Rabbi Yoḥanan said: One should always strive to run toward kings of Israel to greet them. And not only should he run toward kings of Israel, but also toward kings of the nations of the world, so that if he will be privileged to witnesses the glory of the Messiah (Rashi) and the World-to-Come, he will distinguish between the kings of Israel and the kings of the nations of the world.

The Gemara relates: Rav Sheshet was blind. Everyone was going to greet the king and Rav Sheshet stood up and went along with them. This heretic found him there and said to him: The intact jugs go to the river, where do the broken jugs go? Why is a blind person going to see the king? Rav Sheshet said to him: Royalty on earth is like royalty in the heavens, as it is written with regard to God’s revelation to Elijah the Prophet on Mount Horeb:

“And He said: Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; and the Lord was not in the wind: and after the wind an earthquake; and the Lord was not; and after the earthquake a fire; and the Lord was not; and after the fire a still small voice.”
but the Lord was not in the wind;
and after the wind an earthquake;
but the Lord was not in the earthquake;
and after the earthquake a fire;
but the Lord was not in the fire;
and after the fire a still small voice.
And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out, and stood in the entrance of the cave” (I Kings 19:11–13). God’s revelation was specifically at the moment of silence.

When the king came, Rav Sheshet began to bless him. The heretic mockingly said to him: Do you bless someone you do not see? The Gemara asks: And what ultimately happened to this heretic? Some say that his friends gouged out his eyes, and some say that Rav Sheshet fixed his gaze upon him, and the heretic became a pile of bones.

Source 2: Babylonian Talmud, Eruvin 54B

Having discussed the importance of reviewing one’s Torah study, the Gemara relates that Rabbi Perida had a certain student whom he would have to teach four hundred times, and only then would he learn the material, as he was incapable of understanding it otherwise. One day they requested Rabbi Perida’s presence for a mitzva matter after the lesson. Rabbi Perida taught his student four hundred times as usual, but this time the student did not successfully learn the material.

Rabbi Perida said to him: What is different now that you are unable to grasp the lesson? He said to him: From the time that they said to the Master that there is a mitzva matter for which he is needed, my mind was distracted from the lesson and every moment I said: Now the Master will get up, now the Master will get up to go and perform the mitzva and he will not complete the lesson. Rabbi Perida said to him: Pay attention this time and I will teach you, and know that I will not leave until you have fully mastered the lesson. He taught him again an additional four hundred times.
Due to the merit of Rabbi Perida’s great devotion to his students, a Divine Voice emerged and said to him: Is it preferable to you that four hundred years be added to your life, or that you and the rest of your generation will merit the World-to-Come? He said: I prefer that I and my generation merit the World-to-Come. The Holy One, Blessed be He, said to the angels: Give him both; he shall live a very long life and he and the rest of his generation will merit the World-to-Come.