

THE COMMITMENTS OF A JEW

Questions

It is clear that if Dovid could not find a *heter* to write the name of HASHEM on the piece of pottery, he wouldn't have done it. Yet he knew that this was the only way to stop the waters from flooding the world. Assuming that it was forbidden to write the name of HASHEM, wouldn't it be better to violate that one prohibition anyway and thereby save the world?

תלמוד בבלי מסכת מכות דף יא/א

שבשעה שכרה דוד שיתין קפא תהומא בעא למישטפא לעלמא אמר מהו לכתוב שם אחספא ומישדא בתהומא דליקו אדוכתיה ליכא דאמר ליה מידי אמר כל היודע דבר זה ואינו אומר יחנק בגרונו נשא אחיתופל ק"ו בעצמו אמר ומה לעשות שלום בין איש לאשתו אמרה התורה שמי שנכתב בקדושה ימחה על המים לכל העולם כולו לא כל שכן א"ל שרי כתב שם אחספא שדי אתהומא נחת וקם אדוכתיה

When Dovid went to dig the foundations of the Bais HaMikdash, the depths attempted to come up and drown the world. He asked, "Is one permitted to write the name of HASHEM on pottery and drop it into the depths in order to keep them where they are?"

No one answered. Dovid said, "Whoever knows the answer and doesn't speak should choke to death."

Achitofel then made a kal va'chomer, "To make peace between a man and his wife, the Torah allows us to erase the name of HASHEM. Surely to save the entire world it should be permitted, even if the name of HASHEM would be erased." Therefore, Achitofel said, "It is permitted."

Dovid wrote HASHEM's name on pottery, threw it into the deep, and the waters remained where they were.