

House of Sages

DREAMS IN GENESIS

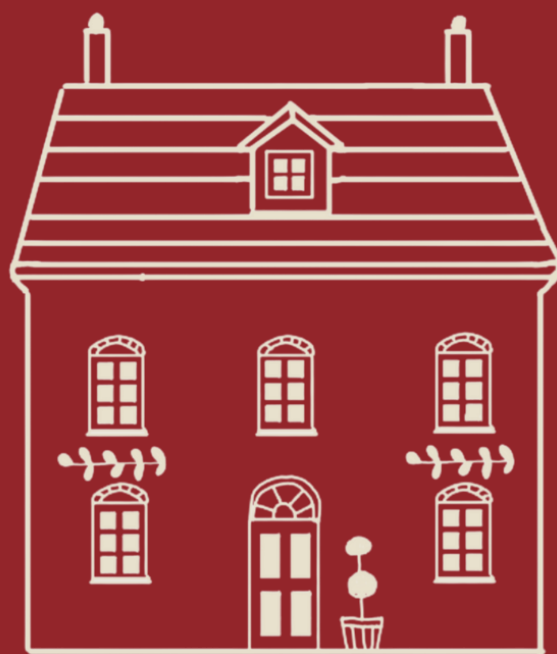
31ST MAY, 2026

COME & LEARN

And Rav H̱isda said: A dream not interpreted is like a letter not read. As long as it is not interpreted it cannot be fulfilled; the interpretation of a dream creates its meaning.

אָמַר רַב חֲסֵדָא: חֵלְמָא דְלֹא
מְפָשֵׁר כְּאַגְרָתָא דְלֹא מְקָרִיא.

Berakhot 55a



House of Sages

House of Sages

DREAMS IN GENESIS

31ST MAY, 2026

SOURCE 1 – BERAKHOT 57B

The numbers **five, six, and ten** are mnemonics for the categories to follow. The Gemara says: There are **five** matters in our world which are **one-sixtieth** of their most extreme manifestations. **They are: Fire, honey, Shabbat, sleep, and a dream... and a dream is one-sixtieth of prophecy.**

חמשה וששה ועשרה סימן: חמשה אחד מששים, אלו הן: אש, דבש, ושבט, ושינה, וחלום. אש — אחד מששים לגיהנם... חלום — אחד מששים לנבואה.

SOURCE 2 – GENESIS 20:3

Context: After Abraham misleadingly identified Sarah as his sister and she was taken into King Abimelech's household, God intervened to prevent anything happening between them.

But God came to Abimelech in a dream by night and said to him, “You are to die because of the woman that you have taken, for she is a married woman.”

ויבא אלקים אל-אבימלך בחלום הלילה ויאמר לו הנך מת על-האשה אשר-לקחת והוא בעלת בעל:

SOURCE 3 – GENESIS 28:12-16

He had a dream; a stairway was set on the ground and its top reached to the sky, and messengers of God were going up and down on it And standing beside him was The Lord, who said, “I am The Lord, the God of your father Abraham's [house] and the God of Isaac's [house]: the ground on which you are lying I will assign to you and to your offspring.

Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants.

Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you.”

Jacob awoke from his sleep and said, “Surely The Lord is present in this place, and I did not know it!”

ויחלם והנה סולם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

והנה ה נצב עליו ויאמר אני ה אלקי אברהם אביך ואלקי יצחק הארץ אשר אתה שכב עליה לך אתננה ולזרעך:

והיה זרעך כעפר הארץ ופרצת ימה וקדמה וצפנה ונגבה ונברכו בך כל-משפחת האדמה וזרעך:

והנה אנכי עמך ושמרתיך בכל אשר-תלך והשבתיך אל-האדמה הזאת כי לא אעזבך עד אשר אם-עשיתי את אשר-דברתי לך:

ויקץ יעקב משנתו ויאמר אכן יש ה במקום הזה ואנכי לא ידעתי:

House of Sages

DREAMS IN GENESIS

31ST MAY, 2026

SOURCE 4 – GENESIS 37:5-10

Once Joseph had a dream that he told to his brothers; and they hated him even more.

He said to them, “Hear this dream that I have dreamed:

There we were binding sheaves in the field, when suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf.”

His brothers answered, “Do you mean to reign over us? Do you mean to rule over us?” And they hated him even more for his talk about his dreams.

He dreamed another dream and told it to his brothers, saying, “Look, I have had another dream: And this time, the sun, the moon, and eleven stars were bowing down to me.”

And when he told it to his father and brothers, his father berated him. “What,” he said to him, “is this dream you have dreamed? Are we to come, I and your mother and your brothers, and bow low to you to the ground?”

וַיַּחלֶם יוֹסֵף חֲלוֹם וַיַּגִּד לְאֶחָיו וַיִּסְפּוּ עוֹד שָׁנָא אֹתוֹ:

וַיֹּאמֶר אֲלֵיהֶם שְׁמַעוּנָא הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתִּי:

וְהִנֵּה אֲנִי חֹנֵן מֵאֲלֵמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֵמְתִי וְגַם-נִצְבָּה וְהִנֵּה תִסְבִּינָה אֲלֵמְתֵיכֶם וְתִשְׁתַּחֲוּן לְאֵלֵמְתִּי:

וַיֹּאמְרוּ לוֹ אֶחָיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם-מִשׁוּל תִּמְשָׁל בָּנוּ וַיִּסְפּוּ עוֹד שָׁנָא אֹתוֹ עַל-חֲלַמְתּוֹ וְעַל-דִּבְרָיו:

וַיַּחלֶם עוֹד חֲלוֹם אֲחֵר וַיִּסְפֹּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חֲלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עֶשֶׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי:

וַיִּסְפֹּר אֶל-אֲבִיו וְאֶל-אֶחָיו וַיַּעֲרִבוּ אֲבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הַבּוֹא נִבְּא אֲנִי וְאָמַרְךָ וְאַחִיךָ לְהִשְׁתַּחֲוֹת לְךָ אֶרְצָה:

SOURCE 5 – KLI YAKAR

And some say [it means] “because of his words.”

For all dreams follow the mouth (Berakhot 55b), meaning that whatever a person speaks about before sleeping, that is the type of dream that comes to him. For the dream comes through much activity, and a fool’s voice through many words (Ecclesiastes 5:2) — because the vanities that the fool voices cause him to have many dreams of vanities. Therefore, they [the brothers] assumed that presumably before sleeping, Joseph was either speaking about or contemplating in his heart that he was worthy of kingship, and that is why this dream came to him. Thus, they hated him for his verbal words or for the words in his heart.

יֵשׁ אוֹמְרִים עַל דִּבְרָיו. כִּי כָל הַחֲלוֹמוֹת הַזֵּה אֲחֵר הַפֶּה (בְּרֻכּוֹת נה:), רוֹצֶה לֹאמַר מִמֶּה שֶׁהָאָדָם מְדַבֵּר קֹדֶם שִׁישֹׁן, מִזֶּה הַמִּין בָּא לוֹ הַחֲלוֹם, כִּי “בָּא הַחֲלוֹם בְּרֵב עֵינַי וְקוֹל כְּסִיל בְּרֵב דִּבְרִים” (קֵהֶלֶת ה:ב), כִּי הַהִבְלִים שֶׁהַכְּסִיל מִשְׁמִיעַ בָּהֶם קוֹלוֹ, הֵמָּה גּוֹרְמִים לוֹ רֵב חֲלוֹמוֹת שֶׁל הִבְלִים. עַל כֵּן חֲשַׁבּוּ שֶׁמִּסְתַּמָּא קֹדֶם הַשְׁנָה הָיָה יוֹסֵף מְדַבֵּר אוֹ מַהֲרֵר בְּלִבּוֹ כִּי הוּא רָאוּי לְמִלּוּכָה, עַל כֵּן בָּא לוֹ זֶה הַחֲלוֹם. לְכָךְ שְׂנֵאוּהוּ עַל דִּבְרָיו שֶׁבִּפֶּה אוֹ עַל דִּבְרֵים שֶׁבִּלֵּב.

House of Sages

DREAMS IN GENESIS

31ST MAY, 2026

SOURCE 6 – BERAKHOT 55B

In a long chain of those transmitting this statement, it is said that **Rabbi Bizna bar Zavda said that Rabbi Akiva said that Rabbi Panda said that Rav Naḥum said that Rabbi Birayim said in the name of one elder, and who is he, Rabbi Bena'a:** There were twenty-four interpreters of dreams in Jerusalem. One time, I dreamed a dream and went to each of them to interpret it. What one interpreted for me the other did not interpret for me, and, nevertheless, **all of the interpretations were realized in me, to fulfill that which is stated: All dreams follow the mouth of the interpreter.**

אָמַר רַבִּי בִּיזְנָא בַּר זָבְדָּא אָמַר רַבִּי עֲקִיבָא
אָמַר רַבִּי פַּנְדָּא אָמַר רַב נַחוּם אָמַר רַבִּי
בִּירַיִם מִשּׁוּם זָקֵן אֶחָד, וּמִנּוּ — רַבִּי בִּנְאָה:
עֲשָׂרִים וָאַרְבָּעָה פּוֹתְרֵי חֲלוֹמוֹת הָיוּ
בִּירוּשָׁלַיִם, פַּעַם אַחַת חֲלַמְתִּי חֲלוֹם וְהִלְכְּתִי
אֶצֶל כּוֹלָם, וּמָה שִׁפְתֵּר לִי זֶה לֹא פָתַר לִי זֶה,
וְכוֹלָם נִתְקַיְּמוּ בִּי. לֵקְיִים מָה שֶׁנֶּאֱמַר: "כָּל
הַחֲלוֹמוֹת הוֹלְכִים אַחֲרֵי הֶפֶה".

SOURCE 7 – TEFILAT HATAVAT CHALOM (BERAKHOT 55B)

Different variations of this prayer appear in Mussaf for festivals during Birkat Kohanim.

One of them began and said: One who saw a dream and does not know what he saw should stand before the priests when they lift their hands during the Priestly Blessing and say the following: Master of the Universe, I am Yours and my dreams are Yours,
I dreamed a dream and I do not know what it is. Whether I have dreamed of myself, whether my friends have dreamed of me or whether I have dreamed of others,
if the dreams are good, strengthen them and reinforce them like the dreams of Joseph.
And if the dreams require healing,
heal them like the bitter waters of Mara by Moses our teacher, and like Miriam from her leprosy, and like Hezekiah from his illness, and like the bitter waters of Jericho by Elisha.
And just as You transformed the curse of Balaam the wicked into a blessing,
so transform all of my dreams for me for the best.

פָּתַח חֵד מִיְּמֵיהוּ וְאָמַר: הָאִי מֵאֵן דְּחִזָּא
חֲלֵמָא וְלֹא יָדַע מֵאִי חִזָּא, לִיקוּם קָמִי כְּהֵנִי
בְּעִידְנָא דְּפָרְסִי יְדִיָּהּ וְלִימָא הָכִי: "רַבּוֹנוֹ שֶׁל
עוֹלָם, אֲנִי שֶׁלְךָ וְחֲלוֹמוֹתַי שֶׁלְךָ, חֲלוֹם
חֲלַמְתִּי וְאִינִי יוֹדֵעַ מָה הוּא. בֵּין שֶׁחֲלַמְתִּי אֲנִי
לְעַצְמִי וּבֵין שֶׁחֲלַמְנוּ לִי חֲבֵירֵי וּבֵין שֶׁחֲלַמְתִּי
עַל אֲחֵרִים, אִם טוֹבִים הֵם — חֲזַקֵם וְאִמְצֵם
כְּחֲלוֹמוֹתַי שֶׁל יוֹסֵף. וְאִם צָרִיכִים רְפוּאָה —
רְפָאֵם כְּמִי מָרָה עַל יְדֵי מֹשֶׁה רַבִּינוּ, וְכַמְרִים
מִצְרַעְתָּהּ, וְכַחֲזַקְיָהּ מִחֲלִיו, וְכַמִּי יְרִיחוֹ עַל
יְדֵי אֵלִישָׁע. וְכַשֵּׁם שֶׁהִפְכָּתָּ קִלְלַת בָּלְעָם
הָרָשָׁע לְבִרְכָּהּ, כֵּן הַפּוֹךְ כָּל חֲלוֹמוֹתַי עָלַי
לְטוֹבָה"