בס"ד

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THE CONCISE PAMPHLET OF THE HALACHOT OF LASHON HARA IS DIVIDED INTO A LESSON A DAY FOR THE DAYS OF THE WEEK, 6 LAWS A DAY. IT HAS BEEN TAKEN FROM THE BOOK IMARI DINIM, WRITTEN BY TZADIK RABBI SHMUEL HUMINER OF BLESSED MEMORY.

ESSENTIAL REMINDER
the prohibitions of lotion hara (eviltalk) and rechilut (talebearing) apply even to things that are true. when what is said is false, there is the additional prohibition of motes shem ra (slander).
the prohibitions of rechilut means that some one says to someone else what others have said about him or done to him, if it is anything that is likely to stir up hatred or disagreement.
The prohibitions of lashon hara and rechilut are severe both for the one who says them and the one who hears and accepts them

Monday

It is lashon hara when told to a relative or a spouse and all the more so when told to many people.
the gemara's statement allowing certain types of evil talk in front of 3 individuals requires so many details for it to be permitted that it is far from practical nowadays and should be treated as forbidden.
Likewise, if someone heard lashon hara spoken in front of 3 people , none of the listeners is permitted to pass on what he has heard.
It is forbidden to ridicule a rabbi or a torah teacher and to say that there is nothing to learn from him.
The prohibition of lashon hara applies even if the person spoken of is present and hears it. In fact. this is worse, because the speaker is shaming his friend in public.
it is forbidden to speak lashon hara even as part of a purim party, or wedding or other such occasions.

Tuesday
It is forbidden to speak lashon hara even without mentioning the persons name, if from the context people can understand who is being spoken of.
It is forbidden to say anything that will cause someone else financial loss, embarrassment or the like, even without saying that the person has done anything wrong.
It is a Torah commandment to judge one's fellow favourably, even if if one has seen him doing something that appears to be forbidden.
`it is forbidden to tell others that one saw someone else commit a sin, unless this will save them from violating a prohibition that results from the offence.
It is forbidden to say something bad about a person's ancestors or relatives, even if he will also be shamed in the process.
It is forbidden to say that he saw that someone else does not perform a particular commandment, whether a Torah prohibition or a Rabbinic one, or that he performs it improperly.

Wednesday

One may not say that someone committed a sin even if it one which many people transgress and which the public at large is not particular about.
Included in lashon hara is saying that what someone said is a lie, and all the more so calling him a liar.
It is permitted to publicize that what someone said is a lie in order to save others from losing money or from being misled into sinning.
It is permitted to condemn heretics or those who deny the Torah, so that others will not be attracted to them and be misled by listening to them. It follows that it is forbidden to listed to the media, whereby one is certainly caught in lashon hara and other grave sins.
if one sees somebody committing a sin one is allowed to tell his rabbi or father or one person who has influence over him, provided one has perviously told the sinner to correct himself but was rebuffed.
It is forbidden to tell about someone else's bad character traits, such as anger, stinginess, or other character flaws.

Thursday
A father or a rabbi whose intentions are only l'ahem shamayim (for the sake of heaven) is allowed to warn his children or his students not to befriend or come into contact with a person who has bad character traits.
if someone wishes to enter into a partnership or to get engaged or to hire a worker, he is allowed to ask people to tell him what they know about the other party, as long as he explains why he is asking.
this is permitted only on condition that he does not take what he is told for the definite truth, but merely something to beware of; and he must also be careful not to ask some one who hates the person he is asking about.
the second and third illustrations at the end of the book chafetz chayyim, in the be'er mayim chayyim , explain clearly how to answer when questioned about a proposed engagement or partnership.
the way to repent if someone spoke lashon hara is to confess and make up to the person spoken about, and to compenst=ate him if the lashon hara caused him financial loss, until he forgives him.
it is forbidden to say that someone is not too intelligent, or that he did not do one a certain favor.

Friday
It is forbidden to say that a workman, a tradesman, a doctor of the like does not perform his work properly, unless the speakers intentions are only for a positive purpose, in which case it is a mitzvah to relate the necessary information.
It is forbidden to say that any jew is physically weak or aha he is poor, unless of course telling can help in a way that is allowed by torah and he wants.
It is forbids to speak badly about a persons property or merchandise , unless one intends to save others from loss.
To hear and believe lashon hara is forbidden by the Torah and in addition includes several other prohibitions, If one has already heard the lashon hara then one must not believe it.
if someone comes to tell another person lashon hara, the listener should ask the speaker if his purpose in telling is in order to save the listener from sin of from a loss, or so that he should tell the sinner to correct himself.
One should avoid praising another person too much in public, because this praise may lead to disparagement, and sometimes it can cause jealousy or hatred in those listening so they will disparage him.

Shabbos Kodesh
If a person is sitting at a friendly gathering, whether an ordinary meal, or even one in which it is a mitzvah to participate in, and his is unable to prevent or avoid hearing (or even worse speaking) lashon hara, he should leave.
if he is unable to leave the place, then he should put his fingers to his ears or block them in some other way, so that he does not hear the forbidden conversation.
If it is impossible, he should repeat to himself warnings from the torah or words from the sages that will warn and remind him how serious the prohibition it, and he should not at all believe what is being said.
He must do be careful not to be suspected nor to apear as if he is speaking lashon hara or rechilut (gossip).
fathers and mothers are required to educate their sons and daughters to watch their language and not say forbidden words, including lashon hara, rechilut, lying, impudence, flattery, eat. It is important to study the books of Chafetz Chayyim with them regularly. they should also pray that their children be preserved from this sin.
One must be extremely careful, especially on Shabbos, to avoid idle conversation in the synagogue or bit madras, while people are praying or learning especially if as a result, others will be drawn to sin with them.

Sunday

it is forbidden to speak lashon hara about any jewish man or woman whether an adult or a child.
Even if his father or mother or his rabbi urge him to tell something, and he knows that telling it will bring him to speak lashon hara or avak lashon hara (dust of evil talk), he should not tell it.
Even if people will embarrass or hate him for not speaking lashon hara, even if he will lose his job, or a lot of money, it is still forbidden to speak.
not only speaking lashon hara is forbidden but writing, printing, showing something that was already written (news paper) or hinting is also forbidden.
Its is forbidden to show others what somebody has written of they will understand from it that he is not too intelligent or in any way deficient.

A person is not permitted to speak lashon hara about others even if he includes bad things about himself.