

DISCIPLINING PARENTING OR PERSONAL

There are times when a parent must reprimand or punish a child. Ideally, of course, the parent should pause before taking action, and think things over. Is he (or she) acting out of love for the child, or for some other reason? Unfortunately, some parents fool themselves or simply choose to ignore this crucial question. The *Ben Ish Chai* helps us see that the Torah itself hints at the importance of making this reckoning before we can even begin disciplining a child.

In this week's *perashah* (Debarim 8:8), the Torah says: *Know in your heart that Hashem, your G-d, punishes you like a man punishes his son* (וידעת עם לבבך (כי כאשר ייסר איש את בנו ה' אלקיך מיסרך). The *Ben Ish Chai* asks: Would it not be more appropriate to speak of a *father* punishing his *son* rather than a *man* punishing his *son*?

He answers with this remarkable insight. Although a parent usually loves his child more than anyone else does, the parent does not, unfortunately, always have the good of the child in mind. A father, for example, may be motivated by embarrassment over having a child who did this or that inappropriate thing. In contrast, when an adopting father needs to rebuke his step-child that he adopted out of love, he probably does so solely out of a concern for the child's good. He does not take the misbehavior to heart like a real father does.

This is the way G-d rebukes and punishes us when we deserve it. He never punishes us out of "self-interest," so to speak. He disciplines us in order to better us. Hashem has no other motives. This is what the Torah is communicating when it speaks of a *man* punishing his *son* rather than a *father* punishing his *son*.

Before a parent punishes his child, he must ask himself this question. "Am I bothered by the damage to my image or by the fact that my child may not grow up to be a good person if he gets used to acting this way?" If parents would always ask themselves this question before reacting to their child's misbehavior, they would be better parents and would raise better children. (R' Yosef Farhi www.thinkingaboutme.org)



MAQAM OF THE WEEK

For Shabbat Ekeb, prayers are conducted in Maqam Sigah according to most Syrian sources. Being that this is the maqam used for reading the Torah, it is applied when we encounter a special reading; in this case "Vehaya Eem Shamoah" (second paragraph of Keriat Shema). Also, it may be a coincidence that Sigah, a word that means 'third' in Persian, is used for the third perasha of Sefer Debarim. As an aside, this Shabbat marks the 25th year since the passing of Hazzan Gabriel A. Shrem A"H (1916-1986), Cantor of Congregation Bnai Yosef and Editor-in-Chief of "Shir Ushbaha Hallel VeZimrah," our community's popular Red Pizmonim Book. The memory of Cantor Shrem A"H continues to be the chief driving force and inspiration of all the efforts to preserve Syrian liturgical heritage by the Sephardic Pizmonim Project. MISHMARA: Tractate Kil'ayim (Sephardic Pizmonim Project, www.pizmonim.com)



*Seuda Shelisheet this week
Is generously donated
In memory of
Gila bat Adele A"h*

*By
Richard & Gladys Adjmi*

Rise & Shine

In a United States convention of Neurologists from all over the world, one of the main topics was the phenomenon of people fainting upon getting up from bed.

One of the speakers was Professor Linda McMaron of Great Britain; she gave a lengthy speech regarding her study on this issue. She elaborated that after many years of study and investigation on this

subject, that the fainting is caused by the sharp transfer between laying down and standing up. She said that it takes twelve seconds for the blood to flow from the feet to the brain. When a person stands up upon waking up, the blood gets thrown to the brain to quickly and the result is fainting. She suggested that each person, even those that do not have a tendency to faint, upon waking up should sit on the bed, and count slowly to twelve to avoid dizziness, weakness, and/or fainting.

Her speech was rewarded with loud applause and enthusiastic feedback.

Another professor, a Jewish religious man, asked for permission to speak.

He said: "By us Jews, there is an old tradition, thousands of years old, to say a prayer of thanks to the Creator of the world for meriting us to wake up healthy and whole. The prayer is said immediately upon waking up while one is still on the bed and sitting down.

There are twelve words in the prayer and if one regulates himself to say it slowly with concentration, it takes exactly twelve seconds to say it..." 12 words in 12 seconds.

He said the prayer slowly in Hebrew:

מודה אני לפניך מלך חי וקים שהחזרת בי
נשמתִי בחמלה רבה אמונתך

*Modeh Ani Lefanecha, Melech Hai Ve'kayam
She'hechezarta Bi Nishmati B'hemlah Rabah
Emunatecha* I thank thee, O living and eternal King
because You graciously restored my soul to me; great
is Your faithfulness."

The audience burst into that roared throughout the auditorium. This time, it was for the Creator of the world.
(Submitted by Harry Senior)

*Breakfast This Week
Generously donated in honor
Of our new baby girl
Sarah
By Elliott & Grace Simhon*



Weekday Prayer Schedule

Shahrit

Sunday

1st minyan.....7:00 am
2nd minyan.....8:00 am
3rd minyan.....9:00 am
4th minyan9:30 am

Monday & Thursday

1st minyan.....6:10 am
2nd minyan.....6:50 am
3rd minyan.....8:00 am

Tues., Wed. & Friday

1st minyan.....6:20 am
2nd minyan.....7:00 am
3rd minyan.....8:00 am
4th minyan - *fri. only*9:00 am

Breakfast served Daily

Minha & Arbit

Sunday – Thursday

1st minyan.....6:45 pm
2nd minyan.....7:15 pm

The Haftarah Connection

This week's Haftarah Yeshaya49- 14-51:3
This Haftarah is the second in the series of seven haftarot dealing with consolation that are read between Tisha B'ab and Rosh Hashana. Hashem tells the nation that the exile does not break the bond between Him and Israel. He will not let us be destroyed. At the end of the Haftarah, Yeshayahu the Prophet says that Hashem will restore the glory of the land, and that joy and gladness will be found throughout.

