



# Metzora

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Likkutei Sichos Vol 27, Metzora 1

With Rabbi Shalom M. Paltiel



## Rambam, Laws of Sacrifices, 14:8

“One may volunteer a burnt or peace offering; but not a sin or guilt offering. Unless he takes on specific transgressor’s requirement; it then atones for transgressor.”

Sin and Guilt offering – for metzora (afflicted person) - sliding scale:

### Leviticus Chapter 14:

Rich man’s offering:	Three lambs
Poor man’s offering:	One lamb and two doves

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## Rambam, Laws of Sacrifices, 14:9

One who vows to take upon himself sin offering of metzora (afflicted person):



A. If sinner is poor, **vower** brings poor offering;



B. If sinner is rich, **vower** brings rich offering, even if vower is poor.

(= follows sinner's status, regardless of vower's status)

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## Rambam, Laws of Those Requiring Atonement, 5:11

One who takes upon himself sin offering of metzora (afflicted person):



A. If sinner is poor and vower is rich, he brings rich offering **on his behalf**; (follows vower's status)



B. If sinner is rich, he brings rich offering **on his behalf**, even if vower is poor. (elevates to richer status)

# Rebbe's Questions:

I.

In 2a, why bring rich offering when he vowed to bring a poor man's offering?

II.

If vower is rich and sinner is poor, Rambam's rulings seem conflicting (1a vs 2a).

## Kesef Mishna's resolution:

Rambam #1 is general; details are spelled out in Raman #2.

Thus, Rambam's two statements concur.

## Rebbe's objection:

Most authorities maintain Rambam relies on **earlier** statements, not **later** statements.

# Rebbe's resolution:

The vower has two distinct responsibilities:



To fulfill his vow – follows **sinner's** status, as per stated vow  
(Rambam #1)



To atone for sinner – follows **vower's** status since he takes on sin as  
“all Jews are connected” (Rambam #2)

Rambam's precise language in each respective law reflects this approach.

## Outstanding question:

What about Rambam 2b – if vower is poor and sinner is rich – why is he deemed rich?



## Rebbe's resolution:

Vow elevates vower's status; e.g.  
One may vow to perform a mitzvah to empower himself to higher standard.



## Inspiration & Takeaway:

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Power of Jewish unity to effect atonement for another.

One's commitment to atone for another enriches himself.

