

HALACHICALLY SPEAKING

Volume 12 Issue 5



{ TOPIC }

SHALOM ZACHAR



SPONSORED BY:



KOF-K KOSHER SUPERVISION

Compiled by
Rabbi Moishe Dovid Lebovits

Reviewed by
Rabbi Benzion Schiffenbauer Shlita

Edited by: **Rabbi Chanoch Levi**

Proofreading: **Mrs. EM Sonenblick**

Website Management and Emails:
Heshy Blaustein



SPONSORED:
לזכר נשמת מורי ורבי
הרה"ג רב חיים ישראל
ב"ר דוב זצ"ל בעלסקי

Dedicated in honor of the first yartzeit of
ר' שלמה בן פנחס ע"ה

SPONSORED:
לז"נ מרת רחל בת אליעזר ע"ה

SPONSORED:
לעילוי נשמת
מרת בריינדל חנה ע"ה
בת ר' חיים אריה יבלח"ט
גערשטונער

Design by: 
vividesign

SRULY PERL 845.694.7186

**SUBSCRIBE
FOR FREE**

and view archives @

www.thehalacha.com



HALACHICALLY SPEAKING

HALACHICALLY SPEAKING

► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

WHERE TO SEE HALACHICALLY SPEAKING

► Halachically Speaking is distributed to many shuls. It can be seen in Flatbush, Lakewood, Five Towns, Far Rockaway, and Queens, The Flatbush Jewish Journal, baltimorejewishlife.com, The Jewish Home, chazaq.org, and frumtoronto.com. It is sent via email to subscribers across the world.

To sponsor an issue please call
718-744-4360

© Copyright 2016
by Halachically Speaking

SHALOM ZACHAR

Baruch Hashem, it is rare to go through a Friday night in shul without an announcement about a *shalom zachar*. What is the source for the *shalom zachar*? What is the reason for it? Why is it done for a male and not a female? When should the *shalom zachar* be made? Where should it be made? What foods are customarily served at a *shalom zachar*? These and other issues will be discussed in this article.

Source

The Gemara¹ says that Rav, Shmuel and Rav Asi were walking to a “*shevu haben*.” Rashi² says this means a *seudah* made when redeeming a firstborn (*pidyon haben*). Tosafos³ says that it is a *seudah* made for leaving the mother’s womb. The Taz⁴ brings a *Midrash Rabbah*⁵ that gives the following parable: A king decreed that all his guests should not see his face unless they have seen the face of the queen first. So too, Hashem says not to bring the *korban* (the newborn [male] child) until Shabbos has passed. Since every seven days is Shabbos, no *milah* can take place without a Shabbos. The day of Shabbos makes the newborn ready for the *milah*. Therefore, a *seudah* is made on Shabbos before the *milah*.⁶ The *Drisha*⁷ explains that we visit the child on Shabbos because he is an *avel* over the Torah that he learned in his mother’s womb and then forgot.

1. Bava Kamma 80a.

2. Maseches Bava Kamma ibid “yeshu.”

3. Maseches Bava Kamma ibid “I’bei.”

4. Y.D. 265:13.

5. Medrash Rabbah Emor 27:10. See Os Chaim V’shalom on 265:32.

6. Likutei Maharich 3:page 200 (new). Refer to Mishneh Halachos 6:166.

7. Y.D. 264:2. See Taz Y.D. 265:13. Refer to Aruch L’ner Maseches Niddah 30b.

איך ללמוד להלכה של אמות של הלכה בליל (ברכות ה.)

כל השנה הלכות בכל יום מובטח להשתדל בו עולם הפא... (מדה עב)

Reasons

Why is it called *shalom zachar*? There are many reasons given.⁸ Two of them are that this is the first mitzvah a newborn fulfills. It says, “*Zachor es Yom HaShabbos l’kadsho*,” so we refer to the *seudah* as *shalom zachar*.⁹ Others explain that the child is free of sin and is like a *tzaddik*. Just as we visit a *tzaddik*, we visit a newborn child.¹⁰

When

The *Terumas Hadeshen*¹¹ and others¹² maintain that the *shalom zachar* is made on Friday night since this is when everyone is home. This is indeed the custom.¹³

Where

It is apparent from many sources that the *seudah* should be made at the child’s location, as it says in the *Rama*, “Go to the child...”¹⁴ However, the overwhelming custom is for the *shalom zachar* to be held in a shul and not necessarily in the newborn’s home.¹⁵ One possible reason is that there simply is not enough space in the home to host so many people.¹⁶ Nonetheless, many people have the practice of having the *shalom zachar* in the home where the newborn is located.

8. Refer to *Tosfos Maseches Bava Kamma* 80a “*libi*,” *Taz Y.D.* 265:13.

9. *Migdal Oz* (*Yaavetz*), introduction to *Hilchos Milah* 15.

10. Refer to *Sefer Matamim Hachadash* pages 82-83 (new).

11. 269.

12. *Rama Y.D.* 265:12. Refer to *Dagul Mei’revavah Y.D.* 178.

13. *Taz Y.D.* 265:13. Some *poskim* maintain to do it by day and others say at night and day (refer to *Al Pi HaTorah Bereishis* pages 166-167).

14. *Ibid.*

15. *Teshuvos V’hanhagos* 2:202.

16. *Otzer Habris* 1:3:2:7. See *Teshuvos V’hanhagos* 2:202, *Zera Yaakov* 24:page 95:2.



Is a *Seudah* Required?

From some of the sources above, it would seem that there is no need to serve a meal,¹⁷ and refreshments would suffice.¹⁸ Since the *shalom zachar* is held after the Friday night meal, people have no appetite for a full meal.

Which Foods are served at the *Shalom Zachar*

Since the child is sad that his Torah was forgotten, lentils are served, which are customarily served to an *avel* in order to console him.¹⁹

The custom in most places is to serve *arbis* (chickpeas).²⁰

Which Shabbos

The opinion of the Rama²¹ is that the *shalom zachar* is held on the first Shabbos after the child was born. An interesting question arises when to make the *shalom zachar* if the child is born on Friday night. Some *poskim* maintain that the *shalom zachar* should be made that night,²² while

17. Although this is considered a *seudas mitzvah* (Rama Y.D. *ibid.*, *Pri Megadim* *ibid.*, *Yam Shel Shlomo Bava Kamma* 7:37, *Noheg Katzon Yosef Milah* page 107:1.

In regard to allowing an *avel* to go to a *shalom zachar* see *Beis Avi* 2:88:1, *Nishmas Yisrael* 1:19, *Nishmas Shabbos* 2:20:1.

18. *Terumas Hadeshen* and *Rama* *ibid.*, *Migdal Oz* (Yaavetz), introduction to *Hilchos Milah* 15, *Aruch Hashulchan* Y.D. 265:37.

19. *Kores Habris – Nachal Habris* 265:68, *Os Chaim V'shalom* 265:34, *Otzer Kol Minhagei Yeshurun* 27:2:page 64, *Taamei Haminhagim* page 81 in the footnote, *Likutei Maharich* 3:page 200, *Otzer Dinim U'minhagim* pages 417-418, *Hagyonei Haparshah* 1:page 238. See *Shulchan Aruch* Y.D. 378:9. For additional reason, see *Sefer Matamim* pages 123-124 (new).

20. In regard to eating chickpeas on Rosh Hashanah when the custom is not to eat certain legumes, see *Divrei Yatziv* 7:53 (*likutim*) (lenient), *Ohr Yisrael* 17:page 139, *B'shvilei Haminhag* (Shabbos and *Moadim*) page 100, *Gam Ani Odeicha* page 44:11, *Mekadesh Yisrael* (*Yamim Nora'im*) page 11. Refer to *Nitei Gavriel Rosh Hashanah* 28:14. In regard to cleaning off empty bottles from the tables at a *shalom zachar* see *Nishmas Shabbos* 4:134:2.

21. *Ibid.*

22. *Pri Megadim* M.Z. O.C. 444:9, *Beis Avi* 2:88:3, *Rivevos Ephraim* 5:203. See *Teshuras Shai* 1:511.

איננו צריכים להקדיש את שבתנו לילד... (ברכות טז)

others wait for the next week (which is also the night before the *bris*, known as the *vacht nacht*).²³

Invited to a *Shalom Zachar*

The custom is that the *shamash* of the shul announces that the father of the newborn is making a *shalom zachar*, rather than inviting everyone.²⁴ This is usually done at the end of Ma'ariv.²⁵ The reason is that a *shalom zachar* is a *seudas mitzvah*, and anyone who ignores such an invitation is placed in *cherem* in *Shamayim*.²⁶

Female

There is no *shalom zachor* made for a female.²⁷

Women

Women should only go to a *shalom zachar* if there will be a separate place for them.²⁸

23. *Otzer Habris* 1:3:2:10, *Sefer Habris* page 333:180, see *Os Chaim V'shalom Y.D.* 265:33, *Kores Habris – Nachal Habris* 265:68.

24. In regard to doing this on Rosh Hashanah which falls out on Shabbos, see *Chai Moshe* 5:page 18.

25. *Pri Megadim M.Z. O.C.* 444:9.

26. *Noheg Katzon Yosef Milah* page 15:1, *Kores Habris – Nachal Habris* 265:68, *Sefer Habris* page 333:181. Refer to *Rama* *ibid*. Some mention it is not as serious if one is invited to a *shalom zachar* and does not go since there is no meal served, rather some snacks (*Hagyonai Haparshah* 3:page 211).

27. *Migdal Oz (Yaavetz)*, introduction to *Hilchos Milah* 15.

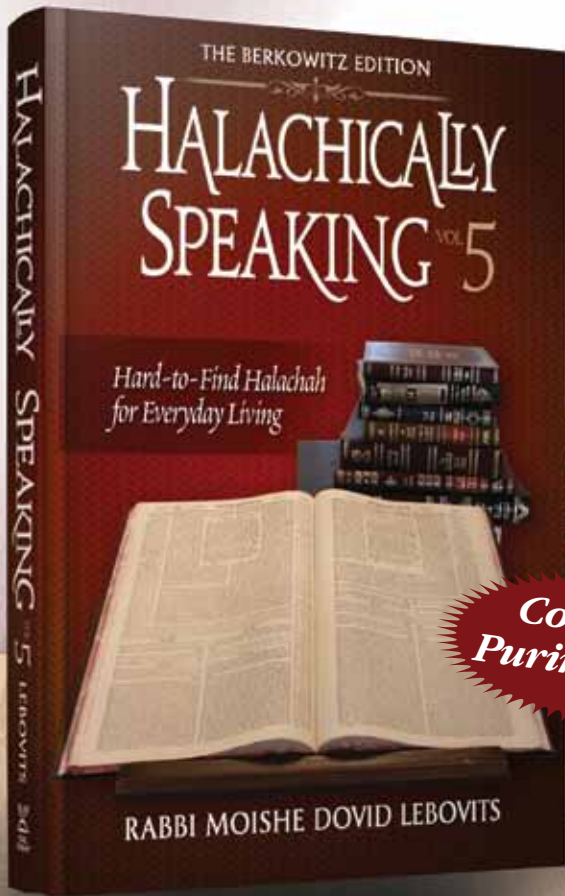
28. *Teshuvos V'hanhagos* *ibid*.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הנא... (גדה עב)

SPONSORED BY:



*Over 150 pesakim from
Harav Yisroel Belsky zt"l*



*Coming
Purim IY"Y*

And also by the author:


ISRAEL BOOKSHOP
Publications





BJ's
WHOLESALE CLUB

EXCITING NEWS!
Cakes, Cookies, Muffins,
Pastries and Croissants at
BJ's Bakery are now
KOF-K Kosher Certified



A large variety of
pre-packaged kosher pareve
products are available in our
bakery

Kosher pre-packaged Chicken,
Meat, Cheese and Appetizers
available in Kosher Clubs!!

Look for over 100
Kosher Certified
Wellsley Farms
items throughout
the store



BJ's

Brooklyn, NY – Shore Parkway
Gateway Mall, (Erskine) NY

Buffalo, NY

Rochester, NY

Bronx, NY

Riverdale, NY

Albany, NY

Ithaca, NY

Valley Stream, NY

Freeport, NY

Levittown, NY

Garden City, NY

Middle Village, NY

College Point, NY

Farmingdale, NY

East Setauket, NY

Westbury, NY

Monroe, NY

Bellport, NY

Bronx, NY

Pelham, NY

Canarsie, Brooklyn, NY

Yorktown Heights, NY

Howell (Lakewood), NJ

Paramus, NJ

Columbia, MD

Owings Mills, MD

Clermont, FL

Jacksonville, FL

Port Orange, FL

University Heights, FL

Royal Palm Beach, FL

Pembroke Pines, FL

Hollywood, FL

Fort Lauderdale, FL

Parkland, FL

Boynton Beach, FL

Coral Springs, FL

Framingham, MA

Waltham, MA

Stroughton, MA

Warrensive Heights, Ohio

Philadelphia, PA

Norfolk, VA

Virginia Beach, VA

Richmond, VA

Any questions please call

Rabbi Moishe Lebovits

Rabbinical Administrator KOF-K Kosher Supervision
at 718-744-4360 • email: mlebovits@kof-k.org

2016 BJ's Wholesale Club, Inc.