

Pointing the Shofar Downward

15. Some have suggested pointing the shofar downward such that the baal tokeia's breath goes straight toward the ground and does not disperse upward and spread more to other people in shul. However, this should not be done either since there are reasons to specifically point the shofar upward, as will be explained.
16. **עלה אלקים בתרועה**. Lechatchilah there is significance to the shofar facing upward, as the posuk says "עלה אלקים בתרועה" (רוקה, מהר"ל), (רמ"א סי תקפ"ה סיב). I.e., the wide end of the shofar should point up, not to the side (מ"ב סק"ט). The shofar itself should also be tilted upward so that its wide end is higher than the narrow end in the baal tokeia's mouth (לבוש, שע"ה צ"ק, פמ"ג א"א סק"ה).

Standing Next to the Window

17. Some have suggested that instead of standing next to the bimah as is customary, the baal tokeia should stand next to an open window with the wide end of the shofar facing out the window so that his breath will go outside. This suggestion also has several issues:
18. **Blowing next to the bimah**. The minhag is to blow the shofar by the bimah, where the Torah is leined (רמ"א סי תקפ"ה סי"א), at least for the tekios before Mussaf [the tekios during Mussaf do not need to be done specifically next to the bimah (מ"ב סי תקצ"ב סק"ט)] although some have such a minhag (מטה אפרים סיט). Several reasons are given for this: 1. So that the zechus of the Torah will protect us and cause Hashem to consider us positively (מ"ב סק"ג); 2. Since the shofar is blown after Krias HaTorah, it is also done by the bimah (ערוה"ש); 3. The baal tokeia does not stand by his seat out of honor for the tzibbur (לבוש); 4. To remember when we stood at Har Sinai, as the Torah was given to Klal Yisroel with the shofar (כה הדיים סק"ז); 5. To blow the shofar in the middle of the shul, not where the chazzan stands, so there are no shailos of hearing an echo (ארחות חיים סי תקפ"ה סי"א); and 6. So that a loud sound will emanate and everyone will hear. This is similar to why the bimah is placed in the middle of the shul – so everyone will hear (ש"ת רבבות אפרים ה"א סי שצ"ג ב).
19. Since there are so many lofty reasons to blow shofar specifically next to the bimah, the current situation is not reason enough to deviate from the universal minhag, as there are other precautions that can be taken (see above, 6-8). We need the shofar to confound the Satan and to act as a lawyer that will annul any accusations against us on the Yom Hadin; we do not take risks that might compromise its success.

Minimizing Tekios

20. Some have suggested either shortening the length of davening to minimize the amount of time spent in a large gathering of people or giving an option of two consecutive minyanim instead of one big minyan. This raises a discussion about how to speed things up and condense, what to omit, and whether to do fewer tekios.
21. **100 blasts**. Although the basic mitzvoh of shofar on Rosh Hashanah is fulfilled by hearing 30 blasts (ש"י"ע סי תקצ"ב סי"ב), Chazal decreed that when davening in a tzibbur, additional shofar blasts should be sounded during the tefillah (ש"י"ע תקצ"ב סי"א). In addition, the minhag in Klal Yisroel is to hear 100 blasts in total (מ"ב מ"ג, מ"ב תקפ"ז סק"ב). Thus, even if the sections of piyutim and the like are shortened, the universal minhag of sounding 100 blasts should not be compromised by a tzibbur in shul [for an individual, see below (29)]. If it is necessary to condense, the tekios lechumra that some people have the minhag to hear after davening to satisfy all opinions can be minimized. This is especially true for people who are not careful to fulfill all opinions regarding sof zman krias Shema, which occurs daily...

Each Person with His Own Shofar

22. There are places where the minhag is that one baal tokeia blows all the tekios (ש"י"ע סי תקצ"ב סי"ד), because "we tell the one that starts a mitzvoh to finish it" (מ"ב סק"ט). However, this is not vital – someone else can blow the tekios during Mussaf. At times, a baal tokeia struggles and can't continue, and as a result another baal tokeia has to take his place. In view of these possibilities, it is worthwhile for every baal tokeia to have his own shofar during these days so that no one needs to use a shofar that another person put his mouth on.

Blowing Shofar for an Individual

23. In light of the current situation, it could be that there will be many people hearing the shofar at home, whether because they are at high risk and do not leave home or because they must be in quarantine etc. Thus, we are compiling several relevant halachos.

When to Do the Tekios

24. **After the first three hours**. Lechatchilah, even an individual hearing the shofar at home should wait until the first three hours of the day have passed, i.e., sof zman krias Shema, so that his tekios are at the same time the tzibbur is up to the tekios (מ"ב סי תקפ"ה סק"ב). There is value in davening when the tzibbur is davening (ש"י"ע סי צ"ג סי"ט), and the mitzvoh of shofar is like a tefillah that Hashem should "listen to

the teruah' and hear the sound of the teruah of His nation, Yisroel" (הגר"ז, ברכת רפאל סוף ר"ה סוף סי י"ב). Also, during those three hours, Hashem judges His world, and if an individual will blow shofar then, perhaps his judgment will be studied individually (מ"ב תקפ"ט סק"א).

25. **Before Mussaf**. It is best for someone davening alone to hear the tekios before saying Mussaf in order to confound the Satan so that he does not accuse him during his tefillah (רמ"א מ"ב סי תקצ"ב סק"ז). If he is unable to be yotzei his chiyuv of the tekios before Mussaf, he should say Mussaf and then hear the tekios (שם). Hearing the tekios after three hours (previous paragraph) is more important than hearing them before Mussaf.
26. **All day**. Strictly speaking, the tekios can be blown at any time during the day mideoraisa, lechatchilah starting at neitz, which all poskim agree is definitely day, but in a pressing situation from amud hashachar. Although Chazal decreed that the tekios should be blown during the zman of Mussaf, not Shacharis, if one will not be able to hear them after the third hour of the day and has no other choice, he may hear them earlier. Thus, if someone at home will have no one to blow shofar for him later, he may listen to the tekios at the beginning of the morning (ש"י"ע סי תקפ"ח, ומ"ב סק"ב).
27. **Bein hashmashos**. Lechatchilah one should hear the tekios before bein hashmashos so that he can say a brochoh. Even so, if he did not hear them before shekiah, he should hear them after shekiah, but without a brochoh due to the rule of "safeik brochos lehakeil" (מ"ב סק"א). Even on the second day of Rosh Hashanah, which is only derabanan, one should listen to the tekios even if it is after shekiah despite the fact that it's a safeik derabanan (משמעות מ"ב ושער הצי"ן) (מ"ב סי ק"ט סק"א).

Tekios During Shmoneh Esrei

28. An individual davening at home should not blow any tekios during Shmoneh Esrei even if he knows how (ש"י"ע תקצ"ב סי"ב). Even if he has someone who can blow for him and he will just listen, he should not interrupt Shmoneh Esrei to hear the tekios as the institution of tekios during Shmoneh Esrei was only for a tzibbur (מ"ב סק"ז). He should say "היום הרת עולם" in its regular place. Some say that although the tekios during Shmoneh Esrei were not meant to be done alone, one can pause to blow shofar if he wants (רדב"ז הובא בשע"ת, בני יששכר תשרי מאמר ב אות לז). However, strictly speaking one should not interrupt (חיד"א בברכי יוסף).

Number of Tekios

29. An individual hearing the tekios at home does not need to hear 100 blasts. The minhag is to hear the 30 main ones: 3 tek-sh-ter-tek, 3 tek-sh-tek, and 3 tek-ter-tek (משמעות מ"ב סק"ז).
30. **Two breaths**. The poskim argue whether a shevarim-teruah should be done in one breath or two (ש"י"ע תקצ"ב סי"ד) and many people try to satisfy both opinions (58 מש"כ בגליון 58). A man hearing the tekios at home can try to hear the tek-sh-ter-tek done in one breath and in two, but a woman doesn't need to be careful about this.

Who Says the Brochoh?

31. **Man**. If someone who was already yotzei his chiyuv of shofar is being motzi one man or a group of less than ten men in a home, it is best for the listener(s) to personally say both brochos (מ"ב תקפ"ה סק"ה). Still, the general minhag is for the baal tokeia to always be motzi the listener(s) in the brochoh and one should not protest this (שם).
32. **Woman**. If one is blowing shofar for women, he may not say the brochoh for them even bedieved. The Mechaber holds that women do not say any of the brochos themselves either; the Rama holds that they say both brochos themselves (ש"י"ע ורמ"א סי תקפ"ט סי"ז).

Hearing Multiple Tekios Simultaneously

33. There will be many minyanim this year in all sorts of rooms, small groups, outdoor areas, and parks, and there will also be many people blowing shofar for individuals in houses, building lobbies, and stairwells. It could be that there will be many people blowing shofar simultaneously, and this can raise shailos of the validity of the tekios if one hears a shofar blast out of order, as the poskim caution.
34. **Incidentally heard shofar ["misaseik"]**. If one heard a tekiah and is now about to hear a teruah for example, but he first hears a shevarim from a different baal tokeia somewhere else, the poskim argue whether the shevarim he heard is a hefsek and he would need to hear the tekiah again, or whether it is not.
35. The Mechaber holds that it is a hefsek. Even if he did not have in mind to be yotzei with it, it has the status of misaseik, which is a hefsek (ש"י"ע סי תק"צ ס"ה). However, others hold that as long as he did not have in mind to be yotzei with it, it is not a hefsek (מ"א). Thus, if one is about to blow shofar and he hears a different shofar, lechatchilah he should wait until they are done in accordance with the Mechaber's opinion (היי אדם, ביאה"ל שם ד"ה כמתעסק). If it is hard to wait or there are tekios coming from all directions, one can have in mind not to be yotzei with any tekios other than the one he wants to hear now, and then it is not a hefsek (מ"ב סק"ג, ומ"ב סי תקפ"ח סק"ז וז).