

"In the place where the olah shall be slaughtered shall the chatas be slaughtered." (6:18)

The *Avnei Nezer* asserts that the location of these *korbanos* suggests a deep insight into the origin of sin. The *korban olah* was slaughtered in the northern portion of the courtyard, the *tzafon*. This word "*tzafon*," which means north, can also be read as "*tzafun*," hidden. The symbolic relationship between these two interpretations can be explained by the fact that the *korban olah*, among other things, atones for sins perpetrated by sinful "hidden" thoughts. One must atone these seemingly innocuous thoughts. In contrast, the *korban chatas* is brought to atone for sins committed unintentionally. Although an unintentional sin results from inadvertence or, in some situations, impetuosity, the sin is not committed without a context. One who sins in error reflects a course of prior sinful thought which later manifested itself in action. The *Torah* compares these two *korbanos* in order to demonstrate the contrast between them.

The *Satmar Rebbe z.l.* extends this idea further. He explains that one who truly seeks to prevent sinful "thoughts" from becoming "active" transgressions, should immediately respond to the sin, while it is still in the "thinking" stage. If he is immediately penitent, he will prevent the potential sin from being realized. To this end, he explains the message of the *pasuk*, "*In the place (b'makom) of the olah, the chatas shall be slaughtered.*" In the "place," when the sinful thought has entered his mind, had he immediately performed *teshuva*, repentance, then a *korban olah* would have sufficed. If he had unfortunately allowed these thoughts to be nurtured to the extent that they developed into sinful deeds, the penance of a *korban chatas* was required.