



6. BT Kidushin 71b – Rav Papa the elder, in the name of Rav, said: Babylonia is healthy, Mesene is dead, Media is sick, Elam is dying. What is the difference between 'sick' and 'dying'? Most of the 'sick' live, most of the 'dying' die.
  
7. ibid. – How far does Babylonia extend? Rav said: To *Nehar Azeq*, Samuel said: To *Nehar Yo'ani*. Upstream, how far on the Tigris? Rav said: To *Bagda* and *Awana*, Samuel said: To *Moshkani*, but not including *Moshkani*. But did not R. Hiyya bar Abba in the name of Samuel say: Moshkani is like the 'Golah' (=Babylonia) in matters of pedigree? Rather (say): to Moshkani and including Moshkani. Downstream on the Tigris till where...upstream on the Euphrates till where...
  
8. Avot of R. Nathan vers. A, chap. 26 – One who is buried in Babylonia, it is as if he is buried in the Land of Israel
  
9. BT Megillah 29a – They were exiled to Babylonia – and the *Shekhinah* accompanied them, for it says: "For your sake I was sent to Babylon" (Isaiah 43:14). ...Where in Babylonia (is the *Shekhinah*)? Abaye said: In the synagogue of *Huzal*, and in the synagogue of *Shaf ve-Yatib* in Nehardea. And do not say here and there; rather: sometimes here, sometimes there. (cf. Iggeret Rav Sherira Gaon: The synagogue of *Shaf ve-Yativ* was built "from stones and earth brought from the Temple").
  
10. BT Horayoth 11b – Rabbi [Judah the Patriarch] enquired of R. Hiyya: Is one like myself to bring a he-goat (i.e. the sin offering brought by the ruler)? He replied: You have your rival in Babylonia. But the Kings of Israel and the Kings of the House of David bring sacrifices independently of one another – he replied. There they were not subordinate to one another, here, however, we (i.e. in the Land of Israel) are subordinate to them.
  
11. BT Sanhedrin 5a - It is clear that an authorisation (רשות) held from the *Resh Galutha* 'here' [in Babylonia] holds good 'here' — And one from the Palestinian authority 'there' [in Palestine] is valid 'there' — Likewise, the authorisation received 'here' is valid 'there', because the authority in Babylon is designated 'sceptre' — but that of Palestine, 'lawgiver' [denoting a lower rank] — as it has been taught: *The sceptre shall not depart from Judah*, this refers to the Exilarchs of Babylon who rule over Israel with sceptres; *and a lawgiver* ... this refers to the descendants of Hillel [in Palestine] who teach the Torah in public. Is, however, a permission given 'there' (=in Palestine) valid 'here'? Come and hear! Rabbah b. Hana gave an erroneous judgment [in Babylonia]. He then came before R. Hiyya, who said to him: If both parties accepted you as their judge, you are not liable to make restitution; otherwise you must indemnify them. Now — Rabbah b. Hana did hold permission [but from the Palestinian authority]. Hence we infer that the Palestinian authorisation does not hold good for Babylon.<sup>6</sup>
  
12. Midrash Tanhuma, Noah 3 – Therefore the Holy One, Blessed be He, established two *yeshivot* for Israel, so that they would be discussing Torah day and night, and would come together from all their localities twice a year – in Adar and Elul – and engage in the 'wars of Torah' until they determine the correct Law... Those two *yeshivot* have seen neither captivity nor persecution nor despoilment. Neither Greece nor Edom (=Rome) has ruled over them, for twelve years before the destruction of Jerusalem the Holy One, blessed be He, removed them from Jerusalem with their Torah and learning... [He] acted righteously with Israel in that He had the exile of Yekhoniah precede the exile of Zedekiah, in order that the Oral Torah not be forgotten by them.

And they (= the yeshivot) have dwelt in Babylonia with their Torah from that time until now...

13. BT Berakhot 63a-b - ... He (= Hananiah the nephew of R. Joshua) said to them: On what account do I declare unclean and you clean, I forbid and you permit? They said to him: Because you intercalate the years and determine the months outside The Land (of Israel). He said to them: And did not Akiva ben Joseph do so abroad? They said to him: Ignore (the case of) R. Akiva ben Joseph, for he did not leave his equal (in learning) in Eretz Israel. He said to them: I too did not leave my equal in Eretz Israel. They replied: The lambs that you have left behind have become rams with horns, and they sent us to you...
14. PT Sanhedrin 1:19a – R. Isaac stood up and read in the Torah: "These are the festivals of Hananiah the nephew of R. Joshua"! They said: "These are the festivals of the Lord" (Lev. 23:4). He (R. Isaac) replied: By us! R. Nathan arose and completed (i.e. read the *haftarah*) "For out of Babylonia shall come forth Torah, and the word of God from Nehar Pekod"! They said: "For out of Zion shall come forth Torah and the word of God from Jerusalem" (Isaiah 2:3). He (R. Nathan) said to them: By us! He (Hananiah) went and complained about them to R. Judah b. Bathyra at Nisibis. He (Judah) said to him: After them, after them... He (Hananiah) rose up and rode on his horse. Whither he reached - he reached (and corrected the local calendar), and whither he did not reach - they observe in error.
15. Pirke Rabbi Eliezer chap. 8 – Even when there are sages and righteous outside the Land, and only a shepherd or a herdsman in the Land, it is the shepherd or the herdsman who is to declare the New Year. And even if you have prophets outside the Land of Israel, and commoners in The Land, authority to proclaim the calendar rests with the commoners in the Land of Israel. (cf. PT Sanh. 1:19a - "The Lord Blessed be He said: I cherish a small sect in Eretz Israel over the Great Sanhedrin outside of the Land" )
16. BT Gitin 6a – Rav Huna said: We have rendered ourselves in Babylonia like Eretz Israel in matters of divorce documents from the time Rav came to Babylonia. (cf. BT Bava Kamma 80a).
17. BT Pesahim 87b – R. Hiyya taught: What is meant by the verse: "God understood her way, and he knew her place" (Job 28:23) – The Holy One, Blessed be He, knew that Israel were unable to endure the decrees of the Romans, and so He exiled them to Babylonia. R. Eleazar said: The Holy One Blessed be He only exiled them to Babylonia because it is as deep as *she'ol*, and it says: "I shall ransom them from she'ol, I shall redeem them from death" (Hosea 13:14). R. Hanina said: Because their language is akin to the language of the Torah. R. Yohanan said: Because He sent them back to their mother's house. To what might this be compared, to a man angered at his wife. Where does he send her? To her mother's house! (cf. Eccl. Rabbah 12: They came from Babylon and returned to Babylon).

