



1. Vayikra 14:10-13

And on the eighth day he shall take two unblemished sheep and a yearling unblemished ewe... And the kohen shall take the one sheep and bring it as an *asham*, and the *log* of oil... And he shall slaughter the sheep where he slaughtered the *chatat* and the *olah*...

2. Ramban to Vayikra 14:18

אולי האשם יכפר על מעלו אשר מעל קודם נגעו, והחטאת על חטאו אשר חטא בימי הנגע, אולי בצערו נתן תפלה לאלקים, וזה טעם "מטומאתו". והעולה והמנחה יהיו לו כופר נפש שיזכה ליטהר ולשוב אל אהלו, ולכך אמר "וכפר עליו הכהן וטהר":

Perhaps the *asham* atones for his abuse [of holy items], which he performed before he received the mark, and the *chatat* is for the sin he performed during his period with the mark, as perhaps in his pain he blasphemed against Gd. This is why it says "[to atone] from his *tumah*." And the *olah* and *minchah* are atonement for his life, to merit to be purified and to return home, as it says, "And the kohen will atone for him, and he will be purified."

3. Don Isaac Abarbanel to Vayikra 14:1

ולפי שפשעו וחטאתו אולי יהיה נודע אליו נתחייב להקריב קרבן חטאת. ואם נעלם ממנו אם חטא אם לא ונתחייב אשם כי קרבן אשם תלוי כמו שנתבאר הוא למי שנעלם ממנו אם חטא אם לא... ואחרי שנתכפרו עונותיו שעש' בדעת או שלא בדעת באה העול' להקריבו ולדבקו לאלקי'...

And because his sin may be known to him, he must bring a *chatat*. And if it is not known to him whether he sinned or not, and he became obligated in an *asham*, because an *asham talui* is when one does not know whether or not he sinned, as has been explained... And once his known and unknown sins are atoned for, the *olah* comes to bring it and draw close to Gd...

4. The five korbanot *asham* (Mishnah Zevachim 5:5)

- Falsely denying a claim of "You are holding my money" under oath
- Shifchah charufah
- Nazir who became tamei
- Meilah - Personal use of consecrated property
- The metzora

5. Seforno to Vayikra 14:12

כבר התבאר שענין האשם הוא על מעל בקדש, כמו החטאת על חיוב כרת. וכבר אמרו שהצרעת היא על לשון הרע ועל גסות הרוח ששניהם מעילה בקדש, כי אמנם לשון הרע עקרו בסתר כמעמיק מד' לסתיר עצה, כאמרם העובר עברה בסתר כאלו דוחק רגלי שכינה (הגיגה טז.), ועל המתגאה נאמר "גבה עינים ורחב לבב אותו לא אוכל" (תהלים קא:ה)...

It has already been explained that the *asham* is for abuse of that which is holy, like the *chatat* atones for sins that require *kareit*. And they have already said that *tzaraat* comes for *lashon hara* and for arrogance, both of which are abuse of that which is holy. For *lashon hara* is naturally in private, like one who hides his plot from Gd in the depths, and as they said, "One who transgresses in secret is as though he pushes the legs of the Shechinah." And regarding the arrogant it says, "One who is of raised eyes and broad heart – I cannot bear him"...

6. Why bring an *asham*?

- Three different needs for atonement
 - The sin, blasphemy when punished, returning home (Ramban)
 - Unknown sin, known sin, drawing closer to Hashem (Abarbanel)
- *Lashon hara* has unique severity (HaKtav v'haKabbalah)
- *Lashon hara* and arrogance are acts of *meilah* (abuse of that which is holy) (Seforno)