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**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

The *Gemora* continues its discussion of the meaning of certain dreams: If one (*in a dream*) answers, “May His great Name be blessed,” he may be assured that he has a share in the World to Come.

If one dreams that he is reciting the *Shema*, he is worthy that the Divine Presence should rest upon him - only his generation is not deserving enough.

If one dreams that he is putting on *tefillin*, he may look forward to (*rising to*) greatness, for it is written: *And all the people of the earth shall see that God’s Name is called upon you (and they shall fear you)*, and it has been taught in a *braisa*: Rabbi Eliezer the Great said: This refers to the *tefillin* of the head.

If one dreams that he is praying, it is a good sign for him, provided that he does not complete the prayer (*for it is indicating that he is close to the Holy One, Blessed be He*).

If one dreams that he has cohabited with his mother, he may expect to obtain understanding, since it is written: *For if (“im,” which could be read as “eim” – meaning “mother”) you call out to understanding.*

If one dreams he has cohabited with a betrothed maiden, he may expect to obtain knowledge of Torah, since it is written: Moshe commanded us the Torah; it is an inheritance of the congregation of Yaakov. Read not *morashah* (*an inheritance*), but *me’orasah* (*betrothed*).

If one dreams he has had cohabited with his sister, he may expect to obtain wisdom, since it is written: *Say to wisdom, “You are my sister.”*

If one dreams that he has cohabited with a married woman, he can be confident that he is destined for the World to Come, provided, that is, that he does not know her, and that he did not think of her in the evening (*before going to sleep*).

Rabbi Chiya bar Abba said: If one sees wheat in a dream, he will see peace, as it is written: *He makes your borders peaceful; He sates you with the cream of the wheat.*

If one sees barley in a dream, his sins have departed, as it is written: *Your iniquity is taken away, and your sin is atoned for.*

Rabbi Zeira said: I did not go up from Bavel to *Eretz Yisroel* until I saw barley in a dream.

If one sees in a dream a vine laden with grapes, his wife will not bear stillborn children, since it is written: *Your wife shall be as a fruitful vine.*

If one sees a vine branch (*in a dream*), he may look forward to seeing the Messiah, since it is written: *He will bind his donkey to the vine, to the vine branch his donkey’s colt.*

If one sees a fig tree in a dream, his Torah learning will be preserved within him, as it is written: *The protector of a fig tree shall eat its fruit.*

If one sees pomegranates in a dream, if they are little ones, his business will be fruitful like a pomegranate; if they are big ones, his business will increase like a pomegranate. If they are split open, then, if he is a Torah scholar, he may expect to learn more Torah, as it is written: *I would cause you to drink of spiced wine, of the juice of my pomegranate;* if he is unlearned, he may expect to perform *mitzvos*, as it is written: *Your temples are like a section of pomegranate.* What is the meaning of “your



temples" – 'rakaseich'? Even the emptiest among you are as full of *mitzvos* as a pomegranate is full of seeds.

If one sees olives in a dream, if they are small ones, his business will be successful and increase, and even continue like an olive. This is if he sees the fruit (*themselves*); but if he sees the trees, he will have many sons, as it is written: Your children will be like olive shoots.

Some say that if one sees an olive in his dream he will acquire a good name, as it is written: God called your name; a leafy olive-tree, beautiful and goodly fruit.

If one sees olive oil in a dream, he may expect to recognize the light of the Torah, as it is written: That they shall take for you pure olive oil beaten for the light.

If one sees palm-trees in a dream his sins will come to an end, as it is written: *The punishment of your iniquity has ended, O daughter of Zion.*

Rav Yosef said: If one sees a goat in a dream, he will have a blessed year; if he sees several goats, he will have several blessed years, as it is written: *And there will be goat's milk enough for your food.*

If one sees myrtle in his dream, he will have success with his property, and if he has no property, he will inherit some from elsewhere.

Ulla said, and according to others, it was taught in a *braisa*: This is only if he sees myrtle on its stem.<sup>28</sup>

If one sees an *esrog* in his dream, he is beautiful in the sight of his Maker, since it is written: *The fruit of a beautiful tree, the branches of palm trees.*

If one sees a *lulav* in a dream, he is single-hearted in devotion to his Heavenly Father.

If one sees a goose in a dream, he may expect wisdom, since it is written: Wisdom cries aloud in the street; and he who dreams of cohabiting with one will become head of an academy.

Rav Ashi said: I (*in a dream*) saw one and cohabited with one, and I was elevated to the head of the academy.

If one sees a male chicken in a dream he may expect (*the birth of*) a male child; if he sees several of them, he may expect several sons.

If one sees a hen, he may expect a fine garden and a cause for rejoicing.

If one sees eggs in a dream, his request remains in suspense (*just as the yoke of an egg cannot be seen*); if they are broken, his request will be granted. The same is true with nuts and cucumbers and all vessels of glass and all breakable things like these.

If one dreams that he enters a large town, his desire will be fulfilled, as it is written: *And He led them to their desired harbor.*

If one dreams that he is cutting his hair on his head, it is a good sign for him; if it is his head and his beard, it is a good sign for him and for his entire family.

If one dreams that he is sitting in a small boat, he will acquire a good name; if it is in a large boat, both he and his entire family will acquire one; but this is only if it is lifted high (*on the waves*).

If one dreams that he is relieving himself, it is a good omen for him, as it is written: *He that must void shall speedily be loosened*, but this is only if he did not wipe himself (*in his dream*).

If one dreams that he goes up to a roof, he will attain a high position; if that he goes down, he will be demoted.

Abaye and Rava, however, both say that once he has attained a high position, he will remain there.

If one dreams he is tearing his garments, his evil decree of judgment will be rent.

If one dreams that he is standing naked, if it is in Bavel, he is standing without sin, and if it is in *Eretz Yisroel*, he is standing without *mitzvos*.



If one dreams that he has been seized by a Roman officer, (*Heavenly*) protection will be provided for him; if he has been placed in chains, additional protection will be provided him. This is only (*if he dreams*) of chains, but not a mere rope.

If one dreams that he walks into a marsh, he will become the head of an academy. If he dreams that he walks into a forest, he will become the head of the *kallah* (*advanced students only*).

Rav Pappa and Rav Huna the son of Rav Yehoshua both had dreams. Rav Pappa dreamt that he went into a marsh and he became head of an academy. Rav Huna the son of Rav Yehoshua dreamt that he went into a forest and he became head of the *kallah*.

Some say that both dreamt they went into a marsh, but Rav Pappa who was carrying a bell around his neck became head of the academy, while Rav Huna the son of Rav Yehoshua, who did not carry a bell, became only the head of the *kallah*.

Rav Ashi said: I dreamt that I went into a marsh and carried a bell around my neck and made a loud noise with it.

A teacher of *braisos* recited a *braisa* in the presence of Rav Nachman bar Yitzchak: If one dreams that he is undergoing bloodletting, his iniquities are forgiven.

The *Gemora* asks: But it has been taught in a *braisa*: His iniquities are arranged for him (*and seemingly, he will be punished for them*)?

The *Gemora* answers: What is meant by arranged? They will be arranged, so as to be forgiven.

A teacher of *braisos* recited a *braisa* in the presence of Rav Sheishes: If one sees a serpent in a dream, it means that his livelihood is assured; if it bites him, it will be doubled; if he kills it, his livelihood will become ruined.

Rav Sheishes said to him: In this case, all the more will his living be doubled!?

The *Gemora* notes that this is not so, however; Rav Sheishes explained like that because he saw a serpent in his dream and killed it.

A teacher of *braisos* recited a *braisa* in the presence of Rabbi Yochanan: All kinds of drinks are a good sign in a dream except wine; sometimes, one may drink it and it turns out well, and sometimes one may drink it and it turns out bad.

The *braisa* explains itself: Sometimes one may drink it and it turns out well, as it is written: *Wine that gladdens the heart of man*. Sometimes one may drink it and it turns out bad, as it is written: *Give strong drink to he that is ready to perish, and wine to those who possess bitter souls*.

Rabbi Yochanan said to him: Teach that for a Torah scholar it (*wine*) is always good, as it is written: *Come eat of my bread and drink of the wine which I have mixed*.

Rabbi Yochanan said: If at the moment of rising a Scriptural verse occurs to one, this is a minor kind of prophecy.

Our Rabbis taught there are three kings [who are important for dreams]. If one sees David in a dream, he may hope for piety; if Solomon, he may hope for wisdom; if Achav, let him fear for punishment.

There are three prophets [of significance for dreams]. If one sees the Book of Kings, he may look forward to greatness; if Ezekiel, he may look forward to wisdom; if Isaiah he may look forward to consolation; if Jeremiah, let him fear for punishment.

There are three larger books of the Writings [which are significant for dreams]. If one sees the Book of Psalms, he may hope for piety; if the Book of Proverbs, he may hope for wisdom; if the Book of Job, let him fear for punishment.

There are three smaller books of the Writings [significant for dreams]. If one sees the Songs of Songs in a dream, he may hope for piety; if Ecclesiastes, he may hope for wisdom; if Lamentations, let him fear for punishment; and one who sees the Scroll of Esther will have a miracle wrought for him.

There are three Sages [significant for dreams]. If one sees Rebbe in a dream, he may hope for wisdom; if Elozar ben Azaryah, he may hope for riches; if Rabbi Yishmael ben Elisha, let him fear for punishment.



There are three disciples [significant for dreams]. If one sees Ben Azai in a dream, he may hope for piety; if Ben Zoma, he may hope for wisdom; if Acher, let him fear for punishment.

All kinds of beasts are a good sign in a dream, except the elephant, the monkey and the long-tailed ape. But a Master has said: If one sees an elephant in a dream, a miracle will be wrought for him? — There is no contradiction; in the latter case it is saddled, in the former case it is not saddled.

All kinds of metal implements are a good sign in a dream, except a hoe, a mattock, and a hatchet; but this is only if they are seen in their hafts.

All kinds of fruit are a good sign in a dream, except unripe dates. All kinds of vegetables are a good sign in a dream, except turnip-tops. But didn't Rav say: I did not become rich until I dreamt of turnip-tops? — When he saw them, it was on their stems.

All kinds of colors are a good sign in a dream, except blue. All kinds of birds are a good sign in a dream, except the owl, the horned owl and the bat.

(Mnemonic: The body, The body, Reflex, Restore, Self-esteem.)  
Three things enter the body without benefiting it: melilos, dateberries, and unripe dates.

Three things benefit the body without being absorbed by it: washing, anointing, and regular motion.

Three things are a reflex of the world to come: Shabbos, sunshine, and tashmish. Tashmish of what? Shall I say of the bed (intercourse)? This weakens. It must be then tashmish of the orifices.

Three things restore a man's good spirits: [beautiful] sounds, sights, and smells.

Three things increase a man's self-esteem: a beautiful dwelling, a beautiful wife, and beautiful clothes.

(Mnemonic: Five, Six, Ten). Five things are a sixtieth part of something else: namely, fire, honey, Shabbos, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Shabbos is one-sixtieth part of the world

to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.

Six things are a good sign for a sick person, namely, sneezing, perspiration, open bowels, seminal emission, sleep and a dream. Sneezing, as it is written: His sneezings flash forth light. Perspiration, as it is written, In the sweat of your face shall you eat bread. Open bowels, as it is written: If lie that is bent down hastens to be loosed, he shall not go down dying to the pit. Seminal emission, as it is written: Seeing seed, he will prolong his days. Sleep, as it is written: I should have slept, then should I have been at rest. A dream, as it is written: You did cause me to dream and make me to live.

Six things heal a man of his sickness with a complete cure, namely, cabbage, beet, a decoction of dried poley, the maw [of an animal], the womb, and the large lobe of the liver. Some add small fish, which [not only have this advantage] but also make fruitful and invigorate a man's whole body.

Ten things bring a man's sickness on again in a severe form, namely, to eat beef, fat meat, roast meat, poultry and roasted egg, shaving, and eating cress, milk or cheese, and bathing. Some add, also nuts; and some add further, also cucumbers. It was taught in the school of Rabbi Yishmael: Why are they called kishshu'im [cucumbers]? Because they are painful [kashim] for the body like swords. Is that so? See, it is written: And Hashem said to her, Two nations are in your womb. Read not goyim [nations] but ge'im [lords], and Rav Yehudah said in the name of Rav: These are Antoninus and Rebbe, whose table never lacked either radish, lettuce or cucumbers either in summer or winter! — There is no contradiction; the former statement speaks of large ones, the latter of small ones.

Our Rabbis taught: [If one dreams of] a corpse in the house, it is a sign of peace in the house; if that he was eating and drinking in the house, it is a good sign for the house; if that he took articles from the house, it is a bad sign for the house. Rav Pappa explained it to refer to a shoe or sandal.

Anything that the dead person [is seen in the dream] to take away is a good sign except a shoe and a sandal; anything that it puts down is a good sign except dust and mustard.

The Mishnah had stated: A place from which idolatry has been uprooted. Our Rabbis taught: If one sees a statue of Hermes, he says, Blessed be He who shows long suffering to those who transgress His will. If he sees a place from which idolatry has been uprooted, he says, Blessed be He who uprooted idolatry from our land; and as it has been uprooted from this place, so may it be uprooted from all places belonging to Israel; and do You turn the heart of those that serve them to serve You. Outside Eretz Yisroel it is not necessary to say: Turn the heart of those that serve them to serve You, because most of them are idolaters. Rabbi Shimon ben Elozar says: Outside Eretz Yisroel also one should say this, because they will one day become converts, as it says, For then will I turn to the peoples a pure language.

Rav Hamnuna said in a discourse: If one sees the wicked Babylon, he should say five benedictions: On seeing [the city] Babylon itself he says, Blessed be He who has destroyed the wicked Babylon. On seeing the palace of Nebuchadnezzar, he says, Blessed be He who destroyed the palace of the wicked Nebuchadnezzar. On seeing the lions' den, or the fiery furnace, he says, Blessed be He who wrought miracles for our ancestors in this place. On seeing the statue of Hermes, he says, Blessed be He who shows long suffering to those that transgress His will. On seeing the place from which dust is carried away, he says, Blessed be He who says and does, who decrees and carries out.

Rav, when he saw donkeys carrying dust, used to give them a slap on the back and say, Run, you righteous ones, to perform the will of your Master.

When Mar the son of Ravina came to [the city of] Babylon, he used to put some dust in his kerchief and throw it out, to fulfil the text, I will sweep it with the besom of destruction. Rav Ashi said: I had never heard this saying of Rav Hamnuna, but of my own sense I made all these blessings.

Rabbi Yirmiyah ben Elozar said: When Babylon was cursed, her neighbors were also cursed; but when Samaria was cursed, her neighbors were blessed. 'When Babylon was cursed her neighbors were cursed', as it is written: I will also make it a possession for the bittern and pools of water. 'When Samaria was cursed her neighbors were blessed', as it is written: Therefore I will make Samaria a heap in the field, a place for the planting of vineyards.

## DAILY MASHAL

60 x 24 = 1,440

The author of *Aderes* composed a work called *Over Orach* with words of Torah that he heard from travelers who were his guests. He writes that he heard in the name of Rabbi Eliyahu Ragoler, author of *Yad Eliyahu*, why there were 24 solvers of dreams in Yerushalayim, no less and no more. The Zohar says that there are 1,440 forms of prophecy (hinted in the word *emes*: *elef* = 1,000, *tav* and *mem* = 440). As a dream is a sixtieth of a prophecy (Berachos 57b), a dream has only 24 forms and therefore there were 24 solvers of dreams in Yerushalayim (see *ibid* for his remarks).

### To Pass by without Casting 'Ayin Hara'

Our Gemara says that he who suspects that he is about to cast 'ayin hara' on others should put his finger on the left side of his nose. Once Rabbi Zundel of Salant was walking by a wheat field while he kept his finger on his nose. "What happened to your nose?" someone asked.

"Nothing, but Chazal forbade a person to go by another's ripe field lest he cast 'ayin hara'. As I must go here, I found a method to avoid casting 'ayin hara': to put my finger on the left side of my nose, as stated in the Gemara."