דַּף יוֹמִי · עֲרָכִין · דַּף י״ב

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 THE SUGYA

This daf opens with a deep lomdishe she'eilah regarding the shirah of the Levi'im on the duchan. The Gemara asks whether standalone wine libations—nesachim that are brought without a zevach animal sacrifice—require shirah as they are poured, or if shirah was only instituted for a complete korban that includes both eating and drinking on the mizbei'ach. In attempting to resolve this safek, the Gemara brings a braisa describing the tragic events during the destruction of the First Beis HaMikdash, analyzing what the Levi'im were reciting on the duchan at that precise moment.

From there, the sugya transitions into calculating the exact historical timelines and cycles surrounding the Churban HaBayis. The Gemara explores the famous memra of Rabbi Yosei that Hashem brings about tragic events on a tragic day, noting that the First Beis HaMikdash was destroyed on Tisha B'Av, on Motza'ei Shabbos, in the year following a Shemittah cycle. The Gemara then engages in an extensive shakla v'tarya to reconcile this tradition with pesukim in Yechezkel that describe the Yovel year and the timeline of Nebuchadnezzar's exiles.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א׳ DAF 12A

QUESTION

אִיבַּעְיָא לְהוּ:

A dilemma was raised by them in the bais medrash:

QUESTION

נְסָכִים הַבָּאִים בִּפְנֵי עַצְמָן טְעוּנִין שִׁירָה אוֹ אֵין טְעוּנִין שִׁירָה?

Regarding **wine libations that come on their own**, without an accompanying zevach animal sacrifice, **do they require song** by the Levi'im on the duchan as they are poured, **or do they not require song**?

EXPLANATION

כֵּיוָן דְּאָמַר שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: ״מִנַּיִן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן״ — אָמְרִינַן,

The Gemara explains the sides of the safek: **Since Shmuel bar Nachmani said** that **Rabbi Yonatan said, "From where** do we derive **that we do not say song except over wine?" do we say** that singing is linked directly to wine, and therefore whenever wine is poured on the mizbei'ach they must sing?

EXPLANATION

אוֹ דִלְמָא עַל אֲכִילָה וּשְׁתִיָּה אָמְרִינַן, אַשְׁתְּיָיה לְחוֹדַהּ לָא אָמְרִינַן?

Or perhaps we only say song **over** a complete offering that represents both **eating and drinking** for the mizbei'ach, meaning an animal sacrifice burnt on the mizbei'ach together with its wine libation, **but over drinking alone, we do not say** song?

PROOF

תָּא שְׁמַע:

Come and hear a proof from a braisa cited earlier:

PROOF

רַבִּי יוֹסֵי אוֹמֵר: מְגַלְגְּלִין זְכוּת לְיוֹם זַכַּאי וְכוּ'.

Rabbi Yosei says: Hashem brings about a meritorious event on a meritorious day, and a tragic event on a tragic day, etc. As taught in that braisa: When the First Beis HaMikdash was destroyed on Tisha B'Av, the Levi'im were standing on their duchan singing a pasuk of rebuke.

QUESTION

הַאי שִׁירָה מַאי עֲבִידְתַּיהּ?

Now the Gemara analyzes this: **This song, what was its purpose** on that tragic day when the Churban took place?

OBJECTION

אִילֵימָא דְּעוֹלַת חוֹבָה, מִי הֲוָה? בְּשִׁבְעָה עָשָׂר בְּתַמּוּז בָּטַל הַתָּמִיד!

If we say that it accompanied **an obligatory burnt-offering, was there any** obligatory Korban Tamid brought then? **On the seventeenth of Tammuz the Tamid had already ceased** to be offered!

OBJECTION

וְאֶלָּא דְּעוֹלַת נְדָבָה — וְהָא תָּנֵי רַב מָרִי בְּרֵיהּ דְּרַב כָּהֲנָא דְּלָא צְרִיכָא!

And rather, will you suggest **that** it accompanied **a voluntary burnt-offering? But didn't Rav Mari the son of Rav Kahana teach that** a voluntary olah **does not require** song?

ANSWER

אֶלָּא לָאו דִּנְסָכִין.

Rather, is it not that this song was sung over a standalone donation **of wine libations**? This proves that standalone nesachim require shirah!

REFUTATION

אָמַר רָבָא, וְאִיתֵּימָא רַב אָשֵׁי: וְתִסְבְּרָא?!

Rava said, and some say it was **Rav Ashi** who said: **And can you really understand** that this was a song over a korban?

REFUTATION

שִׁירָה דְּיוֹמֵיהּ "לַה' הָאָרֶץ וּמְלוֹאָהּ", "וַיָּשֶׁב עֲלֵיהֶם אֶת אוֹנָם" בְּשִׁירָה דְּאַרְבְּעָה בְּשַׁבָּא הוּא!

The song of that day, Sunday, on which the Churban occurred according to the braisa, was **"To Hashem belongs the earth and its fullness"** (Tehillim 24). Whereas the pasuk **"And He brought upon them their own iniquity"** (Tehillim 94), which the Levi'im were saying then, **is in the song of Wednesday!**

RESOLUTION

אֶלָּא אִילְּיֵא בְּעָלְמָא הוּא דְּנָפַל לְהוּ בְּפוּמַּיְיהוּ.

Rather, it was merely a lamentation that fell into their mouths from Heaven, predicting the destruction, and not an actual song recited over an offering. Thus no raaya can be brought from here.

QUESTION

וְהָא ״עוֹמְדִים עַל דּוּכָנָן״ קָתָנֵי!

The Gemara asks: **But doesn't** the braisa **teach that "they were standing on their platform"**? If it was just a spontaneous kinah, why were they standing on the duchan where song for korbanos is sung?

ANSWER

כִּדְרֵישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ: אוֹמֵר שִׁירָה שֶׁלֹּא עַל הַקָּרְבָּן.

The Gemara answers: This is **in accordance with Reish Lakish, as Reish Lakish says: A Levi may sing a song** on the duchan even **not over a korban.**

QUESTION

אִי הָכִי, בִּנְסָכִים נָמֵי לֵימָא!

The Gemara asks: **If so, by standalone wine libations as well, let them say** song optionally, so why is there a safek?

ANSWER

נָפֵיק מִינַּיהּ חוּרְבָּא.

The Gemara answers: **A mishap could come out of it,** because people might mistakenly think that just as song for standalone libations is optional, so too song for regular libations that accompany a zevach is optional.

STATEMENT

גּוּפָא, רַבִּי יוֹסֵי אוֹמֵר: מְגַלְגְּלִין זְכוּת לְיוֹם זַכַּאי וְכוּ׳.

Returning to **the matter itself** quoted above: **Rabbi Yosei says: Hashem brings about a meritorious event on a meritorious day,** and a harmful event on a harmful day. As the Sages said: When the Temple was destroyed for the first time, it was Tisha B'Av, the day after Shabbos, and it was the year after a Shemittah year.

QUESTION

בָּרִאשׁוֹנָה, בְּמוֹצָאֵי שְׁבִיעִית מִי מַשְׁכַּחַתְּ לַהּ?

The Gemara asks: Regarding the **First** Beis HaMikdash, **do you find it** possible that its Churban took place **in the year after Shemittah,** which is the first year of a new Sabbatical cycle?

OBJECTION

וְהָכְתִיב: ״בְּעֶשְׂרִים וְחָמֵשׁ שָׁנָה לְגָלוּתֵנוּ, בְּרֹאשׁ הַשָּׁנָה בֶּעָשׂוֹר לַחֹדֶשׁ, בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הוּכְּתָה הָעִיר״!

Is it not written in Yechezkel (40:1): **"In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was smitten"**?

EXPLANATION

אֵיזוֹ הִיא שָׁנָה שֶׁרֹּאשׁ הַשָּׁנָה בֶּעָשׂוֹר לַחֹדֶשׁ? הֱוֵי אוֹמֵר: זֶה יוֹבֵל.

Which is the year where the Rosh Hashanah is on the tenth day of the month? You must say: This is Yovel, the Jubilee year, which begins on Yom Kippur, the tenth of Tishrei.

OBJECTION

וְאִי סָלְקָא דַּעְתָּךְ בְּחַד בְּשָׁבוּעַ חֲרוּב, מֵחַד בְּשָׁבוּעַ לְחַד בְּשָׁבוּעַ — תַּמְנֵי, לְחַד בְּשָׁבוּעַ אַחֲרִינָא — חֲמֵשׁ עֶשְׂרֵה הָווְיָין.

And if it should enter your mind that the Beis HaMikdash **was destroyed in the first year of a Shemittah cycle,** then counting **from** that **first year of a Shemittah cycle to** the next **first year of a Shemittah cycle is eight** years; counting from there **to** another **first year of a Shemittah cycle is fifteen** years! Thus Yovel, which comes after seven complete Shemittah cycles, could not fall fourteen years after the destruction!

ANSWER

אָמַר רָבִינָא: בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר שָׁנָה שֶׁהוּכְּתָה הָעִיר.

Ravina said: The pasuk means **in the fourteenth year after the year in which the city was smitten,** meaning not counting the year of the Churban itself as year one. So the Churban occurred in the thirty-sixth year of the Yovel cycle, making the Yovel fourteen years later.

OBJECTION

אִי הָכִי, "בְּעֶשְׂרִים וְחָמֵשׁ שָׁנָה"? עֶשְׂרִים וְשֵׁשׁ הָווְיָין!

The Gemara objects: **If so,** why does the pasuk say **"in the twenty-fifth year"** of our exile? **It is twenty-six** years since the exile of Yechanyah!

PROOF

דְּאָמַר מָר: גָּלוּ בְּשֶׁבַע, גָּלוּ בִּשְׁמוֹנָה. גָּלוּ בִּשְׁמוֹנָה עֶשְׂרֵה, גָּלוּ בְּתִשַּׁע עֶשְׂרֵה.

For the Master said in a braisa: **They were exiled in the seventh year** of Nebuchadnezzar, and **they were exiled in the eighth year** of Nebuchadnezzar; **they were exiled in the eighteenth year** of Nebuchadnezzar, and **they were exiled in the nineteenth year** of Nebuchadnezzar.

OBJECTION

מִשֶּׁבַע וְעַד תַּמְנֵי סְרֵי — חַד סְרֵי, וַחֲמֵשׁ עֶשְׂרֵה — עֶשְׂרִים וְשֵׁית הָווְיָא!

Now, **from the seventh year** (the first exile) **until the eighteenth year** (the second exile, at the time of the Churban) **is eleven** years, **and fifteen** years from the Churban until the Yovel vision **makes twenty-six** years from the first exile, not twenty-five!

ANSWER

אָמַר לָךְ רָבִינָא: וּלְדִידָךְ מִי נִיחָא?

Ravina could say to you: And according to you, who counts the year of the Churban as part of the fourteen years, **is it smooth?**

OBJECTION

מִכְּדֵי גָּלוּ נָמֵי בְּתִשַּׁע עֶשְׂרֵה, מִשֶּׁבַע וְעַד תְּשַׁסְרֵי — תַּרְתֵּי סְרֵי, וְאַרְבַּע סְרֵי — עֶשְׂרִים וְשֵׁית הָווְיָין!

Now, they were also exiled in the nineteenth year of Nebuchadnezzar; **from the seventh year until the nineteenth year is twelve** years, **and fourteen** years until the vision **makes twenty-six** years!

RESOLUTION

אֶלָּא מַאי אִית לָךְ לְמֵימַר? לְבַר מִשַּׁתָּא דְּגָלוּ בַּהּ. לְדִידִי נָמֵי — לְבַר מִשַּׁתָּא דְּגָלוּ בַּהּ.

Rather, what do you have to say to resolve this? You must say that the calculation excludes **the year in which they were exiled. For me as well,** I exclude **the year in which they were exiled.**

QUESTION

מִכָּל מָקוֹם, תִּשַּׁסְרֵי לְרָבִינָא קַשְׁיָא!

The Gemara asks: **In any case,** the mention of the **nineteenth year** of Nebuchadnezzar remains **a difficulty according to Ravina**!

QUESTION

מִי סָבְרַתְּ שָׁלֹשׁ גָּלְיוֹת הֲוַי?

The Gemara answers: **Do you think there were three exiles** under Nebuchadnezzar?

ANSWER

גָּלוּ בְּשֶׁבַע לְכִיבּוּשׁ יְהוֹיָקִים, שֶׁהִיא שְׁמוֹנָה לִנְבוּכַדְנֶצַּר, גָּלוּ בִּשְׁמוֹנָה עָשְׂרֵה לְכִיבּוּשׁ יְהוֹיָקִים, שֶׁהִיא תְּשַׁע עֶשְׂרֵה לִנְבוּכַדְנֶצַּר.

No, there were only two: **They were exiled in the seventh year from the subjugation of Yehoyakim, which is the eighth year of Nebuchadnezzar; they were exiled in the eighteenth year from the subjugation of Yehoyakim, which is the nineteenth year of Nebuchadnezzar.**

PROOF

דְּאָמַר מָר: שָׁנָה רִאשׁוֹנָה כִּיבֵּשׁ נִינְוֵה,

For the Master said: In his first year, Nebuchadnezzar **conquered Ninveh,** and only later subjugated Yehoyakim.

עַמּוּד ב׳ DAF 12B

STATEMENT

שְׁנִיָּה עָלָה וְכִיבֵּשׁ יְהוֹיָקִים.

In the **second** year of his reign, Nebuchadnezzar **came up and conquered Yehoyakim**, king of Yehudah.

BRAISA

וְכֵן בַּשְּׁנִיָּה.

The Baraita continues and states: **And likewise,** the exact same timing occurred **at the** destruction of the **Second** Beis HaMikdash, that it was destroyed on a Sunday, on the Ninth of Av, and in a year following a Shemittah year.

QUESTION

וּשְׁנִיָּה בְּמוֹצָאֵי שְׁבִיעִית מִי מַשְׁכַּחַתְּ לַהּ?

The Gemara asks: **And at the Second** Beis HaMikdash, **in the year after Shemittah, can you find it** to be mathematically possible according to the calculation of years?

EXPLANATION

מִכְּדֵי בַּיִת שֵׁנִי כַּמָּה קָם? אַרְבַּע מְאָה וְעֶשְׂרִים.

Let us reckon the years: **After all, how long did the Second Beis HaMikdash stand? Four hundred and twenty** years.

PROOF

אַרְבַּע מְאָה — תְּמָנְיָא יוֹבְלֵי, אַרְבְּסָרֵי — תְּרֵי שָׁבוּעַ, פָּשׁוּ לְהוּ שֵׁית, הָוֶה לֵיהּ בְּשִׁיתָּא בַּשָּׁבוּעַ.

Now work out the cycles: **Four hundred** years **are eight Yovel** cycles of fifty years each. The remaining twenty years break down as follows: **fourteen** years **are two Shemittah** cycles of seven years each, **leaving six** years remaining of the next Shemittah cycle. Thus, the last year the Beis HaMikdash stood **was in the sixth year of the Shemittah** cycle, which means the following year when it was destroyed was the Shemittah year itself, not the year after Shemittah!

ANSWER

הָא מַנִּי? רַבִּי יְהוּדָה הִיא, דְּאָמַר: "שְׁנַת חֲמִשִּׁים עוֹלָה לְכָאן וּלְכָאן",

The Gemara answers: Whose opinion **is this** Baraita following? **It is Rabbi Yehuda, who says** that **the fiftieth year counts for here and for there**—meaning the Yovel year is both the fiftieth year of the old cycle and the first year of the next Shemittah cycle, making each Yovel cycle only forty-nine years long.

EXPLANATION

אַיְיתִי תְּמָנְיָא מִתְּמָנְיָא יוֹבְלֵי, וְהָנֵי שֵׁית — הָוֵי אַרְבֵּיסַר, אִישְׁתְּכַח דִּבְמוֹצָאֵי שְׁבִיעִית חֲרוֹב.

So **bring eight** additional years—one year shorted **from** each of the **eight Yovel** cycles—**and** add them to **these six** extra years, **making fourteen** years, which is two full seven-year Shemittah cycles. **It turns out that** the last year of the Beis HaMikdash completed a Shemittah cycle, so **it was destroyed in the year after Shemittah!**

OBJECTION

אִי רַבִּי יְהוּדָה, בָּרִאשׁוֹנָה לָא מַשְׁכַּחַתְּ לַהּ!

The Gemara objects: **If** you explain the Baraita according to **Rabbi Yehuda,** then regarding the destruction of the **First** Beis HaMikdash, **you cannot find it** to have been in the year after Shemittah!

BRAISA

דְּתַנְיָא: שִׁבְעָה עָשָׂר יוֹבְלוֹת מָנוּ יִשְׂרָאֵל מִשֶּׁנִּכְנְסוּ לָאָרֶץ וְעַד שֶׁיָּצְאוּ,

For it was taught in a Baraita: **Bnei Yisrael counted seventeen Yovel** cycles **from when they entered the Land** of Yisrael **until they left** at the destruction of the First Beis HaMikdash.

EXPLANATION

וְאִי אַתָּה יָכוֹל לוֹמַר מִשָּׁעָה שֶׁנִּכְנְסוּ מָנוּ, שֶׁאִם אַתָּה אוֹמֵר כֵּן — נִמְצָא בַּיִת חָרֵב בִּתְחִילַּת יוֹבֵל, וְאִי אַתָּה מוֹצֵא "בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הֻכְּתָה הָעִיר".

And you cannot say that they counted the Yovel cycles immediately **from the moment they entered, for if you say so, it turns out that the Beis** HaMikdash was **destroyed at the beginning of a Yovel** cycle, **and you do not find** fulfilled the verse regarding Yechezkel's vision of Yovel, which says: **"In the fourteenth year after the city was smitten."**

PROOF

אֶלָּא צֵא מֵהֶם שֶׁבַע שֶׁכִּיבְּשׁוּ, וְשֶׁבַע שֶׁחִילְּקוּ, וְאַתָּה מוֹצֵא "בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הֻכְּתָה הָעִיר".

Rather, subtract from them the seven years **during which they conquered** the Land, **and the seven** years **during which they divided** the Land, and only then began counting; **and then you find** it matches that Yovel was **"in the fourteenth year after the city was smitten."**

OBJECTION

וְאִי רַבִּי יְהוּדָה, אַיְיתִי שַׁבְסְרֵי מִשַּׁבְסְרֵי יוֹבְלֵי, שְׁדֵי אַהָנֵי — הֲוָה לֵיהּ בִּתְלָתָא בַּשָּׁבוּעַ!

And if we hold like **Rabbi Yehuda, bring seventeen** years—one year from each **of the seventeen Yovel** cycles—and **add them to these** fourteen years from conquest and division; **it would turn out** that the First Beis HaMikdash was destroyed **in the third year of the Shemittah** cycle, not the year after Shemittah!

ANSWER

הָנָךְ שְׁנֵי דְּאַגְלִינְהוּ סַנְחֵרִיב, עַד דַּאֲתָא יִרְמְיָה אַהְדְּרִינְהוּ — לָא קָחָשֵׁיב לְהוּ.

The Gemara answers: During **those years when Sancheriv exiled** the ten tribes, **until Yirmiyahu came and brought them back,** they **did not count** Yovel cycles at all, because Yovel only applies when all twelve shevatim are living on their ancestral land. Thus, a new count began upon their return, leading precisely to destruction in the year after Shemittah.

RESOLUTION

אִיבָּעֵית אֵימָא: לְעוֹלָם רַבָּנַן, וְכִי קָתָנֵי "וְכֵן בַּשְּׁנִיָּה" — אַשְּׁאָרָא.

If you want, say instead: **Actually,** the Baraita follows the **Rabbanan, and when it teaches "and likewise at the Second"** destruction, it was referring only **to the other details**—namely that it was on a Sunday and on Tisha B'Av, but not that it was the year after Shemittah.

PROOF

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי לָא תֵּימָא הָכִי, מִשְׁמַרְתּוֹ שֶׁל יְהוֹיָרִיב בַּשְּׁנִיָּה מִי הֲוַאי?

The Gemara notes: **So too it is logical** to explain that "likewise" does not apply to every single detail. **For if you do not say so,** but insist everything was identical, **was the mishmar of Yehoyariv even present at the Second** Beis HaMikdash era on that day?

BRAISA

וְהָתַנְיָא: אַרְבַּע מִשְׁמָרוֹת עָלוּ מִן הַגּוֹלָה — יְדַעְיָה וְחָרִים פַּשְׁחוּר וְאִימֵּר,

For was it not taught in a Baraita: Only four mishmaros of kohanim **came up from the exile** of Bavel—namely **Yedaiah, Charim, Pashchur, and Immer;**

EXPLANATION

עָמְדוּ נְבִיאִים שֶׁבֵּינֵיהֶם וְחִילְּקוּם לְעֶשְׂרִים וְאַרְבַּע מִשְׁמָרוֹת, בְּלָלוּם וּנְתָנוּם בַּקַּלְפִּי,

the nevi'im among them arose and divided them into twenty-four mishmaros again. How did they do it? **They mixed them** together as lots **and placed them into the urn,**

EXPLANATION

בָּא יְדַעְיָה וְנָטַל חֶלְקוֹ וְחֵלֶק חֲבֵירָיו שֵׁשׁ,

Yedaiah came and drew his own portion and the portion of his fellow families, totaling **six** mishmaros for his family line.

SUMMARY

The Gemara investigates whether standalone wine libations require the Levi'im to sing shirah on the duchan, exploring whether shirah is tied specifically to wine or to a complete zevach offering. A proof is suggested from a braisa stating that the Levi'im sang pesukim of rebuke on the duchan during the Churban HaBayis, but Rava rejects this raaya, explaining that their words were a Heavenly lamentation rather than a formal shirah over a korban. The sugya then turns to Reish Lakish's shitta that a Levi may sing on the duchan without a korban, and clarifies why optionally singing over standalone nesachim could lead to potential mishaps. Finally, the Gemara analyzes the historical calendar of the Churban, carefully working through pesukim in Yechezkel to align the timeline of the Shemittah and Yovel cycles with the various stages of exile under Nebuchadnezzar.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is dealing with the tragic day of the Churban, and Rabbi Yosei lays down a fundamental klal in how Hashem runs the world: "Megalgelin zechus l'yom zakkai, v'chova l'yom chayav", Hashem brings good things upon a auspicious day, and painful things upon an ominous day. Nothing in Heaven or on earth happens by mere chance or cold coincidence. History is not a random collection of dates; every moment in time carries an exact, precise Hashgachah Pratis.

Think about what this sevara means for us in our daily lives. When something goes right, or chas v'shalom when a difficulty or a setback hits us on a specific day, it is never "just bad timing" or an unlucky accident. Hashem is speaking directly to us through the calendar, through the timing, and through the exact circumstances He orchestrated. The same Hashgachah that brought the Churban on Tisha B'Av is the very same Hashem who arranges the small events of our day to wake us up, to give us a chizuk, or to signal to us that it is time to do a little teshuvah.

Take a moment today to look at something that happened to you recently, whether big or small, and stop thinking of it as a coincidence or plain good or bad luck. Recognize that Hashem picked that exact time and place davka for you, and ask yourself what message He is sending you through it.