The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Sept 14 2026 ■ ג' תשרי, תשפ"ז
סימן תר"ח סעיף א'-ב'

Overview

Siman 608 Seif 1:

We finish eating before bein hashemashos since we have to extend the kedusha into chol. There is no minimum amount of time that must be added; rather before bein hashemashos, which is the time it takes to walk 1500 amos before nightfall, one must add some time to the sanctity of the day, whether a little or a lot.

- This additional time does not carry the punishment of kares, since it is only a positive command. (M.B. 1)
- The duration of bein hashemashos is the time it takes to walk 1500 amos which is about a quarter of an hour before nightfall. It is before this time that one must add time to Yom Kippur. The additional time plus bein hashemashos is almost half an hour. (M.B. 2)
- Shulchan Aruch calculated time according to Rabbeinu Tam. Many others disagree and contend that bein hashemashos begins immediately after sunset and the additional time would be added before sunset. The amount of time to add is mentioned in Mishnah Berurah 261:23. (M.B. 2)

Siman 608 Seif 2:

Women eat and drink until dark and are unaware that there is a mitzvah to add to the sanctity of the day and we do not protest against this practice so that they should not do it intentionally. The same is true regarding other prohibitions in that we say it is better for a person to transgress inadvertently than to transgress intentionally. This applies to mitzvos that are not explicit in the Torah but we must protest violations of those mitzvos that are explicit in the Torah. If one knows that his words will not be heeded one should not rebuke publicly more than once. One should not rebuke multiple times if one knows that the rebuke will not be heard. One is obligated to rebuke an individual until the recipient strikes or curses the one offering rebuke.

- We do not protest if we know with certainty that it will not be accepted but if one is uncertain one must protest even for Rabbinic matters. (M.B. 3)
- As far as this matter is concerned there is no difference between an individual and a tzibbur. (M.B. 4)
- This applies when currently they are transgressing inadvertently, but if they are transgressing intentionally they must be rebuked even if they will not listen. Even though one who does not rebuke them will not be punished since it is clear that the rebuke will not be heeded, nevertheless, there is a mitzvah to rebuke them. (M.B. 5)
- It is not possible regarding a matter that is explicit that they are doing so inadvertently, therefore, the principle that it is better to transgress inadvertently, does not apply. (M.B. 6)
- The public must be rebuked only once when one knows that they will not listen but an individual must be rebuked numerous times until one is struck or cursed. (M.B. 8)
- After that one time we apply the principle that teaches that it is a mitzvah to not say something that will not be heeded. (M.B. 9)
- One must protest a public transgression immediately to prevent a desecration of Hashem's Name. (M.B. 10)
- Some maintain that it is sufficient if one is reprimanded and then one is exempt from rebuking further. (M.B. 11)

Halacha Highlight

Tosefes Yom HaKippurim

Shulchan Aruch Siman 608 Seif 1
אוכלים ומפסיקים קודם בין השמשות
We eat and then stop before bein hashemashos

Shulchan Aruch (סע' א') writes that one must finish eating before bein hashemashos since there is an obligation to extend the day of Yom Kippur by adding some of the mundane day before to it. This obligation is Biblical and is derived from the pasuk that states that one must afflict themselves on the ninth of Tishrei. Since obviously there is no obligation to fast on the ninth of Tishrei, Chazal understand the pasuk to be a hint to the obligation to begin fasting while it is yet the ninth of Tishrei (מ"ב סק"א). There is no specific amount of time that one must add to Yom Kippur. Biur Halacha (סי' תרי"ד סע' א' ד"ה אסור) explains that this requirement applies not only to eating, but one must refrain from all of the afflictions before bein hashemashos so that one extends the day of Yom Kippur. Beis Yosef (ד"ה ואוכלין) records a dispute whether there is an obligation to extend the day of Yom Kippur even as far as melacha is concerned. According to Rif and Rosh the obligation to extend the day of Yom Kippur applies to eating and melacha whereas it seems from Rambam's wording that there is no Biblical obligation to extend the day of Yom Kippur when it comes to melacha.

Some Poskim maintain that one must verbally declare that he is accepting upon himself the restrictions of Yom Kippur early. Some Rishonim go so far as to say that if one did not intentionally accept upon himself the restrictions of Yom Kippur he did not fulfill this obligation even though he may have followed the restrictions. Although the obligation to add to Yom Kippur is Biblical, one who does not observe this obligation and eats until the last moment before bein hashemashos is not subject to the punishment of kares since the obligation to fast and observe the Yom Kippur restrictions during this time is only a positive command.