

3 Adar 5780  
Feb. 28, 2020



Brachos Daf 56

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Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Caesar, (*the Emperor of Rome*) said to Rabbi Yehoshua the son of Rabbi Chananiah: You Jews profess to be very wise; tell me then what I shall see in my dream. He said to him: You will see the Persians making you work for them, and they will grab you and make you pasture unclean animals (*pigs*) with a golden crook. He thought about it all day, and in the night he saw it in his dream.

King Shapur once said to Shmuel: You Jews profess to be very wise; tell me then what I shall see in my dream. He said to him: You will see the Romans coming and taking you captive and making you grind date pits in a golden mill. He thought about it all day, and in the night saw it in a dream.

Bar Hedyā was an interpreter of dreams. To one who paid him (*for his services*) he used to give a favorable interpretation, and to one who did not pay him, he gave an unfavorable interpretation. Abaye and Rava each had a dream. Abaye gave him a *zuz*, and Rab did not give him anything. They said to him: In our dream we had read to us the following verse: *Your ox shall be slain before your eyes*, etc. To Rava he said: Your business will be a failure, and you will be so distressed that you will have no appetite to eat. To Abaye he said: Your business will prosper, and you will not be able to eat from sheer joy.

They then said to him: We had read to us in our dream the verse: *You will bear sons and daughters* etc. (*but they will not be yours, for they will go into captivity*). To Rava he interpreted it in its literal unfavorable sense. To Abaye he said: You will have numerous sons and daughters, and your daughters will be married to men who live far away, and it will seem to you as if they have gone into captivity.

They said to him: It was read to us the following verse: *Your sons and your daughters shall be given to another people*. To Abaye he said: You will have numerous sons and daughters; you will want your daughters to marry your relatives, and your wife will want them to marry her relatives, and she will force you to marry them to her relatives, which will be like giving them to another people. To

Rava he said: Your wife will die, and her sons and daughters will come under the hands of another wife (*as a stepmother*). Bar Hedyā continued: For Rava said in the name of Rabbi Yirmiyah bar Abba in the name of Rav: What is the meaning of the verse [Devarim 28:32]: *Your sons and daughters will be given to another people*? This is referring to a stepmother.

They then said to him: We had read to us in our dream the verse: *Go and eat your bread with joy*. To Abaye he said: Your business will prosper, and you will eat and drink, and recite this verse out of the joy of your heart. To Rava he said: Your business will fail, you will slaughter (*cattle*) and not eat or drink (*due to lack of appetite*), and you will read this verse to relieve your anxiety.

They then said to him: We had read to us in our dream the verse: *You shall carry much seed out into the field (and shall gather little in, for the locusts will consume it)*. To Abaye he interpreted from the first half of the verse (*that he will have a lot*); to Rava from the second half.

They then said to him: We had read to us in our dream the verse: *You shall have olive trees throughout all your borders (but you shall not anoint yourself, for the olives will fall from the trees)*. To Abaye he interpreted from the first half of the verse; to Rava from the second half.

They then said to him: We had read to us in our dream the verse: *And all the people of the earth shall see (that God’s Name is called upon you, and they shall fear you)*. To Abaye he said: Your name will become famous as head of the school, and you will be generally feared. To Rava he said: The King’s treasury will be broken into, and you will be arrested as a thief, and everyone will draw an inference from you through a *kal vachomer* (*if a great person like Rava could be arrested as a thief, certainly a common person could be arrested; this will cause great hardships in the community*).



The *Gemora* relates: The next day the King's treasury was broken into and they came and arrested Rava.

They then said to him: We saw a lettuce on the mouth of a barrel. To Abaye he said: Your business will be doubled like a lettuce (*whose leaves are wide*). To Rava he said: Your business will be bitter like a lettuce.

They then said to him: We saw some meat on the mouth of a barrel. To Abaye he said: Your wine will be sweet, and everyone will come to buy meat and wine from you. To Rava he said: Your wine will turn sour, and everyone will come to buy meat to eat with it (*as a dip*).

They then said to him: We saw a cask hanging on a palm tree. To Abaye he said: Your merchandise will grow like a palm tree. To Rava he said: Your merchandise will be sweet (*to the customer*) like dates (*for you will sell it a low price*).

They then said to him: We saw a pomegranate sprouting on the mouth of a barrel. To Abaye he said: Your merchandise will be high-priced like a pomegranate. To Rava he said: Your merchandise will be tart like a (dry) pomegranate.

They then said to him: We saw a cask fall into a pit. To Abaye he said: Your merchandise will be in demand according to the saying: "Bread has fallen into a well and cannot be found." To Rava he said: Your merchandise will be spoiled and they will be thrown into a pit.

They then said to him: We saw a young donkey standing by our heads and braying. To Abaye he said: You will become a king (*the head of the school*) and an Amora (*announcer*) will stand by you. To Rava he said: The words 'The first-born of a donkey' (*peter chamor*) have been erased from your *tefillin*. Rava said to him: I have looked at them and they are there. He replied to him: Certainly the (*letter*) "vav" of the word donkey has been erased from your *tefillin*.

Subsequently, Rava went to him by himself and said to him: I dreamt that the outer door (*of my house*) fell. He said to him: Your wife will die. He said to him: I dreamt that my front and back teeth fell out. He said to him: Your sons and your daughters will die. He said: I saw two doves flying. He replied: You will divorce two wives. He said to him: I saw two turnip-heads. He replied: You will receive two blows with a club.

The *Gemora* relates: On that day Rava went and sat all day in the study hall. He found two blind men fighting with one another. Rava went to separate them and they gave him two blows. They wanted

to give him another blow but he said, Enough! I saw in my dream only two.

At the end, Rava went and gave him a fee. He said to him: I saw a wall (*of my house*) fall down. He replied: You will acquire property without boundaries. He said: I dreamt that Abaye's mansion fell in and the dust of it covered me. He replied to him: Abaye will die and the head of his school will be offered to you. He said to him: I saw my own mansion fall in, and everyone came and took one brick after another. He said to him: Your teachings will be disseminated throughout the world. He said to him: I dreamt that my head was split open and my brains fell out. He replied: The stuffing will fall out of your pillow. He said to him: In my dream it was read to me the Hallel of Egypt (*the ordinary Hallel*). He replied: Miracles will happen to you.

Bar Hedya was once travelling with Rava on a boat. He said to himself: Why should I accompany a man to whom a miracle will happen (*and he will be saved, and I will drown*)? As he was disembarking, a book fell from him. Rava found it, and saw written in it: All dreams follow the mouth. He exclaimed: Wicked person! It all depended on you, and you gave me all this pain! I forgive you everything except (*what you said about*) the daughter of Rav Chisda (*the death of Rava's wife*). May it be God's will that this fellow be delivered up to a government, and that they have no mercy on him!

Bar Hedya said to himself: What am I to do? We have been taught that a curse uttered by a sage, even when undeserved, comes to pass; how much more so regarding Rava, which was deserved! He said: I will rise up and go into exile, for a master has said: Exile provides atonement for iniquity.

He rose and fled to the Romans. He went and sat at the door of the keeper of the Royal Treasury (*or wardrobe*). The keeper of the Royal Treasury had a dream, and said to him: I dreamt that a needle pierced my finger. He said to him: Give me a zuz! He refused to give him one, and he would not say a word to him. He again said to him: I dreamt that a worm fell between two of my fingers. He said to him: Give me a zuz. He refused to give him one, and he would not say a word to him. He then said: I dreamt that a worm filled my entire hand. He said to him: Worms have been spoiling all the silk garments (*that you were guarding*). This became known in the palace, and they brought the keeper of the Royal Treasury in order to put him to death. He said to them: Why execute me? Bring the man who knew and would not tell. So they brought Bar Hedya, and they said to him: Because of your zuz, the king's silk garments have been destroyed. They tied two cedar trees together with a rope, tied one of his legs to one cedar tree and the other to the other, and



untied the rope, until his head was split. Each tree rebounded to its place and his entire body split, and his body fell in two pieces.

Ben Dama, the son of Rabbi Yishmael's sister, asked Rabbi Yishmael: I dreamt that both my jaws fell out; what does it mean? He replied to him: Two Roman brigades have made a plot against you, but they have died.

Bar Kappara said to Rebbe: I dreamt that my nose fell off. He replied to him: Fierce anger has been removed from you.

He said to him: I dreamt that both my hands were cut off. He replied: You (*on account of being wealthy*) will not require the labor of your hands.

He said to him: I dreamt that both my legs were cut off. He replied: You will ride on horseback (*and have no need to walk*).

I dreamt that they said to me: You will die in Adar and not see Nissan. He replied: You will die in all honor, and not be brought into temptation.

A certain Sadducee said to Rabbi Yishmael: I saw myself (*in a dream*) pouring oil on olives. He replied: He has cohabited with his mother.

He said to him: I dreamt I plucked a star. He replied: You have kidnapped an Israelite.

He said to him: I dreamt that I swallowed the star. He replied: You have sold an Israelite (*which you kidnapped*) and consumed the proceeds.

He said to him: I dreamt that my eyes were touching one another. He replied: He has cohabited with his sister.

He said to him: I dreamt that I kissed the moon. He replied: He has cohabited with the wife of an Israelite.

He said to him: I dreamt that I was walking in the shadow of a myrtle. He replied: He has cohabited with a betrothed *na'arah*.

He said to him: I dreamt that there was a shadow above me, and yet it was beneath me. He replied: It means that your bed was reversed (*through having intercourse in a reverse manner*).

He said to him: I saw ravens surrounding my bed. He replied: Your wife has committed adultery with many men.

He said to him: I saw doves surrounding my bed. He replied: You have defiled many women.

He said to him: I dreamt that I took two doves and they flew away. He replied: You have married two wives and dismissed them without a proper bill of divorce.

He said to him: I dreamt that I was peeling eggs. He replied: You have been stripping the dead. He then said to him: You are right in all of these, except the last, of which I am not guilty.

Just then a woman came and said to him: This cloak which you are wearing belonged to So-and-so who is dead, and you have stripped it from him.

He said to him: I dreamt that people told me: Your father has left you property in Cappadocia. He said to him: Have you property in Cappadocia? No, he replied. Did your father ever go to Cappadocia? No. In that case, he said, *kappa* means a beam, and *dika* means ten. Go and examine the beam which is at the head of ten, for it is full of coins. He went, and found it full of coins.

Rabbi Chanina said: If one sees a well in a dream, he will behold peace, since it is written: *And Yitzchak's servants dug in the valley, and found there a well of flowing water.*

Rabbi Nassan said: He will find Torah, since it is written: *One who finds me finds life*, and it is written here: *a well of living water.*

Rava said: It means life literally.

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 a 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.

## DAILY MASHAL

### A Pot Causes Peace

What does a pot have to do with peace? It is recounted in the name of HaGaon Rav Chayim of Volozhin zt"l, in his mentor's

name: Fire and water are enemies but a pot intercedes between them. Water is inside it and fire outside and then a proper dish is cooked. Therefore we break a pot at a wedding, hoping that there should be peace between the couple without need for interceders... Rav Chayim added: A pot turns black during cooking as a person should be ready to become as black as coal for the sake of making peace.