Menachos 10 – Good Morning Raboisai

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1 Kemitzah — Must Be Done with the Right Hand

The daf opens with a clear halachah:

- **Kemitzah** must be performed with the **right hand**
- If done with the **left hand** → **פסול**

Source:

- The Torah uses the word **יָמִין** by Minchah
- In the Torah, **"יָמִין"** normally means the **right hand**
- Only one exception exists — **מצורע**, where the Torah explicitly says **שְׂמֹאל** (left)

Thus:

Kemitzah = right hand only

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2 Why So Many Pesukim Saying "Left" by Metzora?

The Torah mentions **left hand** four times by Metzora:

- Two pesukim by a **wealthy Metzora**
- Two pesukim by a **poor Metzora** (עולה ויורד)

Question:

- Why repeat it four times?

Answer:

- Not to teach new halachos
- But to teach **one core chiddush**:
    - A Metzora may bring a **bird** instead of an animal
- The repeated details are part of the **parashah structure**, not extra derashos

Important yesod:

Not every repetition in the Torah is meant for new drashos.

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3 Left Hand Is an Exception — Everywhere Else Is Right

From Metzora we learn:

- Only where the Torah **explicitly says left**
  → left is valid
- Everywhere else:
  → **right hand is required**

Therefore:

- Kemitzah
- Avodos done ביד
  are all **right-hand only**

4️⃣ Oil on the Blood — Must the Blood Remain?

By **Asham Metzora**:

- Blood is placed on:
  - Right ear
  - Right thumb
  - Right toe
- Oil is then placed **on the same locations**

Question:

- Must the oil be placed **on top of the blood itself**?
- Or can the blood be wiped off first?

Two extremes:

- If oil must be on the blood → blood is not a חציצה
- If oil must be on the place → blood may be removed

Conclusion of the Gemara:

Both are valid

- Oil may be placed:
  - On top of the blood
  - Or after wiping the blood away

The Torah says both:

- **עַל דַּם הָאָשָׁם**
- **בִּמְקוֹם דַּם הָאָשָׁם**

Teaching flexibility.

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5 Three New Halachos from "Right"

From the words **אֹזֶן יְמָנִית / יַד יְמָנִית / רֶגֶל יְמָנִית**, the Gemara derives:

1. **Kemitzah** must be done with the **right hand**
2. **Chalitzah**:
    - The shoe must be removed from the **right foot**
3. **Metzora avodah**:
    - All applications are on the **right side**

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6 Why Left by Metzora Is Pasul If Done Right

One of the pesukim teaches:

- If the Kohen mistakenly uses the **right hand** for Metzora
  → **פסול**

Why needed?

- Normally, right is preferred
- Here, the Torah insists on **left**
- Therefore, we need a pasuk to disqualify right

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7 "Yad" vs "Kohen" — Which One Requires the Right?

Key distinction:

- The word **יַד / אֶצְבַּע** alone
  → automatically means **right**
- The word **כֹּהֵן** alone
  → does **not** specify right or left

Thus:

- If a pasuk says **אֶצְבַּע** → right hand required

- If it only says כֹּהֵן → hand is not specified

This explains:

- Why some avodos may be done with the left
- And others may not

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8 Rabbi Shimon — Left Hand Can Be Valid

Rabbi Shimon holds:

- **Kabbalas haDam**:
  - Can be done with the **left hand**
- **Zerikas haDam**:
  - Can also be done with the **left hand**

Reason:

- The pasuk says **כֹּהֵן**, not **אֶצְבַּע / יָד**

However:

- By **Kemitzah**, where the Torah emphasizes **hand**
  → even Rabbi Shimon agrees it must be **right**

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9 Why Do We Need "Yad Yad" by Kemitzah?

The Torah says יָדוֹ twice by Kemitzah.

Purpose:

- One יָדוֹ:
  - To require the **right hand** for the act of kemitzah
- Second יָדוֹ:
  - To require the **right hand** when placing the kemitzah into the kli

Even according to Rabbi Shimon:

- The second "yad" still has a function

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10 Minchas Chotei — Still Requires the Right Hand

Even though:

- **Minchas Chotei** has:
    - No oil
    - No levonah
    - Less honor

One might think:

- Perhaps left hand would be acceptable

The Torah teaches:

No difference

- Even a sinner's Minchah
  → **Kemitzah must be with the right hand**

✨ **Takeaway – Menachos 10**

- Kemitzah must be done with the **right hand**
- Left hand is valid **only** where the Torah explicitly says so
- Metzora is the sole left-hand exception
- Repetition in the Torah is not always for drashah
- Oil may be placed on or instead of blood by Metzora
- "Yad / Etzba" enforces right-hand use
- "Kohen" alone does not
- Rabbi Shimon allows left hand for blood avodah
- Even Minchas Chotei requires right-hand kemitzah

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל