



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Brachos Daf Nun Vuv

- Bar Hedyah interpreted dreams. When he was paid for the service he would provide positive interpretations, and when he wasn't he would give negative interpretations. **Abaye and Rava** had the same dream with many different parts to them. **Abaye** paid Bar Hedyah and **Rava** did not. **Abaye** consistently got positive interpretations, even to seemingly terrible dreams, and **Rava** consistently got negative interpretations, even to seemingly good dreams (to the point that, among other terrible things, **Rava's** dreams were interpreted to mean that his wife and children would die). Finally, **Rava** paid Bar Hedyah and a dream was interpreted to mean that a miracle will happen for **Rava**. Some time after, **Rava** and Bar Hedyah were traveling on a boat. Bar Hedyah said, if a miracle is destined to happen to **Rava**, perhaps it will be on this boat that will sink and **Rava** will be saved. Wanting no part of a sinking ship, Bar Hedyah left the boat. As he did so, his guide to interpreting dreams fell out of his pocket. **Rava** picked it up and saw that it said, all dreams take on the meaning of the interpretation. **Rava** called Bar Hedyah a rasha and said he was moichel him for all the terrible things that happened as a result of his interpretations except for the death of his wife. **Rava** cursed him that he should fall to the hands of a government that will have no mercy on him.
 - Bar Hedyah ran away and went into galus in Rome. He was asked to interpret the dream of the officer in charge of the King's silk. He asked for money and was refused. He went on to interpret the dream to mean that the royal silk was destroyed. This interpretation came to be true. The officer was sentenced to death. He argued that Bar Hedyah should be put to death as well because he knew of this situation and delayed in saying anything because he wasn't given any money. The king took him and killed him in a horrible and brutal way.
- **R' Yishmael** interpreted a dream for his nephew, that when he saw his jaws falling out in a dream it meant that 2 government officials who were plotting against him have died.
- **Rebbi** interpreted for **Bar Kappara** that his nose falling off meant that a threatened anger has been taken away from him; both hands being cut off meant that he would not need his hands for work because he would be so rich; both feet being cut off meant that he would be riding on horses; being told "You will die in Adar and not see Nissan" meant that he would die in glory and not be faced with any tests (a play on the words Adar and Nissan).
- A Tzeduki told **R' Yishmael** about his many dreams and **R' Yishmael** interpreted them to mean that this Tzeduki was a terribly immoral person. At the end, the Tzeduki admitted to it.
- **R' Chanina** says, seeing a well in a dream is a sign of shalom. **R' Nassan** said it is a sign of Torah. **Rava** said it is a sign of life.
- **R' Chanan** says, a dream that has a river, a bird or a pot (which **R' Chanina** says refers to a pot with no meat in it) are signs of "shalom" (peace).
- **R' Yehoshua ben Levi** said, if one dreams of a thing which can be good or bad (based on psukim) he should make sure to immediately say the pasuk with the good interpretation so that the dream will be realized as a good dream.
- A Braisa says, one who sees a reed ("kaneh") in a dream should look forward to wisdom ("knei chachma"). If he sees many reeds he should look forward to "binah" (understanding).
- **R' Zeirah** says: melons, the soft part of the palm branch, wax and a reed are all good signs if seen in a dream.
- A Braisa says, "diluin" are only shown to one who is a true yirei shamayim.

- A Braisa says, if one sees an ox in a dream: if he is eating the meat it is a sign of wealth; if it gores him, he will have sons who will “fight” in learning; if it bites him, he will get yisurin; if it kicks him, he will be going on a long trip; if he is riding it, he will rise to greatness; if the ox is riding him, it is a sign of death.
- One who sees a donkey in a dream can look forward to a “yeshua” (salvation).
- One who sees a cat (“chasul”), it means a nice song was composed for him or that he will have a change for the worse (depends on what a cat is called in his place – “shunra” or “shinra”).
- One who sees grapes: white grapes are always a good sign, and black grapes are a good sign in their season.
- A white horse is always a good sign. A red horse running gently is a good sign, but if he sees it galloping is not a good sign.
- One who sees Yishmael ben Avraham (but not any other Arab), it means his tefillos will be heard.
- One who sees a camel, it means he was supposed to die, but he has been saved from that decree.
- One who sees Pinchas, a wonder will be performed for him. If he sees a saddled elephant (“pil”), many wonders will be performed for him. An unsaddled elephant is a bad sign.
- One who sees the word “Huna”, it means a miracle will be performed for him. If he sees “Chanina”, “Chananya”, or “Yochanan”, it means many tremendous nissim will be performed for him.
- One who sees the word “Hesped”, it means that in Shamayim they had mercy on him and redeemed him from some bad happening.