

OU ISRAEL CENTRE. JERUSALEM.
 "GREAT JEWISH THINKERS"
 RABBI DR. ALAN AVRAHAM KIMCHE
 RABBI YISRAEL (LIPKIN) SALANTER (1810-1883)

TALMUD BAVLI. TAANIT 25b

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר שֶׁיָּרַד לְפָנֵי הַתִּיבָה וְאָמַר עֲשָׂרִים וְאַרְבַּע בְּרָכוֹת
 וְלֹא נִעֲנָה יְרֵד רַבִּי עֲקִיבָא אַחֲרָיו וְאָמַר אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא
 אֶתָּה אָבִינוּ מַלְכֵנוּ לְמַעַנְךָ רַחֵם עָלֵינוּ וְיָרְדוּ גְשָׁמִים הוּוּ מְרַנְנֵי רַבָּנַן
 יִצְתָה בֵּת קוֹל וְאָמְרָה לֹא מִפְּנֵי שְׁזָה גְדוֹל מְזָה אֶלָּא שְׁזָה מִמַּעְבִּיר עַל
 מִידוּתָיו וְזָה אֵינוּ מִמַּעְבִּיר עַל מִדוּתָיו

Rabbi Eliezer, **descended** to serve as prayer leader **before the ark** on a fast day. **And he recited twenty-four blessings, but he was not answered. Rabbi Akiva descended before the ark** after him and said: **Our Father, our King, we have no king other than You. Our Father, our King, for Your sake, have mercy on us. And rain immediately fell. The Sages were whispering** among themselves that Rabbi Akiva was answered while his teacher, Rabbi Eliezer, was not. **A Divine Voice emerged and said: It is not because this Sage, Rabbi Akiva, is greater than that one, Rabbi Eliezer, but that this one is forgiving, and that one is not forgiving.** God responded to Rabbi Akiva's forgiving nature in kind by sending rain

BAVLI. ROSH HASHANAH 17a

רַבָּא אָמַר כָּל הַמַּעֲבִיר עַל מַדּוּתָיו מַעֲבִירִין לוֹ עַל כָּל פְּשָׁעָיו שְׁנֵאמַר
נוֹשֵׂא עוֹן וְעוֹבֵר עַל פְּשָׁע לְמִי נוֹשֵׂא עוֹן לְמִי שְׁעוֹבֵר עַל פְּשָׁע

Rava said: whoever forgoes his reckonings with others for injustices done to him, the heavenly court in turn forgoes punishment for all his sins, as it is stated: “He bears sin and forgives transgression” (Micah 7:18

BAVLI. SHABBAT 30b

תְּנוּ רַבְּנַי: לְעוֹלָם יִהְיֶה אָדָם עֲנוּוֹתָן כְּהִלֵּל וְאֵל יִהְיֶה קִפְדָּן כְּשַׁמַּי.

The Sages taught in a *baraita*: A person should always be amenable like Hillel and not inflexible like Shammai

שׁוֹב מַעֲשֵׂה בְּגוֹי אֶחָד שֶׁבָּא לְפָנָי שַׁמַּי. אָמַר לוֹ: גִּיּוּרָנִי עַל מְנַת
שְׁתַּלְמִדְנִי כָּל הַתּוֹרָה כּוֹלָה כְּשֶׁאֲנִי עוֹמֵד עַל רֶגֶל אַחַת! דְּחָפוּ בְּאַמַּת
הַבְּנִין שְׁבִידוֹ. בָּא לְפָנָי הִלֵּל, גִּיּוּרִיהָ. אָמַר לוֹ: דַּעְלָה סְנִי לְחֻבְרָה לָא
תַעֲבִיד — זוּ הִיא כָּל הַתּוֹרָה כּוֹלָה, וְאִידָךְ פִּירוּשָׁה הוּא, זִיל גְּמֹר.

There was another incident involving one gentile who came before Shammai and said to Shammai: Convert me on condition that you teach me the entire Torah while I am standing on one foot. Shammai pushed him away with the builder’s cubit in his hand. The same gentile came before Hillel. He converted him and said to him: That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study