

Rosh HaShanah is discussed twice in the Torah.

In Bamidbar 29:1, it is described as a "mikra kodesh", "day to proclaim holy, and a "yom teruah", "a day of teruah".

In Vayikra 23:23-25 it is also described as "mikra kodesh". However, Vayikra describes it as a "zikhron teruah", "remembrance of teruah", and as a "shabbaton".

Interpretations of "zikhron teruah" include -

- a) that on Shabbat Rosh Hashannah we do not blow the shofar anywhere
- b) that the shofar is never blown outside the Temple
- c) on Shabbat Rosh HaShannah the shofar is not blown outside the Temple
- d) on Rosh HaShannah we recite verses about G-d remembering human beings, as well as verses related to blowing a shofar
- e) the purpose of blowing the shofar is to cause G-d to remember us
- f) the purpose of blowing the shofar is to remind the world that G-d is King

a,b, c and d believe the phrase implies remembrance rather than actual blowing, whereas d and e treat remembrance as a purpose rather than a description.

Based among other things on the context of each verse (e.g., Bamidbar is in the midst of the list of sacrifices on holidays), and on Bamidbar 10:9, which of the above interpretations seems most compelling?

Helpful commentaries:

Rashi, Radak, Rashbam, and Seforno to Vayikra
Talmud Rosh HaShannah 29b