

himself an evildoer. *Tosfos* answer that when a person admits guilt as part of *teshuvah*, he would be believed. A person who says, “I ate forbidden fats willingly,” would be confessing as part of *teshuvah*. He would be expressing the wish to avoid bringing non-sacred animals to the Temple. He would therefore be believed.

From this *Tosfos*, a new halachic standard emerges. A man is usually not believed when his words incriminate himself. However, if his words of self-incrimination were part of a process of *teshuvah*, he would have credibility and the words would be accepted.

Some halachic authorities accept this innovative view of *Tosfos*. Others do not accept it.

There was a ritual slaughterer in a town who became very sick. The doctors did not think he would recover. He began to cry and sought to repent for his sins. He called the rabbi and made a confession: “I was not careful with the laws of *shechitah*. There were five times when I checked the knife after slitting the neck of the animal and I found that the blade was nicked. I did not report my findings. The meat was sold as kosher. What can I do to repent?” The rabbi tried to determine if the sick man was coherent and understood what he was saying. It seemed to him that the *shocheit* was lucid. He gave the *shocheit* guidance how to repent. He also accepted his admission. He announced that all in the town had to *kasher* their utensils. Perhaps their plates had become tainted with *treif*. The slaughterer recovered. When he felt better he denied everything. He claimed that he had never admitted guilt, nothing he had sold had been *treif*, and he was a reliable slaughterer. The rabbi did not know what to do. He did not know what he should believe. He brought his question to the *Shivas Tziyon*.

*Shivas Tziyon* (*siman* 24) accepted the rule of *Tosfos*. When engaged in *teshuvah* a person is believed even when his words incriminate himself. The man had been credible the first time. He was