

With thanks to Rabbi Zelig Pliskin for kindly giving me permission to use extracts from his book, "Guard Your Tongue" (based on "Chofetz Chaim").

## תלכָה of the Week

~ שְׁמִירַת הַלְּשׁוֹן ~



Rabbi Pliskin said he will be pleased to know these halachot are being publicised more widely, especially in view of the fact that his own father was a talmid of the Chofetz Chaim, who went to great lengths to make these laws better known.

## Relating לשון הרע Under Pressure

There is no difference between freely volunteering to relate לשון הרע and being pressured into relating it. If someone would entice you to eat food that is not kosher, would the food then be permissible? The same principle would apply to לשון הרע.

**David was burning with curiosity to find out the identity of a person who had done something wrong: "Look, you can tell me, we've been good friends for years. I promise that I won't repeat it to a soul. Just give me a hint. I won't budge until you tell me."**

**Regardless of David's persistence, his friend must be strong and withhold the information.**

## פרק אבות of the Week

פרק ה  
ז ארבע מדות בחולבי לבית המקרא. חולך ואינו עוזה, שבר הליכה בידך. עוזה ואינו חולך, שבר מעשה בידך. חולך ועוזה, חסיד. לא חולך ולא עוזה, רשע:

There are four types among those who go to the Bet Midrash (house of study):

- one who goes but does not study, has the reward for going;
- one who studies (at home) but does not go (to the Bet Midrash), he receives a reward for studying;
- a person who goes to the Bet Midrash and studies there, that person is a 'chossid';
- a person who does not go to the Bet Midrash and does not study at home, that person is wicked.

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