

chapter thirty-two

Naming Babies

When *Hashem* commanded *Avraham* with the *mitzvah* of *milah*, he also told him that his name would be changed forever. Apparently, there is some connection between the two. The *Chinuch* writes that the underlying reason for *bris milah* is that just as *Hakadosh Boruch Hu* separated us from all the other nations spiritually, our *neshamah* is different and we are therefore considered different people spiritually. Likewise, *Hashem* wanted to place a symbol directly on our body attesting to the fact that we are completely different, even physically. Once one has a *bris milah*, he has achieved a complete separation from all the other nations of the world, and is on a higher level both spiritually and physically. Perhaps, one may suggest that since *bris milah* is a time when one unifies his spiritual and physical being and becomes a complete *Yid*, it was at that time that *Hashem* saw it befitting to give *Avraham* his new name which would reflect on his broadened new mission as a father to *klal yisroel*.¹ Likewise, *Hashem* wanted to place a symbol directly on our body attesting to the fact that we are completely different, even physically. Once one has a *bris milah*, he has achieved a complete separation from all the other nations of the world, and is on a higher level both spiritually and physically. Perhaps, one may suggest that since *bris milah* is a time

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Importance of Names

In *Yiddishkeit*, a name is not merely a combination of different letters that is a convenient way to call a person. A name is a description of the person's inner characteristics. The *Gemara* writes that a name is the cause of future occurrences that will transpire in a person's life.³ The *Arizal* writes that the nature of a person's behavior, whether it is good or bad, can be discovered by analyzing his name in the proper manner. Even the numerical value of the letters in a person's name can indicate the person's inner traits. This does not mean that a parent naming a child receives a prophecy, but that *Hashem* inspires him or her to select a particular name that has significance unbeknown to the parent. Many years later the hidden enigma may become apparent to all.⁴

2. לכאורה זה הטעם הנכון, וע"י אוצר הברית וספר הברית שהביא עוד טעמים אחרים.

3. ברכות דף ז'.

4. ע"י ספר עמודי השמים אות כ"ג בשם האריז"ל (מובא בספר הברית בקונטרס קריאת השם דף שד).

1. לכאורה זה הטעם הנכון, וע"י אוצר הברית וספר הברית שהביא עוד טעמים אחרים.

The *medrash* writes that if future generations would have had the merit, Hashem Himself would have bestowed the names upon newborn children, as we find in the *Torah* that Hashem Himself gave Avrohom, Yitzchok, Yaakov, Shlomo Hamelech, and others, their names.⁵ Nevertheless, Hashem inspires the parent to select a particular name for their child.

The *Gemara* relates an incident that occurred to R' Meir, R' Yose, and R' Yehudah as they were lodging at an inn for *Shabbos*. R' Meir was known to pay close attention to the names of people. Upon learning that the innkeeper's name was כידור it brought to mind a *posuk* that refers to untrustworthy people. As a result, R' Meir refused to entrust the innkeeper with his purse. However, R' Yose and R' Yehudah who did not pay as much attention to names, entrusted their money with the innkeeper. Subsequently, the innkeeper denied taking the money from them and their money was lost, while R' Meir's was spared.⁶

The *Zohar* writes that obviously a name does not preclude free will. The names of those who choose to be righteous are the cause of good and the names of those who choose to be evil are the cause for bad. That is, the name that Hashem designates for a person contains within it the potential of its bearer on both ends of the moral spectrum.⁷

The *Noam Elimelech* writes this in accordance with that which is written that the *neshamah* of a person is called and referred to with names. Indeed, the name that a person is given by a *bris* is the name of his *neshamah*. Some *seforim* write that the higher *neshamah* comes to a child when he is given his name. The *Noam Elimelech* explains that this is precisely the reason why when a person is sleeping, it is more difficult to awaken him by merely shaking his body than by calling his name. The reason is because when a person sleeps, his *neshamah* leaves his body, and by

calling their name while they are sleeping to wake them up, we are in effect summoning the *neshamah* back, and therefore the person wakes up quicker.⁸

Naming Children Based on Events

The *Medrash* writes that the previous generations who merited *ruach hakodesh*, would bestow names according to events (e.g. ותקרא שמה ראובן... כי ראה ה' בעניי). However, we who do not have the proper hindsight and foresight to interpret events properly, bestow names after our ancestors.⁹ Nevertheless, some *poskim* say that it is proper to bestow names after events provided that the names have been used previously. For example, a person witnessing the help of Hashem may name his son *Eliezer* (Hashem helped me), or after a war has ended one may name his son *Shalom* (peace). It is indeed the widespread custom to name children in relation to a *Yom Tov* that corresponds with the child's birth. A child born on *Chanukah* may be named *Mattisyahu* or *Yehudah*; on *Purim*, *Mordechai*; on *Pesach*, *Moshe* or *Pesach*; on *Tishah B'Av*, *Menachem* or *Nechemia*; on *Succos*, after the אושפיזין for that day.

Likewise, one may name a child with a name mentioned in the weekly *parsha*.¹⁰ The *Chazon Ish* is quoted as saying that when one names a child after a *niftar*, it is a *zechus* for the *niftar*. However, when one names a child with a name that is in the *parshas hashavuah*, it is a *zechus* for the child.¹¹

Naming after Living People

There is a difference in custom between *Ashkenazim* and *Sefardim* with regard to naming a child after living people. *Sefardim* consider it to be a *טגולה לאריכות ימים* to name a

8. עי' נועם אלימלך פרשת שמות.

9. עי' בר"ר פל"ז י', ועי' ילקוט שמעוני ישעיהו רמז תמ"ט.

10. עי' ספר זכרון ברית לראשונים ובספר ברית אבות (מובא בספר הברית דף שי"ח).

11. עי' פאר הדור ח"ד עמ' ר' בשם החזו"א (מובא בספר אוצר הברית).

5. עי' ילקוט שמעוני בישעיהו רמז תמ"ט.

6. יומא דף פג., ועי' ילקוט שמעוני פרשת האזינו רמז תתקמ"ה.

7. עי' זוהר בראשית, נח.

child after a living person. Many have the custom to name the newborn child after a living grandfather or grandmother.

The *Gemara* tells the story of a distraught mother who was nervous about having a *bris milah* performed on her son because there had been a history of illness in the family. The *bris* was delayed until R' *Nosson Habauli* said that it was safe to perform the *bris*. To show gratitude, the child was named after him.¹²

There is a famous letter written by the *Ramban* to his son and daughter-in-law (who was the daughter of *Rabbeinu Yonah*), upon the birth of their son. *Rabbeinu Yonah* was *niftar* a month prior to the birth of the baby. The *Ramban* wrote: "Although it is proper for you to name the child after me for I am the father's father (although he was living), nevertheless, I defer the honor to *Rabbeinu Yonah* with the hope that the *posuk* וּרְחַם הַשָּׁמַיִם will be fulfilled". The *Ramban* was homiletically referring to the passing of one great leader and the birth of another great leader to take his place.¹³

R' *Yosef Karo* was named after his grandfather who later became his primary *rebbe*.

The *minhag* of the *Ashkenazim* is not to name after living people. This *minhag* is based on R' *Yehudah Hachasid* who writes in *Sefer Chassidim* that although *goyim* name their children after themselves and no harm befalls them, nevertheless *Yiddin* should refrain from doing so. Some explain that by naming a child after a living person and using the name for someone else, it may imply that one is waiting for the person to die already *chas veshalom*.¹⁴ Some explain that in the times of the *Tanaim* and *Amoraim* when they did name children after living people, it was only due to their

great *Torah* knowledge and merits that they were not afraid of any harm.¹⁵

There is a question whether a child who has two grandparents with the same name and one of them passed away before the birth of the child, may be given that name. Some *poskim* say that if one were to add an additional name to the child then there would be no problem.¹⁶

Naming after a Person Who Died at a Young Age

The *Maharshal* writes that the reason why we name people *ישעיהו* instead of *ישעיה*, is because *ישעיהו* was killed. Therefore, we are accustomed not to name after someone who was killed.¹⁷ The *Maharshal* terms this as *ריע מזליה*. The *Chasam Sofer* is of the opinion that the name *Akiva* should properly be spelled with a ה, and not with an א as many people spell it. He explains that since *רבי עקיבא* was mortally tortured, we modify the name slightly by changing the last letter when naming children after *רבי עקיבא*.¹⁸ Nevertheless, as mentioned, many are accustomed to spell the name *Akiva* with an א.

Some *poskim* say that the custom is only with regard to a person who was killed, but one who died a natural death - even though it was at a young age - may be named after and it is not called *ריע מזליה*. However, if the person died at a young age without any children, his name should not be used.¹⁹ *Rav Yaakov Kamenetzky* is quoted as saying that the age of sixty is the demarcation between young and old.²⁰

Some *poskim* write that one is permitted to name a baby after the *Yiddin* who perished

12. גמ' מס' חולין דף מז.
 13. עי' ספר אוצר הברית קונטרס זה שמי לעולם סי' ג' הע' ב', ועי' מס' קידושין דף עב.
 14. עי' ספר החסידים סי' תנ"ט וסי' ת"ס, ועי' ספר הברית דף שט"ו שהאריך בזה, ועי' ילקוט יוסף קישור' סי' רס"ד.

15. שו"ת חלקת יעקב סי' ק"ב.
 16. עי' ים של שלמה עמ"ס גיטין פ"ד בשמות אות א', ועי' ספר ברית מילה (מר' פסח קראהן שליט"א).
 17. ים של שלמה גיטין פ"ד סי' ל"א, ועי' פתחי תשובה סי' קט"ז ס"ק י'.
 18. עי' שו"ת חת"ס אב"ע ח"ב סי' כ"ה.
 19. עי' אג"מ יו"ד ח"ב סי' קכ"ב, ועי' שו"ת חת"ס אב"ע ח"ב סי' כ"ה.
 20. כך מובא בספר ברית מילה (מר' פסח קראהן שליט"א).

in the holocaust for Hashem's sake, although they were killed at a young age.²¹

If the deceased was a father or mother of the baby, then the custom is to name the child after his or her parent. The *Arizal* writes that a person who dies shortly before his son is born and was destined to return in a *gilgul*, comes back as his son. Therefore, the child should be named after the father.²²

If possible, in all of the above cases, one should either alter the name slightly or add an additional name.²³

Naming a Male After a Deceased Female or Vice Versa

One who wishes to name a male after a deceased female since he does not know whether he will have any daughters in the future to carry on that name, may name the male with that name. However, the name should be converted into masculine form. For instance, the name דינה becomes דן, ברכה becomes ברך, מלך becomes מלכה, ברוך becomes ברוכה. Likewise, one may name a female after a deceased male, by converting the name into feminine form. However, some write that according to kabalistic reasons, the latter one (i.e. a female after a male) should not be done.

One should not name two of his children with the same name. This applies even if one child is a boy and the other one is a girl and one intends to name both with a universal name such as שמחה or יונה.

Some *poskim* write that one who named a child after someone from the opposite gender and then bore another child of the same gender as the deceased, should preferably not use that name again. However, if both children are not being named after the same person, it is permitted provided that there is a slight modification in the new name. Therefore, one may name his son דן and his

21. עי' שו"ת שאילת יצחק סי' קס"ג וקס"ד שאין לתלות שמול שלהם גרם מיתתם (מובא בספר אוצר הברית).

22. עי' ספר אוצר הברית (קונטרס זה שמי לעולם) סי' ד' הע' ב'.

23. אג"מ יו"ד סי' קכ"ב, ועי' שו"ת חת"ס אב"ע סי' כ"ה.

daughter דינה if they are being named after two different individuals.²⁴

Naming after *Tzaddikim*

The *Noam Elimelech* writes that one should name his child after a *tzaddik*. When a child is named after a deceased person, the *neshamah* of the *niftar* is aroused. A spiritual connection is created between the *neshamah* of the newborn and the *neshamah* of the deceased *tzaddik*, which has a profound affect on the child.²⁵ Nevertheless, many people have the custom to name babies after members of their own family rather than after a *tzaddik*.

One should not use the name of a רשע unless there are other people who also have that name.²⁶ One may name a child ישמעאל although he was a רשע, for some say that he did *teshuvah*. Even according to those who say that he did not do *teshuvah*, one may nevertheless name a child ישמעאל, for it was Hashem himself who gave him that name and the name itself has a positive meaning: ישמע א-ל (he will hear Hashem).²⁷

Yiddish Names

Many people possess a Yiddish name in addition to their Hebrew name. The Yiddish name is either a translation of their Hebrew name as in Dov Ber (a bear), Zev Volf (a wolf), Tzvi Hersh (a deer), Aryeh Leib (a lion). Sometimes the Yiddish name is a derivative of their Hebrew name, as in Aisik (similar to Isaac) from Yitzchok, or Zalman (similar to Solomon) from Shlomo. The name may even be an attribute of a person in the *Torah* who possessed that Hebrew name, as in Naftali Hersh (Naftali was as swift as a deer), or Yehuda Leib (Yehuda was as strong as a lion).

24. עי' שו"ת ציץ אליעזר ח"ז סי' מ"ט, ועי' שו"ת חת"ס אב"ע סי' ל"ח, ועי' שו"ת ישכיל עבדי, ועי' ילקוט יוסף קישור' סי' רס"ד.

25. עי' נועם אלימלך פרשת במדבר.

26. עי' גמ' יומא דף ל"ח, ועי' ספר החסידים אות תת"ר, ועי' שו"ת רמ"א סי' מ"א.

27. עי' תוס' ותוס' ישנים ביומא דף ל"ח, ועי' סי' הברית בשם הפני"י.

The Hebrew name generally precedes the Yiddish name.²⁸

Although many people are given both names at their *bris* and are only referred to with their Yiddish name, they are, nevertheless, normally called up to the *Torah* only by their Hebrew name.²⁹

Rav Moshe Feinstein writes that one who is naming a child after a grandparent who only had a Yiddish name (e.g. גיטל), it is proper to use that exact name for the child.³⁰

One who possesses a Yiddish name in addition to their Hebrew name should consult a *posek* with regard to writing their name in a *kesubah* or *chas veshalom* in a *get*.

Names Used by Goyim

The *Medrash* says that in the merit of the following four acts, *Klal Yisroel* was redeemed from *Mitzrayim*. 1. They did not change their names, 2. They did not change their language, 3. They did not disclose each other's secrets, and 4. They did not act with immorality.³¹ The *Maharam Shick paskens* that one transgresses the prohibition of *ובחוקיותיהם* and *לא תלכו* by having and being referred to by a *goyishe* name. He writes that upon one occasion when he had to go into a government office, one of the *goyim* asked him why it is that Jewish people treat their Jewish roots so lightly and secularize their names, while other nations stick to their ancestral names with an iron fist. The *Maharam Shick* was speechless and had no answer for the *goy*.³² It is said that when they forced the *Maharam Schick's* father to adopt a secular sir name, he chose *שיק*, for the *ראשי* *שם ישראל קודש* *שיק* are *תיבות*. By doing so, his father was assured that his descendants will know that the only reason

why he had a secular name was because there was no other alternative.³³

However, Rav Moshe Feinstein held that although it is improper for one to have a *goyishe* name, nevertheless, perhaps there is no *issur* involved in having one. He says that perhaps one can explain the *Medrash* cited above, which praised *Klal Yisroel* for not changing their names, as referring to the era preceding *Matan Torah*. It was an era when the *Yiddin* were only obligated in the *שבע מצות* and many were even idol worshippers at the time. In addition, most of *Klal Yisroel* did not circumcise their children until the time of *Yehoshua*, when he circumcised them to permit them to eat the *Korbon Pesach*. Therefore, if they would have changed their names and their dress, they would have been completely assimilated. However, after *Matan Torah* when the performance of the many *mitzvos* act as a major separation between the *goyim* and *Yiddin*, there is no *issur* in having a *goyishe* name. Nevertheless, it is still preferable and commendable to be referred to with a Yiddish name.³⁴

One should not name a child after a *goy*, even if the name is a Jewish one. There are many reasons offered as to why we use the name Alexander, even though it stems from a *goy*, Alexander the Great. Rav Yaakov Emden writes that everything that *Chazal* did, was done and said with so much insight and perceptiveness. He points out that although we find the name Alexander mentioned numerous times in *Shas*, we never find it written as אלכסנדר, and it is always written as אלכסנדר, and it is always written as אלכסנדר with a י. He goes on to explain that the numerical value of אלכסנדר is the same as שלמה, both being 375. Therefore, although it seemed that *Klal Yisroel* were naming their children after Alexander the Great, they were actually naming their children after שלמה המלך.³⁵

28. כן נוהגים.

29. עי' שו"ת חת"ס אעה"ז ח"ב סי' כ"א.

30. אג"מ אורח ח"ד סי' ס"ו.

31. שמות רבה פרשה א', ועי' שיר השירים רבה פרשה ד'.

32. שו"ת מהר"ם ש"ק י"ד סי' קס"ט, ועי' שו"ת צפנת פענח סי' רע"ה.

33. עי' אוצר הברית קונטרס זה שמי לעולם סי' ו' הע' א'.

34. אג"מ אורח ח"ד סי' ס"ו.

35. עי' מגדל עוז הובא בספר הברית, ולכאורה י"ל שטעם הפשוט שמותו הוא כיון שבאותה תקופה נתפשט השם לחלק גדול של כלל ישראל איב

The Right to Choose a Name

The custom among the *Ashkenazim* is that the mother has the right to name the first child. The right to name all the following children is alternated between the two parents (i.e. the father names the second child, the mother names the third child, e.t.c.).³⁶

The custom in earlier times was that the father had the upper hand in naming the first child (as seen from the letter written by the *Ramban* to his son and daughter-in-law quoted earlier). Some say that this was indeed the custom during Biblical times.³⁷ Nowadays, however, the custom has changed.

If one of the child's grandparents were *niftar*, the custom is to name the child after the deceased grandparent. (See next paragraph about giving two names).

The *Seforim Hakedoshim* warn and admonish the couples who get into a dispute about this matter, and they write that it is a *sakana chas veshalom* for the child.³⁸

Naming a Child Two Names

The custom of naming children with a combination of two independent names (e.g. *אברהם יצחק*) is a relatively new custom. No one from the times of *Tanach* or *Chazal* is ever mentioned with a combination of two independent names.³⁹

The *Maharshal* discusses a case that occurred in his time. A couple couldn't agree upon which grandfather to name their son after. The father wanted to name his son after his father whose name was *מאיר*, while the mother wanted to name the child after her father whose name was *יאיר*. The *Maharshal*

suggested that they make a compromise and name the child *שניאור* (two lights), derived from the same root as both names of the two grandfathers. The *Chasam Sofer* explains that the baby was not named *יאיר מאיר* because in earlier times it was not the custom to give two names.⁴⁰ Indeed, the *Chazon Ish* is quoted as saying that one who names a child after two people, is thereby creating a new name which does not have any connection to either of the deceased people.⁴¹ However, the custom in most communities nowadays is to name children even with two names.

Miscellaneous Names

The *Mabit* writes that one should refrain from giving names that were given to people prior to *Avrohom Avinu*. The only exception is the name *Noach*. However, many raise numerous objections and permit one to name children with names given prior to *Avrohom Avinu*.⁴²

We do not name children after *geirim* such as *אונקלוס* or *יתרו*.⁴³

R' Yehuda Hachasid writes in one of his wills that one should not name a child *Yehudah* or *Shmuel*. However, most *poskim* say that one does not need to worry about naming his child *Yehudah* or *Shmuel*, for those wills were only written for R' Yehuda Hachasid's descendants and not for the rest of *Klal Yisroel*.⁴⁴

If an Error Was Made When Giving the Child a Name

One who erred when giving his child a name may be permitted to either change the name or add an additional name depending

עכשו שקוראים תינוק בשם אלכסנדר אין כוונת האב ע"ש אלכסנדר מוקדן רק אחר סתם יהודי שהיה לו שם אלכסנדר.
36. עי' אג"מ יו"ד ח"ג סי' ק"א, ועי' ספר אוצר הברית וספר ברית אבות שהאריכו בזה. אכן עי' ילקוט יוסף קישור ע"י רס"ד.
37. עי' דעת זקנים מבעלי תוס', ובפירוש הרד"ק, והחזקוני, והאלשיך עה"ת (בראשית לחה), אכן עי' רמב"ן שם.
38. עי' ספר אוצר הברית שהאריך בזה.
39. עי' שו"ת נ"ב מהר"ת א"ח סי' קי"ג, ועי' שו"ת חת"ס אעה"ז ח"ב סי' י"ח.

40. ים של שלמה פ"ד סי' כ', ועי' חת"ס בשו"ת שם.
41. ספר פאר הדור ח"ד עמ' ר' (מובא באוצר הברית).
42. עי' מבי"ט ח"א סי' רע"ו, אכן עי' פתחי תשובה יו"ד סי' רס"ה ס"ק ו', ועי' טעמא דקרא פרשת נח (מהגר"ח קניבסקי שליט"א), ועי' ספר הברית שהאריך בזה.
43. ספר זכר דוד (מובא באוצר הברית).
44. עי' בצוואת ר' יהודה החסיד, ועי' שו"ת נודע ביהודה מהר"ת אעה"ז סי' ע"ט, ועוד, שמו של המהרש"א היה שמואל ואביו היה יהודה וכשאלתו בעבורו השיב דאין לחוש שהצוואה היה רק לזרעו.

on the circumstance. For instance, one who named his son with a particular name and then discovered that this name is the same name as a family member who objects to the child having that name, may change the name. Also, if the child was named with any of the names that we have a custom not to use, the child's name may be changed. Nevertheless, one should preferably just add another name instead of changing the original name.

If there was nothing wrong with the actual name, but the father made a mistake and told the *mohel* to announce a wrong name, the name which was announced should be kept and no changes should be made. However, if the father told the *mohel* at the *bris* the correct name and the *mohel* misheard it and announced a different name, some *poskim* say that one need not be concerned and the baby should be called by the real name that the father wanted to give.⁴⁵

One should not name a child with a name that he may be embarrassed of when he gets older. If one was named with a name that he is very embarrassed to be called by, he may change his name.⁴⁶

The Proper Time to Name a Child

Many have the custom not to discuss or write down the intended name for a child until either the *bris* for a boy or until after the name is given at the reading of the *Torah* for a girl. Some people go as far as not filling out the child's name on the birth certificate until the name is given.⁴⁷

If the child is a boy and is sick *רחמ"ל* and *tehilim* is being said on his behalf, or if the child is on an incubator and the *bris* will be delayed for an extended amount of time, there are various customs as to when the name should be given. Rav Moshe Feinstein was of the opinion that the name should be given

immediately. Others are of the opinion that one should wait until the *bris* if it will take place within a reasonable amount of time.⁴⁸ There are several other customs, and a *Rov* should be consulted as to which *minhag* one should follow.

It is important to note that those who adhere to the latter custom and refrain from giving a name until the *bris*, should be aware that when saying the *מי שברך לחולה* on behalf of the child, some *poskim* maintain that one should say the following in place of the child's name *פלוני בת פלוני*, mentioning the mother's complete name (*פלוני בת פלוני*), since the child was not given his own identity yet.⁴⁹

There are various customs as to what the proper time to name a girl is. Many have the custom to wait until *Shabbos* and then name the baby when the father is called up to the *Torah*. Some don't wait until *Shabbos*, and the father is called up to the *Torah* on the first day after the birth that the *Torah* is read, while some even wait until the first *Shabbos* that the mother of the newborn can go to *shul*.⁵⁰ There are several other customs, and a *Rov* should be consulted as to which *minhag* one should follow.

Reciting a Name at *Krias HaTorah*

After the father of the newborn gets an *aliyah*, the *gabbai* recites the *מי שברך* and a name is given. It is important to note that the text of the *מי שברך* printed in many *siddurim* confuses the giving of the name and the prayer for the mother's recovery. In addition, the standard *מי שברך* states, "*the father will give tzedakah on the mother's behalf*" right after the name is given, which is extraneous, for what does the merit of giving *tzedakah* have to do with the naming of the child? If it belongs at all, it belongs together with the *tefilah* for a speedy recovery for the mother. Rav Moshe

45. ע"י דרכי תשובה סי' קט"ז אות מ"ה, וע"י ברית אבות סי' ח' אות כ"א,

וע"י ספר הברית בשם שו"ת מהר"ם בריסק ח"ב סי' ז'.

46. כך שמעתי ע"פ הנזכר לעיל.

47. ע"י ספר אוצר הברית וספר יד לילודת.

48. שו"ת אז נדברו ח"ז סי' ע"ג וע"י ספר יד לילודת שהביא דעת הגרמ"פ ז"ל, אכן ע"י אורחות רבינו דף של"ז בנוגע דעת הקה"י.

49. כך שמעתי מהגר"י בעלסקי שליט"א.

50. ע"י ציץ אליעזר ח"ג סו"ס כ', וע"י מנחת יצחק ח"ד סי' ק"ז, ע"י ספר

אוצר הברית וספר יד לילודת שהאריכו בזה.

Feinstein addresses these problems in a *teshuvah*, and he comprised a new text for the *מי שברך*.⁵¹

Names That Have a Relevance to Hashem

Being that the name שלום is one of the names of Hashem, some hold that it should be treated with more *kedusha* than other names. One is forbidden to greet someone in the inner room of a bathhouse (i.e., where everyone is undressed) or in a bathroom by saying שלום to him. Some say that even a person whose name is שלום should not be addressed by his name in a bathhouse or bathroom. Although many people are lenient in this regard, some recommend that one should slur the last letter and say שלון instead.⁵²

Likewise, some say that it is forbidden to use the word שלום as a salutation in a letter, out of fear that the paper may be discarded improperly. Some recommend that one write it in an abbreviated form, such as שלם or שלי.⁵³

The *Radvaz* writes that regarding a letter, one only needs to be stringent and refrain from writing שלום in its complete form when using it as a salutation. However, if it is a person's name or one is writing that there is peace (שלום) in the world, it may be written out completely.⁵⁴ Nevertheless, there are those who are stringent even in this regard.

Some people write the name אליהו with a dash, as אליה-ו. It is questionable why this is necessary, since one is not writing Hashem's name but is writing his own name that contains some letters of Hashem's name. In addition, it is interesting to point out that although we find those who are concerned and insert a dash between the ה and the ו, we rarely find that they are likewise concerned with inserting a dash between the א and the ל which are also letters that are part of Hashem's name and write it as א-ליה-ו.⁵⁵

⁵⁴ ע"י פתחי תשובה שם שהביא הרדב"ז, וע"י אג"מ אר"ח ח"ד סי' מ' סק"ג.

⁵⁵ ע"י א"א (בוטשאטש) באר"ח סי' פ"ד, וע"י בב"ש אבהע"ז אחר סי' קכ"ט בחלק שמות אנשים לגבי שם אליהו, וע"י שר"ת תשב"ץ ח"א סי' קע"ז, וצ"ע מש"כ בשו"ת חת"ס אבהע"ז ח"ב סי' כ"ה, ומש"כ בשו"ת שבות יעקב ח"א סי' קכ"א.

⁵¹ אג"מ אר"ח ח"ד סי' ס"ז, וע"י שכתב הנוסח הנכונה, וז"ל, "מי שברך אבותינו אברהם יצחק ויעקב משה אהרן דוד ושלמה הוא יברך את האשה היולדת פלונית בת פלונית עם בתה הנולדה לה למזל טוב בעבור שבעלה עלה לתורה בשכר זה הקב"ה ימלא רחמים עליה להחלימה ולרפאותה ולהחזיקה ולהחיותה וישלח לה מהרה רפואה שלימה מן השמים לכל אבריה וגידיה בתוך שאר חולי ישראל רפואת הנפש ורפואת הגוף השתא בעגלא ובזמן קריב, ואת בתה הנולדה לה למזל טוב לאורך ימים ושנים יקרא שמה בישראל פלונית בת פלוני ויזכו אביה ואמה לגדלה לחופה ולמעשים טובים ונאמר אמן".

⁵² שו"ע אר"ח סי' פ"ד במ"ב סק"ו.

⁵³ שו"ע יו"ד סו"ס רע"ו ברמ"א שם, וע"י ש"ך שם.