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Brachos Daf 57

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rabbi Chanan said: There are three kinds of dreams which signify peace, namely, about a river, a bird, and a kettle. A river, for it is written: *Behold I will extend peace to her like a river.* A bird, for it is written: *As birds flying, so will Hashem, Master of Legions, protect Jerusalem.* A kettle, for it is written: *Hashem, set peace for us.*

Rabbi Chanina said: This has been said only of a pot in which there is no meat, for (regarding one with meat in it), it is written: *And you have sliced them in pieces, as that which is in the pot, and as meat within the cauldron.*

Rabbi Yehoshua ben Levi said: If one sees a river in his dreams, he should rise early and say: *Behold I will extend peace to her like a river,* before the following (negative) verse occurs to him: *for distress will come in like a river.*

If one dreams of a bird he should rise early and say: *As birds flying, so will Hashem, Master of Legions, protect Jerusalem,* before the following (negative) verse occurs to him: *as a bird that wanders from her nest.* If one sees a kettle in his dreams, he should rise early and say: *Hashem, set peace for us,* before the following (negative) verse occurs to him: *Set the pot, set it on.*

If one sees grapes in his dream, he should rise early and say: *I found Israel like grapes in the wilderness,* before the following (negative) verse occurs to him: *their grapes are grapes of gall.*

If one dreams of a mountain, he should rise early and say: *How beautiful upon the mountains are the feet of the messenger of good tidings,* before the following (negative) verse occurs to him: *for the mountains will I take up (My voice) in weeping and wailing.*

If one dreams of a *shofar*, he should rise early and say: And it shall come to pass in that day that a great *shofar* shall be blown, before the following (negative) verse occurs to him: *Blow the shofar in Givah.*

If one sees a dog in his dream, he should rise early and say: *But against any of the children of Israel a dog shall not whet its tongue,* before the following (negative) verse occurs to him: *And the dogs are greedy.*

If one sees a lion in his dream, he should rise early and say: *The lion has roared, who will not fear?* before the following (negative) verse occurs to him: *A lion is gone up from his den.*

If one dreams of shaving, he should rise early and say: *And Yosef shaved himself and changed his clothes,* before the following (negative) verse occurs to him: *If I would be shaven, then my strength will go from me.*

If one sees a well in his dream, he should rise early and say: *A well of living waters,* before the following (negative) verse occurs to him: *As a cistern issues forth with her waters, so she issues forth with her wickedness.*

If one sees a reed, he should rise early and say: *A bruised reed shall he not break,* before the following (negative) verse occurs to him: *Behold; you have relied upon the support of this bruised reed.*

The *Gemora* cites a *braisa*: If one sees a reed [*kanah*] in a dream, he may hope for wisdom, for it is written: *Acquire [kenei] wisdom.* If he sees several reeds, he may hope for understanding, since it is written: *With all your acquisitions, get understanding.*



Rabbi Zeira said: A gourd [*kara*], a palm-heart [*kora*], wax [*kira*], and a reed [*kanya*] are all auspicious in a dream.

It has been taught in a *braisa*: Goards are shown in a dream only to one who fears heaven with all his might.

If one sees an ox in a dream, he should rise early and say: *He is similar to a firstborn ox, he is noble*, before the following (negative) verse occurs to him: *If an ox gores a man*.

The *Gemora* cites a *braisa*: There are five sayings in connection with an ox in a dream. If one dreams that he eats of its meat, he will become rich. If an ox has gored him, he will have sons who will contend together in the study of the Torah. If an ox bit him, sufferings will come upon him. If it kicked him, he will have to go on a long journey. If he rode upon one, he will rise to greatness.

The *Gemora* asks: But has it not been taught in a *braisa* that if he dreamt that he rode upon one, he will die?

The *Gemora* answers: There is no contradiction. In the one case the dream is that he rides on the ox, and in the other, it was the ox that rode upon him.

If one sees a donkey in a dream, he may hope for salvation, as it is written: *Behold your king will come to you; he is righteous and victorious, a humble man riding upon a donkey*.

If one sees a cat in a dream, if in a place where they call it *shunra*, a beautiful song will be composed for him; if it is in a place where they call it *shinra*, he will undergo a change for the worse.

If one sees grapes in a dream, if they are white, whether in their season or not in their season, they are a good sign; if black, in their season they are a good sign, not in their season, they are a bad sign.

If one sees a white horse in a dream, whether walking gently or galloping, it is a good sign; if a red horse, if it is walking gently, it is a good sign, if it is galloping, it is a bad sign.

If one sees Yishmael in a dream, his prayer will be heard. And it must be Yishmael, the son of Avraham, but not an ordinary Arab.

If one sees a camel in a dream, death has been decreed for him from Heaven and he has been delivered from it.

Rabbi Chama the son of Rabbi Chanina said: What is the Scriptural text for this? *I will go down with you into Egypt, and I will also surely bring thee up again*.

Rav Nachman bar Yitzchak derives it from here: *God also has put away your sin, you shall not die*.

If one sees Pinchas in a dream, a miracle will be performed for him.

If one sees an elephant in a dream, wonders will be performed for him; if several elephants, wonders of wonders will be performed for him.

The *Gemora* asks: But it has been taught in a *braisa*: All kinds of beasts are of good omen in a dream except the elephant and the monkey?

The *Gemora* answers: There is no contradiction, as the first case is where the elephant was saddled, and the second is where it was not.

If one sees the name Huna in a dream, a miracle will be performed for him. If he sees Chanina, Chananya, or Yochanan, miracles of miracles will be performed for him.

If one sees an eulogy in a dream, it indicates that heaven has had mercy on him and redeemed him. This is only when he sees these things in writing.

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.²⁸

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.