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The beginning of tractate *Berakhot*, the first tractate in the first of the six orders of Mishna, opens with a discussion of the recitation of *Shema*, as the recitation of *Shema* encompasses an acceptance of the yoke of Heaven and of the mitzvot, and as such, forms the basis for all subsequent teachings. The Mishna opens with the laws regarding the appropriate time to recite *Shema*:

MISHNA: From when, that is, from what time, does one recite *Shema* in the evening? From the time when the priests enter to partake of their *teruma*. Until when does the time for the recitation of the evening *Shema* extend? **Until the end of the first watch.** The term used in the Torah ([Deuteronomy 6:7](#)) to indicate the time for the recitation of the evening *Shema* is *bashokhbekha*, when you lie down, which refers to the time in which individuals go to sleep. Therefore, the time for the recitation of *Shema* is the first portion of the night, when individuals typically prepare for sleep. **That is the statement of [Rabbi Eliezer](#).**

1, 在布拉霍特小册子的开头, 是密释拿六阶中的第一个小册子, 以讨论示玛的背诵开始, 因为对示玛的背诵包含了对天堂和戒律的轭的接受, 因此, 形成了所有后续教导的基础。密释拿以有关背诵示玛的适当时间的法律开始:

密释拿: 从什么时候开始, 也就是从什么时候开始, 晚上背诵示玛? 从祭司进来分享他们的特鲁马的时间开始。晚上示玛诵经的时间延长到什么时候? 直到第一次观看结束。托拉(申命记 6:7) 中用来表示晚上示玛背诵时间的术语是贝绍赫贝卡, 当你躺下时, 它指的是个人睡觉的时间。因此, 背诵示玛的时间是夜晚的第一部分, 这是人们通常准备睡觉的时候。这是拉比埃利泽的声明。

The Rabbis say: The time for the recitation of the evening Shema is until midnight.

2, 拉比们说: 晚上示玛的背诵时间一直到午夜。