

## PROPOSTA DIDATTICA n. 6

<b>Unità</b>	Per una classe quinta primaria
<b>Nome dell'unità</b>	<b><i>Lashòn hara'</i> - La maldicenza</b>
<b>Obiettivi e concetti da enfatizzare</b>	Capire il potere della parola e la responsabilità che ne deriva. Conoscere l'importanza di questo precetto nella tradizione ebraica.
<b>Abilità</b>	Riflessione linguistica a partire dall'analisi delle radici <i>r-ch-l</i> e <i>r-g-l</i>
<b>N. ore</b>	2-4
<b>Commentari</b>	Rashì su Levitico 19:16 – Rambam ( Maimonide) <i>Hilchot Deot 7 :1-2</i>
<b>Obiettivi e abilità dai commentari</b>	<p>Riflettere sul verbo “andare” associato alla radice ל.כ.ל che significa pettegolezzo, diceria, ma è usata anche per indicare il mercante רוכל, che va di casa in casa per vendere la sua merce. Rashi dice che in tutte le sue occorrenze questa radice è associata al verbo “andare”, quindi legando questi significati all'idea di movimento. Movimento sia delle persone fisiche, che per raccogliere informazioni (con occhio malevolo) si muovono, sia poi alla diceria stessa, che una volta uscita dalla nostra bocca si muove e si espande ormai fuori dal nostro controllo; si può introdurre qui il discorso della responsabilità personale nel parlare degli altri.</p> <p>Spiegare, leggendo Rashi come alcune lettere siano intercambiabili nella evoluzione storica delle parole, esempio: la khaf e la ghimel nelle parole רוכל e רוגל.</p>
<b>Parole e concetti chiave</b>	כל - רכילות - רוכל - רגל - רוגל - מרגל - הלך - תלך - לשון
<b>Proposte didattiche</b>	<p>A partire dal versetto di Levitico 19:16, conversazione:</p> <ul style="list-style-type: none"> <li>- evidenziare il termine תלך, riflettere sulla caratteristica della diceria, che una volta pronunciata si espande e si sottrae al controllo.</li> </ul>

	<ul style="list-style-type: none"> <li>- Leggere Rashì e riflettere sulle analogie con le attività dei mercanti.</li> <li>- Ascoltare “La calunnia è un venticello” , aria tratta dall’opera ‘ Il barbiere di Siviglia’ di Gioacchino Rossini e leggerne il testo.</li> <li>- Fare l’esempio del foglio spiegazzato a proposito delle conseguenze della maldicenza.</li> </ul> <p>Nella lezione successiva:</p> <ul style="list-style-type: none"> <li>- elencare e studiare i tre tipi di “lashon hara” elencati da Maimonide.</li> <li>- Preparare un cartellone murale con una tabella con i tre tipi di “ lashon hara”, scrivere su post-it esempi e attaccare nella colonna corrispondente.</li> </ul>
<p><b>Bibliografia</b></p>	<p>Fonti citate nella lezione di Rav Alfonso Arbib, disponibili sul sito Zeraim - Ben Adam le Chaverò</p>
<p><b>Note generali</b></p>	<p><b>Rashì su Levitico 19,16</b>  <a href="https://www.sefaria.org/Leviticus.19.16?lang=bi&amp;with=Rashi&amp;lang2=en&amp;p3=Rashi_on_Leviticus.19.16.2&amp;lang3=bi">https://www.sefaria.org/Leviticus.19.16?lang=bi&amp;with=Rashi&amp;lang2=en&amp;p3=Rashi_on_Leviticus.19.16.2&amp;lang3=bi</a></p> <p>לא תלך רכיל. אני אומר על שם שכל משלחי מדנים ומספרי לשון הרע הולכים בבתי רעיהם לרגל מה יראו רע, או מה ישמעו רע, לספר בשוק, נקראים הולכי רכיל — הולכי רגילה, אשפיי"מנט בלעז. וראייה לדברי, שלא מצינו רכילות שאין פתוב בלשון הליכה, לא תלך רכיל, הלכי רכיל נחשבת וברזל (ירמיהו ו'), ושאר לשון הרע אין פתוב בו הליכה, מלשני בסתר רעהו (תהילים ק"א), לשון רמיה (תהילים ק"כ), לשון מדברת גדולות (תהילים י"ב); לך אני אומר שהלשון הולך ומרגל, שהפ"ף נחלפת בגימ"ל, שכל האותיות שמוצאיהם ממקום אחד מתחלפות זו בזו, גי"ת בפ"א וגימ"ל בכ"ף וקו"ף, ונו"ן בלמ"ד, וזי"ן בצד"י, וכן ורגל בעבדך (שמואל ב י"ט) — רגל במרמה לאמר עלי רעה, וכן לא רגל על לשנו (תהילים ט"ו), וכן רוכל — הסוחר ומרגל אחר כל סחורה, וכן המוכר בשמים להתקשט בהם הנשים, על שם שמחזר תמיד בעירות, נקרא רוכל לשון רוגל; לא תיכול קורצין כמו ואכלו קרציהון די יהודיא (דניאל ב: כ"ה), אכל ביה קורצא פי מלכא (ברכות נ"ח); נראה בעיני שהיה משפטם לאכל בבית המקבל דבריהם שום הלעטה, והוא גמר חזוק שדבריו מקימים ונעמידם על האמת, ואותה הלעטה נקראת אכילת קורצין, לשון קורץ בעיניו (משלי ו'), שכן דרך כל הולכי רכיל לקרץ בעיניהם ולרמז דברי רכילותו, שלא יבינו שאר השומעים:</p>

THOU SHALT NOT GO ABOUT AS A TALE BEARER — I say that because all those who sow discord between people and all who speak slander go into their friends' houses in order to spy out what evil they can see there, or what evil they can hear there so that they may tell it in the streets —they are called הולכי רכיל which it the same as הולכי רגילה, "people who go about spying"; espionage in O. F. A proof of my statement is the fact that we do not find anywhere the term רגיל used in Scripture except in connection with the expression הלך "to go". Examples are: the phrase here, לא תלך רכיל, (Jeremiah 6:28) "[They are all] walking as spies: they are brass and iron". But as for any other expressions for "slander", the verb הלך is not used with them. Examples are (Psalms 101:5) "whoso privily slandereth his neighbour"; (Psalms 120:2) "false tongue"; (Psalms 12:4) "the tongue that speaketh proud things (slander)". For this reason I say that this expression (הולך רכיל) means "going about, and spying out" (רגל = רכל), because the כ may interchange with ג, since all letters the pronunciation of which are of the same place in the organs of speech may interchange with each other e. g., צד"י with זי"ן; למ"ד with נו"ן; קו"ף with כ"ף or with גימ"ל, פ"א with בי"ת, ת"ו with ט"ו. And in a similar sense we have, (II Samuel 19:28) "He spied against thy servant [to my lord]" which implies, "he spied me out with subtly in order to speak evil about me to my lord" (and thus וירגל comes to mean "to slander"). Similar is (Psalms 15:8): לא רגל על לשונו which means, "he has not spied out in order to have evil on his tongue". Similarly the רוכל, the trader, is one who goes round and searches for (spies out) all kinds of merchandise, and so also the seller of perfumes which women use to make themselves nice, because he constantly goes about in the villages, he is called רוכל, which has the same meaning as רוגל. And its translation in the Targum לא תיכול קורצין, has the same meaning as (Daniel 3:8) "and they slandered (אכלו קורציהון) the Jews"; and as (Berakhot 58a) "he slandered him (אכל ביה קורצא בי מלכא) to the king". It seems to me that people had the custom to eat a little snack in the house of him who listened to their slanderous words, and this served as the final confirmation that his (the slanderer's) statements were well founded and that he would maintain the truth of them. This "snack" was called קורצין, the word קורצא being connected in meaning with the root קרץ in (Proverbs 6:13) "He winketh (קורץ) with his eyes", for it is the manner of all who go about slandering to wink with their eyes and to suggest their slanderous statements by innuendos in order that others who happen to hear them should not understand them.

### Rambam ( Maimonide) - Hilchot Deot 7:1,2

[https://www.sefaria.org/Mishneh\\_Torah%2C\\_Human\\_Dispositions.7.4?lang=bi](https://www.sefaria.org/Mishneh_Torah%2C_Human_Dispositions.7.4?lang=bi)

1 המרגל בחברו עובר בלא תעשה שנגאמר (ויקרא יט טז) "לא תלך רכיל בעמיה". ואף על פי שאין לוקין על דבר זה עון גדול הוא וגורם להרג נפשות רבות מישראל. לכה נסמך לו (ויקרא יט טז) "ולא תעמד על דם רעה". צא ולמד מה ארע לדואג האדמי:

2 אי זהו רכיל. זה שטוען דברים והולך מזה לזה ואומר כה אמר פלוני כה וכך שמעתי על פלוני. אף על פי שהוא אמת הרי זה מקריב את העולם. יש עון גדול מזה עד מאד והוא בכלל לאו זה והוא לשון הרע. והוא המספר בגנות חברו אף על פי שאומר אמת. אבל האומר שקר נקרא מוציא שם רע על חברו. אבל בעל לשון הרע זה שיושב ואומר

כָּדֹר וְכָדֹר עָשָׂה פְּלוּנֵי וְכָדֹר וְכָדֹר הָיוּ אֲבוֹתָיו וְכָדֹר וְכָדֹר שְׁמַעְתִּי עָלָיו וְאָמַר דְּבָרִים שֶׁל גְּנָאִי. עַל זֶה אָמַר הַכֹּתוּב (תהילים יב ד) "יִכְרַת ה' כָּל שִׁפְתֵי חֲלָקוֹת לְשׁוֹן מְדַבְּרַת גְּדֻלוֹת":

**1** A person who collects gossip about a colleague violates a prohibition as [Leviticus 19:16] states: "Do not go around gossiping among your people.

" Even though this transgression is not punished by lashes, it is a severe sin and can cause the death of many Jews. Therefore, [the warning]: "Do not stand still over your neighbor's blood" is placed next to it in the Torah [*ibid.*]. See what happened [because of] Doeg, the Edomite.

**2** Who is a gossip? One who collects information and [then] goes from person to person, saying: "This is what so and so said;" "This is what I heard about so and so." Even if the statements are true, they bring about the destruction of the world.

There is a much more serious sin than [gossip], which is also included in this prohibition: *lashon harah*, i.e., relating deprecating facts about a colleague, even if they are true.

[*Lashon harah* does not refer to the invention of lies;] that is referred to as defamation of character. Rather, one who speaks *lashon harah* is someone who sits and relates: "This is what so and so has done;" "His parents were such and such;" "This is what I have heard about him," telling uncomplimentary things. Concerning this [transgression], the verse [Psalms 12:4] states: "May God cut off all guileful lips, the tongues which speak proud things..."

### LA CALUNNIA È UN VENTICELLO - da ' il Barbiere di Siviglia'

La calunnia è un venticello  
Un'auretta assai gentile  
Che insensibile, sottile,  
Leggermente, dolcemente,  
Incomincia, incomincia a sussurrar.  
Piano, piano, terra terra,  
Sottovoce, sibilando,  
Va scorrendo, va scorrendo  
Va ronzando, va ronzando  
Nell'orecchie della gente  
S'introduce, s'introduce destramente  
E le teste ed i cervelli  
Fa stordire e fa gonfiar.  
Dalla bocca fuori uscendo

	<p>lo schiamazzo va crescendo, Prende forza a poco a poco, Vola già di loco in loco, Sembra il tuono, la tempesta Che nel sen della foresta Va fischiando, brontolando, E ti fa d'orror gelar. Alla fin trabocca e scoppia, si propaga, si raddoppia, E produce un'esplosione Come un colpo di cannone, Come un colpo di cannone, Un tremuoto, un temporale, Un tumulto generale Che fa l'aria rimbombar. E il meschino calunniato, Avvilito, calpestato, Sotto il pubblico flagello, Per gran sorte va a crepar.</p>
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