

OVERVIEW of the Daf

1) Dream interpretations

A dream about a particular person is interpreted.

The following dreams are discussed:

Dreams about davening-related activities.

Dreams about having illicit relations.

Dreams about different varieties of produce.

Dreams about birds, eggs and other breakable items.

Dreams involving the dreamer in particular activities.

Dreams interpretations quoted in front of Amoraim and their comments.

2) Dreams about people or books from Tanach

Three kings are significant if seen in a dream.

Three books of prophets are significant if seen in a dream.

Three larger books of kesuvim are significant if seen in a dream.

Three smaller books of kesuvim as well as Megilas Esther are significant if seen in a dream.

Three chachamim are significant if seen in a dream.

Three talmidei chachamim are significant if seen in a dream.

3) Interpretations of other things seen in a dream

The Gemara provides lists of: 1) three things that enter the body without providing pleasure, 2) three things that don't enter the body and provide pleasure, 3) three things that are like עולם הבא 4) three things that restore a person's mind, and 5) three things that expand a person's mind.

4) Other lists

Five things that are a sixtieth part of something else.

Six things that cure a person from illness.

Ten things that cause an illness to return.

5) More dream interpretations

6) The brachah recited at a place where idolatry was uprooted

There is a dispute whether the same text for this brachah used inside Eretz Yisroel is used outside of Eretz Yisroel.

R' Hamnurah mentions five different brachos to be recited at various significant places in Bavel.

Two stories are related about Amoraim and their behavior with the dirt of a particular place in Bavel.

R' Ashi without knowledge of R' Hamnurah's teaching also said five brachos in Bavel. ■

Gemara GEM

The "Empty Ones" among us

כפלה הרמון רקתך. מאי רקתך? אפילו ריקנין שבך מלאים מצוות כרמון - נז.
Even "the empty ones among you" are filled with mitzvos as a pomegranate is filled with seeds. - 57a

This Gemara seems to be in conflict with the Midrash (Vayikra Rabba 30:12) which discusses the four species brought on Sukkos. There, the ערבה—the willow—which has neither fragrance nor taste, is compared to the Jew who is devoid of both Torah and of mitzvos. Yet, Hashem commands that all four species be bound and brought together to symbolize the unity of the nation. Yet, in our Gemara, there seems to be no such thing as a Jew who is lacking Torah and mitzvos, because even the "empty ones among us are filled with mitzvos as a pomegranate is filled with seeds."

The explanation to this seems to be that, in fact, when the Midrash discusses those Jews who have neither Torah nor mitzvos, it does not refer to evildoers who openly disregard Torah authority. The four species being brought together alluding to bringing all Jews together would not refer to joining and associating the mainstream community with evil scoffers. Rather, the willow refers to those who perform mitzvos regularly, but they do so by rote, without thought or feeling. Nevertheless, these people do distance themselves from sin. Therefore, when they stand by themselves, our Gemara correctly states that they are filled with mitzvos just as a pomegranate is filled with seeds.

However, when these people are viewed in comparison to the nation at large, as is the case with the symbolic combining of the four species representing the four types of Jews, these people do not maintain their status of being "filled with mitzvos". In comparison to those whose Torah or mitzvos are complete and perfect, the observance of those who perform their mitzvos mechanically and without proper intent is of little significance. It is in this context that the Midrash says that these people have no Torah or mitzvos.

We find a similar situation (Melachim I 17:8-18) where Eliyahu HaNavi visited a couple in צרפת, where he performed a miracle to provide them with food. Immediately afterward, the son of the woman became ill. The woman complained to Eliyahu, "Why have you come to me to call attention to my sins?" Rashi explains that her deeds were considered righteous as compared to the people of her town. However, once Eliyahu arrived, the woman's deeds were judged in comparison to Eliyahu, and she was found to be guilty.

In our Gemara, these people who fulfill mitzvos in a perfunctory manner are worthy and meritorious. When they are evaluated against the backdrop of the nation at large, they are as the willow, which has no taste or fragrance. ■

HALACHAH Highlight

Dream interpretation

הרואה מגלת אסתר – נס נעשה לו - נו :

If one sees the scroll of Esther in his dream, it is a signal that a miracle will be done for him. - 57b

Dream interpretation can have halachic ramifications and is discussed by Poskim. An example can be found in a responsum from the HaPosek journal¹ that is quoted in the דף על הדף². This responsum was written regarding a specific dream that a person dreamt. An individual dreamt that he was called to the Torah, and he went. The reader was an old man who made a mistake while reading. The mistake was pointed out to the reader, and with that this person awoke. Afterward, he dreamt again. This time the Sefer Torah was lying on the Shulchan, and he did not want to go up. The passage that he was supposed to read was ויחל משה. He noticed that there in front of him was an open Scroll of Esther. A rabbi ruled that the individual who had dreamt these dreams should fast since the reading was that of ויחל משה.

The author of the responsum writes that he feels that the dream is not a troublesome dream, and there is no need to fast. If the Gemara³ states that if one dreams that he ascends onto the roof, that is a sign that he will rise to prominence, all the more so for one who is called up to the Torah⁴. As to the matter of the old man making a mistake in the reading, that is a positive thing that his mistakes are pointed out to him. In regard to the matter that in the second dream, he did not want to be called to the Torah, his refusal was correct since he did not want to be called to the same Torah twice in one reading⁵. Furthermore, the prohibition of refusing to go to the Torah when called applies only when the person refuses deliberately, and not unintentionally [see Daf

REVIEW and Remember

1. Is a dream about illicit sexual relationships a bad omen?

2. What is the difference between dreaming about entering a marsh and entering a forest?

3. What are the three things that are מעין עולם הבא?

4. Why did Mar the son of Ravina put dirt in his turban?

Digest to Berachos 55], and sleeping is akin to accidental.

Dreams are the nighttime product of daytime thought. As such, the fact that this person dreamt of being called to the Torah is a positive thing, since it indicates that during the day he was thinking of reading the Torah. As to the passage that was to be read being ויחל משה, פרשת ויחל משה, that as well is not a negative. The Gemara⁶ of Bar Hedy'a's interpretations in which Abaye and Rava were shown verses from the תוכחה is specific to passages from the תוכחה. Dreaming of passages from the תוכחה can be worrisome. However, dreaming of other passages of the Torah is not negative⁷. Finally, dreaming of the scroll of Esther as is mentioned in our Gemara is a very good sign. As such, one should not interpret dreams in a way that contradicts the lessons of the Gemara. Thus, this dream should be considered a good dream, and does not necessitate fasting. ■

1 שנה יב בי"א – לו אות ה' (הציון מס' דך על הדך) 2 לדרך נו ע"ב, עמי שסג ד"ה בגמ': הרואה מגילת אסתר 3 ברכות נו ע"א 4 לכאורה יש מקום להעיר בזה על פי הכתוב בשו"ע סי' רפח ס"ה שהחולם שעולה לתורה יש לו להתענות אפילו בשבת. ואכמ"ל בזה 5 ע"י בזה בס' אשי ישראל (פרק לח הערה קלב וקלג). ואכמ"ל 6 ברכות נו ע"א 7 להעיר שפרשת ויחל הוא ענין של מחילה וסליחה. ואכמ"ל ■

STORIES off the Daf

A Eulogy in a Dream

וא"ר יהושע בן לוי הרואה הספד בחלומו – חסו עליו מן השמים ופדאוהו – נו.

If one sees a eulogy in his dream, this is a sign that they have been kind to him in the Heavens and he has been redeemed from his ordeal. - 57a

When the Avnei Nezer eulogized the Chidushei HaRi"m, he quoted the

words of the rebbe, Reb Bunim, and his comments on our Gemara.

"How can it be," asked R' Bunim, "that we cry when a great man is taken from this world? He has completed his mission in this world, and he has now entered the עולם האמת – the World of Truth where his neshamah is enjoying the elevated status for which it yearned for so long. Perhaps," he continued, "this is what is meant by our Gemara. Here we see that we are talking about a person about whom the eulogy is mere-

ly a dream. The truth is that for him, entering the next world is clearly for his benefit, and our bemoaning his departure from among us is misguided grief."

Continuing with the theme of the Gemara, the Avnei Nezer concluded. "This great man has been treated with mercy from the Heavens, and he has been recalled and redeemed from this world. לך בשלום! לך בשלום! Go in peace! Go in peace!" ■