that which we do and that which we give away, the mitzvot, Tzedakah, Chesed, and Torah learning we do.

One of my rabbis in Yeshiva in Israel used to ask us in a mussar Shiur, “What are people going to say about you after 120 years? What will be written on your tombstone? What will they say about you at your eulogy? Are they going to talk about how much money you had, how big your house was, what kind of car you drove? Absolutely not! People talk about what type of father he was, what type of husband he was, what he did for the community, for the world, for others, if he was generous and good hearted.” This is the kind of a good name we need to have and must try to acquire. We need to use our time wisely in this world to make a difference, to make an impact, and leaving a lasting impression on the world.

A saying I like to live by (which I don’t know where it comes from) is “**leave the world better than you found it/leave the world a better place than you found it**” and “**the world is better for having you in it**” and “**ensure that the world is better for having known you**” all ensuring that when we are thought of and when the time we had in this world is analyzed, it is obvious and evident that the person did much good and so many wonderful things were accomplished. Our name and reputation should be synonymous with doing good and with helping people, ensuring a legacy of good and good things living on after us, aside from children and family.

The talmud teaches that “*Man has three friends on whose company he relies. First, wealth -which goes with him only while good fortune lasts. Second, his relatives- they go only as far as the grave, leave him there. The third friend, his good deeds, **go with him beyond the grave.**”*

If only good deeds go with us, why do we waste so much time on accumulating frivolities and materialistic things? What a tasteless pursuit. We are told that one who pursues one hundred thousand will pursue two hundred thousand as the verse says in Koheles 5:9

**אָהֵב כֶּסֶף לֹא יִשְׂבַּע כֶּסֶף וּמִי־אֹהֵב בְּהֶמוֹן לֹא תִבּוֹאָה גְּמִזָּה הַבָּל:**

**A lover of money never has his fill of money, nor a lover of wealth his fill of income. That too is futile.**

The phrase being “Ohev kesef lo yisbah kesef”, “one who loves money will never be satiated with money” and will keep trying to accumulate more, never really being satiated. material things can never really satisfy you or come with you at the end—only torah, mitzvos, Chesed, and tzedakah can state your soul and come with you at the end of life.

The talmud also teaches that “*Three names are given to a man: one by his parents, another by the world, **and the third by his works** — the one which is written in the immortal book of his fate. Which of these three names is the best? Solomon teaches us, when he says: “A good name is better than the sweetest oil”.*

The best thing to get and take in this life is a good name. Nothing else can come with us, nothing else stays with us.

A good name can be acquired with being involved with simple things such a how we relate to others. As [Pirkei Avot 1:15](#) explains

**שְׁמַי אֹמֵר, עֲשֵׂה תוֹרַתְךָ קִבֵּעַ. אֲמַר מְעַט וְעֲשֵׂה הַרְבֵּה. וְהָיִי מְקַבֵּל אֶת כָּל הָאָדָם בְּסִבֵּר פְּנִים יְפוֹת:**

**Shammai used to say: make your [study of the] Torah a fixed practice; speak little, but do much; and receive all men with a pleasant countenance.**

If we are kind to those we meet, we talk nicely to those around us, we give our our time and money to help others, we acquire a wonderful name for ourself and use our time wisely and properly.

Fruther, as [Pirkei Avot 3:12](#) explains

**רַבִּי יִשְׁמַעֵאל אֹמֵר, הָיִי קַל לְרֹאשׁ, וְנוֹחַ לְתַשְׁחֹרֵת, וְהָיִי מְקַבֵּל אֶת כָּל הָאָדָם בְּשִׂמְחָה:**

**Rabbi Ishmael said: be suppliant to a superior, submissive under compulsory service, and receive every man happily.**

Understanding how to relate to others, having joy on our faces and with others, can be an easy method to imbue good around us and acquire a good name. A rabbi once said your face is a reshus harabim/public domain, make sure to have a cheerful face—don’t have a resting mean face, be perpetually happy on your face to affect those around your in a cheerful manner. This is a simple way to achieve a good name.

*The pasuk in Mishlei teaches*

## [Proverbs 22: 1](#)

נבחר שם מעשר רב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב:

**Repute is preferable to great wealth**, Grace is better than silver and gold.

A good name is more precious and valuable than all the money in the world. We will never take our money with us, and we will never get back the time spent trying to get that money either. So use your time wisely to acquire that good name in the right ways.

The Mishna in [Pirkei Avot 4:13](#) says

רַבִּי שִׁמּוֹן אוֹמֵר, שְׁלֹשָׁה כְּתָרִים הֵם, כְּתֵר תּוֹרָה וְכְתֵר כְּהֵנָּה וְכְתֵר מַלְכוּת. וְכְתֵר שֵׁם טוֹב עוֹלָה עַל גַּבִּיהֶן

Rabbi Shimon said: **There are three crowns: the crown of torah, the crown of priesthood, and the crown of royalty, but the crown of a good name supersedes them all.**

A good name is better even than priesthood and royalty. A good name is the best crown of all to have. This is what we should strive for and try to achieve in our short life on this Earth through impacting and helping others through Torah and Mitzvot.

The mishna in [Pirkei Avot 2:7](#) explains

קָנָה שֵׁם טוֹב, קָנָה לְעַצְמוֹ. קָנָה לוֹ דְבָרֵי תּוֹרָה, קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא

**If one acquires a good name, he has acquired something for himself**; If one acquires for himself knowledge of Torah, he has acquired life in the world to come.

Getting that good name is the real best acquisition of one's lifetime. That comes through diligent and hard work in the right channels through the Torah way of life embedded in good acts of mitzvot to help the world and those around us.

[Pirkei Avot 1:13](#) also says

הוּא הֵיךָ אוֹמֵר, נִגְדַל שְׂמָא, אֲבָד שְׂמָה. וְדָלָא מוֹסֵיף, זָסַף. וְדָלָא גְלִיף, קָטְלָא חַיִּב. וְדָא שְׂתַמְשׁ בְּתַגָּא, תָּלַף

He [also] used to say: **one who makes his name great causes his name to be destroyed**; one who does not add [to his knowledge] causes [it] to cease; one who does not study [the Torah] deserves death; one who makes [unworthy] use of the crown [of learning] shall pass away.

**We need to make sure to acquire that good name in the right way for the right reasons.**

We see we need to do as much as we can to acquire a good name for ourselves, with doing good in this world and spreading sanctification of g-d's name. If we live a life full of doing for others, doing torah, mitzvos, chessed, and doing good for the world, we can indeed acquire such a name and reputation for ourselves, G-d willing.

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Let's look at some further sources of this.

[קהלת ז:1א: Ecclesiastes 7:1a](#)

**טוב שם משמן טוב** ויום המות מיום הולדו:

**A good name is better than fragrant oil**, and the day of death than the day of birth.

[רש"י על קהלת ז:א:ב:2:1 Ecclesiastes 7:1:2a](#)

**טוב שם משמן טוב**. שמן טוב יורד למטה, שנאמר: "כשמן הטוב . . . יורד על הזקן". שם טוב עולה למעלה, שנאמר: "ואגדלה שמך". שמן טוב לשעה, ושם טוב לעולם, שנאמר: "יהי שמו לעולם". שמן טוב הולך מקיטון לטרקלין ולא יותר, ושם טוב לסוף העולם. אמר רבי יהודה ברבי סימון: "מציינו בעלי שמן טוב נכנסו למקום החיים ויצאו שרופים, ויהם נדב ואביהוא שנמשחו בשמן המשחה. . . **Better a good name than precious oil.** Precious oil runs down, as it is stated, "as the precious oil (on the head) runs down upon the beard." **But a good name rises to the top**, as it is stated, "and I will make your name great." Precious oil is temporary, but **a fine reputation is forever**, as it is stated, "may his name endure forever." Precious oil [at best] flows from the flask to the palace, and no further, but **a fine reputation [spreads] throughout the world.**

[Proverbs 22:4](#)

עקב ענוה יראת ה' עשיר וכבוד ותים:

**The effect of humility is fear of the LORD, Wealth, honor, and life.**

[Rabbeinu Yonah on Pirkei Avot 4:13](#)

but the crown of a **good name** outweighs them all: He wants to say that for all of the crowns, they need the crown of a **good name**. And behold, that is dependent upon the crown of Torah....**For with what is there a good name to a man if not because he is occupied in Torah [study] and fulfills the commandments?** And about this is it stated , "**A good name is better than good oil.**"...**But [with] one who is crowned by a good name - even if he stands in this corner, his reputation goes from one end of the world to the other.** "And the day of death than the day of his birth."...[Here] he wanted to say [as] **the good name has more significance than the good oil, so [too] is the day of death more significant than the day of his birth for someone who departs with a good name....But when he leaves with a good name from the world, [it is fitting that] his 'neighbors and friends will rejoice' for him.** But they do the opposite.

***PTC. A good name is something that can be worked on and achieved throughout one's life through doing good***

## [Ruth Rabbah 2:7](#)

"Elimelech, Naomi's husband, died (Ruth 1:3)": the tannaim taught that everyone is going to die and everyone is going to death, and **it is praiseworthy for a man who goes out of the world with a good name.**

## [Psalms 144:12: תהלים קמ"ד:י"ב](#)

[] For our sons are like young plants [unblemished ], grown up **[with the same good name that was theirs] in their youth.**

## [Targum Jonathan on Exodus 1:21: תרגום יונתן על שמות א':כ"א](#)

And forasmuch as the midwives feared before the Lord, **they obtained for themselves a good name unto the ages;** and the Word of the Lord up-builed for them a royal house, even the house of the high priesthood

## [Targum Jonathan on Exodus 35:30: תרגום יונתן על שמות ל"ה:ל'](#)

And Mosheh said to the sons of Israel, See, the Lord hath ordained **with a good name Bezalel bar Uri bar Hur, of the tribe of Jehudah,**

## [Targum Jonathan on Deuteronomy 34:5: תרגום יונתן על דברים ל"ד:ה'](#)

**The crown of a good name he possesseth by good works and by his humility.** Therefore is Mosheh, the servant of the Lord, gathered in the land of Moab, by the kiss of the Word of the Lord.

## [Aramaic Targum to Song of Songs 4:10: תרגום על שיר השירים ד':י'](#)

How good to me is your love, more than that of the seventy nations, **and the good name of your righteous ones is more fragrant than all spices.**

## [Berachot 17a](#)

When Rabbi Yoḥanan would conclude study of the book of Job, he said the following:  
A person will ultimately die and an animal will ultimately be slaughtered, and all are destined for death. Therefore, death itself is not a cause for great anguish.

Rather, happy is he who grew up in Torah, whose labor is in Torah,  
who gives pleasure to his Creator,

**who grew up with a good name and who took leave of the world with a good name.**

**Such a person lived his life fully,** and about him, Solomon said:

“A good name is better than fine oil, and the day of death than the day of one's birth”

([Ecclesiastes 7:1](#)); one who was faultless in life reaches the day of his death on a higher level than he was at the outset.

**PTC. A good name can be worked on and achieved through doing good deeds in mitzvos**

## Midrash Tanchuma Yayakhel 1

Ben Azzai stated that one good deed results in another good deed, and one sin produces another sin. R. Meir said: For every good deed a man performs, an angel is assigned to watch over him. If he does one good deed, one angel is assigned to him, and if he performs many good deeds, many angels are assigned to him, as it is said: *For he will give His angels charge over thee* ([Ps. 91:11](#)). **Every time a man increases the number of good deeds he performs, he adds to his good name. You find that a man is known by three names: the name by which his father and mother call him, the name by which other men call him, and the one he earns for himself; the most important name is the one he earns for himself.** (like the phrase of the talmud earlier)

...

You know this is so from the fact that **Bezalel was granted the privilege of building the Tabernacle because he had earned a good name**, as it is written: *A good name is rather to be chosen than great riches, and loving favor rather than silver and gold* ([Prov. 22:1](#)). Whence do we know this? From the name by which he called him: *See, the Lord hath called by name Bezalel*.<sup>3</sup>

...

Scripture states elsewhere: *A good name is better than precious oil; and the day of death than the day of one's birth* ([Eccles. 7:1](#)). They asked Solomon: **Why is a good name better than precious oil? He replied: When a man is born, no one knows what he will become, but when he leaves this world with a good name, good deeds become abundant because of him.** The Israelites attend him, they perform deeds of charity, they extol him with praises, and they exclaim: "How righteous was so-and-so, and how wholeheartedly he fulfilled the law and performed good deeds." May his sleep be with the righteous.

...

Why did Solomon not say: "A good name is better than wine or honey"? And why did he refrain from mentioning any other fluid except precious oil? Because of the fact that when you pour water into a bottle of oil it rises and floats to the surface, while other fluids are miscible with water. **That is what happens to one who possesses a good name. He rises to a new level in his community.**

...

Another comment on *A good name is better than precious oil*. **A good name increases (among people), while precious oil descends. A good name arises**, as it is written: *And I will make of thee a great nation, and I will bless thee and make thy name great* ([Gen. 12:2](#)), while precious oil flows downward, as it is said: *It is like the precious oil upon the head* ([Ps. 133:2](#)). Precious oil is transitory, **while a good name is everlasting**, as is said: *May his name endure forever; may his name be continued as long as the sun* (ibid. 72:17). This was said in reference to the prophets and the wise men. Precious oil may be destroyed, but a good name is indestructible, as it is said: *I will give them an everlasting memorial, that they shall not be cut off* ([Isa. 56:5](#)).

...

Precious oil is possessed by men of wealth, **but a good name may be attained by poor and rich alike. A good name adheres to the living and the dead**, while precious oil exists for the living alone....The scent of precious oil may travel from the sleeping chamber to the anteroom, but a **good name** travels from one end of the earth to the other....When precious oil falls upon a

corpse, it become putrid, as it is said: Dead flies make the oil of a perfumer fetid and putrid , but **when a good name is possessed by a deceased person, it does not deteriorate.**..When precious oil falls into water it floats away, but **a good name does not float away,** as is said: And the Lord spoke unto the fish, and it vomited out Jonah upon the dry land . Another explanation....When precious oil falls into a fire, it is consumed, but **when a good name falls into fire, it is not consumed,** as is said: Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire

...

Judah the son of Simon stated: We find that one who possesses precious oil may enter a healthy place and come out a corpse, **while the owner of a good name can enter a place of death and come out alive:...A good name is better than precious oil....Bezalel's good name was more helpful to him than anointing oil** to the sons of Aaron, for in the case of Bezalel, the Holy One, blessed be He, declared: See, the Lord hath called by name Bezalel.

**PTC. Anyone can attain a good name, and it can last forever even throughout generations without diminishing over time**

[Midrash Mishlei 9:1:א'ט: מדרש משלי ט':א'1](#)

(Esther) **That is the good name that she acquired in this world and in the world to come;** since all of the holidays are to be nullified in the future but the days of Purim will not be nullified,

[Mivchar HaPeninim 14:1:א'ד: מבחר הפנינים י"ד:א'14](#)

The sage observed, **a good name is the most noble pedigree,** and closing the eyes the surest protection against worldly allurements.

[Mivchar HaPeninim 1:1:א'א: מבחר הפנינים א':א'1](#)

The sage says, Wisdom is the means by which the wise thoroughly evince their gratitude towards their Creator; by which they become his true worshippers during life, **and obtain a good name after death.**

[Duties of the Heart, Fifth Treatise on Devotion 5:58:חובות הלבבות. שער המישי - שער ייחוד המעשה ה'נ"ח](#)

And likewise, when you see a man whom everyone, young or old, praises him and finds favor in his deeds, it is a proof that G-d has implanted love of him in their hearts, **and established a good name (for him)**

[Rashi on II Samuel 8:13:א'ג: רש"י על שמואל ב ה'י"ג:א'13](#)

He buried those of Edom whom he had killed and **that is a good name for Yisroel that they bury their enemies.**

[Rambam on Pirkei Avot 4:13:א'ג: רמב"ם משנה אבות ד'י"ג:א'13](#)



[עיקר תוספות יום טוב על משנה אבות ב'ז'ב'2:7:2](#)

And it appears to me to explain that its matter is that he acquired his essence , **and it means to say that when he has a good name, behold, he becomes actualized and he is something; as anything that does...not have a good name, behold, it is as if it were not [in existence].**

[ספר המדות, כעס ל"ב32](#)

**One who breaks the vice of anger will merit a good name.**

[אגדות היהודים ג'ג'ק"ב3:3:102](#)

**The name Asher also signifies "good fortune," referring to the good fortune of Israel** that was chosen to the God's people, and in accordance with this name also do the gifts of the prince of the tribe...**But the highest of all is the crown of a good name, which a man earns through good deeds, for the crucial test is not the study of the Torah, but the life conforming to it.**

**PTC. A crucial element of existence is to make and have a good name, sanctifying G-ds name through living a life for others through doing mitzvot**

[שלהבות של אמונה, מברא ה'5](#)

**The phrase Baal Shem Tov lit-erally means "master of the good name."...He had a good name for he always judged the deeds of others favorably, and his prayers for others brought about miracles.**

[שלהבות של אמונה, מילון מונחים כ"ט29](#)

**The title means "Master of the Good Name." He started the Chasidic movement in order to inoculate Jewry against the ravages of secularism.**

[שלהבות של אמונה ט"ו:59](#)

**Once the Baal Shem's fame as a miracle-worker spread, they approached him and requested that he bless them with a child.**

[קדמוניות היהודים ז'א'ר'6:1:7](#)

And indeed David principally intended **to gain a good reputation, and therefore he took care to do what was proper in this case,** whence none had any suspicion that he was the author of Abner's death.

[קדמוניות היהודים י"א:ה'5:11](#)

So it came to pass, **that after he had obtained this reputation among the people, he died an old man, and was buried in a magnificent manner at Jerusalem.**

[קדמוניות היהודים י"ב:ד'2:12](#)

There was now one Joseph, young in age, **but of great reputation among the people of Jerusalem, for gravity, prudence, and justice.**

[The Antiquities of the Jews 12:11:2'ב'י"א:ב'י"ב](#) קדמוניות היהודים י"ב:י"א:ב'12:11:2

And when **his character was so excellent [while he was alive], he left behind him a glorious reputation and memorial**, by gaining freedom for his nation, and delivering them from slavery under the Macedonians

[Berakhot 16b:7'ד'ב'י"ז](#) ברכות ט"ז ב:ד'7

Rabban Shimon ben Gamliel says: **Not everyone who wishes to assume the reputation of a God-fearing person may assume it...**

[Yoma 86a](#)

Yitzhak from the school of Rabbi Yannai said: **Any case when one's friends are embarrassed on account of his reputation, meaning his friends are embarrassed due to things they hear about him, this is a desecration of God's name.**

[Megillah 25b:18'ה'ב'י"ח](#) מגילה כ"ה ב:י"ח18

Rav Ashi said:....**One whose reputation is commendable, it is permitted to publicly praise him, and one who praises him, blessings will rest upon his head.**

**PTC. Make sure your actual name is synonymous with a good name and good reputation**

[Kiddushin 81a](#)

**Rav Said: Someone who has a a bad reputation you can give Malkus to, because we learn from the pasuk in Shmuel that it is Asur to do things that give you a bad reputation**

[Sanhedrin 110a:4'ד'א'ק"י](#) סנהדרין ק"י א:ד'4

**"Men of renown [shem]," is referring to those who had a reputation [shem] throughout the world.**

[Avot D'Rabbi Natan 12:13'ג'י"ב](#) אבות דרבי נתן י"ב:י"ג13

It teaches that **a man should not spread abroad of himself a reputation [for wealth] in the kingdom, because if he does so, before long the authorities will cast their eyes upon him, kill him, and confiscate (them)**

[Avot D'Rabbi Natan 15:1'א'ט"ו](#) אבות דרבי נתן ט"ו:א'15

**Just as no one wants to have a bad reputation, likewise one should not want anyone to tarnish his friend's reputation.** Another interpretation: Your friend's honor should be as dear to you as your own.

[Mivchar HaPeninim 14:2'ב'י"ד](#) מבחר הפנינים י"ד:ב'2

**Care for our reputation confers dignity on the soul, fosters hope of better days and reliance on God, and invests man with perfect faith.**

[חובות הלבבות, שער רביעי - שער 45 Duties of the Heart, Fourth Treatise on Trust, Introduction](#)  
[הביטחון, הקדמה מ"ה](#)

But **one who trusts G-d, selects among the different occupations one which is easy on his body, allows him to earn a good reputation, does not consume his mind, and is best suited for fulfilling his torah...**

[משנה תורה, הלכות מתנות עניים י"ח:8 Mishneh Torah, Gifts to the Poor](#)

**Rabbi Chanania ben Teradion had a reputation for competence and honesty, so he dealt with the collection and distribution of charity funds.** He was later tortured and executed by the Romans.

[ספר המדות, צדיק, חלק ראשון ס"ט:69 Sefer HaMidot, Righteous, Part I](#)

**One who loves the Tzaddik must guard the Tzaddik, so that there doesn't go out on him a bad reputation.**

[Tur HaAroch, Genesis 36:20:1](#)

אלה בני שעיר החרי, "These are the sons of Seir, the Chori." **Rashi writes that the genealogy of all the people following was recorded here only in order to demonstrate the outstanding reputation of Avraham, which had caused Timna to make every conceivable effort to become related to him by marriage to him or one of his family members.**

**PTC. Make sure to care for our and others' reputation that it stays crystal clear and pure in all ways**

[עקידת יצחק פי"ג:א'ר:68:1 Akeidat Yitzchak](#)

When David fought Goliath, **not for the sake of his own reputation, but to restore glory to the name of G'd, he becomes an "ish chayil," a man of valour.**

[ספורנו על בראשית ל"ד:ג'ב'2:34 Sforno on Genesis](#)

בדינה בת יעקב, because **she was the daughter of the widely respected Yaakov, someone of an international reputation.**

[אור החיים על שמות ל"ב:א'ב'2:32 Or HaChaim on Exodus](#)

**G'd is protective of the good reputation of the Jewish people...**

[אור החיים על שמות ל"ב:א'ב'2:32 Or HaChaim on Leviticus](#)

We have repeatedly quoted our sages as saying that **the sin which causes someone's reputation to become sullied can best be repaired when the method of rehabilitation is as closely linked to the circumstances of the sin it rehabilitates as is possible.**

[קדושת לוי, בראשית, לך לך ה'5 Kedushat Levi, Genesis, Lech Lecha](#)

"I will make you into a great nation, and **I will bless you and make your reputation great.**"

[Kedushat Levi, Exodus, Ki Tisa ט"ו, כי תשא ט"ו](#)

It is not surprising therefore that our sages view **the tzaddik as the means through which G'd's reputation and His holiness have become known throughout the world.**

[Ein Yaakov \(Glick Edition\), Sotah 1:12 א"י:כ"ב, סוטה א"י:כ"ב](#), עין יעקב (מאת שמואל צבי גליק),

R' Ashi said: "**Everyman who possesses haughtiness will wane in reputation...**

[Gray Matter II, Beit Din, Lifnim Mishurat Hadin, Acting Beyond the Letter of the Law ט"ו](#)  
מאטר ב, בית דין, לפנים משורת הדין ה'

In this vein, the Ramban writes that a **person should speak kindly and gently with everyone and should establish a positive reputation for himself.**

[Peninei Halakhah, Days of Awe 2:11:3 ג"א:ג"א, ימים נוראים ב"א:ג"א](#)

**He should have a good reputation** and should not have been known as a wanton sinner even in his youth.

[English Explanation of Mishnah Shekalim 3:2:4 ד"ב:ד"ב, ביאור אנגלי על משנה שקלים ג"ב:ד"ב](#)

**A person must carefully guard his public reputation, even if in his heart he knows that he is not sinning and even if he knows that in God's all-seeing eyes he is not sinning....A person's reputation of honesty is important both for the moral character of that person himself and for the proper functioning of society.**

**PTC. Even little things can get for us a good name and reputation such as speaking kindly, with proper manners, and pleasant interactions**

[Contemporary Halakhic Problems, Vol V, Chapter II Rabbinic Confidentiality 21 בעיות הלכתיות](#)  
עכשוויות, כרך ה, פרק ב: שמירת סודיות על ידי רבנים כ"א

...**that a person is forbidden to utter a statement that would impugn his own reputation.**

*(And also can't make someone else do something that will ruin their own reputation as well, especially spouse/family member/friend)*

[Redeeming Relevance; Numbers, CHAPTER 4 The Book of Bilam; Of Subtlety and Subterfuge](#)  
פדיון הרלוונטיות על במדבר, פרק רביעי ל"ט 39

**A man of God, even if completely virtuous, who is not concerned about his reputation, is ultimately not concerned about God's.**

[Joshua 6:27 ז"ז:ז"ז, יהושע ו"ז:כ"ז](#)

The LORD was with Joshua, and **his fame spread throughout the land.**

[Proverbs 10:7 ז"ז:ז"ז, משלי י"ז:ז](#)

**The name of the righteous is invoked in blessing, But the fame of the wicked rots.**

[I Chronicles 14:17 ז"ז:ז"ז, דברי הימים א י"ד:כ"ז](#)

And **the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.**

[I Kings 5:11 א'ה'י'א'11](#)

**His fame spread among all the surrounding nations.** (Shlomo)

[I Kings 10:1 א'י'א'10](#)

**The queen of Sheba heard of Solomon's fame, through the name of the LORD, and she came to test him with hard questions.**

[ספר הישר י"ג:י'](#)

**Let him do all this for the sake of the Creator, blessed be He, and not in order to attain fame.**

[Esther 9:4 ט'ד'9](#)

**For Mordecai was now powerful in the royal palace, and his fame was spreading through all the provinces; the man Mordecai was growing ever more powerful.**

[Radak on Genesis 12:2:4 ד'ב'י'ב'2:12](#)

**G'd is telling Avram that his blessings and his fame will be so great that they will spill over to benefit those around him.**

Rabbeinu Bahya, Shemot 6:3:3 ג'ג'י'ג'3:6

**A scholar may be jealous of another scholar, a warrior of another warrior who has achieved greater fame, etc. A rich man is jealous of someone richer than himself.**

**PTC. Let someone else's fame or good name inspire you to do more for yourself, your family, your community, and the world.**

[Or HaChaim on Leviticus 26:3:10 י'ג'י'ג'10:26](#)

They answer that there are two ways of doing things for the wrong reason. **1) To find a reason to criticise G'd's Torah; 2) to gain personal fame due to one's Torah knowledge.**

[The Jewish Spiritual Heroes, Volume I; The Creators of the Mishna, Rabbi Elazar ben Shamua and Rabbi Jochanan the Sandalmaker](#) [ענקי הרוח שלנו, חלק א; חכמי המשנה, רבי אלעזר בן שמוע ורבי יוחנן הסנדלר ג'](#)

Rabbi Elazar then founded an academy in one of the cities of Galilee and this institution gained **such fame that the Nasi, Rabban Simeon ben Gamliel, sent his son Jehudah to study at this academy.**

[The Jewish Spiritual Heroes, Volume III; The Amoraim of Babylon and the Babylonian Talmud, Mar Ukba the Exilarch](#) [ענקי הרוח שלנו, חלק ג; אמוראי בבל והתלמוד הבבלי, מר עוקבא; ריש גלותא י"ז](#)

**Mar Ukba's fame spread as far as Palestine and when the scholars of that country wrote to him they addressed him as...**

[The Jewish Spiritual Heroes, Volume III; The Amoraim of Babylon and the Babylonian Talmud, ענקי הרוח שלנו, חלק ג; אמוראי בבל והתלמוד הבבלי, אביי בר כיליל ה'5](#)

**We may see how widespread was Abayei's fame from the fact that even the Samaritans, who normally lived on bad terms with the Jews, were admirers of Abayei.**

[Selichot Nusach Ashkenaz Lita, Erev Rosh Hashana 20:5השנה לערב ראש השנה](#)  
[כ"ה](#)

**Grant power and fame in Your House to my holy ones [the pious and righteous], and an illuminated lamp for the son of Yishai; that a light be kept burning always.**

[ביאור אנגלי על משנה סוטה ה'ג'ב'2:3:5 Mishnah Sotah](#)

**Indeed, this is one aspect of Rabbi Akiva's achievements that contributed to his fame; his ability to creatively tie the oral tradition into the written Torah.**

[Legends of the Jews 4:12:56אגדות היהודים ד'י"ב:נ"ו](#)

**Hadassah, or Myrtle, she is called, because her good deeds spread her fame abroad, as the sweet fragrance of the myrtle pervades the air in which it grows.**

[ביאור אנגלי על משנה אבות ב'א'1:1:2 Pirkei Avot](#)

**Rabbi acquired eternal fame as the editor of the Mishnah.**

*(And ravina/rav ashi as the editors of the talmud bavli/Rav yochanan as the editor of the talmud yerushalmi )*

[I Chronicles 14:17דברי הימים א י"ד:י"ז](#)

**And David's renown went out into all the lands; and the Lord brought the fear of him upon all nations.**

[I Chronicles 17:8דברי הימים א י"ז:ח](#)

**Moreover, I will give you renown like that of the greatest men on earth.**

[Sanhedrin 110a](#)

**"Anshei Shem"/"Men of renown [shem]," is referring to those who had a reputation [shem] throughout the world.**

[Midrash Tanchuma, Korach 10:1א'1:10](#)

**"Anshei Shem"/"men of renown," in that they had a name throughout the whole [world].**

[Sefer HaMidot, Repentance, Part I ע"ז77 חלק ראשון](#)

**Through this a person can know if he truly wants to serve [G-d] -- when he has no interest in his own renown.**

[The Jewish Spiritual Heroes, Volume I: The Creators of the Mishna, Hillel 16](#) ענקי הרוח שלנו, חלק 16  
א; חכמי המשנה, הלל ט"ז

**Hillel's modesty and unusual patience gained wide renown and many interesting stories were told of futile attempts to make him angry.**

**PTC. Let your fame spread to others to inspire the rest of the world, especially non-Jews, and make a grand kiddish Hashem**

[I Kings 1:47](#) מלכים א' מ"ז

further, **the king's courtiers came to congratulate our lord King David, saying, 'May God make the renown of Solomon even greater than yours, and may He exalt his throne even higher than yours!'**

**PTC. We should want others to have great fame for good to be mekadash Hashem, especially our own children**

#### **Points To Carryover**

- A good name is something that can be worked on and achieved throughout one's life through doing good
- A good name can be worked on and achieved through doing good deeds in mitzvos
- Anyone can attain a good name, and it can last forever even throughout generations without diminishing over time
- A good name may take a lot of work and time, but it is something that may be one of the best endeavors to take upon day by day
- A crucial element of existence is to make and have a good name, sanctifying G-ds name through living a life for others through doing mitzvot
- Make sure your actual name is synonymous with a good name and good reputation
- Make sure to care for our and others' reputation that it stays crystal clear and pure in all ways
- Even little things can get for us a good name and reputation such as speaking kindly, with proper manners, and pleasant interactions
- Let someone else's fame or good name inspire you to do more for yourself, your family, your community, and the world.
- Let your fame spread to others to inspire the rest of the world, especially non-Jews, and make a grand kiddish Hashem
- We should want others to have great fame for good to be mekadash Hashem, especially our own children