

# Dvar Torah Outline — Rosh Hashanah on Shabbat: Shofar, “Zichron Teruah,” and the Avodah of Nesirah

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## Abstract

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Rabbi Shulman explains why Chazal suspended shofar-blowing on Rosh Hashanah that falls on shabbat, even though shofar is not a מלאכה דאורייתא. He develops the idea that shofar normally serves to “pull” lofty spiritual truths into the embodied, emotional self—an inner process the קדמונים call נסירה, modeled on the separation and reorientation of אדם וחווה. When Rosh Hashanah is on shabbat, however, shabbat itself elevates the body into a “מעין עולם הבא,” making “שבתון זכרון” not a compromise but a higher pathway to the same goal.

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## I. The halachic frame: Rava, asmachta, and why shofar is withheld on shabbat

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### A. Where Rabbi Shulman left off from the prior shiur

- The earlier (Monday night) shiur focused on the **halachic** side: why we don't blow shofar on Rosh Hashanah when it is shabbat.

### B. Rava's reason: a rabbinic gezeirah

- Even according to רבא (presented as the halachic conclusion), the reason is:
  - שמא יעבירונו ד' אמות ברשות הרבים (lest one carry the shofar four cubits in a public domain).

### C. The Torah's hint (asmachta): two juxtaposed descriptions of the day

- Rabbi Shulman argues that even Rava accepts an **asmachta**—the Torah hints to two modes:
  - In Vayikra: “שבתון זכרון תרועה” (a day of rest, a remembrance of the shofar-blast)
  - In Bamidbar: “יום תרועה” (a day of shofar-blowing)
- Drash idea:
  - When it's a שבתון (shabbat/rest), it becomes זכרון תרועה rather than active blowing.

## D. Why this is not a “full drash,” but still meaningful

- It's not a דרשה גמורה (full derivation), but it reveals that Chazal saw Torah support for the *concept*.

## E. Shofar as “חכמה”: not מלאכה, but disruptive to shabbat's rest

- Rabbi Shulman cites Rava's characterization: shofar is a חכמה—a category between מלאכה and ordinary restful activity.
  - Tosafot (Shabbat 3) is referenced to frame “חכמה” as “in-between.”
  - Conceptually:
    - Shofar isn't אסור as מלאכה, but it is still “anti-rest,” jarring the tranquility of shabbat.
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# II. A “positive asmachta”: the Torah's baseline vs a higher ideal (3:30)

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## A. The question Rabbi Shulman raises

- If the Torah hints that “remembrance” on shabbat is *higher*, why does the Torah's primary mitzvah require actual blowing (including on shabbat, on a דאורייתא level)?

## B. Rabbi Shulman's principle: Torah obligations are “lowest common denominator”

- Torah mitzvot must be realistically fulfillable by all; Hashem wouldn't command what some cannot accomplish.
- Therefore, the Torah mandates the “safe bet,” while hinting to an elevated option.

## C. Chazal and the Jewish people enact “higher bars”

- In many areas, the sages identify higher expectations and institutionalize them.

## D. Example: Birkat Hamazon's expanded scope

- Rabbi Shulman quotes the pasuk:
  - “וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ” (And you shall eat and be satisfied and bless Hashem your God for the good land that He gave you.)
- obligation is when one is דאורייתא **satiated**; benching on a כזית is דרבנן.

## E. Defining the move: “מידת חסידות” via asmachta

- Rabbi Shulman calls this a **positive asmachta**:
  - a Torah “hint” that invites people to rise higher without being overburdened.

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### III. The core agenda: how can shabbat “replace” shofar—and even do better? (7:00)

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#### A. The problem statement

- Shofar seems essential to Rosh Hashanah's purpose (crowning Hashem, awakening, etc.).
- Rabbi Shulman proposes a deeper question:
  - In what way does shabbat not merely substitute for shofar, but accomplish its inner purpose more perfectly?

#### B. Method: understand shofar's spiritual function first

- Rabbi Shulman introduces teachings of the **קדמונים**:
    - shofar is meant to accomplish a spiritual process called **נסירה**.
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### IV. Nesirah: Adam and Chavah as the template for Rosh Hashanah (8:00)

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#### A. What is “נסירה”?

- In the Torah narrative as understood by Chazal:
  - Adam and Chavah were created **דו פרצופין** (back-to-back, attached).
  - Hashem separated them and brought Chavah around to become **עזר כנגדו** (a helper “opposite,” face-to-face).

#### B. Why is this relevant to Rosh Hashanah?

- Rosh Hashanah is the day Adam was created (1 Tishrei = sixth day of creation).
- Therefore, the “repair” or reenactment of nesirah is spiritually active on this day.
- Rabbi Shulman claims:
  - **shofar** is the **כלי** that facilitates this nesirah process.

#### C. The obvious objection

- If Hashem already did the “surgery” in creation, why do we need to do it again?
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## V. The “failed surgery”: what went wrong with Adam and Chavah (11:30)

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### A. Rabbi Shulman’s claim: nesirah didn’t fully hold

- The separation was undermined by later actions of Adam and Chavah.

### B. Rashi: they were meant to wait until shabbat

- Rabbi Shulman cites Rashi’s idea:
  - they were supposed to wait until **shabbat** for full, face-to-face connection.
  - they connected on Friday (ערב שבת) instead.
- The serpent’s seduction is linked to this premature indulgence, culminating in the sin of eating from the Tree of Knowledge.

### C. Result: the intended spiritual alignment collapsed

- The failure of nesirah becomes a human task to repair across history—especially on Rosh Hashanah.

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## VI. Reframing Adam/Chavah: it’s not physical anatomy but soul/body polarity (14:00)

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### A. Rabbi Shulman’s caution: the story is not “literal physicality” as we imagine it

- Due to Adam and Chavah’s spiritual stature, the “body” then was on the level of “souls” now.
- He quotes the Ramchal (Da’at Tevunot):
  - Adam/Chavah’s bodily level was akin to our נשמות.

### B. The inner male/female within each person

- Rabbi Shulman proposes that each person contains זכר and נקבה:
  - One framing: גוף and נשמה
  - Another: mind and emotions / higher and lower poles

### C. The world is structured as a tension: body vs soul

- The נשמה pulls toward יצר טוב / avodat Hashem.
- The גוף pulls toward physicality and obscures spirituality.

- This tension is the arena of free will.
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## VII. “Zachar” and “Nashim”: Maharal on remembering vs forgetting (17:31)

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### A. Why man is called “זָכָר”

- Rabbi Shulman cites the Maharal:
  - זָכָר relates to זְכוּרָה (remembering).
  - Memory is “spiritual”—it holds onto what is not physically present.

### B. Physicality as forgetting

- Physical reality replaces and covers: what’s no longer present is “as if it wasn’t.”
- Spiritual accomplishments endure: a mitzvah lasts forever.

### C. Why women are called “נָשִׁים”

- Rabbi Shulman links “נָשִׁים” to “נִשְׁכַּח אֱלֹקִים” (Hashem caused me to forget), as in Yosef naming Menashe.
  - He generalizes (with caveats) that:
    - men trend toward spiritual “remembering,”
    - women trend toward physical groundedness.
  - He notes individuals vary; both dimensions exist in everyone.
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## VIII. The life-problem nesirah solves: two directions that seem to sabotage each other (20:30)

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### A. The “Siamese twins” metaphor applied to daily life

- If the spiritual pole moves forward, the physical pole feels pulled backward (and vice versa).
- Rabbi Shulman offers a concrete tension:
  - time for earning/building a home vs time for prayer/learning.

### B. The solution: separation and reorientation, not elimination

- You cannot “change” the nature of each pole.

- Nesirah means:
    1. separate the poles so they aren't yanking each other backward,
    2. "turn" them so both face the same goal—approaching it from different angles.
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## IX. Shabbat as the lived model of nesirah: physicality serving holiness (23:00)

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### A. Shabbat integrates body and soul around one purpose

- On shabbat:
  - good food, nice clothing, family enjoyment appear physical,
  - yet are all expressions of the mitzvah of "זכור את יום השבת לקדשו" (Remember the shabbat day to sanctify it).

### B. Judaism's uniqueness: not choosing spirit *or* body, but aligning both

- Rabbi Shulman contrasts Judaism with "non-true religions" that resolve the dichotomy by choosing one side.

### C. Example from korbanot: Shelamim as the Jewish synthesis

- A קרבן שלמים:
  - some burned on the מזבח,
  - some given to the כהן,
  - some eaten by the בעלים.
- Rabbi Shulman cites Chazal:
  - אין שמחה אלא בבשר, especially through the meat of shelamim.
- Non-Jews may bring offerings, but (as Rabbi Shulman states) their paradigm aligns with עולה (fully burned), not this integrated "shared" eating model.
- Shelamim embodies nesirah: physical enjoyment directed toward Hashem.

### D. Even the most physical acts become mitzvah

- "שינה בשבת משובח" (sleep on shabbat is praiseworthy).
  - Eating, sleeping, relaxing become sanctified within shabbat's framework.
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## X. How shofar does nesirah: bringing lofty truths down into the body (26:30)

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### A. Transition: shabbat already shows nesirah “in space”

- Rabbi Shulman now explains how shofar achieves nesirah “in the soul.”

### B. The three Rosh Hashanah themes

- Rabbi Shulman reviews the structure:
  1. **מלכות** — declaring Hashem’s kingship
  2. **זכרון** — defining who we are in relation to that kingship
  3. **שופרות** — expression that makes it real in the embodied self

### C. Why expression is needed beyond ideas and pesukim

- A person may think great thoughts and say pesukim, yet the **גוף** and emotions may remain detached.
  - Shofar functions as **המשכה**:
    - drawing the truth downward into “קישקעס,” emotional/physical experience.
  - Metaphor:
    - from a narrow mouthpiece to a wide sound that fills the shul and shakes the listener.
  - Outcome:
    - the body joins the **נשמה**’s commitments; inner unity (nesirah) is advanced.
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## XI. Why shabbat is better than shofar on this year: elevating the body upward (33:00)

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### A. Shabbat’s kedushah is different from Yom Tov

- Yom Tov holiness is something we “work for” and relate to within this world.
- Shabbat is **מעין עולם הבא**:
  - an elevation/“teleportation” into a higher plane.

### B. Two methods to unify body and soul

1. **Shofar method**: bring the ideas down into the body (המשכה).
2. **Shabbat method**: lift the body up into the realm of remembrance/holiness.

## C. “Zachor” as the essence of shabbat

- Rabbi Shulman stresses זכור as shabbat's pinnacle.
- :reflects the highest shabbat mode “זכור” appears later (after spiritual decline), but “שמור”
  - living in a spiritual register where physical acts are mitzvah.

## D. Shofar disrupts shabbat's tranquility

- Shofar arouses urgency and action (“grab your rifles,” mobilization imagery).
- That activation correlates with the carrying concern:
  - shofar pulls a person into “doing” in this world.
- Therefore, on shabbat, shofar would undermine the very state that replaces it.

## E. Returning to Adam/Chavah: shabbat was the intended completion-point of nesirah

- Rabbi Shulman argues:
    - if they had waited until shabbat, indulgence could have occurred as mitzvah without spiritual collapse.
  - Thus, when Rosh Hashanah is on shabbat:
    - “שבתון זכרון תרועה” is not a loss but a privileged opportunity to do nesirah “properly.”
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# XII. Practical avodah: if we lose shofar, we must gain shabbat's “zichron” (39:37)

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## A. Rabbi Shulman's practical directive

- This particular shabbat (Rosh Hashanah on shabbat) demands:
  - deep tranquility, introspection, and heightened “זכור את יום השבת לקדשו.”

## B. What to focus on during physical enjoyment

- While eating, etc., consciously think:
  - Hashem created the world,
  - Hashem provides,
  - shabbat pleasures are serving closeness to Hashem.

## C. A warning: not to squander the replacement mechanism

- If shofar is absent but shabbat is not elevated (e.g., one is pulled into business talk and weekday anxieties):
    - we “lose” the defender/engine meant to achieve the spiritual effect,
    - and we also fail to access the shabbat-level that was meant to replace it.
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## XIII. Why still say “Shofarot” pesukim without blowing? (44:00)

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### A. Question: what is our kavvanah in Shofarot this year?

- Rabbi Shulman addresses why we recite pesukim of shofar even when no shofar is sounded.

### B. Two levels of expression

1. **Theoretical expression:** saying/imagining the reality through pesukim.
2. **Actual embodied expression:** the physical sound that shakes the body.

### C. On shabbat, theoretical expression suffices

- Because shabbat has already elevated the גוף “up there,” the pesukim can complete the avodah.
  - One should picture:
    - the shofar of Sinai,
    - the great future shofar of Mashiach,
    - the world filled with that reality—even without the physical blast.
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## XIV. In Summary

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- Rabbi Shulman frames Chazal’s suspension of shofar on shabbat as aligned with a Torah **asmachta**: “שבתון זכרון תרועה” versus “יום תרועה.”
- Shofar is a **חכמה**—not מלאכה, yet disruptive to shabbat’s tranquility—because its role is to bring spiritual truths down into the embodied self.
- The inner goal of shofar is **נסירה**: separating and reorienting body/soul (and, on the macro level, husband/wife) to face one shared purpose.
- Shabbat accomplishes nesirah even more powerfully by elevating the body into a “מעין עולם הבא,” where physical pleasures themselves become mitzvah.
- Practically, the avodah this year is to intensify “זכור את יום השבת לקדשו” using shabbat’s calm and holiness to internalize Malchuyot and Zichronot without needing the physical shofar-blast.