



# tidbits

for shalom zachor

**Klal Govoah**  
In Memory of Rav Meir Zlotowitz z"l

On Friday night between the birth of a boy and the bris, the Ashkenazi minhag is to host a Shalom Zachor. (Most Sephardim do not observe this minhag.) If the child is born on a Friday night (or even on Friday evening *bein hashmashos*) the prevalent minhag is not to hold the event immediately but rather on the following Shabbos which is closer to the bris. Even if the bris will be delayed past the eighth day, the prevalent minhag is to hold the Shalom Zachor as usual.

Terumas Hadeshen (269) bases the reasoning for the practice on the Gemara (Bava Kamma 80a). Tosafos there refers to this event as *Yeshuas Haben*, literally “the salvation of the son” as the event is a celebration that the child survived fetal development and childbirth.

The Taz (YD 265:13) explains the reasoning that the newborn must greet the queen before he meets the king – he greets the Shabbos Hamalka (the queen) on his first Shabbos, and thereafter the Shechinah (the king) at the bris. Waiting eight days for the bris ensures he will experience a Shabbos and meet the queen before his bris. The Shalom Zachor celebrates this initial meeting with the queen.

Another reason given by the Taz is to console the baby who is distressed over forgetting the Torah he learned in the womb (see Niddah 30a). The Derishah (264:3) explains that the milah is held on the eighth day to allow the child to first complete his seven days of mourning over this occurrence. Some add that it is for this reason that we eat arbis (chickpeas) as they are a round food and eaten at a mourner's home.

The name Shalom Zachor refers to the greeting of the child and the Shechinah. Another explanation is because the pasuk says an arel (uncircumcised person) cannot keep the Shabbos, thus we acknowledge the exception of the newborn child who had yet the opportunity to be circumcised.

While some Poskim indicate that the event should be held in the home where the baby is present, the prevalent minhag is that this is not necessary. Therefore, it may be held in a shul or in any circumstance where the baby is not present.

The Poskim refer to the gathering as a Seudas Mitzvah (Rema 265:12). The minhag is to serve beer and arbis (chickpeas).

A Shalom Zachor may take place on Rosh Hashanah albeit with the appropriate mood. A Shalom Zachor is not held on Yom Kippur, and the prevalent minhag is not to host another event instead.

**For Tidbits on Childbirth, Bris and Pidyon Haben please see the dedicated publications on these topics.**

This space was left blank because...

*When you have  
nothing to say,  
say nothing.*

-Rabbi Meir Zlotowitz z"l

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