

If he is poor and his means are not sufficient, then he shall take one male lamb as a guilt-offering. (14:21)

The *Korban Asham*, guilt-offering, of the *metzora* is the same regardless of the financial status of the individual who offers it. Both the wealthy *metzora* and the poor *metzora* bring a male lamb as a guilt-offering. This is unlike the *Korban Chatas*, sin-offering, and *Olah*, elevation-offering, which are descending (*olah v'yoreid*) commensurate with the poor man's ability to pay. *Horav Shmuel Rosenberg, zl, Rav* in Unsdorf, offers an illuminating but practical insight. The *Chatas* and *Olah* are *korbanos* which are brought for various sins. While a sin is a sin – and a sinner is a sinner, regardless of his economic status, poor or rich, he must bring a *korban* as part of his penance. His ability to pay, however, is taken into consideration. The Torah is not out to gouge someone. Thus, he pays in accordance with his ability.

The sin that catalyzes a guilt-offering is different. *Negaim*, skin afflictions, are Heaven-sent to punish a person for specific sinful behavior – all of which are the result of *gasus ha'ruach*, vile, contemptuous vulgarity. A *gas ruach*, vulgar person, who arrogates over others, whose envy impels him to slander, whose self-absorbed nature leads him to look down upon others, is a contemptible person. If he has been blessed with wealth, he, at least, has something about which to arrogate. What does the wretched, poverty-stricken fellow have to arrogate about? Such a person who has descended into the depths of vulgarity is truly contemptuous. Let him pay for his *korban*. If he wants to “act” wealthy – let him pay.