

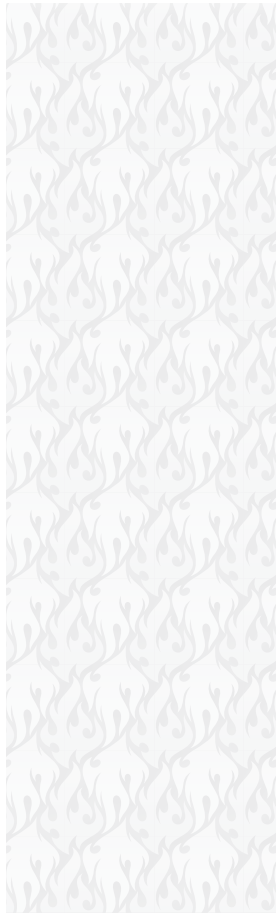
# זמירות היכל אברהם

פירושים ודברי תורה  
על זמירות שבת  
מרבנן ותלמידי ישיבת  
היכל התורה

ערוך על ידי  
הרב דניאל סטאום

לעילוי נשמת  
הרב אברהם אוברלנדר זצ"ל  
מנהל ישיבתנו  
תשפ"ב-תשפ"ד

יוצא לאור לדגל  
הדינר השנתי השנים-עשר  
אייר תשפ"ה



**RABBI EFREM GOLDBERG**  
**BOCA RATON SYNAGOGUE**



**הרב אפרים חיים גולדברג**  
**ק"ק בית כנסת בוקא ראטון**

March 27, 2025  
27 Adar 5785

It is unusual to feel incredibly close to someone whom you only met in person once and barely ever spoke to other than through text messaging. And yet, my relationship with Rav Avi Oberlander z"l was exactly that, an unusual closeness and connection, not impacted by distance or lack of connection. Rav Avi first reached out to me to respond to my shiurim with his own Torah thoughts and insights. He would ask me for sources I mentioned and shared sources he thought would add to the dvar Torah. His ideas were impressive, inspiring, and profound. Our conversations pivoted to his health and condition, which he always shared with a mix of realism and optimism. He was always positive, hopeful, and tremendously grateful. When I would check in, he always answered, "One day a time." When his condition worsened, he wrote, "Amazing family support and great friends, nachas from our children, so much to be thankful for." He would sign off, "Have a blessed, wonderful day!"

The Talmud Yerushalmi tells us that Talmidei Chachamim live like it is Shabbos all week long. They aren't referring to wearing Shabbos clothing or eating cholent and kugel. They mean the righteous live like it is Shabbos, fully present and connected with all that they are doing, disconnected from the distractions and noise of the world, and living with a Neshama Yeseira, an expanded and more attuned soul.

Rav Avi z"l was such a person and therefore, how appropriate that a sefer on Shabbos Zmiros is being dedicated in his memory. Shabbos is mei'ein olam ha'bah, a taste of the world to come. On Shabbos, we can access and feel the presence of those who have already ascended to the world to come. May this sefer on Shabbos and the inspiration it brings to our Shabbos make us feel even more connected with Rav Oberlander and may he continue to inspire all of us to be bigger and better in our Avodas Hashem.



Rabbi Efrem Goldberg

**בברכת התורה,**



RABBI YOSEF SONNENSCHIN

י"ד ט"ו שבט ה'תשפ"ג

Lichvod Rav Dani Shlit"a,

Heilige Yidden have a term for someone like Reb Avi zt"l. The term is "A Shabbosdike' Yid." A Shabbosdike' Yid is someone who lives Shabbos. Someone who breathes Shabbos. Someone for whom Shabbos is not a day of the week, but an identity.

Rav Wolbe zt"l describes (Mitzvos Hashkulos page 106) that on his first Shabbos at the Mir Yeshiva in Poland when he was a young man, he didn't recognize the Mashgiach, Rav Yeruchem zt"l. He soon realized that Rav Yeruchem was so transformed by the arrival of Shabbos that what remained hidden within him during the week, was visible to his Talmidim with the arrival of Shabbos.

He goes on to explain that A Shabbosdike' Yid is someone who, with the arrival of Shabbos, transcends all the hundreds of details of his daily life into one truth. It is the truth that is the totality of all those hundreds of details. It is the one essential truth that binds everything else in his life together into one whole gorgeous edifice. It is the core of his being. It is the place that his Neshama connects with his creator. It is his relationship with Hashem.

Months have passed since Reb Avi ascended from this world on Shabbos Kodesh. Over these months, I, and so many of his friends and Talmidim, continue to find ourselves grasping for words to describe the magnitude of our loss and what he meant to us. During his lifetime, he was quiet, gentle, and humble. He was curious, intuitive and subtle. He was steady, calm and confident. Yet, after all the descriptions and explanations, it always seems that there is something more, something else, something that we can't seem to put into words. Maybe this is it: He was a Shabbosdike' Yid. And not just on Shabbos. His entire Avodah was plugged into his deep and abiding connection with the One Above. It wasn't something he spoke about. It just was. It was who he was.

Even so many months later, I cannot write these words without tears filling my eyes. We miss him so much.

"Zemiros Heichal Avrohom" is a fitting tribute to this Shabbosdike' Yid. The Heichal family was precious to Rabbi Oberlander zt"l and I am confident that he continues to shep nachas from the Yeshiva.

I want to thank you, Rav Dani, for writing, organizing, and assembling this beautiful Sefer. May Hakadosh Baruch Hu guide you, along with Rabbi Stechler Shlit"a and the entire Heichal family to continue to bring Nachas to Hashem, to the unforgettable Reb Avi zt"l, and to all the generations of Yidden that are counting on us to keep the legacy of Torah alive and vibrant for the next generation.

B'chol HaKavod,

Yosef Sonnenschein

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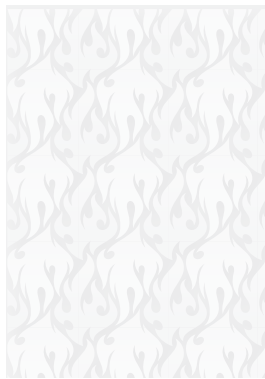
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# ליל שבת



## נרות שבת

The Chofetz Chaim had a *rebbe*, the great tzaddik Rabbi Nochum Kaplan *zt"l* (known as Reb Nochum'ke, 1812-1879) of Horodna, Lithuania. One time on *Chanukah*, the Chofetz Chaim was in his *rebbe's* home. As it got dark and the time came to light the *menorah*, the Chofetz Chaim was surprised to see that his *rebbe* was not doing so. Reb Nochum'ke was always so excited to do any mitzvah so it seemed very strange that he was not rushing to light the *Chanukah* candles. But the Chofetz Chaim didn't say anything.

After a few hours, the *Chanukah* candles were still not lit and there was a knock at the door. It was Reb Nochum'ke's wife. When Reb Nochum'ke saw her he jumped up and went quickly to light the *menorah*.

Later, the Chofetz Chaim asked his *rebbe* to explain why he waited so long to light the candles. Reb Nochum'ke explained that the Gemara (*Shabbos* 23b) says that if one has the choice to either light *Shabbos* candles or *Chanukah* candles, he should light the former. The reason is because *Shabbos* candles light up the house and make it feel more peaceful, and having peace is even more important than *Chanukah* candles.

Reb Nochum'ke continued, "My wife was not home when the time came for the mitzvah. I knew that it would upset her if I lit the *Chanukah* candles without her, detracting from the *shalom* in our home. Therefore, I decided that it's better to not light *Chanukah* candles at the right time so that my wife will not be upset and there will be peace in our home. As soon as she came home, I was ready to light."<sup>1</sup>



The *Tur* (O.C. 271, quoting Yerushalmi) explains that one of the reasons why we cover the *challah* is so as to "hide their shame." Normally, *ha-motzi* is the first *berachah* recited and bread is the first food eaten at a meal.

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1. Regarding *Shabbos* candles, however, one may not delay and light them after *shekiyah*.

However, when *Kiddush* is recited, the wine “usurps” the place of the bread by going first. In order to “hide” the “shame” of the *challos*, we cover them.

This halachah also conveys to us an important value, as understood from a story with Rabbi Yisroel Salanter:

Rabbi Yisroel was once in Kovno for *Shabbos*. Although he received many invitations, he chose to spend *Shabbos* at the home of a simple baker who had no children to feed, so he would not be depriving anyone's portion of food.

When the baker entered his home with the esteemed rabbi after *davening* on Friday night, he was dismayed to find that the table was not set. The only thing on the table was the *challah* board with the covered *challos*. The baker chastised his wife for not having everything ready.

Rabbi Yisroel asked the baker why the custom is to cover the *challos*. The baker replied that since we make *Kiddush* and drink the wine before eating the *challah*, we cover the *challos* so that they aren't ashamed.

Rabbi Yisroel then asked the baker, “Does it make sense to cover the *challah* so that they shouldn't be shamed, while shaming your wife?”

**B**lessed are You, Hashem, our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the lamp of *Shabbos*.

**M**ay it be Your will, Hashem, my G-d and the G-d of my fathers, that You be gracious to me (and to my spouse, children, parents) and to all my family. Grant us and all Yisroel good and long life, remember us for good and blessing, consider us for salvation and mercy, bless

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל  
שַׁבָּת.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי  
וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּנּוּ  
אוֹתִי וְאֶת אִישִׁי וְאֶת כָּל קְרוֹבֵי,  
וְתִתֶּנּוּ לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים  
טוֹבִים וְאַרְכִּים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן  
טוֹבָה וּבְרָכָה, וְתִפְקֹדֵנוּ בְּפִקְדוֹת

us with great blessings, make our household complete, crowning our home with the feeling of Your Divine Presence dwelling among us. May I merit to raise children and grandchildren, wise and understanding, lovers of G-d, G-d-fearing, men of truth, holy progeny, who cling to G-d, and light up the world with Torah, good deeds, and all of the work of the service of the Creator. Please hear our prayers in the merit of our mothers Sarah, Rivka, Rachel, and Leah, and illuminate our candles so they will never be extinguished for all time. Show us the light of Your face and we will be saved. Amen.

יְשׁוּעָה וְרַחֲמִים, וּתְבָרַכְנוּ  
בְּבָרְכוֹת גְּדוּלוֹת וְתִשְׁלִים בֵּיתֵנוּ  
וְתִשְׁכְּנוּ שְׂכִינְתְּךָ בֵּינֵנוּ, וְזַכְנוּ  
לְגִדְל בָּנִים וּבְנֵי בָנִים חַכְמִים  
וְנִבְוִנִים אוֹהֲבֵי יי, יְרֵאֵי אֱלֹהִים,  
אֲנָשֵׁי אֱמֶת, זְרַע קֹדֶשׁ, בְּנֵי  
דְּבָקִים וּמְאִירִים אֶת הָעוֹלָם  
בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים וּבְכָל  
מְלָאכֶת עֲבוֹדַת הַבּוֹרָא. אָנָּה,  
שְׁמַע אֶת תְּחִנָּתִי בְּעֵת הַזֹּאת,  
בְּזִכּוֹת שָׂרָה וְרִבְקָה, רָחֵל וְלֵאָה  
אֲמוֹתֵינוּ, וְהָאֵר גִּרְנוּ נְשֵׂא יְכֶּה  
לְעוֹלָם וָעֶד, וְהָאֵר פְּנֵיךָ וְנִשְׁעָה.  
אָמֵן.

וזכני לגדל בנים ובני בנים... ומאירים את העולם בתורה ובמעשים טובים ובכל מלאכת עבודת הבורא

Every Friday night, a woman lights the *Shabbos* candles ushering in the sanctity of the holy day. Then, she recites a beautiful *tefillah*, praying for the spiritual growth of her children. "May I merit to raise children and grandchildren, wise and understanding, lovers of G-d, G-d-fearing, men of truth, holy progeny, who cling to G-d, and light up the world with Torah, good deeds, and all of the work of the service of the Creator."

At a recent convention, Rabbi Moshe Tuvia Lieff related the following poignant thought in the name of Rav Motta Frank, a noted Breslover *mashpia* in *Eretz Yisroel*:

## זמירות לליל שבת Friday Night Zemiro

### כל מקדש שביעי כראוי לו

*Kol Mekadesh* praises those who keep *Shabbos* and stresses the reward awaiting anyone who observes it. It stresses the *Shabbos* experiences, the hope of the redemption of Yerushalayim, and the imminent rebuilding of the *Beis HaMikdash*.

There is a famous quip: “More than the Jewish people have kept *Shabbos*, *Shabbos* has kept the Jewish people.”

A Torah-observant Jew is defined as one who is *Shomer Shabbos*. It is equally true that the more one invests in *Shabbos*, the more *Shabbos* invests in him.

The Chofetz Chaim noted: *Kol mekadesh shvi'i karauy lo* - Anyone who sanctifies *Shabbos* as is fitting, his reward will be great, commensurate with his efforts. But “those who love Hashem, who wait for the building of the *Beis HaMikdash*” – i.e., those Jews who keep *Shabbos* with joyous passion, will have a far deeper and more meaningful connection with *Shabbos* - “On *Shabbos* day they will rejoice and be happy, like one who receives a gift of an inheritance.”

שם המחבר התום: מ'קדש, ש'ומר, ה'רבה — משה

**A**ll who sanctify the Seventh as is fitting for it, all who safeguard the *Shabbos* according to its law from desecrating it, his reward will be very great, according to his effort, “Each man with his camp, and each man next to his flag.”

כָּל מְקַדֵּשׁ שְׁבִיעֵי כְּרָאוּי לוֹ,  
כָּל שׁוֹמֵר יְשֵׁבֶת בְּדַת  
מִחֻלָּלוֹ, שְׂכָרוֹ הַרְבֵּה מְאֹד עַל  
פִּי פְעֻלוֹ, אִישׁ עַל מַחֲנֵהוּ וְאִישׁ  
עַל דָּגְלוֹ.

**T**hose who love Hashem, who await the building of the Beis HaMikdash, on the day of Shabbos rejoice and be happy, as those receiving a gift, an inheritance of Hashem, also lift up your hands in holiness and say to Hashem: "Blessed is Hashem Who gave rest to His nation Yisroel."

**T**hose who seek Hashem, the offspring of his beloved Avrohom, who delay leaving the Shabbos, and hurry to enter it, who are happy to observe it, and to make its eruv, "This is the day which Hashem has made, we will rejoice and celebrate on it!"

**R**emember the Torah of Moshe, in which the mitzvah of Shabbos is taught, engraved (with teachings) of the Seventh Day, like a bride bedecked amongst her friends, the pure ones will inherit it, and sanctify it with the sentence "all which He did," "And Hashem completed on the seventh day the work which he did."

**I**t is a holy day, from its arrival until its departure, all the offspring of Yaakov will honor it, according to the word of the King and His law, to rest on it and to rejoice with its pleasurable eating and drinking, "All the assembly of Yisroel will do this."

**אוֹהֵבֵי יי, הַמְּחַפִּים בְּבִנְיַן אֶרְיָאֵל, בְּיוֹם הַשַּׁבָּת שִׂישׁוּ וְשִׂמְחוּ, כְּמִקְבְּלֵי מַתָּן נִחְלִיאוּ, גַּם שָׂאוּ יָדֵיכֶם קֹדֶשׁ וְאָמְרוּ לְאֵל, בְּרוּךְ יי, אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל.**

**דוֹרְשֵׁי יי, יֵרַע אַבְרָהָם אוֹהֵבוֹ, הַמְּאַחֲרִים לְצֵאת מִן הַשַּׁבָּת וּמְמַהְרִים לְבֹא, וְשִׂמְחִים לְשִׂמְרוֹ וּלְעֶרֶב עֲרוּבוֹ, זֶה הַיּוֹם עָשָׂה יי, נְגִילָה וְנִשְׂמָחָה בּוֹ.**

**זָכְרוּ תוֹרַת מֹשֶׁה, בְּמִצְוֹת שַׁבָּת גְּרוּסָה, חֲרוּתָה לְיוֹם הַשְּׁבִיעִי, כְּכֶלֶה בֵּין רַעוּתֶיהָ מְשֻׁבָּצָה, טְהוּרִים יִירָשׁוּהָ וִיקְדִּישׁוּהָ, בְּמֵאֲמַר כָּל אֲשֶׁר עָשָׂה, וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי, מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה.**

**יוֹם קֹדֶשׁ הוּא, מְבוֹאוֹ וְעֵד צֵאתוֹ, כָּל יֵרַע יַעֲקֹב יִכְבְּדוּהוּ, כְּדַבַּר הַמֶּלֶךְ וְדָתוֹ, לְנוּחַ בּוֹ וּלְשִׂמּוּחַ, בְּתַעֲנוּג אָכוּל וְשָׂתוֹ, כָּל עַדַת יִשְׂרָאֵל, יַעֲשׂוּ אוֹתוֹ.**