

This is the law of the (korban) Chatas, Sin-Offering; in the place where the (korban) Olah, Elevation-Offering is slaughtered shall the Sin-Offering be slaughtered. (6:18)

The *Torah* teaches us that we are to slaughter the *Korban Chatas* in the same place as the *Korban Olah*--in the northern part of the courtyard. In the *Yerushalmi Yevamos 5:3*, *Chazal* comment that the purpose of slaughtering the *Olah* in the same location as the *Chatas* is to minimize the publicity that might follow the sinner who seeks to repent and offer his contrition. The *Korban Olah* was not necessarily brought for any sin or wrongdoing, but rather as a gift to Hashem, especially if one had inappropriate thoughts that left him feeling guilty. Since one rarely escapes sinful thoughts, offering a *Korban Olah* is not really a humiliating experience. The *Chatas*, on the other hand, is a reflection of sin, albeit inadvertent. Consequently, someone who notices his friend offering a *korban* might conceivably conjecture that he was offering an *Olah*. **Horav Epstein, zl**, the author of the *Torah Temimah*, cites the *Talmud Sotah 32*, where *Chazal* say that the "quiet" *Shemoneh Esrei* was established in order that no one should hear his friend saying *Viddui*, the confession of his sins.

The *Torah's* concern for the feelings of all people, even a sinner, is absolutely awesome. Entire *halachos* are rendered simply to help the sinner to cover up his error. There is one stipulation, however. This law applies only to the one who seeks penance, whose contrition and good sense inspire him to perform *teshuvah* and offer a sacrifice to Hashem -- or to someone who confesses his sins during *Shemoneh Esrei*. Obviously, the one who remains resolute in his iniquity, unmoving in his sinful behavior, does not deserve and will not receive any special treatment. The *Torah* makes its stipulation only for the one who deserves it--the broken-hearted, repentant sinner.