



Psalms 119:126

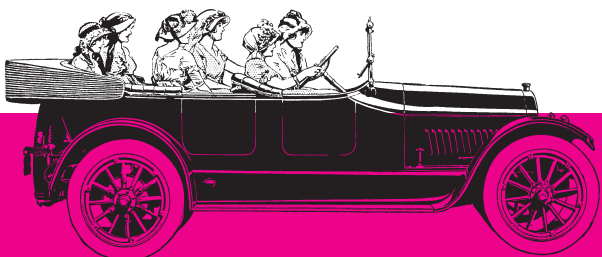
עַת לַעֲשׂוֹת לַה' הִפְרוּ תוֹרַתְךָ:

It is a time to act for the LORD, for they have violated Your teaching.

Berakhot 54a

והתקינו שיהא אדם שואל את שלום חברו בשם שנאמר (רות ב, ד) והנה בעז בא מבית לחם ויאמר לקוצרים ה' עמכם ויאמרו לו יברכה ה' ואומר (שופטים ו, יב) ה' עמך גבור החיל ואומר (משלי כג, כב) אל תבוז כי זקנה אמך ואומר (תהלים קיט, קכו) עת לעשות לה' הפרו תורתך רבי נתן אומר הפרו תורתך משום עת לעשות לה':

The Sages also instituted that one should greet another in the name of God, i.e., one should mention God's name in his greeting, as it is stated: "And presently Boaz came from Bethlehem and said to the harvesters, The Lord is with you, and they said to him, May the Lord bless you" (Ruth 2:4). And it says: "And the angel of God appeared to him and said to him, God is with you, mighty man of valor" (Judges 6:12). And it says: "And despise not your mother when she is old" (Proverbs 23:22), i.e., one must not neglect customs which he inherits. And lest you say that mentioning God's name is prohibited, it says: "It is time to work for the Lord; they have made void Your Torah" (Psalms 119:126), i.e., it is occasionally necessary to negate biblical precepts in order to perform God's will, and greeting another is certainly God's will. Rabbi Natan says another interpretation of the verse: "Make void Your Torah" because "it is the time to work for the Lord," i.e., occasionally it is necessary to negate biblical precepts in order to bolster the Torah.



Rashi:

שיהא אדם שואל לשלום חבירו בשם – בשמו של הקב"ה ולא  
אמרינן מזלזל הוא בכבודו של מקום בשביל כבוד הבריות להוציא  
שם שמים עליו

A person may ask how a friend is doing using God's name: in the name of the Holy One and we don't say that the person is degrading the glory of God for the sake of the glory of human beings in saying God's name for the friend's sake.

ואומר עת לעשות לה' הפרו תורתך – פעמים שמבטלים דברי תורה  
כדי לעשות לה' אף זה המתכוין לשאול לשלום חברו זהו רצונו של  
מקום שנאמ' בקש שלום ורדפהו מותר להפר תורה ולעשות דבר  
הנראה אסור

And he says, a time to do God's Torah, they violate Your Torah: Sometimes we act against the words of Torah in order to fulfill God's Torah. So too in the case of one who intends to ask after the welfare of a friend, this is the will of God, as it says, seek peace and pursue it (Psalms 34:15). It is permissible to violate God's Torah and to do something that seems forbidden.

## Consider these questions

What are the limits of this idea  
and how do we know when we can violate the Torah?

How can we prevent this being used for violence?

Are there any parts of the Torah you feel could be overturned  
for other principles within our tradition? Consider the implications

