

ראש השנה ט

One must be *חול על היום כיפור* by *מוסיף קודש על היום כיפור* on *יום כיפור* and *יציאת יום כיפור*. The amount to be *מוסיף* is not stated, though the *משנה ברורה* writes to be *מוסיף* at least a third of an hour (referring to *יום כיפור*). Preferably, this *קבלה* should be *בפה*. In *תפילת זכה* there is such a pronouncement. Once women make a *שהחינו* on the *נרות*, that is considered a *קבלה*, and they must ensure that they remove their (leather) shoes before *הדלקה*.

A person who eats on *יום כיפור* it is as if he fasted on both *ט'* and *י'* of *תשרי*.

The *נצי"ב* asks why we do not make a special *ברכה* on the *אכילה* of *ט' תשרי* being as how it is a *מצוה*? He answers that since the *מצוה* of *אכילה* on *יום כיפור* is *תלוי* on the person not eating on *יום כיפור*, *אכילה* it is not yet a *מצוה*, and therefore there is no *ברכה* (in addition, perhaps the person will be unable to fast, thus ending up as a *לבטלה*).