

Mishnah Berakhot - Chapter 1
(translated from Sefaria.org)

Mishnah 1 -

מֵאִמְתֵי קוֹרִין אֶת שְׁמַע בְּעֶרְבִית. מִשְׁעָה שְׁהִכְהָנִים
נִכְנָסִים לֶאֱכֹל בְּתֵרוּמָתוֹ, עַד סוֹף הָאֲשֻׁמוּרָה
הָרֵאשׁוֹנָה, דְּבָרֵי רַבִּי אֶלְיעֶזֶר. וְחֲכָמִים אוֹמְרִים, עַד
חֲצוֹת. רַבֵּן גַּמְלִיאֵל אוֹמֵר, עַד שְׁיַעְלָה עֲמוּד הַשַּׁחַר.
מִעֲשֵׂה שֶׁבָּאוּ בָנָיו מִבֵּית הַמִּשְׁתָּה, אָמְרוּ לוֹ, לֹא קָרִינוּ
אֶת שְׁמַע. אָמַר לָהֶם, אִם לֹא עָלָה עֲמוּד הַשַּׁחַר,
חִיָּבִין אַתֶּם לְקָרוֹת. וְלֹא זֹ בְלִבַּד, אֶלֶּא כָּל מָה
שֶׁאָמְרוּ חֲכָמִים עַד חֲצוֹת, מִצּוֹתָן עַד שְׁיַעְלָה עֲמוּד
הַשַּׁחַר. הֶקְטֵר חֲלָבִים וְאַבְרִים, מִצּוֹתָן עַד שְׁיַעְלָה
עֲמוּד הַשַּׁחַר. וְכָל הַנֶּאֱכָלִים לְיוֹם אֶחָד, מִצּוֹתָן עַד
שְׁיַעְלָה עֲמוּד הַשַּׁחַר. אִם כֵּן, לָמָּה אָמְרוּ חֲכָמִים עַד
חֲצוֹת, כְּדֵי לְהַרְחִיק אֶת הָאָדָם מִן הָעֵבֶרָה

From when may one recite Shema in the evening? From the time when the Kohanim go in to eat their Terumah [produce consecrated for priestly consumption], until the end of the first watch – so says Rabbi Eliezer. And the Sages say: Until midnight. Rabban Gamliel says: Until the break of dawn. It once happened that his [Rabban Gamliel's] sons came from a house of feasting. They said to him: We have not recited Shema. He said to them: If dawn has not broken, you are obligated to recite it. And [this is true] not only in this case; rather, in all cases where the Sages said that [some precept can be performed only] until midnight — their precepts are [still in force] until the break of dawn. [For example:] Burning the fats and limbs [of the sacrifices, on the Temple altar] — their precepts [can be performed] until the break of dawn. And [another example:] all [sacrifices] which may be eaten for one day — their precepts [of eating them can be

performed] until the break of dawn. If that is so, why did the Sages say, "until midnight"? To distance a person from transgression.

Mishnah 2 -

מֵאִימְתִי קוֹרִין אֶת שְׁמַע בְּשַׁחְרִית. מִשְׁיַכִּיר בֵּין תְּכֵלֶת לְלָבָן. רַבִּי אֶלְיָעָזֵר אוֹמֵר, בֵּין תְּכֵלֶת לְכֶרֶתִי. וְגוֹמְרָה עַד הַנֶּץ הַחֲמָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, עַד שְׁלֹשׁ שָׁעוֹת, שָׁכֵן דְּרָף בְּנֵי מְלָכִים לַעֲמֹד בְּשֹׁלֵשׁ שָׁעוֹת. הַקּוֹרֵא מִכָּאן וְאֵילָף לֹא הִפְסִיד, כְּאָדָם הַקּוֹרֵא בַּתּוֹרָה

From when may one recite Shema in the morning? From when one can distinguish between Tekhelet [purple-blue wool] and white. Rabbi Eliezer says: [The earliest time for Shema is when one can distinguish] between Tekhelet and the color of leek, and one must finish reciting it by sunrise. Rabbi Yehoshua says: [One may recite Shema] until three hours [of the day], for such is the way of the sons of kings, to arise at the third hour. If one recites [Shema] later than this, he has not lost out, [but rather is] like one who reads the Torah.

Mishnah 3 -

בֵּית שְׁמַאי אוֹמְרִים, בְּעֶרְבַּ כָּל אָדָם יָטוּ וַיִּקְרְאוּ, וּבְבֹקֶר יַעֲמְדוּ, שְׁנֵאָמַר (דְּבָרִים ו') וּבְשֹׁכְבָךְ וּבְקוּמָךְ. וּבֵית הַלֵּל אוֹמְרִים, כָּל אָדָם קוֹרֵא כְּדַרְכּוֹ, שְׁנֵאָמַר (שֵׁם) וּבְלִכְתֹּךְ בַּדֶּרֶךְ. אִם כֵּן, לָמָּה נֶאֱמַר וּבְשֹׁכְבָךְ וּבְקוּמָךְ, בְּשָׁעָה שְׁבִנִי אָדָם שׁוֹכְבִים, וּבְשָׁעָה שְׁבִנִי אָדָם עוֹמְדִים. אָמַר רַבִּי טַרְפוֹן, אֲנִי הֵייתִי בָּא בַּדֶּרֶךְ, וְהִטַּתִּי לְקִרְוֹת, כְּדַבְּרֵי בֵּית שְׁמַאי, וְסִכַּנְתִּי בְּעַצְמִי מִפְּנֵי הַלְּסָטִים. אָמְרוּ לוֹ, כִּדִּי הֵייתִי לְחוּב בְּעַצְמָךְ,

שְׁעֵבֶרֶת עַל דְּבָרֵי בֵּית הַלֵּל:

The school of Shammai says: In the evening all people should recline and recite [Shema], and in the morning they should stand, since it says [in the verse (Deut. 6:7)], “And when you lie down and when you arise.” But the school of Hillel says: Each person may recite it in his usual way (posture), since it says (ibid.), “And when you walk on the road.” If so, why does it say “and when you lie down and when you arise”? —[It means:] at the time when people are lying down, and at the time when people are arising. Said Rabbi Tarfon: “I was once traveling on the road, and I reclined to recite [Shema] in accordance with the view of the school of Shammai, and [by doing so] I put myself in danger of [attack by] bandits.” They [the other Sages] said to him: “You would have deserved to be guilty for your own fate, since you went against the view of the school of Hillel.”

Mishnah 4 -

בַּשַּׁחַר מְבָרַךְ שְׁתֵּי לְפָנֶיהָ וְאַחַת לְאַחֶיהָ, וּבְעָרֵב
שְׁתֵּי לְפָנֶיהָ וְשְׁתֵּי לְאַחֶיהָ. אַחַת אָרְכָה וְאַחַת
קְצָרָה. מְקוֹם שֶׁאָמְרוּ לְהֶאָרִיךְ, אֵינוֹ רִשְׁאֵי לְקַצֵּר.
לְקַצֵּר, אֵינוֹ רִשְׁאֵי לְהֶאָרִיךְ. לְחַתֵּם, אֵינוֹ רִשְׁאֵי שְׁלֵא
לְחַתֵּם. וְשְׁלֵא לְחַתֵּם, אֵינוֹ רִשְׁאֵי לְחַתֵּם:

In the morning one says two blessings before it [Shema] and one after it, while in the evening one says two blessings before it and two after it, a long one and a short one. Where they said to make the blessing long – he may not shorten it. [Where they said] to make the blessing short – he may not lengthen it. [Where they said] to conclude it – he is not permitted to omit the conclusion. [Where they said] not to conclude it – he is not permitted to conclude.

Mishnah 5 -

מִזְכִּירִין יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן
עֲזַרְיָה, הֵרִי אָנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שְׁתַּאֲמַר
יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת, עַד שֶׁדַּרְשָׁה בֶּן זֹמָא, שֶׁנֶּאֱמַר
(דְּבָרִים טז) לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם
כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ, הַיָּמִים. כָּל יְמֵי חַיֶּיךָ, הַלַּיְלוֹת.
וְחֻכְמִים אוֹמְרִים, יְמֵי חַיֶּיךָ, הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ,
לְהַבִּיא לַיְמֹת הַמְּשִׁיחַ:

One must mention the exodus from Egypt at night. Rabbi Elazar ben Azaryah said: "Behold, I am like a seventy-year-old man, yet I could not win [the argument against the other sages] having the exodus from Egypt recited at night, until Ben Zoma derived it [from a Biblical source]." "[He derived it as follows:] It says (Deut. 16:3), 'In order that you may remember the day when you left Egypt for all the days of your life.'" "Now, 'days of your life' means the days; 'All the days of your life' [includes also] the nights." But the Sages say: "Days of your life" means the present world; "All the days of your life" includes also the era of Mashiach.