

to be believed that he had sold *treif*. The man should not be allowed to slaughter and check the animals. He had lost his presumption of righteousness and credibility.

Other authorities disputed the lesson of *Tosfos*. A slaughterer once came to the author of *Teshuvos Giv'as Shaul*. He wanted to know what he should do to gain atonement. He claimed that he would often slaughter while he was drunk and, as a result, much of the meat he had sold had been *treif*. *Teshuvos Giv'as Shaul* ruled that he was not to be believed. *Ein adam meisim atzmo rasha*, one cannot render himself a wicked individual. Even though his confession was expressed while he was repenting, he was not to be believed to incriminate himself.

*Shu"t Yehudah Ya'aleh* (*cheilek* 1, *Yoreh Dei'ah siman* 230) accepted the view of *Tosfos* in a different situation. A woman experienced a crisis of faith. She stopped going to the *mikvah*. She did not tell her husband. He was under the impression that she was still using the *mikvah* each month. She felt bad and confessed her sin to her husband. He refused to believe it. They went to their *rav*. Their *rav* was not sure if he should believe her, because *ein adam meisim atzmo rasha*. He sent the question to the author of *Yehudah Ya'aleh*.

*Yehudah Ya'aleh* ruled that whereas a person is not believed when he incriminates himself, *Tosfos* on our *Gemara* teach that he is believed if he incriminates himself while repenting. She was seeking to repent. She is believed. She should confess her sin by reciting *viduy*. She should try and pray each day. The gates of tearful prayer never close. Hashem will certainly forgive her if she is sincere. Her husband was completely unaware of the sin. As a result, he did not do anything wrong and did not need to do anything to gain atonement (*Mesivta, Daf Digest*).