



פרשת ויקרא (Parashat Vayikra; the portion of Vayikra), of course, discusses the קרבנות (korbanot; sacrifices) that we used to bring in the times of the בית המקדש (Beit HaMikdash; the Holy Temple). And the קרבנות (korbanot; sacrifices) may seem like they don't apply anymore, and these are laws that are a little bit outdated, etc. Obviously, we pray for the rebuilding of the בית המקדש (Beit HaMikdash; the Holy Temple), we pray for a day that we can once more come back and serve הקדוש ברוך הוא (HaKadosh Baruch Hu; the Holy One, Blessed be He), but in the meantime there are still many lessons that we can learn.

And I want to share with you from רב פוהרמן (Rav Fuhrman; Rabbi Fuhrman) something that he says on this פרשה (parashah; Torah portion), something very interesting, something very, very beautiful.

The Three Categories of קרבנות (Korbanot; Sacrifices)

The idea of the קרבנות (korbanot; sacrifices), if we summarize them, there are basically three.

There is what we call the קרבן עולה (korban olah; elevation offering). The קרבן עולה (korban olah;

There is the קרבן שלמים (korban shelamim; peace offering). שלמים (shelamim; peace offerings) is eaten by the owner, by the כהנים (kohanim; priests), and by השם (Hashem; God) also. Three—three “participants,” so to speak, partake in the שלמים (shelamim; peace offering): the מזבח (mizbeach; altar) gets a portion, the כהן (kohen; priest) gets a portion, and the owner gets a portion. That is a שלמים (shelamim; peace offering).

And then there is the חטאת (chatat; sin offering).

The Strange Case of the חטאת (Chatat; Sin Offering)

Now the חטאת (chatat; sin offering) is very interesting.

Who eats the חטאת (chatat; sin offering)? Anyone know?

The חטאת (chatat; sin offering) is eaten by the כהן (kohen; priest) and by the מזבח (mizbeach; altar). The owner is not eating the חטאת (chatat; sin offering), which makes you wonder—why?

If כהנים (kohanim; priests) could eat it, then why can't I eat it? I'm the owner. It's my animal.

But a חטאת (chatat; sin offering)—in a way, what is a חטאת (chatat; sin offering)? A חטאת (chatat; sin offering) is an apology. I'm sorry. I did a sin—חטא (chet; sin).

And when I do a sin, I'm taking something that's yours.

That's what a sin really is—however you want to fill in the blanks—but bottom line, I overstepped my



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boundaries. God said don't go there, and I went there. God said don't eat that, and I ate that.

When I sin, I'm violating someone's boundaries. I'm going into your boundaries, into your territory.

That's a sin.

חטאת (Chatat) as Reversal

A חטאת (chatat; sin offering) is a way of reversing that in a very interesting way.

What I do is, I take something that's mine—and then I give it back to You.

That's why the owner doesn't eat from the חטאת (chatat; sin offering), because the point is that I'm trying to undo what I've done in the past.

So I'm giving it to You.

Only the כהן (kohen; priest), who represents השם (Hashem; God), so to speak, eats from the קרבן (korban; offering).

But a very interesting idea about the חטאת (chatat; sin offering).

“Where Have We Seen This Before?”

Now רב פוהרמן (Rav Fuhrman; Rabbi Fuhrman) goes on to explain that these three categories of קרבנות (korbanot; sacrifices) actually have precedent in the תורה (Torah; Five Books of Moses) prior.

And if you look closely, you'll find that each of these קרבנות (korbanot; sacrifices) were once actually brought before.

So let's play a little game—okay?

Where have we seen this before?

As רב פוהרמן (Rav Fuhrman; Rabbi Fuhrman) likes to call the game.

עולה (Olah; Elevation Offering) — אברהם אבינו (Avraham Avinu)

Where have we seen a קרבן עולה (korban olah; elevation offering) before?

The word עולה (olah; elevation).

Anyone know?

Very easy answer.

Give it a couple of seconds—if you want to pause.

Where do we find a קרבן עולה (korban olah; elevation offering)?

ויאמר (vayomer; and He said):

קח נא את בנך את יחידך אשר אהבת את יצחק ולך לך אל ארץ המוריה והעלהו שם לעולה (kach na et bincha et yechidcha asher ahavta et Yitzhak ve'lech lecha el eretz haMoriah ve'ha'alehu sham le'olah; please take your son, your only one, whom you love—Isaac—and go to the land of Moriah and bring him up there as an elevation offering)

Very interesting.

אברהם אבינו (Avraham Avinu; Abraham our forefather) is told that he should bring up his son as an עולה (olah; elevation offering).

That's a קרבן עולה (korban olah; elevation offering).



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Of course, what is the connection? Not for today. Maybe in another class.

Where do we find precedent for the קרבן חטאת (korban chatat; sin offering)?

The שלמים (Shelamim; Peace Offering) — יעקב אבינו (Yaakov Avinu)

Then we find the שלמים (shelamim; peace offering).

Where do we find the שלמים (shelamim; peace offering)?

The שלמים (shelamim; peace offering) is actually brought by יעקב אבינו (Yaakov Avinu; Jacob our forefather) when he makes peace with his father-in-law לבן (Lavan; Laban).

And they sit down, they have a קרבן (korban; offering), a זבח (zevach; sacrifice), and they're all eating.

יעקב (Yaakov; Jacob) is eating, and לבן (Lavan; Laban) is eating.

שלמים (shelamim; peace offering). שלום (shalom; peace).

They were making a truce.

שלמים (shelamim; peace offering). שלום (shalom; peace).

The חטאת (Chatat; Sin Offering) — Where Is It?

And of course, the חטאת (chatat; sin offering).

And this is where we're going to spend time in today's class.

Now, simply, you're going to say—well, that one's easy.

חטאת (chatat; sin offering) obviously means a sin.

And for that, you have to go back to the first sin.

And so we're inclined to say that the sin of אדם (Adam; the first man) eating from the tree is the precedent for the קרבן חטאת (korban chatat; sin offering).

But Something Is Missing...

Interestingly, though, the word חטאת (chatat; sin) — the word sin — isn't used until much later.

The first time the word חטאת (chatat; sin) is used in the תורה (Torah; Five Books of Moses) is by קין (Kayin; Cain) and הבל (Hevel; Abel).

קין (Kayin; Cain) and הבל (Hevel; Abel) both bring a sacrifice.

קין (Kayin; Cain) brings from the leftover fruits—the flax.

And הבל (Hevel; Abel) brings from the choice sheep.

הבל's (Hevel's; Abel's) sacrifice is accepted.

קין's (Kayin's; Cain's) is not.

The First Time חטאת Appears

קין (Kayin; Cain) is depressed.

And God says to him:



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הלוא אם תיטיב שאת
ואם לא תיטיב לפתח
חטאת רובץ
(halo im teitiv se'et
ve'im lo teitiv

la'petach chatat rovetz; if you improve, you will be
uplifted, but if you do not improve, sin crouches at
the door)

לפתח חטאת רובץ (la'petach chatat rovetz; sin
crouches at the door).

This is the first time the word חטאת (chatat; sin) is
used.

What Was the Sin of קין (Kayin; Cain)?

And interesting—what was the sin there?

What was the sin of קין (Kayin; Cain)?

קין (Kayin; Cain) killed his brother.

And in a way, what he was doing is crossing
boundaries.

He wanted to own the whole world.

קניתי איש את השם (kaniti ish et Hashem; I have
acquired a man with God).

קניתי (kaniti; I have acquired).

The world is mine.

And when his brother started taking up some of the
space, he got angry—and he crossed a boundary.

He killed his brother.

A Pattern Begins to Emerge

And so we find a pattern here.

A חטאת (chatat; sin)
is about crossing
boundaries.

And in fact, if we
look at the word חטאת (chatat; sin), the word חטא
(chet; sin), the root חטא (chet; sin), and we look
elsewhere in the תורה (Torah; Five Books of Moses),
we see it used in another context.

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sin), and we look elsewhere in the תורה (Torah; Five
Books of Moses), we see it used in another context.

The Brothers and יוסף (Yosef): Another Boundary Crossed

Remember when the brothers were talking to יוסף
(Yosef; Joseph)?

They're standing before him, and they don't know
it's יוסף (Yosef; Joseph), and they're saying to each
other:

אשמים אנחנו על אחינו
(ashemim anachnu al achinu; we are guilty
concerning our brother)

We are guilty concerning our brother because we
saw his distress and we didn't listen.

And ראובן (Reuven; Reuben) says to them:

הלוא אמרתי אליכם לאמר אל תחטאו בילד
(halo amarti aleichem lemor al techet'u ba'yeled;
did I not tell you, saying, do not sin against the
child)

אל תחטאו בילד (al techet'u ba'yeled; do not sin
against the child).



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That's another time the word חטאת (chatat; sin) is used.

What was the sin there?

They sold their brother.

They crossed a boundary.

He was a person—a free man—and they sold him into slavery.

They crossed a boundary.

After יעקב (Yaakov) Dies: Fear and Confession

And in fact, if you look at the end of the story—after יעקב (Yaakov; Jacob) dies—the brothers are afraid of יוסף (Yosef; Joseph).

And they come to him and they say:

כה תאמרו ליוסף אבא שא נא פשע אחיך וחטאתם (koh tomaru le'Yosef ana sa na pasha achecha ve'chatatam; so shall you say to Joseph: please forgive the transgression of your brothers and their sin)

וחטאתם (ve'chatatam; and their sin).

Forgive the sin of your brothers.

A Pattern: Sin Happens Between Brothers

It's the third time the word is used.

And all three times—it's in the context of brothers.

A brother crossing the boundary of another brother.

קין (Kayin; Cain) crossing the boundary of הבל (Hevel; Abel).

The brothers crossing the boundary of יוסף (Yosef; Joseph).

And so we see that a חטאת (chatat; sin) is specifically about boundary crossing.

Why the Owner Does Not Eat the חטאת (Chatat; Sin Offering)

And that's why the owner doesn't eat the חטאת (chatat; sin offering).

Because the sin was that he took something that wasn't his.

He crossed a boundary into God's territory—or someone else's territory.

And the way to fix that—the תיקון (tikkun; rectification)—is to give it back.

I'm giving this animal back to God.

And I don't get to eat it, because if I eat it, I'm still taking.

I have to learn to step back and respect the boundaries.

A Beautiful Lesson from קרבנות (Korbanot; Sacrifices)

And so we see a beautiful lesson here.

The קרבנות (korbanot; sacrifices) are not just about ancient rituals.



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They're about fundamental human relationships.

Respecting boundaries.

Recognizing that we don't own the world.

Recognizing that others have space too.

And that's a lesson we can all take with us today.

Whether we're in the בית המקדש (Beit HaMikdash; Holy Temple) or in our own homes—we need to respect the boundaries of others.

We need to respect the boundaries that God has set for us.

And when we do that—we bring peace to the world.

We bring שלום (shalom; peace).

Just like the קרבן שלמים (korban shelamim; peace offering).

But Then — A Problem Appears

Interestingly though—the word חטאת (chatat; sin), the word sin, isn't used once by the episode of אדם (Adam; the first man) eating from the tree.

The word עבירה (aveirah; transgression)—nothing.

Nothing is used.

It doesn't seem at all like the תורה (Torah; Five Books of Moses) views what אדם (Adam; the first man) does as a חטא (chet; sin), although we know it's a חטא (chet; sin), and God is very angry, and there's even punishment.

But the idea that he חטא (chata; sinned)—it doesn't appear.

The word חטא (chet; sin) doesn't appear by אדם (Adam; the first man).

No Regret from אדם (Adam)

Furthermore—we don't even find that אדם (Adam; the first man) regrets what he has done.

There's no regretting.

There's no remorse from אדם (Adam; the first man) or חוה (Chava; Eve).

God says:

איכה (ayeka; where are you?)

And he says:

I heard—I was afraid.

And then He tells him punishment.

But there is no—in the text—there's no remorse.

When Do You Bring a חטאת (Chatat; Sin Offering)?

Finally—a חטאת (chatat; sin offering), the קרבן (korban; offering), is not brought for every חטא (chet; sin).

When do I bring a קרבן חטאת (korban chatat; sin offering)?

A קרבן חטאת (korban chatat; sin offering) is brought when I do a חטא (chet; sin) inadvertently.

That means—by mistake.



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But not accident.

There's a difference between accident and mistake.

Maybe by אדם (Adam; the first man) you could argue he didn't know.

Accident vs. שוגג (Shogeg; Inadvertent Sin)

An accident is:

My hand slipped—and I didn't even realize what I was doing—and accidentally I put on the light switch.

That's not called a חטאת (chatat; sin offering).

A חטאת (chatat; sin offering) is:

I knew what I was doing—but I didn't realize the extent of what I was doing.

So it's more than accident.

It's more than accident.

I knew I wanted to turn the lights—I didn't realize that it's שבת (Shabbat; the Sabbath) today.

Or I didn't realize that it's אסור (asur; forbidden) to turn on the lights.

So there's an element of intention.

I know what I'm doing.

I don't know the extent of what I'm doing.

That is a קרבן חטאת (korban chatat; sin offering).

Why אדם (Adam) Doesn't Fit

אדם's (Adam's; the first man's) חטא (chet; sin) seems like—חווה (Chava; Eve) knew very well what she was doing.

But either way—it's hard to say that this story of אדם (Adam; the first man) and the tree in the Garden of Eden is the antecedent for the קרבן חטאת (korban chatat; sin offering).

A Radical Suggestion: The Story Isn't Over

So what he wants to suggest is as follows:

That really—the story of אדם (Adam; the first man) doesn't end with the story of אדם (Adam; the first man) getting kicked out.

The story actually has a part two.

And the part two of the חטא (chet; sin) of אדם (Adam; the first man) and חווה (Chava; Eve) is the very next story.

Part Two: קין (Kayin; Cain) and הבל (Hevel; Abel)

What is the very next story?

What is the very next חטא (chet; sin)?

It is קין (Kayin; Cain) and his brother הבל (Hevel; Abel).

And actually—if you overlay these stories, overlap these stories one on top of the other—you'll find that they have a lot of similarities.

Parallel #1: אייה / איכה (Where Are You?)



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So again—pause if you want to ask yourself:

What similarities do we find in both stories?

Well—for starters—both stories have the word איכה (ayeka; where are you?).

In the story of אדם (Adam; the first man), of course, God says איכה (ayeka; where are you?).

In the story of קין (Kayin; Cain), God says:

איה (aye; where?)

איה (aye; where) — where is הבל (Hevel; Abel) your brother?

So in both stories, the word “where”—where is this person—is used.

Parallel #2: Fear of God

Another similarity:

In both stories, there is a fear of God.

אדם (Adam; the first man) is afraid.

And קין (Kayin; Cain) is afraid.

Both are afraid of God.

Parallel #3: Punishment Through the Land

A third similarity:

The punishment.

Both are punished with difficulty in farming the land afterwards.

God says to אדם (Adam; the first man):

בזעת אפך (be'ze'at apecha; by the sweat of your brow)

And the same thing with קין (Kayin; Cain).

He will toil—and it won't produce anything.

Parallel #4: Exile

And finally—the punishment of exile is found both by אדם (Adam; the first man) and קין (Kayin; Cain).

Two Stories — One Narrative

So it's fascinating.

It's as if the תורה (Torah; Five Books of Moses) is telling us that the story of קין (Kayin; Cain) and the story of his father is part one and part two.

אדם (Adam; the first man) when he sinned—and then his son קין (Kayin; Cain) when he sinned.

And what is interesting—when we do this—is that we will find that actually now a precedent for חטאת (chatat; sin offering) does exist in this first story of the תורה (Torah; Five Books of Moses).

Look at the פסוק (pasuk; verse):

ויאמר ה' אל קין למה חרה לך ולמה נפלו פניך (vayomer Hashem el Kayin lama charah lach ve'lama naflu panecha; and Hashem said to Kayin, why are you angry and why has your face fallen?)

After God accepts הבל's (Hevel's; Abel's) קרבן (korban; offering) and He rejects קין's (Kayin's; Cain's) קרבן (korban; offering), God says to קין (Kayin; Cain): why are you so down?



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הלוא אם תיטיב שאת
ואם לא תיטיב, now
look at these
words—

לפתח חטאת רובץ
(halo im teitiv se'et ve'im lo teitiv la'petach chatat
rovetz; if you improve you will be uplifted, but if
you do not improve, sin crouches at the door)

חטאת (chatat; sin).

רובץ (rovetz; crouching).

My gosh—the word חטאת (chatat; sin), the first
time in the תורה (Torah; Five Books of Moses), the
קרבן חטאת (korban chatat; sin offering)—the word
appears right here by the story of קין (Kayin; Cain)
and הבל (Hevel; Abel).

And God is saying—if you do well, then fine—and
if not, sin is crouching at the door.

And the word that's used for sin is חטאת (chatat;
sin).

לפתח חטאת רובץ (la'petach chatat rovetz; sin
crouches at the door).

It's as if God is saying—and giving us a little
wink—and saying: by the way, this קרבן חטאת
(korban chatat; sin offering), it's right here.

The story of חטאת (chatat; sin)—you want to know
where it appeared? It's right here by קין (Kayin;
Cain) and הבל (Hevel; Abel).

But There's One Problem...

Well—there's only one problem with this theory.

And that is that the קרבן חטאת (korban chatat; sin
offering), like we just said, comes for a שוגג (shogeg;
inadvertent sin).

שוגג (shogeg;
inadvertent sin), like
we said,
means—mistake.

But קין (Kayin; Cain)—was קין (Kayin; Cain) a
mistake?

Or was קין (Kayin; Cain) purpose?

What would you say?

Well—your first instinct is to say—what do you
mean?

Of course.

That's קין (Kayin; Cain) as purposeful as it gets.

מזיד (mezid; intentional).

He knew exactly what he was doing.

And he killed his brother.

A Radical Reframing of קין (Kayin; Cain)

Which is true.

He knew what he was doing.

But actually—if you think about it—there is a
tremendous element here of inadvertency in קין's
(Kayin's; Cain's) actions.

Let's remember:

No one before ever killed anyone.

Let's remember:

No one even died prior to this story.

The idea that a person could die—it was maybe a
theory.



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But no one had proof of it.

No one died.

Think about it.

These are the first people on planet Earth.

Did קין Know What Death Was?

The idea that you could kill someone—that you could take someone out of this world—that was maybe—

That element is שוגג (shogeg; inadvertent).

קין (Kayin; Cain) very easily knew he was trying to do violence to his brother.

He was trying to hurt him.

Punch him.

He wanted to hurt.

He wanted to do something.

But that he knew—that this thing that I would do would take my brother away from this world forever—permanently—

There is a very strong argument that maybe קין (Kayin; Cain) had no idea.

קין's Confusion — Not a Lie

And really—when God comes and says:

קין (Kayin; Cain), where's your brother?

Where is he?

קין (Kayin; Cain) says:

I have no idea.

We often think of קין (Kayin; Cain) as a liar.

But actually—קין (Kayin; Cain) is very honest right here.

Very serious.

I have no idea.

I don't know, God—I don't know.

I don't know.

All I did was just stab him—but I don't know what happened.

I don't know where he went.

He's not waking up.

It's almost as if—you could hear—קין (Kayin; Cain) himself is a little confused.

קין (Kayin; Cain) himself is a little worried.

What happened to my brother?

Where did he go?

I had no idea that this was going to be the consequence.

This Is Exactly a חטאת (Chatat) Case

So קין (Kayin; Cain)—not only is the word חטאת (chatat; sin) used—

But fascinatingly—it is literally a חטאת (chatat; sin offering) case.



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It's a case of someone who is not an accident—he knows exactly what he's doing—he wants to inflict violence—

But he also doesn't know fully to what extent that's going to result in.

Right?

That's very similar to a קרבן חטאת (korban chatat; sin offering).

The Axe Slipping — The Classic שוגג (Shogeg; Inadvertent Sin)

Right?

Not only that—but what punishment do we give to a guy who kills by mistake?

Right—we fast forward to the end of במדבר (Bamidbar; the Book of Numbers).

There's a whole מסכת (masechet; tractate) that deals with this fellow.

That he has to run to עיר מקלט (ir miklat; city of refuge).

When a guy kills by mistake:

A—he has to run to a city.

And he has to stay in that city for the rest of his life—till the כהן גדול (kohen gadol; High Priest) dies.

And also—there is what's called the “avenger”—the relative.

The relative could come and avenge the death of the deceased.

And he's allowed to, so to speak, kill this quote-unquote murderer.

Again—it's not something common.

The תורה (Torah; Five Books of Moses) doesn't allow revenge.

But it allows revenge over here—where the person killed only by mistake.

And Then — The Parallel to קין (Kayin; Cain)

And so we find two interesting הלכות (halachot; laws) by the killer by mistake:

1. He has to run to the city of refuge
2. People could kill him in revenge until he gets there

What's very fascinating—is that actually these are the two punishments that קין (Kayin; Cain) got.

קין (Kayin; Cain), on the one hand, had to run away.

God told him: now you're going to have to go wandering around.

And what does קין (Kayin; Cain) say?

הלוא כל מצאי יהרגני
(halo kol motz'i yahargeni; whoever finds me will kill me)

He says: God—I'm very afraid someone's going to find me and kill me—and get revenge.



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And this conversation that השם (Hashem; God) has with קין (Kayin; Cain):

Unbelievable Parallel

Unbelievable.

It's literally—the תורה (Torah; Five Books of Moses) is echoing—and trying to show us—that in a way—

As bad as קין (Kayin; Cain) was—

But קין (Kayin; Cain) wasn't as bad as you think.

קין (Kayin; Cain) was a murderer.

But he was a murderer בשוגג (be'shogeg; inadvertently).

The Woodcutter Analogy

He was like the guy who was on a tree—chopping wood—

And the axe slipped out of his hand.

He knew what he was doing.

He knew that he was holding something dangerous.

He knew that there are maybe people walking around—and he should have been more careful.

But he didn't fully intend for this to happen.

But there are traces of negligence over here.

God's Warning — A Conversation Before the Fall

למה חרה לך? למה נפלו פניך
(lama charah lach? lama naflu panecha?; why are you angry? why has your face fallen?)

He says:

אם לא תיטיב לפתח חטאת רובץ, קין (Kayin; Cain),
(im lo teitiv la'petach chatat rovetz; if you do not improve, sin crouches at the door)

Be very careful, קין (Kayin; Cain).

You know—sin is waiting at the door right now.

What Does "Sin Is Waiting" Mean?

What does that mean—it's waiting at the door?

It's as if השם (Hashem; God) is trying to tell קין (Kayin; Cain):

You know, קין (Kayin; Cain)—I know you're very upset right now.

Your brother seems to have been chosen over you.

But I want you to realize—that the חטא (chet; sin)—is waiting by the door right now.

And the temperature is very high.

And you're angry.

And you're frustrated.

And you want to do something with that frustration.

חטא as



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לפתח חטאת רובץ
(la'petach chatat
rovetz; sin crouches
at the door).

Consequence (חזקוני Insight)

I want you to realize the חטא (chet; sin).

And the חזקוני (Chizkuni; medieval commentator) says:

חטא (chet; sin) does not mean sin over here.

He says—unbelievable—

חטא (chet; sin) means the consequence.

God's Warning About Consequences

I want you to realize the consequences that your actions may result in.

You have no idea what your anger is capable of bringing you to do.

You don't know what it means to kill someone.

No one ever killed before.

But I just want you to realize—

That what you're about to do—

You yourself don't even know how powerful it is.

And the permanent damage that you will inflict.

But the sin, קין (Kayin; Cain)—the real victim—what השם (Hashem; God) is trying to say to קין (Kayin; Cain) is not only your brother.

But this victim—is going to be you.

קין (Kayin; Cain), you will be carrying the consequences of your actions for the rest of your life.

And I want you to try to think long and hard about what you're about to do.

It's as if God is trying to give קין (Kayin; Cain) a pep talk.

Trying to give him a מוסר (mussar; ethical guidance), a little חיזוק (chizuk; strengthening).

God says: listen, קין (Kayin; Cain), I know you're upset.

I know you want to do something to your brother.

I just want you to think about that.

And I want you to realize that what you're going to do to him may actually change things forever.

And you are going to be the one to carry that.

“גדול עוני מנשוא” — The Weight of Regret

Indeed—what does he say afterwards?

גדול עוני מנשוא
(gadol avoni minso; my sin is too great to bear)

This is too heavy for me to carry.

השם (Hashem; God) is trying to warn קין (Kayin; Cain) at the beginning.

He's saying: be very careful.

And your brother הבל (Hevel; Abel)?



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אליך תשוקתו
(eilecha teshukato;
his desire is toward
you)

He wants to make peace with you.

He's going to give you an opportunity.

He's going to become vulnerable.

He's going to try to make amends.

He's going to come to you in the field.

The Moment of Choice

You're going to have an opportunity.

To either talk things through.

Or you're going to be able to exploit him.

And right now—you're very upset.

The day will come where you're going to look back
at this moment—with clarity.

But when that day comes—it's going to be too late.

Sin is going to be ambushing you for the rest of
your life.

What Does It Mean — "Sin Ambushes You"?

What does that mean—ambush you?

Because that's really what sins do.

Inadvertent sins—at least.

You
know—permanent
sins that we do
willingly—sins that
we know what we're

doing—we know what we're doing.

We're making a conscious decision: this is what I
want to do.

But how many times in life do we actually get
ambushed—by inadvertent sins?

Where we do something—and in real time—we
don't realize how dangerous it is.

We don't realize how careless it is.

Modern Example — Texting While Driving

It was just answering a text.

I wasn't trying to kill anyone behind the wheel.

I was just—you know—answering a text.

It was just one second.

I do it all the time.

And how many people, unfortunately, suffer from
those inadvertent texts?

And of course—the person that's killed is a victim.

But realize—you're going to be carrying this with
you for the rest of your life.

And how many people would give a lot of
money—to be able to go back?

If I could just go back to that time—

And just look up from my phone—



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And not have to be a victim of that stupid choice that I made.

Realize, קין (Kayin; Cain), that sin is waiting to ambush you.

Modern Example — Words Said in Anger

How many times do we maybe say something—in an argument with someone—

In a moment of anger—

Whether it's in a relationship of love—

Or maybe a family member—

Or maybe in business—

And we didn't pay much attention.

You know—okay, I made—whatever—I said.

And the interesting thing is—that in real time—

We don't always realize what we're doing.

Time Reveals the Weight

And it's only later in life—that we actually wake up.

Time is something that—as it moves on—we realize.

We look back.

But unfortunately—when that day comes—it will be too late.

לפתח חטאת רובץ
(la'petach chatat rovetz; sin crouches at the door).

The Voice of Regret

You know—one day—you will say:

If only I would have.

If only I could have.

If only somebody told me.

If only I would have known.

And you are going to be carrying with you—this tremendous amount of regret.

Regret as a יצר הרע (Yetzer Hara; Evil Inclination)

My friends—regret is a very strong, strong יצר הרע (yetzer hara; evil inclination).

Regret—

If only I would have bought that house.

If only I would have invested.

If only I would have asked that person out.

If only I wouldn't have said that to my child.

Why did I have to say that?

Was it worth it?

We Are Like קין (Kayin; Cain)

And in a way—we're inadvertent.



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We're like קין (Kayin; Cain).

We're like שוגג (shogeg; inadvertent sinners).

Because we know—we want to say something.

We don't realize the gravity of what our words will do.

To the person.

To their psyche.

To their confidence.

Intent vs. Outcome

So we want to do something—

But we don't—

Obviously we don't want it to be that bad.

קין (Kayin; Cain) wanted to hurt his brother.

To kill?

I never wanted to kill anyone.

I never meant to kill anybody.

Why Inadvertent Sins Ambush Us

And so inadvertent sins—they ambush us.

Because we don't size them up properly—in real time.

And how we judge a careless act—changes with time.

Before—we don't pay much attention to it.

And later on—we realize how bad it really is.

But Then — It's Too Late

Unfortunately—later on—it's too late.

If only I would have known.

And like קין (Kayin; Cain)—we say:

גדול עוני מנשוא
(gadol avoni minso; my sin is too great to bear)

Who Is the Real Victim?

And we're stuck—with our mistakes.

And we are the victim of them—not הבל (Hevel; Abel).

הבל (Hevel; Abel) is dead.

It's not the deceased that we have to have pity for.

They move on—to a better world.

To another world.

The Living Carry It

It's the living.

It's the ones that have to carry that—every single day—for the rest of their lives.

And regret—like we said—is a very strong יצר הרע (yetzer hara; evil inclination).



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And you're living with that—for the next seventy years.

People Frozen by One Decision

How many people today are frozen—because of remorse?

How many people today—because of one tiny, silly decision—

An inadvertent decision, by the way—

That in real time—we didn't realize—

Okay, who cares, whatever, I'll figure it out later—

And then later on—we're like:

Oh my God.

Wow.

I didn't realize it was this big.

It was a big decision.

I didn't realize it was such a big decision.

I thought it was just a small decision.

I didn't realize it was such a bad comment.

I thought it was a small comment.

If only I knew.

A Lifetime from One Moment

And sometimes—you could be making that decision when you're young.

In your twenties.

The יצר הרע (yetzer hara; evil inclination) is very, very wise.

He gets us—to stay stuck—in that twenty-year-old mistake.

And I think the קרבן חטאת (korban chatat; sin offering)—

פרשת ויקרא (Parashat Vayikra; the portion of Vayikra)—

The תורה (Torah; Five Books of Moses) is telling us that actually—you can move past that mistake.

The First Step: וידוי (Vidui; Confession)

It starts with accountability.

It starts with וידוי (vidui; confession).

And you have to confess that you did something wrong.

And it can't be vague.

I did X, Y, and Z.

But actually—in a way—by confessing what I did wrong—it actually makes clear—becomes clear—what I've done wrong.

Instead of this vague feeling of—I feel bad.

The Problem of Vague Pain

A lot of times people come talk to me.

What's going on?



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I don't know.

They can't point to it.

So everything hurts.

Everything's wrong.

Everything's messed up.

Everything's bad.

Nothing's working.

They're anxious about everything.

Clarity Is Healing

But really—you've got to be able to pinpoint:

What is it?

When a person does וידוי (vidui; confession):

I did this wrong.

And that's actually a very healing process.

I did something specific.

I'm not a bad person.

Something specific.

I'm addressing that.

And I did it—and I'm taking responsibility.

Learning from the Mistake

But I'm also learning—that by learning from this mistake—I can move forward.

And I can maybe have a promising future.

And I don't have to be stuck in that mistake that I made.

And this—is the

קרבן חטאת (korban chatat; sin offering).

The Process of the קרבן (Korban; Offering)

The תורה (Torah; Five Books of Moses) says:

You bring an animal.

You lean on the animal.

You verbalize what you've done.

But it's a healing way.

The תורה (Torah; Five Books of Moses) gives us a way out of our past mistakes.

A Mistake Can Build You

And the mistake—actually—can make me a better person.

We look at our mistakes and we say:

How can I say sorry for that?

I did it.

How is one to overcome a mistake?

And it's true—you did it.

And it's true—you can maybe never undo the consequences.

But You Can Still Grow

But at least—you can learn from it.



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And if anything—it'll make you into a better person tomorrow.

And sometimes—that's what a mistake is able to accomplish for a person.

And it becomes—in a way—the fuel.

בעל תשובה vs צדיק (Baal Teshuva vs Tzaddik)

That's why our rabbis say:

A בעל תשובה (baal teshuva; one who returns/repents) is higher than a צדיק (tzaddik; righteous person).

Because a בעל תשובה (baal teshuva; one who returns/repents) has a sin in his repertoire.

In his arsenal.

He has a sin.

And that sin could actually be used—in a way—to help him understand.

Skeletons in the Closet

People that have skeletons in their closet.

People that have trauma.

It is often those experiences—that teach them.

They're able to be better adults.

Stronger.

Deeper.

Humbler.

Better.

And What If You Have

None?

A guy that doesn't have any skeletons?

That is your skeleton.

That is your problem.

The fact that you have nothing in life that taught you.

That humbled you.

That you can lean back on.

Redefining Mistakes

So in a weird way—the תורה (Torah; Five Books of Moses) is telling us:

You made a mistake—and it's very bad.

But let's isolate the mistake.

Let's define it.

And let us learn a lesson.

Let us make it—maybe—a brighter future.

Moving Forward Is the Goal

And ultimately—the תורה (Torah; Five Books of Moses) wants us to move on.

יום כיפור (Yom Kippur) — A Deeper Insight



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And like my wife
always tells me:

יום כיפור (Yom
Kippur; the Day of
Atonement) is not about God forgiving you.

It's about you forgiving you.

God can forgive us.

That's not the challenge.

The challenge is:

Can we forgive ourselves?

Letting Go of the Past

Can we move on?

Can we believe—deep down—that what we did is a
mistake—

But it doesn't define who we need to become in the
future?

And to be able to let go—

Of those choices.

Of those acts.

קרבן (Korban) — Becoming קרוב (Karov; Close)

And when we do—

The תורה (Torah; Five Books of Moses) shows us—

There is חטאת (chatat; sin offering).

There is a קרבן (korban; offering).

And the word קרבן (korban; offering)—

From the word קרוב
(karov; close)—

You could even get
closer to השם

(Hashem; God) than even before.

Conflict Can Bring Closeness

And sometimes—

Our mistakes in a marriage—

In a family—

A fight is uncomfortable—we don't like to be in
them—

But it has a weird way of being able to bring us
closer.

קרוב (karov; close).

קרבן (korban; offering).

Closer than even what we had beforehand.

Closing Blessing

השם (Hashem; God) should bless us—

To be of those that never make mistakes—

Especially inadvertent ones.

But to always remember—

That if we do—

There is always a tomorrow.

There is always an opportunity—

Of forgiveness.

Of a קרבן חטאת (korban chatat; sin offering).



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Takeaway from the Lecture

A חטאת (chatat; sin) is not just a mistake—it is a crossing of boundaries.

And often, the most dangerous mistakes are not the ones we do intentionally, but the ones we do without fully understanding their consequences.

Like קין (Kayin; Cain), a person can act with partial awareness—wanting to hurt, but not realizing the permanent damage that can result.

And the greatest suffering is not always the one who is hurt—but the one who must live with the consequences.

However, the תורה (Torah; Five Books of Moses) gives us a path forward:

Through וידוי (vidui; confession), clarity, and accountability, a person can transform a mistake into growth, into depth, and even into closeness with השם (Hashem; God).

Five Shabbat Table Discussion Questions

1. If a חטאת (chatat; sin) is defined as crossing boundaries, how should we rethink everyday actions that seem small but may violate someone else's space or dignity?
2. Do you think קין (Kayin; Cain) truly understood that his actions would lead to death, or do you see his act as closer to שוגג (shogeg; inadvertent) than מזיד (mezid; intentional)?
3. Why do you think the תורה (Torah; Five Books of Moses) does not explicitly call אדם's (Adam's; the first man's) sin a חטא (chet; sin), and what does that teach us about how the Torah defines responsibility?
4. How can a person practically move from vague guilt ("everything is wrong") to specific וידוי (vidui; confession) in their own life?
5. Do you agree that sometimes mistakes and conflicts can actually bring people closer—like a קרבן (korban; offering) from the word קרוב (karov; close)—or do you think some damage can never lead to growth?