HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE

בראשית
BERESHIT

SHABBAT MEVARECHIM
RABBI DAVID ELMALEH

BERESHIT 5787
October 9–10, 2026

CANDLE LIGHTING 6:40 PM
Shabbat Ends at 7:40 PM



Our Weekly Boost of Emuna

We Just Have to Try

The Recipe for True Happiness

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל

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General Hechal Shalom

SCHEDULE

בס"ד

Daily zmanim - October to November 2026 / זמני היום - חודש חשון תשפ״ז

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October / November 2026		לילה לרבינו תם R' Tam's Nightfall - דקות שוות	לילה Nightfall - צאת ג׳ כוכבים	שקיעה החמה Sun set - במישור	הדלקת נרות Candle Lighting 18 דקות	פלג המנחה Plag Mincha גר״א ובעל התניא	מנחה קטנה Mincha Ketana גר״א ובעל התניא	מנחה גדולה Earliest Mincha	חצות Mid day יום ולילה	סוף זמן תפילה Latest Shacharis גר״א ובעל התניא	סוף זמן קריאת שמע Latest Shema גר״א ובעל התניא	מגן אברהם דק׳ שוות	מגן אברהם במעלות	הנץ החמה Sun rise במישור	זמן ציצית ותפילין Earliest Talis 10.2 מעלות	עלות השחר 72 דקות Dawn 72 Minutes דקות שוות	במעלות 16.1°	דף היומי Daf Yomi בכורות	חשון תשפ״ז	
12	Mon	8:08	8:04	7:30	6:55	ראש חודש	5:42	4:30	1:37	1:06	11:10	10:12	9:36	9:38	7:18	6:37	6:05	6:09	כד	שני	א
13	Tue	8:07	8:03	7:29	6:54		5:42	4:29	1:37	1:06	11:10	10:12	9:36	9:38	7:19	6:37	6:06	6:10	כה	שלישי	ב
14	Wed	8:06	8:02	7:29	6:53		5:41	4:28	1:37	1:06	11:10	10:12	9:36	9:38	7:19	6:37	6:06	6:10	כו	רביעי	ג
15	Thu	8:05	8:01	7:28	6:52		5:40	4:28	1:37	1:06	11:10	10:12	9:36	9:38	7:20	6:38	6:07	6:11	כז	חמישי	ד
16	Fri	8:04	8:01	7:27	6:51	**6:33**	5:39	4:27	1:36	1:05	11:10	10:12	9:36	9:38	7:20	6:38	6:07	6:11	כח	ששי	ה
17	Sha	8:03	8:00	7:26	6:50	[נח]	5:38	4:27	1:36	1:05	11:10	10:13	9:37	9:38	7:21	6:39	6:08	6:12	כט	שבת	ו
18	Sun	8:02	7:59	7:25	6:49		5:38	4:26	1:36	1:05	11:10	10:13	9:37	9:38	7:21	6:39	6:08	6:12	ל	ראשון	ז
19	Mon	8:02	7:58	7:24	6:49		5:37	4:25	1:36	1:05	11:10	10:13	9:37	9:39	7:22	6:40	6:09	6:13	לא	שני	ח
20	Tue	8:01	7:57	7:23	6:48		5:36	4:25	1:36	1:05	11:10	10:13	9:37	9:39	7:23	6:40	6:10	6:13	לב	שלישי	ט
21	Wed	8:00	7:56	7:22	6:47		5:35	4:24	1:35	1:04	11:10	10:13	9:37	9:39	7:23	6:41	6:10	6:13	לג	רביעי	י
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24	Sha	7:57	7:54	7:20	6:44	[לך לך]	5:33	4:22	1:35	1:04	11:11	10:14	9:38	9:39	7:25	6:42	6:12	6:15	לו	שבת	יג
25	Sun	7:56	7:53	7:19	6:43		5:33	4:22	1:35	1:04	11:11	10:14	9:38	9:40	7:25	6:43	6:12	6:15	לז	ראשון	יד
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		Turn clock one hour BACK.																			
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3	Tue	6:50	6:48	6:13	5:37		4:27	3:18	12:34	12:03	10:12	9:17	8:41	8:42	6:31	5:48	5:18	5:20	מו	שלישי	כג
4	Wed	6:49	6:47	6:13	5:36		4:27	3:18	12:34	12:03	10:12	9:17	8:41	8:42	6:32	5:48	5:19	5:21	מז	רביעי	כד
5	Thu	6:49	6:47	6:12	5:36		4:26	3:17	12:34	12:03	10:13	9:17	8:41	8:42	6:32	5:49	5:19	5:21	מח	חמישי	כה
6	Fri	6:48	6:46	6:12	5:35	**5:17**	4:26	3:17	12:34	12:03	10:13	9:18	8:42	8:43	6:33	5:50	5:20	5:22	מט	ששי	כו
7	Sha	6:48	6:46	6:11	5:35	[חיי שרה]	4:26	3:17	12:35	12:04	10:13	9:18	8:42	8:43	6:34	5:50	5:21	5:22	נ	שבת	כז
8	Sun	6:47	6:45	6:11	5:34		4:25	3:16	12:35	12:04	10:13	9:18	8:42	8:43	6:34	5:51	5:21	5:23	נא	ראשון	כח
9	Mon	6:47	6:45	6:10	5:34		4:25	3:16	12:35	12:04	10:14	9:19	8:43	8:44	6:35	5:51	5:22	5:24	נב	שני	כט
10	Tue	6:46	6:44	6:10	5:33	ראש חודש	4:24	3:16	12:35	12:04	10:14	9:19	8:43	8:44	6:36	5:52	5:23	5:24	נג	שלישי	ל

Monday (Nov 9) 10:27 PM + 3 חלקים **:מולד חודש כסלו**

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Shabbat Schedule

Shir Hashirim	6:30pm
Minha	**6:45pm**
Followed by Kabbalat Shabbat & Arvit	
🕯️🕯️ **Candle Lighting: 6:40pm**	
Shaharit Netz Minyan	6:20am
Shaharit:	8:45am
👦 **Kids Program (6-9) 10am**	
NEW! Kids Kiddush. 11am	
Zeman Keriat Shema	9:35/10:10am
New Girls Program:	***4:30pm***
Boys Program:	**5:15pm**
Shiur:	5:15pm
Minha:	**6:10pm**
Followed by Seudat Shlishit & Arvit	
Shabbat Ends:	**7:40pm**
Rabbenu Tam	8:09pm

Announcements

We would like to thank the Kahal Kadosh for these incredible Yamim Noraim & Hagim. It was truly inspiring and growth oriented. Bee-zrat Hashem we should continue to grow in Torah & Yirat Shamayim Amen!

📣 **Sponsorship Pricing Update**

*Please Check our **new** donation menu below.*

For Aliyot Request please approach Mr. Eytan Ohayon

We would like to remind the Kahal Kadosh that one's seats are reserved for them until half an hour after the Tefila starts which then becomes open to the public.

WEEKLY SCHEDULE

SUNDAY

Shaharit	6:40am
Shaharit #2 Hodu	8:30am
Minha	6:40pm
Followed by Arvit	

Monday To Thursday

Shaharit	6:40am
📖 Beki'im Bahalacha	7:30am
📖 Kinyan Masechta	7:45am
📖 Daf Yomi	8:00am
Shaharit #2 Hodu	8:00am
📖 Hok LeYisrael	8:50am
Minha	6:40pm
Followed by Arvit	
📖 Shiurim	8:00pm
📖 **KOLLEL**	**8:00pm**

בס"ד

HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA

RENT · TORAH LEARNING · DAF YOMI

Daf Yomi Sponsors

This year's learning of the Daf Yomi has been generously sponsored

by:

The Kamhazi Family

In memory of their dear parents
Shelomo Ben Yaakov z"l &
Miriam Bat Bella z"l,
and for the hatzlacha
of the whole family.

Hashem should bless them
with health, happiness, & long life.

The Akkad Family

LEILUY NISHMAT

אברהם בן גרסיה ז"ל,
שלמה בן תמם ז"ל, אליהו בן רחל ז"ל,
ותמם בת אורי ז"ל

תנצב"ה

Hashem should bless them
with health, happiness, & long life, Amen.

AVAILABLE TO SPONSOR

Yearly Study of Daf Yomi

Sponsor a full year of daily Daf Yomi learning.

YEARLY SPONSOR
$5,000

Masechet

The Limoud is available to sponsor in honor or memory.

SPONSORSHIP
$2,500

Kinyan Hamasechta

Become a yearly sponsor and help your community grow.

YEARLY SPONSOR
$5,000

To dedicate a learning, please contact the office. **Tizku L'mitzvot**

בס"ד

HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA

LEARNING OF THE MONTH

Donors

RENT DEDICATION

We would like to wholeheartedly thank our dear friends,
Mr. & Mrs. Gabriel Reboh, *for generously donating the* **Rent** *of*

Tishri 5787

IN MEMORY OF

Yitzchak Ben Edna z"l, *his dear father* Shimon Ben Sultana z"l, *and his dear mother* Yakut Bat Miriam z"l, Eli Ben Yakut z"l, Yaish Ben Yakut z"l, *and* Amram Ben Yakut z"l

And for the Hatzlaha of **Gabriel Ben Yakut**, *his beloved wife* **Natali Ahova Bat Esther**, *and for their children and the entire family.*

We truly appreciate it. In this merit may Hashem bless you & your wonderful family with all the Berachot in the Torah, Amen.

TORAH LEARNING

The Limud of Tishri 5787 is available for sponsorship

Dedicate a month of Limud in honor of someone, for a Refua Shelema, or Leiluy Nishmat.

HELP YOUR COMMUNITY GROW

שבת שלום

Community Announcements

(It is YOUR Community, make the most of it!)

Miscellaneous Announcements:

🔴**This Week's Kiddush** is available for sponsorship!
🔴**This Week's Netz Kiddush** is available for sponsorship!
🔴**This Week's Seudat Shelishit** has been Kindly **sponsored by Mr. & Mrs. Jordan Malka in memory of** his **dear** Father **Pessia Unfasung Bat Bella z"l**. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
🔵**This Week's Breakfast** is available for sponsorship!
🔵📖 **This Week's Daf Yomi** has been kindly sponsored by **Mr. & Mrs. Richard Saka** in honor of **Mr. Isaac Amram**

🧤 **WEEKLY SHIURIM:**

Daf Hayomi: 8:00am Sun. - Fri. (Rabbi Elmaleh)
Beki'im Bahalacha: Sun. - Thurs. Mornings (Rabbi Elmaleh)
Hok LeIsrael: 8:50am Sun. - Fri. (Rabbi Abitbol)
Kinyan Hamasechta: Every Weekday morning. (Rabbi Elmaleh)
Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh)

🏛 *The Board of Directors:*

Mr. Eytan Ohayon (President)

Mr. Michel Pery (VP)	***Mr. Ariel Picillo (Treasurer)***	***Mr. Eytan Guigui (Secretary)***	***Mr. Steve Halimi (Board Officer)***

🙏 Refuah Shelema List

- Mordechai Ben Brucha Malka Shmalo,
- Yizhak Abraham Ben Sheli,
- Yosef Yizhak Ben Sara Hana,
- David Eliyahu Ben Miriam
- Mordechai Ben Mercedes
- Binyamin Simcha Ben Hilla
- Yosef Shalom Ben Devora Neima
- David Mordechai Ben Camouna
- Yosef Ben Esther Rabinovitz
- Yehuda Ben Lea
- Baroukh Yoel Shimon Israel Ben Pnina Jeanine
- Avraham Ben Regina
- Nisim Ben Celine Hasiba
- Haim Ben Sultana
- Yitzhak Ben Esther Sarah
- Yizhak Ben Simja
- Michael Ben Aliza,
- Menahem Ben Shira
- Moshe Ben Rahel
- David Ben Freha Rina
- Mordechai Ben Miriam,
- Aviv Ben Luba Miriam
- Meir Ben Leah
- Yitzhak Ben Rahel
- Israel Ben Lea
- Isaac Ben Mesoda
- Haim Ben Marcell
- David Aaron Ben Rivkah
- Refael Haim Meir Ben Sima Chassa
- Liam Mimoun Ben Esther
- Yosef Zvi Ben Sara Yosef
- Mordechai Dov Ber Ben Hana
- Shlomo Ben Haya Rachel
- Refael Asher Ben Ita
- Simja Bat Esther,
- Rachel Bat Sarah,
- Nina Bat Rachel,
- Gitel Rina Bat Yael,
- Miriam Bat Sofy,
- Rahma Bat Simha
- Esther Bat Fortuna
- Malka Bat Dina
- Raizel Bat Miriam
- Leah Bat Rivka
- Sol Bat Perla
- Chana Bat Bilha
- Yael Bat Rut
- Adel Miriam Bat Mikhal Alia
- Dalia Bat Roza
- Nadia Bat Saida Gila
- Esther Bat Estrella
- Mazal Tov Bat Corina
- Peril Bat Sarah
- Hava Bat Dora
- Emma Bat Haïa
- Heleni Orna bat Hen Hana
- Ruth Bat Sarah
- Leah Bat Chana
- Esther Bat Sultana
- Sara Ledicia Bat Mesoda,
- Alegria Simha Bat Esther,
- Naomie Bat Rarel Adda,
- Sivan Simha Bat Yehudit,
- Natalie Rachel Bat Nancy,
- Abigael Haya Bat Esther
- Madeleine Bat Esther
- Nurit Jacqueline Bat Rahel
- Marcelle Mesoda Bat Alegria
- Eva Bat Yael Khayat
- Camouna Bat Fortuna
- Ruth Nehama Bat Sara
- Karine Messoda Bat Simha
- Denise Dina Bat Fortuna
- Lea Hana Devora Bat Mazaltov

Happy Birthday in October

1st: Samuel Taieb
2nd: Yosef Nahon
4th: Mrs.Shelly Assaraf Albergel
5th: Coty Benarroch
R. Yonathan Guigui
Michael Setboun
6th: Mr.Ronen Michael
8th: Anael Benmergui
Ilana Luna Benmergui
10th: Jonathan Werta
14th: Binyamin Perez
15th: Abraham Israel Allouche
16th: Candice Levine
18th: Gabrielle Shalom Cohen Scali
22nd: Rivka Benmergui
24th: Saadia Aquinin
27th: Mrs.Lea Guigui
Mrs. Esther Sitbon
29th: Joseph Becker
30th: Mr. Saadia Aquinin
Mr. Meir Benhayoun
Mr. Shimon Shoshan
31st: Mr. Remy Allouche

Nahalot of Tishri:

- **29th: Sr. Salomon Benarroch Bar Alia z"l**
(Father of Mrs. Patricia, Sol & Mr. Vidal Benarroch)

Nahalot of MarHeshvan:

- **1st: Raphaël ben Hanina z"l**
(Father of Mr. Jordan Malka)
Clara Bat Victoria z"l
(Grandmother of the Kopel Famliy)
Nissan Gad Ben Avraham & Batsheva z"l
(Mr. Albert Gad's Grandfather)
- **2nd: Abraham Chocron Ben Luna z"l**
(Uncle of Mr. Simon Chocron)
Yosef Amram Edery Bar Abraham Shelomo z"l
(Grandfather of R. D. Elmaleh)
- **3rd: Chouchan Mamou Bar Mimoun z"l**
(Father of Mr. Mamou)
Yacob Romano Ben Bahie z"l
(Uncle of Mr. Isaac Romano)
- **5th: Miriam Bat Raquel z"l**
(Mother of Dr. Mario Berkowitz)
- **6th: Daniel Ben Ita Moore z"l**
(Brother of Mr. Richard Moore)
- **8th: Shemaya Bar Perla z"l**
(Father of Mr. Isaac Sultan)
- **15th: Shelomo Belecen Bar Clara z"l**
(Father of Mr. Abraham Belecen)
- **18th: Nelly Bat Bellina z"l**
(Mother of Mr. Rafael Egozi)
Shaul Eisen Ben Shemuel z"l
(Brother of Mrs. Raquel Eisen Benoudiz)
- **20th: Yizhak Nutta Moore Ben Avraham z"l**
(Father of Mr. Richard Moore)
- **21st: Eliyahu Guigui Ben Aicha z"l**
(Father of Dr. Daniel Guigui)
- **23rd: Eliyahu Bar Hanna Bensabat z"l**
(Father of Mr. Paul Bensabat)
- **24th: Raphael Ohayon Bar Clara z"l**
(Father of Mrs. Caroline Nahon)
Alberto Pinto Bar Licita z"l
(Uncle of Mr. Simon & Alberto Pinto)
- **25th: Yizhak Berdugo Ben Freja z"l**
(Father of Mrs. Camilla Benmergui)
- **27th: Bension Kampos Ben Rivka z"l**
(Family of Mr. Shabtai Maya)

Yosef Ben Eliezer Eliau z"l
(Son in Law of Sr. Yaakov Aronovici)

- **29th: Licita Bat Estrella z"l**
(Grandmother of Mr. Simon & Alberto Pinto)

Weekly Inspiration

Our Weekly Boost of Emuna

(Rabbi Eli Mansour)

The Midrash (Midrash Tehillim 92) relates that after Adam was forgiven for his sin of eating the forbidden fruit in Gan Eden, he sang a song – a song known to us as "Mizmor Shir La'Yom Ha'Shabbat," the 92 chapter of Tehillim. It was on Shabbat that Adam was told that he was forgiven, and so he sung this special song about Shabbat. Appropriately, we recite this chapter as part of our Kabbalat Shabbat service at the onset of Shabbat on Friday night, and this chapter has been designated as the "Shir Shel Yom" for Shabbat, the Psalm associated with this day of the week.

Strikingly, however, when we read this chapter, it does not speak about Shabbat at all. After the introductory verse, which identifies this chapter as the special Psalm for Shabbat, there is no mention of Shabbat whatsoever. Why, then, is this the song especially composed for Shabbat?

To answer this question, let us briefly examine what this chapter does talk about.

The opening verses emphasize that we are to praise and express gratitude to Hashem under all circumstances. "Le'hagid Ba'boker Hasdecha, Ve'emunatecha Ba'lelot" – "To speak of Your kindness in the morning, and Your faith in the nights" (92:3). We must praise Hashem not only in the "daytime," when we enjoy the "light" of joy and good fortune, but also "in the nights," when we find ourselves engulfed by darkness, beset by troubles and hardships.

Later, this chapter addresses the famous, baffling reality that the righteous often suffer while the wicked often prosper. Adam here assures us that the righteous will ultimately receive their due reward, whereas the wicked will receive their due punishment.

This chapter is associated with Shabbat because the weekly Shabbat that we observe offers us a glimpse of the eternal Shabbat – the next world, when we will achieve perfect clarity and will see how everything is for the best.

The Gemara (Pesahim 50a) teaches about the difference between our world and the next world. Here in this world, we celebrate good fortune by reciting the blessing, "Ha'tob Vehametib, " thanking Hashem for His goodness, but when misfortune strikes, Heaven forbid, we solemnly recite "Dayan Ha'emet," acknowledging G-d as the "true Judge." In the next world, however, we will jubilantly recite "Ha'tob Ve'ha'metib" over all events that transpire. The Tzelah (Rav Yechezkel Landau of Prague, 1713-1793) explains this to mean that in the future, we will look back upon all the misfortunes that took place and realize how they were, in fact, good. We will be shown how everything was for the best – even the tragic, painful events that we experienced. In our world, we rightfully mourn and grieve when misfortune strikes. But we must believe that the time will come when we will be shown how ultimately, everything was, in truth, for the best.

On Shabbat, we are lifted ever so slightly up from our world, and brought into a different reality – into a realm called "Me'en Olam Ha'ba," a "miniature" Olam Ha'ba (the next world), where we experience a small degree of the clarity of the next world. If we observe Shabbat properly, we receive a boost of Emuna, a greater level of serenity, more emotional strength to accept the challenging aspects of our lives and enjoy happiness and contentment. The precious gift of Shabbat offers us more than a day off from work, and an opportunity to spend more time with family and friends – as significant as this of course is. The gift of Shabbat is the gift of Emuna, the gift of peace of mind. We are able to experience – to some small degree – the faith and unbridled joy of Olam Ha'ba.

This is why the chapter written by Adam is chosen as the special Psalm for Shabbat. This is the day when, more than on any other, we are able to deeply feel that "Tob Le'hodot L'Hashem U'l'zamer Le'shimcha Elyon" – that it is good to thank and praise Hashem, that everything He does is for our benefit, even when we face hardship. This weekly boost of Emuna gives us the strength we need for the coming week, fortifying us with the belief that no matter what challenges we confront, everything that happens is for the best.

We Just Have to Try

(Rabbi Joey Haber)

We read toward the end of Parashat Bereshit that Hashem saw the evil of mankind and decided to destroy the world. Next week, in Parashat Noach, we read of the flood that Hashem brought upon the earth, sparing only Noach and his family. After the flood, Hashem made a promise that He would never flood the earth again.

When we read these pesukim carefully, we notice something surprising.

Here in Parashat Bereshit, the Torah says, וירא כי רבה רעת האדם בארץ, וכל יצר מחשבות לבו רק רע כל היום – Hashem saw all the evil that the people were committing, and He saw the evil in their heart, their natural tendency to sin (6:5).The evil nature of people led Hashem to decide to destroy them.

After the flood, however, we find just the opposite. Hashem announced that He would never again destroy the earth כי יצר לב האדם רע מנעריו – because of the people's yetzer ha'ra (evil inclination), because of their evil instincts.

How could the yetzer ha'ra be both the reason to destroy mankind, and the reason not to destroy mankind?

The answer is quite simple – and exceedingly important.

In short: we just have to try.

Before the flood, the people did not even try to restrain their sinful instincts.They followed their negative tendencies without any attempt to exercise discipline and act the right way.

After the flood, however, Noach offered a sacrifice to Hashem – symbolizing the people's commitment to say "no" to their evil tendencies, to sacrifice the things they desire for the sake of fulfilling Hashem's will. When we do this, Hashem looks kindly upon us. Even when we're imperfect, and even when we're far from perfect, He treats us with compassion, because He understands our struggles and our challenges, and He sees that we're trying.

What matters most is that we're trying, that we're making a sincere effort to restrain our negative instincts and do the right thing.

This is so important for every one of us to realize. If a person is struggling, if he has some good days and some bad days, if he has a bad habit that he can't seem to kick, if he tries to do the right thing but doesn't always succeed – then this means he is human. It means he is living the way he is supposed to live.

We are not meant to be perfect. We are meant to strive to be better. We are meant to work hard and to make a real effort to improve.

If we're trying, then we are on the road to greatness. And we are the kind of people that Hashem wants in His world.

The Recipe for True Happiness

(Rabbi David Ashear)

Everybody wants happiness, but what exactly is happiness, and how do we get it? If someone is happy with his house, he's not going to be looking around for another house. If someone's happy with his family, he's not going to be looking around at other families. When a person is truly happy with what he has, he doesn't look around to see what everyone else has, and he doesn't become jealous of them. Happiness comes from a feeling of satisfaction, a feeling of being full.

It's possible, even in physicality, to experience that feeling, at least momentarily. If someone, let's say, wins the lottery, at that moment he'll feel that his bank account is full. He doesn't need anything else. He'll feel content and he'll be happy. But when it comes to physicality, that feeling wears off quickly. Before long, he'll be back to wanting more and once again feeling lacking.

Hashem gave us an incredible gift that enables us to feel happy all the time. He gave us a mission in life. He gave us Torah and mitzvot and the ability to fulfill that mission every second of the day. We constantly have the ability to experience the feeling of being full, the feeling of accomplishment. I did another mitzvah. I learned another word of Torah. I did another act of chesed. I prayed another tefillah. I overcame another challenge. Every one of those accomplishments is another step toward the purpose for which I came into this world. And there is no limit to how much a person can accomplish. He can keep doing more and more, constantly filling his life with real meaning. This feeling of accomplishment can give a person a constant source of happiness.

But what about the things in life that really bother people? Perhaps a person wishes he had more money. Perhaps he's unhappy with his spouse, or there's something else in his life that he wishes were different. For this, Hashem gave us another precious gift: the gift of emunah. Knowing that Hashem is the One who gives us everything we have, and He is the One who knows exactly what we need. He knows our purpose in this world, and He knows exactly what we need to fulfill it.

And if we internalize that, then we can always be happy. The wife that I have is the wife Hashem handpicked for me because she's exactly what my neshamah needs. The amount of money that I have is exactly what Hashem determined I need right now to fulfill my purpose. And if I needed more, Hashem would have given me more.

Once a person truly believes this, he can feel full and satiated. And this feeling of satiation is one of the most wonderful feelings a person can experience — the

feeling of true contentment. As the Mishnah says in Pirkei Avot, "אֵיזֶהוּ עָשִׁיר? הַשָּׂמֵחַ בְּחֶלְקוֹ — Who is truly wealthy? Someone who is happy with what he has."

How can I be happy with what I have? Because I know Who gave it to me — the One who loves me more than I could ever imagine, the One who knows my purpose and exactly what I need to fulfill that purpose. The knowledge that I have everything I need right now brings a person true satisfaction and happiness.

Hashem has given us all the tools we need. He gave us Torah and mitzvot, and He gave us the gift of emunah. With these gifts, we can go through life full of purpose, full of meaning, and full of the knowledge that Hashem has given us everything we need. And that is the recipe for true happiness.

The Sky and the Firmament

(Samy Maya)

Sefer Shevile Pinhas writes that when Hashem created the realm above us, there are two different words used for its name, *rakia* and *shamayim*, roughly translated as firmament and sky.

Hashem said that there should be a *rakia,* in the midst of the water and that it should separate between the waters. After Hashem creates the *rakia*, the pasuk says that Hashem calls the *rakia* by a different word, *shamayim*. Why did Hashem change the name of this creation, something He did not do with any other creation?

The Keli Yakar answers this question. Hashem didn't want to call it *rakia* because *rakia* is a word that insinuates separation and machloket (as in **לְרַקַּע** הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ; where the word means *spread out*; land was spread out over water to separate and form a cover). All types of *rakia* form a cover and *separate* objects.

S*hamayim*, on the other hand, insinuates shalom. The word שמים is formed from the words אש and מים. Fire and water, two opposites. Two opposites came together and formed shalom, and formed what we call *shamayim*.

Shevile Pinhas goes on to explain at length how the *rakia* was created to separate between the waters. Water represents Torah, as both are sources of life. The *rakia* not only separates different types waters, but also different types of Torah. There are upper waters of Torah that were learned for the sake of Heaven with no ulterior motives. The lower waters are Torah that was learned not exactly *LeShem Shamayim*.

Torah not learned *LeShem Shamayim* lacks love and fear of Heaven, whereas Torah learned LeShem Shamayim incorporates love and fear of Heaven. Torah learned out of love is called water and Torah learned with fear and awe is called fire.

Hashem initially called it *rakia* and then changed it to *shamayim* to give us good advice. The advice tells us how to break and cancel out the *rakia* so that it doesn't separate between the upper and lower waters… so that there is not a difference between the waters, which is Torah. If all our Torah is learned LeShem *Shamayim*, then all of our Torah will be in the realm of the 'upper waters'. The word *shamayim*, a composite word made up of water and fire, is the place of shalom. Water and fire represent Torah learned with love and fear would cause all our Torah to be in that upper realm. By initially calling it *rakia*, separation, Hashem taught us that there exists a concept of an upper realm and a lower realm of Torah, but by studying Torah with a love for Hashem and with a great deal of respectful fear, we could unite water and fire and then all our Torah would come together in the upper realm in shalom.

Perhaps there is another lesson to learn from Hashem calling the name of the creation *rakia*, only to change the name to *shamayim* anyways.

We said that *rakia* insinuates machloket. Hashem's *initial creation* was machloket… opposites that had nothing to do with one another and were not going to get along. *Rakia* would make sure that opposites remain apart. But then Hashem changed its name to *shamayim*, the name that indicates shalom.

Hashem created this world with complete opposites and things that initially *do not and cannot get along*. But Hashem also created the ability for these opposites to join and form a beautiful union. On an individual level, there could be great differences and great machloket between husband and wife, parent and child, siblings, and friends that could seem unreconcilable. On a more global level, there could be great differences and machloket between different sections of Judaism or even different nations of the world that could seem unreconcilable and unresolvable. the differences could be as great as water and fire.

One of the very first lessons of the Torah is that shalom is possible even when the difference is as great as fire and water! Hashem created the *rakia* so that it could turn into a *shamayim*! If everyone agrees and is the same, that is not shalom, but dictatorship and we would be mindless machines. Shalom is specifically the joining of opposites under one greater banner.

We have to know that Hashem *initially* created the world with machloket, but that it could and will turn into shalom. With our great effort, eventually and over time, all the *rakia* will change its name to *shamayim*… it will be *shamayim* here on earth!

Daily Halacha

Important Dates in the Month of Heshvan

Although no formal holidays are observed during the month of Heshvan, a number of important historical events took place during this month, of which we should be aware. Firstly, we read in the Book of Melachim I (6:38) that the building of the Bet Ha'mikdash during the time of King Shelomo was completed in the month of "Bul," which has been identified as Heshvan. G.d instructed that the Temple's dedication be delayed eleven months, until the 8th of Tishri the following year, but the building was completed during Heshvan. (Interestingly, the Sages teach that the month of Heshvan protested to G.d, claiming that it was "shortchanged," and G.d promised that in the future a great celebration will be held during this month.)

The use of the name "Bul" in reference to Heshvan has been explained in light of another noteworthy event that took place during this month (according to one view), namely, the onset of the flood in the time of Noach. We read in the Book of Bereshit (7:11) that the floodwaters began descending on the seventeenth day of the second month, Heshvan. This month is therefore referred to as "Bul," a shorthand form of the word "Mabul," or "flood."

The fourth of Heshvan is the Yahrtzeit of the Ramban (Rabbi Moshe Nahmanides, Spain, 1194-1270), one of the greatest of the Sephardic Rishonim (Medieval Talmudic scholars). Another important date in Heshvan is the eleventh day of the month, which marks the Yahrtzeit of our matriarch Rachel. Scores of Jews customarily visit Rachel's Tomb in Bet Lehem on this day to pray, and many also light candles in her memory. Finally, the Yahrtzeit of Rabbi Don Isaac Abarbanel (1437-1508), a prominent Sephardic Rabbi, exegete and philosopher, also occurs during Heshvan, toward the end of the month.

Food for Thought

How to Stay Calm When Your Kids Push Your Buttons

(Adina Soclof @aish)

TRENDING IN PARENTING

When your kid explodes, your instinct is to fight back. Here's a simple tool that calms the moment down and teaches them how to talk to you instead.

The best relationship advice I ever got was this: don't talk when you're angry. We shouldn't talk with our kids when they're angry either.

Easier said than done, obviously.

Children say things that push your buttons. It usually happens when they're upset and tense — they complain, they hurl accusations, and you respond in kind. You can't seem to manage your own temper, and instead of staying calm, you get angry too. Then you start complaining and accusing right back, and the negative cycle continues.

You don't have to go down that slippery slope. It helps to remember that children don't have the emotional vocabulary to tell you how they're really feeling. There's always an underlying problem they're experiencing, and they don't yet have the words to express it respectfully, tactfully, or kindly.

When they're feeling disappointed or in need of attention, they might say: *"You never do anything for me!"*

When they're feeling helpless or overwhelmed, they might say: *"Nobody ever helps me. I have to do everything myself!"*

When they feel rushed or pressured for time, they might say: *"This family is so stupid! Why do we always have to go out to dinner?!"*

When they feel like their whole world revolves around a screen they don't fully control, they might say: *"You're always on your phone anyway — why can't I just have mine?!"*

These statements are provoking by nature. They escalate the fighting and put you on the defensive. Instead of expressing themselves in a way that helps them get what they actually need, your children have thrown the first punch because they don't yet have the skills to de-escalate the tension themselves.

That's where you, the adult in the room, needs to step in. You need to stay calm enough to teach your children how to express their feelings properly, so they can release the tension they're feeling in a healthy, non-provoking way.

To do this, we can use a simple validating phrase:

"You sound…" — and then fill in the blank with the

corresponding emotion: angry, frustrated, pressured, rushed.

Then you can let them know what you think they actually need.

Later on, once everyone is calm, you can acknowledge their feelings again and gently teach them a more respectful way to talk to you. This keeps everyone even-tempered — and can even turn a rough moment into a relationship-building one.

Here's How It Works

1. "You never do anything for me!"

Instead of: "You are so selfish. What do you mean I never do anything for you? Who do you think pays the rent around here?"

Say: "You sound pretty disappointed. When kids feel that way, it usually means they need some extra attention and TLC from their parents. When you calm down, let's find a time to do something together, just the two of us."

Later, when you're both calm: "I know you didn't mean it when you said I never do anything for you. But it's hard for me to hear that. Next time, it's better to say, 'I'm really disappointed,' instead of all that angry stuff."

2. "Nobody ever helps me. I have to do everything myself!"

Instead of: "What are you talking about? We always help you. You need to start doing things yourself!"

Say: "You sound overwhelmed. Even though Dad and I think you can load the dishwasher on your own, it feels like a big job to you right now. I wish I could help, but I have to take care of the laundry first. I know you can handle this — and as soon as I'm done with the wash, I'll come help if you're not finished."

Later, when you're both calm: "Do you want to talk about your responsibilities around the house? If you're having trouble keeping up, we want to know — we can figure out some solutions together. It's also better to say, 'I'm feeling overwhelmed,' instead of all that angry stuff."

3. "This family is so stupid! Why do we always have to go out to dinner?!"

Instead of: "Why don't you want to go out to dinner? Why does everything have to be a problem with you? Can't you see I need a break from cooking?"

Try: "You sound frustrated. You were expecting to eat at home tonight, not go out. The problem is, I got home late from work and there's nothing ready for dinner."

Later, when you're both calm: "You were really upset with us earlier. I'll try to remember not to spring last-minute plans on you. It's also better to say, 'I'm feeling rushed,' instead of all that angry stuff."

4. "You're always on your phone anyway — why can't I just have mine?!"

Instead of: "Excuse me? I'm the parent here, and my phone is none of your business. The answer is no."

Say: "You sound frustrated that it feels unfair. I get that it seems like there's a double standard. Let's talk later about what feels fair to you and what I'm actually worried about."

Later, when you're both calm: "You made a fair point about phones earlier, even if it came out sharp. Let's figure out some ground rules together — for both of us. Next time, it helps to say, 'I feel like the rules aren't fair,' instead of all that angry stuff."

The Takeaway

When you stay calm in the face of your children's complaints and anger, you're teaching them a valuable lesson in self-control and anger management. You're also modeling life skills they'll use forever: validating another person's feelings, defusing conflict, and expressing their own emotions in ways that bring people closer instead of pushing them away.

Kidz Corner

The Greatness Of Man

In this week's *parsha*, we learn about the wonders of *briyas ha'olam*, the six days of creation. After each day of creation, the *pasuk* tells us that *Hashem* saw "*ki tov*", that it was good. However, when *Hashem* finished the entire creation and the world was complete, then the *pasuk* says "*tov meod*", very good. Why?

Let's say you have a puzzle; each piece on its own is nice, it's "*tov".* But when you put all the pieces together and you have a perfect, finished product - then it's not just good, it's very good. All the smaller, individual *"tovs*" together form a beautiful picture that's truly "*tov meod*". So too it was with the creation of the world. As each individual part of the *briya* was completed, it was good – *tov.* But when the entire universe was complete and all the myriads of *briyos* came together in a complete, beautiful world, then it's "*tov meod*".

Rav Pam in *sefer Atara L'melech* brings a *Zohar* that *Reb Shimon bar Yochai* and *Reb Yossi* were walking downhill, and it was steep. At the bottom of the hill there was a canal of water. *Reb Yossi* slipped into the water and

had pain. He said "I wish the stream wasn't

here". *Reb Shimon bar Yochai* heard him say this and gave him *mussar*. "How can you say that? All of *Hashem's* creations are His servants. You can't be *mezalzel* in the servants of *Hashem."* And he quoted the *pasuk,* "*Vayar Elokim et kol asher asa v'hinei tov meod".* Every creation, even snakes and insects, are included in the *pasuk*. Therefore, you cannot express any displeasure with any creation, since *Hashem* Himself declared that it's all "*tov meod".* As they were walking, they saw a snake running before them. Said *Reb Shimon bar Yochai*, "I am sure that this snake was sent before us to do a miracle for us". Sure enough, this snake was confronted by another dangerous and very unusual snake. That snake is called "*afa";* a snake that injects poison with his eyes. Just by looking at a person, that snake injects poison into the person. The first snake attacked the second snake and at the end of the day both snakes died. So *Reb Shimon bar Yochai* and *Reb Yossi* were saved because of that first snake, and they saw clearly how each creation has a purpose. We find the same concept as *Dovid Hamelech* was fleeing for his life and hid in a cave. A spider spun a web at the entrance to the cave and *Shaul Hamelech* assumed that there was nobody in the cave, thus *Dovid Hamelech's* life was spared.

Everything in creation was given a name. *Ateres Mordechai* in *Parshat Bereshit* brings down a *Midrash* that *Adam Harishon* gave names to all animals. *Hashem* asked *Adam,* "Yes, you gave proper names to all animals, but do you know your name? *Adam* answered, "My name is *Adam*". Then *Hashem* asked him, "And what is My Name?" *Adam* responded, "*Hashem*". What is *peshat* in this *Midrash*?

My father *shlita* explained that the *Mishna* says in *Pirke Avot* 4:3 – "Never embarrass any person because there is no person who doesn't have an hour to shine". This means that all people have hidden attributes that may not be seen on the outside. A person who you think is simple will have moments of greatness that even a *tzadik* might not be able to reach. Therefore, we cannot look down on any person; we simply do not know the hidden greatness that lies within them.

Rav Pam brings a story regarding his mother. His mother had a cleaning lady who was a widow. She was a very simple person and got paid very little, but she would save up the little money she made. Once a person needed some money and went to this cleaning lady for a loan. She gave her a hundred dollars, which was a big sum of money in those days. A short while later, the woman who borrowed the money died. The cleaning woman understood that her loan died as well; there was no getting back her money. At the funeral, *Rav Pam* heard the cleaning lady say behind the *aron*, "I am *mochel* you, don't worry that you died and left over a debt. I am *mochel* you". *Rav Pam* said that when his mother

heard these words, she was awed at the greatness of this "simple" cleaning lady, and she started giving her a lot of *kavod*. This unassuming cleaning lady who appeared to be so plain and simple was indeed a great woman, an *adam gadol*. How was she able to overlook that debt of a hundred dollars which was her entire life savings?

This is *peshat* in *Pirke Avot.* This is *peshat* in the *Midrash* where *Hashem* asked *Adam,* "Do you know what's your name?" *Hashem* was asking, "Do you realize the *gadlut ha'adam* – the greatness of man?" A man is not just a *basar v'dam*- flesh and bones - as animals. Yes, animals have names, but what is YOUR name? What is your greatness? Do you understand how tremendously special you are? *Adam Harishon* responded, "My name is *Adam"*- which comes from the words "*adama l'elyon"* – I am similar to the One Above. And then *Hashem* asked *Adam* "Do you know My Name?" *Adam* answered, "*Hashem*". *Hashem* was teaching *Adam* that he has a *chelek* from *Hashem,* he is so connected to *Hashem. Adam Harishon* recognized how great he was, how great every person is, that every person has a *chelek* of *Hashem.* Therefore, we should never underestimate the value of any person, and we should recognize that every person has greatness inside. No matter how insignificant a person seems to be, within him lies tremendous value. Every single yid is prominent, important, and tremendously great. And so are you.

La Paracha En Français

Construire un édifice de Torah et de mitsvot sur les bases de la foi.

(Extrait du livre: Dans La salle du Tresor)

« Au commencement, D.ieu créa le ciel et la terre. » (Béréchit 1, 1)

La foi constitue la base et la racine de la Torah. Avant d'observer les mitsvot et d'étudier la Torah, l'homme doit être animé d'une foi pure dans le

Créateur, fondement sur lequel il sera ensuite en mesure de construire un édifice éternel de Torah et de crainte du Ciel. C'est pourquoi le livre de Béréchit s'ouvre par le récit de la création du monde.

Nos Maîtres nous enseignent que l'ensemble des créations virent le jour par la seule parole divine. Le Saint béni soit-Il ne les créa pas à l'aide d'un instrument professionnel, mais uniquement en parlant, en vertu du verset : « Car Il a parlé et tout naquit. » (Téhilim 37, 9) Dès qu'Il ordonna « Que la lumière soit ! », cela se produisit instantanément ; il en fut de même concernant les autres créations. Notre monde est certes riche en inventions et en usines très productives, mais elles sont le résultat de la réflexion de millions d'êtres humains, alors que l'Eternel créa à Lui seul le monde au moyen de la parole.

Il arrive souvent d'entendre qu'un certain scientifique ayant terminé ses études universitaires en vienne à renier que D.ieu est à l'origine de la création de l'univers. Que comprend donc ce petit homme qui croit tout savoir et prétend que le monde se serait créé de lui-même ? Pourtant, tous admettent, par exemple, qu'un arbre poussant tout seul est tordu. Si l'on désire qu'il pousse droit, il faut le soutenir par un pilier de bois ou de fer. Aussi, comment un monde si parfait, caractérisé par une précision et un ordre surprenants, aurait-il pu se donner jour lui-même ?

Un scientifique se présenta une fois au Ibn Ezra en avançant cette théorie. Le Sage lui montra un magnifique dessin qui éveilla l'intérêt de son visiteur. Admiratif, il lui demanda qui en était l'auteur. Feignant la naïveté, il lui répondit qu'un chat avait cogné son pied contre une fiole d'encre qui s'était renversée sur ce papier, ce qui avait produit cette œuvre. Blessé, l'autre dit : « Vous moquez-vous de moi ? » Le Ibn Ezra reprit : « Et comment expliquez-vous qu'un monde si beau et agencé si intelligemment ait vu le jour de lui-même ? »

Aussi, incombe-t-il à l'homme, en premier lieu, d'ancrer en lui une foi entière en D.ieu qui créa le monde par Sa parole. Telle est la base sur laquelle il pourra ensuite fonder son édifice de Torah, de mitsvot et de bonnes actions.

Puis, il continuera à renforcer sa foi en prenant conscience que le Saint béni soit-Il exerce continuellement Sa Providence sur lui, de manière individuelle. S'il lui arrive que son projet ne s'est pas réalisé, il saura que cela est dû à l'intervention de l'Eternel qui l'a intentionnellement modifié. Il arrive en effet qu'Il ne réponde pas à ses aspirations, sachant que ce ne serait pas bien pour lui et que sa situation actuelle est préférable. Si un mauvais décret a été prononcé contre lui, que D.ieu nous en préserve, il ne pourra y échapper. Même s'il avait prévu de prendre une autre route, l'Eternel modifiera son itinéraire afin qu'il y trouve la mort.Ceci corrobore l'affirmation de nos Maîtres (Soucca 53a) : « Les pieds de l'homme sont les garants [du Ciel] de le conduire où il doit se rendre. » Or, qui les oriente ? Bien évidemment, la Providence. C'est pourquoi il croira de toutes les fibres de son être que celle-ci dirige l'ensemble des événements, que les voies divines sont impénétrables et qu'il ne peut savoir ce qui est réellement bien pour lui. Seul D.ieu le sait et agence pour le mieux le cours de son existence.

L'homme a pour raison d'être sur terre de se plier à la parole du Créateur, de Le servir fidèlement et de surmonter toutes les épreuves se dressant sur sa route. Dans notre paracha, nous pouvons lire : « Mais le serpent était rusé, plus qu'aucun des animaux terrestres qu'avait faits l'Eternel-D.ieu. » (Béréchit 3, 1) Nos Maîtres expliquent qu'il se dit : « Je sais que le Saint béni soit-Il a décrété : "Du jour où tu en mangeras, tu mourras." Je vais induire en erreur Adam et sa femme qui en mangeront et seront punis. Je pourrai ainsi hériter moi-même de la terre. »

A priori, si le serpent était si malin pour inciter Adam et 'Hava à enfreindre l'ordre divin et les pousser au péché, pourquoi le Créateur n'a-t-il pas mis un autre animal à leur disposition ? Car, comme nous l'avons expliqué, la mission de l'homme dans ce monde consiste à maîtriser son mauvais penchant et à faire face à toutes les embûches qu'il place sur son chemin. C'est la raison pour laquelle le Très-Haut a choisi le serpent pour servir le premier couple de l'humanité, de sorte à amplifier la difficulté de l'épreuve et à l'exercer à y résister.

Reflexion Semanal

El sello de D.os es la verdad

(Por Rabbi Avraham Twerski)

En el principio del crear de D.os los cielos y la tierra… D.os bendijo el séptimo día y lo consagró, porque en él cesó de toda Su labor, la que D.os había creado para hacer.

Estos dos versículos abarcan toda la creación. Las tres primeras palabras (Bereshit bará Elokim) terminan con las letras taf, alef, mem, que forman la palabra emet, "verdad". También las tres últimas palabras (bará Elokim laasot) terminan con las letras alef, mem,

taf, formando una vez más la palabra emet. Rav Simja Bunim de Peshisja cita la declaración del Talmud respecto a que "el sello de D.os es la verdad", y comenta: "Se acostumbra que un autor escriba su nombre al comienzo de su libro. D.os colocó Su Nombre emet–verdad en el primer capítulo de la Torá. Por lo tanto el emet envuelve toda la creación, un testimonio de D.os como el Creador".

Divrei Shaul señala que todas las cualidades son un asunto de grado. Puede haber mayor o menor belleza, mayor o menor sabiduría, mayor o menor fuerza, etc. Sólo hay una cualidad de la cual no puede haber más o menos: la verdad. No es posible que algo sea más verdadero o menos verdadero. Algo es verdad o no lo es.

D.os se identifica con la verdad. Así como la verdad nunca puede alterarse, porque una verdad alterada ya no es verdad, tampoco puede haber ningún cambio en D.os (Malaji 2:6).

El Talmud dice que el emet tiene una base ancha y firme, formada por la primera letra del alfabeto, la alef, la letra del medio, la mem, y la última letra, la taf (Shabat 55a). Por lo tanto, la verdad es estable y durable. En cambio, la falsedad, en hebreo sheker, consiste de tres letras que están juntas casi al final del alfabeto. El sheker es pesado y no puede mantenerse.

La medida en que una persona vive con la verdad es la medida en que se identifica con D.os. Cualquier falsedad aleja a la persona de D.os.

Nahalot

Nahala of Rabbi David U Moshe זצ"ל the 1st of Heshavan

Rabbi David U Moshe described in the tradition of Moroccan Jewry as righteous and miraculous. According to the narrator, there was a rabbi from Jerusalem who traveled as a Shadar among the Jewish communities in the Atlas Mountains and died there in 1171. It is narrated, among other things, that he abolished a harsh decree that brought down many martyrs, Jews and Muslims.

Buried in the Atlas Mountains, near the villages of Temzirat and Temstin. At the beginning of the 20th century his tomb was marked with stone. Around the middle of the 20th century, a tombstone, a tomb hall, lighting places and guest rooms were built on the site.

House of Rabbi David U Moshe

The house of Rabbi David and Moshe is the name of a site in the Canaan neighborhood of Safed, which was established in 1973 in honor of Rabbi David and Moshe. The founder of the site is Avraham Ben-Haim, at that time he was working in the forest in his early forties. He said that after the Yom Kippur War, the image of Rabbi David and Moshe was revealed to him in a dream. In one of the dreams, Rabbi David and Moshe informed him that he was leaving Morocco and coming to live in his house in Safed. Following the dream, Ben-Haim built a room in his house which was called "the room of the righteous." The room had a bench with a number of prayer and psalm arrangements, and over the years the Mishkan grew and more rooms were added to the house. Soon worshipers began to visit the place.

Every year on Rosh Chodesh Cheshvan, a Hilula is held in memory of the Tzaddik, and thousands of people participate. Following this, tenants left the neighborhood. The complex currently consists of most of the houses in the area and includes a prayer room, a synagogue, a parking lot and barbecues used by the locals. The place receives support from the municipality, which initially opposed its existence.

May the merit of the tzadik Rabbi David U Moshe protect us all. Amen

Nahala of Rabbi Hacham Ovadia Yosef זצ"ל the 3rd of Heshvan

Rabbi Ovadia Yosef was born to an Iraqi Jewish family, in Baghdad, Ottoman Iraq on September 24, 1920 (or in 1918) to Yaakov Ben Ovadia and his wife, Gorgia. His Arabic name was ‘Abdullah Youssef. In 1924, when he was four years old, he immigrated to Jerusalem, Mandatory Palestine, with his family. In Palestine, the family adopted the surname "Ovadia".] Later in life, Ovadia Yosef changed his surname to be his middle name, "Yosef", to avoid the confusion of being called "Ovadia Ovadia".

As a teenager he studied at the Porat Yosef Yeshiva, where he advanced to the highest level class taught by the rosh yeshiva, Rabbi Ezra Attiya.

A story retells how Attiya was instrumental in keeping the young Yosef in the Torah world. At one point, the diligent young scholar suddenly stopped coming to

yeshiva for several days. Attiya paid a visit to his home and was shocked by the poverty he saw there. Yosef's father explained that he ran a small grocery and needed the boy to work for him. Attiya attempted to convince the father of the importance of Torah learning, to no avail. The next morning, when the father entered his store, he found Attiya standing there, wearing a work apron. The rosh yeshiva explained that he had come to the store early that morning when Yosef was opening up. He had told the youth that he had found a substitute worker who would work without pay, and sent him back to yeshiva. "You said that you needed someone to help and could not afford to pay. I am that someone. Your son's learning is more important than my time!" he told the father, who finally conceded and allowed his son to continue learning in yeshiva.

Yosef received rabbinic ordination at the age of 20. He became long-time friends with several members of his class who went on to prominent leadership positions in the Sephardi world, such as Rabbi Ben Zion Abba Shaul, Rabbi Baruch Ben Haim, Rabbi Yehuda Moallem and Rabbi Zion Levy.

Residing in Egypt
In 1947 Yosef was invited to Cairo by Rabbi Aharon Choueka, the founder of yeshiva 'Ahavah VeAchvah', to teach in this yeshiva. Yosef also served, at the request of Rabbi Ben-Zion Meir Hai Uziel, as head of the Cairo beth din (rabbinical court). Yosef found that religious observance among both the Jewish community at large, and its leadership, including the local Rabbis, was lax. One of the major Halachic issues was the lack of any organised system of Kashrut, which led to conflict between him and other members of the community. Following these events Yosef resigned from his position, two years after having arrived in Cairo. Approximately one year after his resignation, he returned to what, in the meantime, had become Israel.

Return to Israel
After returning to Israel, Yosef studied at midrash "Bnei Zion", then headed by Rabbi Tzvi Pesach Frank. He also served on the rabbinical court in Petah Tikva. His boldness as a posek was already revealed in his first term as a dayan when, at the age of 30, he wrote a Halachic ruling permitting Yibbum instead of Halitza which contradicted a religious ruling made by the Chief Rabbinate of Israel a year earlier which had forbidden Yibbum.

In 1951–1952 (תשי"ב by the Jewish calendar) he published his book on the laws of Passover titled 'Chazon Ovadia.' The book won much praise and received the approval of, among others, the two Chief Rabbis of Israel at that time, Ben-Zion Meir Hai Uziel and Yitzhak HaLevi Herzog. Two years later he founded 'Or HaTorah' Yeshiva for gifted Sephardic Yeshiva students. This Yeshiva (which did not remain open for long) was the first of many which he established, later with the help of his sons, in order to facilitate Torah education for Sephardic Jews and establish the leadership of the community for future generations. In 1953-4 (תשי"ד) and 1955-6 (תשט"ז) he published the first two volumes of his major work 'Yabia Omer', which also received much praise.

Between 1958 and 1965 Yosef served as a dayan in the Jerusalem district Beth Din. He was then appointed to the Supreme Rabbinical Court of Appeals in Jerusalem, eventually becoming the Chief Sephardic Rabbi of Tel Aviv in 1968, a position which he held until his election as Chief Sephardic Rabbi of Israel in 1973.

Sephardic Chief Rabbi of Israel
In 1973 Yosef was elected the Sephardic Chief Rabbi of Israel by a majority of 81 to 68 votes, replacing Yitzhak Nissim. His candidacy was criticised by some as he was competing against an incumbent Chief Rabbi. The election process was characterised by tension and political controversy because of the Psak Din of the Brother and Sister and tense relations between Yosef and Nissim. The tension between the two Rabbis began in the 1940s, when Yosef came out openly against the Halachic rulings of the Ben Ish Chai. In the same election, Rabbi Shlomo Goren was chosen as the Ashkenazi Chief Rabbi of Israel. The relationship between the two Rabbis was difficult. The Council of the Chief Rabbinate was controlled by Goren, and for some time Yosef decided that, as a consequence, there was no point in attending its sessions. During his years as Chief Rabbi, Yosef dealt with a variety of important social and Halachic issues. May the merit of the Hacham Ovadia Yosef protect us all. Amen