

כדי שאילת תלמיד לרב –

Sufficient for the greeting of a student to his master

Overview

The גמרא stated that they are two types of greeting; one for a student to his teacher (and the other a teacher to his student).¹ It is evident from this גמרא that it is common for a student to greet his master. תוספות will reconcile this with seemingly contradictory גמרות.

anticipates a difficulty:

והא דאמר בפרק תפלת השחר (ברכות דף כז,ב ושם) -

And regarding **this which** ר' אליעזר stated in a ברייתא in פרק תפלת השחר -
הנותן שלום והמחזיר שלום לרבו גורם לשכינה שתסתלק מישראל -
‘One who offers greeting, or returns a greeting to his teacher, causes the שכינה to depart from ישראל’; however, from our גמרא here it seems that it is a common occurrence –

responds:

היינו כשנותן שלום לרבו כמו לחבירו כמו שאמר ליה שלום עליך ולא אמר רבי² -

That in ברכות is when he greets his master like he greets his friend, meaning **he said to his master שלום עליך**, but he did not say **רבי שלום עליך**, that is wrong, however it is proper to greet your teacher by saying [ומורי]

anticipates an additional difficulty:

והא דאמר בפרק רבי עקיבא (שבת דף פט,א) כלום יש עבד שנותן שלום לרבו -

And this which ריב"ל said in ר"ע פרק משה that said to הקב"ה, **‘is there such a thing that a slave offers greetings to his master’**; this would seemingly indicate that just as it is inappropriate for an עבד to give שלום to his master (out of respect), even if it is done respectfully, it is also inappropriate for a תלמיד to give שלום to his רב (even with the proper respect of שלום עליך [מורי ורבי] -

replies:

עבד³ שאני שאימת רבו עליו ובשום ענין אין ליתן לו שלום:

An עבד to his master is different from a student to his רבי, for the fear of his master is upon him, and under no circumstances should he offer him שלום, however a

¹ respectively, שלום עליך and שלום עליך רבי ומורי.

² This is disrespectful and is לשכינה מישראל גורם שתסתלק.

³ See ‘Thinking it over’.

student may offer greeting to his רבי, if it is done respectfully.

Summary

One may greet his teacher provided it is done with the proper respect; however, a slave may never greet his master.

Thinking it over

How can we explain why in the question תוספות equated עבד to a תלמיד,⁴ but in the answer he concluded that they are different.

⁴ See footnote # 3.