



1. Bava Kamma 38a

רב שמואל בר יהודה שכיבא ליה ברתא אמרו ליה רבנן לעולא קום ניזיל נינחמיה אמר להו מאי אית לי גבי נחמתא דבבלאי דגיזופא הוא דאמרי מאי אפשר למיעבד הא אפשר למיעבד עבדי

§ Incidentally, it is related that **the daughter of Rav Shmuel bar Yehuda died. The Sages said to Ulla: Arise; let us go console him. Ulla said to them: What business do I have with the consolation of Babylonians, which is actually heresy? As, they say while consoling mourners: What can be done?** This seems to suggest that **if it were possible to do something, acting against the Almighty's decree, they would do so**, which is tantamount to heresy. Therefore, Ulla declined to accompany the Babylonian Sages.

2. Berakhot 38b

ורבותינו היורדין מארץ ישראל ומנו עולא משמיה דר' יוחנן אמר שלקות מברכין עליהן שהכל נהיה בדברו ואני אומר כל שתחלתו בורא פרי האדמה שלקו שהכל נהיה בדברו וכל שתחלתו שהכל נהיה בדברו שלקו בורא פרי האדמה... וחברינו היורדים מארץ ישראל ומנו עולא משמיה דר' יוחנן **And our Rabbis who descended from Eretz Yisrael, and again the Gemara explains: And who is the Sage with this title? Ulla said in the name of Rabbi Yohanan... And our colleagues who descended from Eretz Yisrael; and who is the Sage with this title? Ulla said in the name of Rabbi Yohanan**

3. Taanit 9b

עולא איקלע לבבל חזא פורחות אמר להו פנו מאני דהשתא אתי מיטרא לסוף לא אתי מיטרא אמר כי היכי דמשקריי בבלאי הכי משקריי מיטרייהו עולא איקלע לבבל חזי מלא צנא דתמרי בזוזא אמר מלא צנא דדובשא בזוזא ובבלאי לא עסקי באורייתא בליליא צערוהו אמר מלא צנא דסכינא בזוזא ובבלאי עסקי באורייתא

The Gemara relates that when **Ulla happened to come to Babylonia, he saw flying clouds. He said to the local residents: Put away your vessels, as the rain is coming now. Ultimately, despite the presence of flying clouds, rain did not fall. He said: Just as Babylonians are liars, so too, their rains are liars**, as flying clouds are a reliable sign of rain in Eretz Yisrael, but not in Babylonia. The Gemara recounts another incident that occurred when **Ulla happened to come to Babylonia. He saw a basket full of dates on sale for one dinar, and he said: One can buy a basket full of honey dates for a dinar, and yet these Babylonians do not occupy themselves with Torah.** In a place where excellent food is so inexpensive, and where there is no need to engage in hard labor for one's material needs, the inhabitants should be able to occupy themselves with Torah. Ulla himself ate many dates, but **during the night they caused him pain and diarrhea. He subsequently said: A basket full of knives for a dinar, and yet somehow these Babylonians are able to occupy themselves with Torah**, despite the trouble these dates cause.

4. Pesachim 87b-88a

עולא אמר כדי שיאכלו תמרים ויעסקו בתורה עולא איקלע לפומבדיתא קריבו ליה טירינא דתמרי ...

Ulla said that Israel was exiled to Babylonia **in order** to enable them **to eat** the **dates** that grow there plentifully, which gave them strength **and** allowed them to **engage in Torah** study. The Gemara records a related incident: **Ulla visited Pumbedita, and his hosts brought him a basket [tirina] of dates.**

5. Jerusalem Talmud Ta'anit 25a

אמר רבי חנינא קודם לארבעים שנה עד שלא גלו ישראל לבבל נטעו תמרים בבבל על ידי שיהו להוטים אהר מתיקה שהיא מרגלת הלשון לתורה. Rabbi Chanida said: forty years before the Jews were exiled to Bavel, they planted date palms in Bavel so they would be obsessed with the sweetness which accustoms the tongue to Torah.

6. Ketubot 111a

עולא הוה רגיל דהוה סליק לארץ ישראל נח נפשיה בחוץ לארץ אתו אמרו ליה לרבי אלעזר אמר אנת עולא (עמוס ז, יז) על אדמה טמאה תמות אמרו לו ארונו בא אמר להם אינו דומה קולטתו מחיים לקולטתו לאחר מיתה הוא גברא דנפלה ליה יבמה בי חוזאה אתא לקמיה דר' חנינא א"ל מהו למיחתי וליבמה א"ל אחיו נשא כותית ומת ברוך המקום שהרגו והוא ירד אחריו אמר רב יהודה אמר שמואל כשם שאסור לצאת מארץ ישראל לבבל כך אסור לצאת מבבל לשאר ארצות רבה ורב יוסף דאמרי תרוייהו אפילו מפומבדיתא לבי כובי ההו דנפק מפומבדיתא לבי כובי שמתיה רב יוסף ההו דנפק מפומבדיתא לאסתוניה שכיב אמר אביי אי בעי האי צורבא מרבנן הוה חי

§ The Gemara relates: **Ulla was accustomed to ascend to Eretz Yisrael** from time to time. However, **he died outside of Eretz Yisrael. They came and said to Rabbi Elazar** that Ulla had passed away. **He said: Woe for you Ulla, as through you a verse was fulfilled: "You shall die in an unclean land" (Amos 7:17). They said to him: But his coffin is coming for burial in Eretz Yisrael. He said to them: Even so, one who was absorbed by the soil of Eretz Yisrael while he was yet alive is not similar to one who was absorbed only after death.** The Gemara relates with regard to **a certain man**

from Eretz Yisrael **that a yevama**, i.e., a woman whose childless husband died and left a surviving brother, **happened** before him, the surviving brother, for levirate marriage. This *yevama* was living in the district of **Bei Hoza'a**, far away in southeast Babylonia. The man **came before Rabbi Hanina** and **said to him: What is the halakha** as to whether I may **descend to Babylonia to enter into levirate marriage** with this woman? **Rabbi Hanina said to him: His brother married a Samaritan woman [kutit] and died.** Rabbi Hanina described the man's late brother in these terms because he had left Eretz Yisrael to marry, and for the same reason he called his wife a Samaritan. **Blessed be the Omnipresent who killed him.** And yet the brother wishes to follow in his footsteps and **descend after him?** Better that he stay in Eretz Yisrael. § **Rav Yehuda said that Shmuel said: Just as it is prohibited to leave Eretz Yisrael and go to Babylonia, so too, is it prohibited to leave Babylonia for any of the other lands.** **Rabba and Rav Yosef both say: Even to go from Pumbedita to Bei Kuvei**, which is located beyond the border of Babylonia proper, is not permitted. The Gemara relates: **A certain man left Pumbedita to live in Bei Kuvei, and Rav Yosef excommunicated him. A certain man left Pumbedita to live in Astonia**, which also lay beyond the borders of Babylonia proper, and he **died.** **Abaye said: Had this Torah scholar wanted, he would still be alive**, as he could have stayed in Babylonia.

7. Nedarim 49b

מתני' דלא כבבלאי דאמר ר' זירא בבלאי טפשאי דאכלי להמא בלהמא

The mishna is not in accordance with the custom of the Babylonians, as Rabbi Zeira said: Babylonians are foolish, as they eat bread with bread. They eat thick porridge with their bread, which is essentially eating one kind of bread with another.

8. Yoma 57a

אמרוהו קמיה דרבי ירמיה אמר בבלאי טפשאי משום דדיירי בארעא דחשוכא אמרי שמעתא דמחשכן ... אמר ליה רבא עד השתא קרו לן טפשאי והשתא טפשאי דטפשאי דקא מגמרינן להו ולא גמירי

They said this answer before Rabbi Yirmeya in Eretz Yisrael, whereupon **he said: Foolish Babylonians! Because they live in a dark, low land, they speak darkened halakhot**, devoid of logic. **Rava said to him: Until now they called us Babylonians merely foolish, and now they will call us the foolish of the foolish, as they will say that we teach them and yet they do not learn.**

9. Berakhot 63a-b

אמר רב ספרא ר' אבהו הוה משתעי כשירד חנינא בן אחי רבי יהושע לגולה היה מעבר שנים וקובע חדשים בחוצה לארץ שגרו אחריו שני ת"ח רבי יוסי בן כיפר ובן בנו של זכריה בן קבוטל כיון שראה אותם אמר להם למה באתם אמרו ליה ללמוד תורה באנו הכריזו [עליהם] אנשים הללו גדולי הדור הם ואבותיהם שמשו בבית המקדש כאותה ששנינו זכריה בן קבוטל אומר הרבה פעמים קריתי לפניו בספר דניאל התחיל הוא מטמא והם מטהרים הוא אוסר והם מתירים הכריז עליהם אנשים הללו של שוא הם של תהו הם אמרו לו כבר בנית ואי אתה יכול לסתור כבר גדרת ואי אתה יכול לפרוץ אמר להם מפני מה אני מטמא ואתם מטהרים אני אוסר ואתם מתירים אמרו לו מפני שאתה מעבר שנים וקובע חדשים בחו"ל אמר להם והלא עקיבא בן יוסף היה מעבר שנים וקובע חדשים בחו"ל אמרו לו הנח רבי עקיבא שלא הניח כמותו בארץ ישראל א"ל אף אני לא הנחתי כמותי בא"י אמרו לו גדדים שהנחת נעשו תישים בעלי קרנים והם שגרוננו אצלך וכן אמרו לנו לכו ואמרו לו בשמנו אם שומע מוטב ואם לאו יהא בנדוי ואמרו לאחינו שבגולה אם שומעין מוטב ואם לאו יעלו להר אחיה יבנה מזבח חנניה ינגן בכנור ויכפרו כולם ויאמרו אין להם חלק באלקי ישראל מיד געו כל העם בבכיה ואמרו חס ושלום יש לנו חלק באלקי ישראל וכל כך למה משום שנאמר (ישעיהו ב, ג) כי מציון תצא תורה ודבר ה' מירושלים

Rav Safra said: Rabbi Abbahu would relate: When Hanina, son of Rabbi Yehoshua's brother, went to the Diaspora, Babylonia, he would intercalate years and establish months outside of Eretz Yisrael. Because Judaism in Eretz Yisrael had declined in the wake of the bar Kokheva rebellion, he considered it necessary to cultivate the Jewish community in Babylonia as the center of the Jewish people. Among other things, he intercalated the years and established the months even though the *halakha* restricts those activities to Eretz Yisrael. Eventually, the Sages of Eretz Yisrael **sent two Torah scholars after him, Rabbi Yosei ben Keifar and the grandson of Zekharya ben Kevutal.** **When Hanina saw them, he asked them: Why did you come? They responded: We came to study Torah.** Since he saw his standing enhanced by the Sages of Eretz Yisrael coming to study Torah from him, **he proclaimed about them: These people are eminent scholars of our generation, and their fathers served in the Temple. As we learned in tractate Yoma: Zekharya ben Kevutal says: Many times I read before the High Priest from the book of Daniel on the eve of Yom Kippur.** These two scholars, however, began to dispute every decision Hanina rendered in response to questions raised in the study hall. **He ruled it impure and they ruled it pure; he prohibited it and they permitted it.** Eventually, **he proclaimed about them: These people are worthless. They are good for nothing and they know nothing. They said to him: You have already built up our names and glorified us; you cannot now demolish. You have already built a fence and you cannot break through it. He said to them: Why is it that when I rule something impure, you rule it pure; when I prohibit it, you permit it? They said to him: We do this because you intercalate the years and establish the months outside of Eretz Yisrael. He said to them: Didn't Rabbi Akiva ben Yosef also intercalate years and establish months outside of Eretz Yisrael? They replied to him: Leave the case of Rabbi Akiva, as, when he left, he did not**

leave behind anyone as great in Torah as he in Eretz Yisrael. Rabbi Ḥanina said to them: I also did not leave behind anyone as great as me in Eretz Yisrael. They said to him: The kids who you left behind have grown into goats with horns; they are greater than you are. And they sent us to you, and this is what they said to us: Go and tell him in our name: If he obeys, fine; and if he does not obey, he will be ostracized. And in order to underscore this, tell our brethren in exile: If they obey the Sages of Eretz Yisrael to excommunicate Ḥanina, fine; and if they do not obey us, it is as if they are seceding from the Jewish people. They should climb a mountain; Aḥiya, one of the leaders of the Babylonian Jewish community, will build an altar, Ḥananya, son of Rabbi Yehoshua's brother, who was a Levite, will play the lute, and all will proclaim heresy and say that they have no portion in the God of Israel. This message had a profound impact on the people, and immediately the entire nation burst into tears, saying: God forbid. We do have a portion in the God of Israel. They reconsidered their plans to establish Babylonia as the center of the Jewish people. The Gemara asks: Why did the Sages of Eretz Yisrael go to that extent to stop Ḥanina? The Gemara answers: Because it is stated: "For out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem" (Isaiah 2:3).

10. Ketubot 75a

(תהלים פז, ה) ולציון יאמר איש ואיש יולד בה והוא יכוננה עליון א"ר מיישא בר בריה דר' יהושע בן לוי אחד הנולד בה ואחד המצפה לראותה אמר אביו וחד מינייהו עדיף כתרי מינן אמר רבא וחד מינן כי סליק להתם עדיף כתרי מינייהו דהא רבי ירמיה דכי הוה הכא לא הוה ידע מאי קאמרי רבנן כי סליק להתם קרי לן בבלי טפשא:

§ Since the Gemara quoted a statement of Rabbi Yehoshua ben Levi's grandson, the Gemara cites another exposition in his name. The verse states: "And of Zion it shall be said, this man and this man were born in her, and the Most High shall establish her" (Psalms 87:5). Rabbi Meyasha, son of the son of Rabbi Yehoshua ben Levi, said: Both the man who was actually born in Zion and the one who looks forward to seeing her are equally considered sons of Zion. Abaye said: And one of the inhabitants of Eretz Yisrael is superior to two of us, Babylonians. Rava said: And one of us Babylonians, when he ascends to Eretz Yisrael, is superior to two people born and raised in Eretz Yisrael. The Gemara cites a proof for Rava's claim: As Rabbi Yirmeya, when he was here, in Babylonia, did not even know what the Sages say. He was not considered an important scholar. But when he ascended there he called us foolish Babylonians. He evidently grew wiser after he immigrated to Eretz Yisrael.

11. Pesachim 66a

גמי' תנו רבנן הלכה זו נתעלמה מבני בתירא פעם אחת חל ארבעה עשר להיות בשבת שכחו ולא ידעו אם פסח דוחה את השבת אם לא אמרו כלום יש אדם שיודע אם פסח דוחה את השבת אם לא אמרו להם אדם אחד יש שעלה מבבל והלל הבבלי שמו ששימש שני גדולי הדור שמעיה ואבטליון ויודע אם פסח דוחה את השבת אם לא שלחו וקראו לו אמרו לו כלום אתה יודע אם הפסח דוחה את השבת אם לא אמר להם וכי פסח אחד יש לנו בשנה שדוחה את השבת והלא הרבה יותר ממאתים פסחים יש לנו בשנה שדוחה את השבת אמרו לו מנין לך אמר להם נאמר מועדו בפסח ונאמר (במדבר כח, ב) מועדו בתמיד ... מיד הושיבוהו בראש ומינוהו נשיא עליהם והיה דורש כל היום כולו בהלכות הפסח התחיל מקנטרן בדברים אמר להן מי גרם לכם שאעלה מבבל ואהיה נשיא עליכם עצלות שהיתה בכם שלא שמשתם שני גדולי הדור שמעיה ואבטליון

GEMARA: The Sages taught a *baraita* with regard to the basic *halakha* governing the eve of Passover that occurs on Shabbat: This law was forgotten by the sons of Beteira, who were the leaders of their generation. The fourteenth of Nisan once occurred on Shabbat, and they forgot and did not know whether the Paschal lamb overrides Shabbat or not. They said: Is there any person who knows whether the Paschal lamb overrides Shabbat or not? They said to them: There is a certain man in Jerusalem who came up from Babylonia, and Hillel the Babylonian is his name. At one point, he served the two most eminent scholars of the generation, Shemaya and Avtalyon, and he certainly knows whether the Paschal lamb overrides Shabbat or not. The sons of Beteira sent messengers and called for him. They said to him: Do you know whether the Paschal lamb overrides Shabbat or not? He said to them: Have we but one Paschal lamb during the year that overrides Shabbat? Do we not have many more than two hundred Paschal lambs, i.e., sacrifices, during the year that override Shabbat? They said to him: From where do you know this? He said to them: "Its appointed time" is stated with regard to the Paschal lamb and "its appointed time" is also stated with regard to the daily offering.... After Hillel brought these proofs, they immediately seated him at the head and appointed him *Nasi* over them, and he expounded the laws of Passover that entire day. In the course of his teaching, he began rebuking them [*mekanteran*] them with words. He said to them: What caused this to happen to you, that I should come up from Babylonia and become *Nasi* over you? It was the laziness in you that you did not serve the two most eminent scholars of the generation living in Eretz Yisrael, Shemaya and Avtalyon.

12. Bava Kamma 117a:

א"ל רב כהנא עד האידנא הוּו פרסאי דלא קפדי אשפיכות דמים והשתא איכא יוונאי דקפדו אשפיכות דמים ואמרי מרדין מרדין קום סק לארעא דישראל וקביל עלך דלא תקשי לרבי יוחנן שבע שנין אזיל אשכחיה לריש לקיש דיתבי וקא מסיים מתיבתא דיומא לרבנן אמר להו ריש לקיש היכא אמרו ליה אמאי אמר להו האי קושיא והאי פירוקא והאי פירוקא אמרו ליה לריש לקיש אזל ריש לקיש א"ל לרבי יוחנן ארי עליה מבבל לעיין מר במתיבתא דלמחר למחר אותבוהו בדרא קמא קמיה דר' יוחנן אמר שמעתתא ולא אקשי שמעתתא ולא אקשי אנהתא אחררי שבע דרי עד

דאזתביה בדרא בתרא א"ל רבי יוחנן לר"ש בן לקיש ארי שאמרת נעשה שועל אמר יהא רעוא דהני שבע דרי להו חילוף שבע שנין דאמר לי רב קם אכרעיה א"ל נהדר מר ברישא אמר שמעתתא ואקשי אוקמיה בדרא קמא אמר שמעתתא ואקשי ר' יוחנן הוה יתיב אשבע בסתראקי שלפי ליה חדא בסתראקא מתותיה אמר שמעתתא ואקשי ליה עד דשלפי ליה כולהו בסתראקי מתותיה עד דיתבי על ארעא רבי יוחנן גברא סבא הוה ומסרחי גביניה אמר להו דלו לי עיני ואחזייה דלו ליה במכחלתא דכספא חזא דפרטיה שפוותיה סבר אחוך קמחייך ביה חלש דעתיה ונח נפשיה למחר אמר להו רבי יוחנן לרבנן חזיתו לבבלאה היכי עביד אמרו ליה דרכיה הכי ...

Rav then said to Rav Kahana: **Kahana, until now there were Persian rulers who were not particular about bloodshed. But now there are Greeks who are particular about bloodshed, and they will say: Murder [meradin], murder, and they will press charges against you. Therefore, get up and ascend to Eretz Yisrael to study there under Rabbi Yoḥanan, and accept upon yourself that you will not raise any difficulties to the statements of Rabbi Yoḥanan for seven years.** Rav Kahana went to Eretz Yisrael and found Reish Lakish, who was sitting and reviewing Rabbi Yoḥanan's daily lecture in the academy for the Rabbis, i.e., the students in the academy. When he finished, Rav Kahana said to the students: **Where is Reish Lakish? They said to him: Why do you wish to see him?** Rav Kahana said to them: **I have this difficulty and that difficulty with his review of Rabbi Yoḥanan's lecture, and this resolution and that resolution to the questions he raised. They told this to Reish Lakish. Reish Lakish then went and said to Rabbi Yoḥanan: A lion has ascended from Babylonia, and the Master ought to examine the discourse he will deliver in the academy tomorrow, as Rav Kahana may raise difficult questions about the material. The next day, they seated Rav Kahana in the first row, in front of Rabbi Yoḥanan. Rabbi Yoḥanan stated a halakha and Rav Kahana did not raise a difficulty, in accordance with Rav's instruction. Rabbi Yoḥanan stated another halakha and again, Rav Kahana did not raise a difficulty. As a result, they placed Rav Kahana further back by one row. This occurred until he had been moved back seven rows, until he was seated in the last row. Rabbi Yoḥanan said to Rabbi Shimon ben Lakish: The lion you mentioned has become a fox, i.e., he is not knowledgeable. Rav Kahana said to himself: May it be God's will that these seven rows I have been moved should replace the seven years that Rav told me to wait before raising difficulties to the statements of Rabbi Yoḥanan. He stood up on his feet and said to Rabbi Yoḥanan: Let the Master go back to the beginning of the discourse and repeat what he said. Rabbi Yoḥanan stated a halakha and Rav Kahana raised a difficulty. Therefore, they placed him in the first row, and again, Rav Yoḥanan stated a halakha, and he raised a difficulty. Rabbi Yoḥanan was sitting upon seven cushions [bistarkei] so that he could be seen by all the students, and since he could not answer Rav Kahana's questions, he removed one cushion from under himself to demonstrate that he was lowering himself out of respect for Rav Kahana. He then stated another halakha and Rav Kahana raised another difficulty. This happened repeatedly until Rabbi Yoḥanan removed all the cushions from underneath himself until he was sitting on the ground. Rabbi Yoḥanan was an old man and his eyebrows drooped over his eyes. He said to his students: Uncover my eyes for me and I will see Rav Kahana, so they uncovered his eyes for him with a silver eye brush. Once his eyes were uncovered, Rabbi Yoḥanan saw that Rav Kahana's lips were split and thought that Rav Kahana was smirking at him. As a result, Rabbi Yoḥanan was offended, and Rav Kahana died as punishment for the fact that he offended Rabbi Yoḥanan. The next day, Rabbi Yoḥanan said to the Rabbis, his students: Did you see how that Babylonian, Rav Kahana, behaved in such a disrespectful manner? They said to him: His usual manner of appearance is such, and he was not mocking you.**