**Dream Texts from Talmud Brachot (55a-b)**

**Bold** is actual Talmud text, non-bold is interpretation filling in the terse original text

**1)** [**Rav Yehuda**](/topics/rav-yehudah-b-yechezkel) **said in the name of** [**Rav**](/topics/rav)**: Three** matters **require** a plea for **mercy/compassion (*rachamim*)** to bring them about: **A good king, a good year, and a good dream.**

**2)** [**Rav Ḥisda**](/topics/rav-chisda) **said** [the following about dreams]**: A dream not interpreted is like a letter not read.** **And** [**Rav Ḥisda**](/topics/rav-chisda) **said: A good dream is not entirely fulfilled and a bad dream is not entirely fulfilled. And: A bad dream is preferable to a good dream**. **And: A bad dream, his sadness is enough for him; a good dream, his joy is enough for him.** This means that the sadness or joy engendered by the dream renders the actual fulfillment of the dream superfluous. Similarly, [**Rav Yosef**](/topics/rav-yosef-b-chiyya) **said: Even for me, the joy of a good dream negates it.** Even [Rav Yosef](/topics/rav-yosef-b-chiyya), who was blind and ill, derived such pleasure from a good dream that it was never actually realized.

**3)** With regard to the verse: **“The prophet that has a dream, let him tell a dream; and he that has My word, let him speak My word faithfully. What has the straw to do with the grain? says YHVH”** ([Jeremiah 23:28](/Jeremiah.23.28)), the Gemara asks: **What do straw and grain have to do with a dream? Rather,** [**Rabbi Yoḥanan**](/topics/rabbi-yochanan-b-napacha) **said in the name of** [**Rabbi Shimon bar Yoḥai**](/topics/shimon-bar-yochai)**: Just as it is impossible for the grain** to grow **without straw, so too it is impossible to dream without idle matters.**

**4)** On a similar note, **Rabbi Berekhya said: Even though part of a dream is fulfilled, all of it is not fulfilled. From where do we** derive this? **From** the story of **Joseph’s** dream, **as it is written:** “And he said: Behold, I have dreamed yet a dream: **and, behold, the sun and the moon** and eleven stars bowed down to me” ([Genesis 37:9](/Genesis.37.9)), **and at that time his mother was no longer** alive.

From the same source, [**Rabbi Levi**](/topics/rabbi-levi) **said: One should always anticipate** fulfillment of a **good dream up to twenty-two years** after the dream. **From where do we** derive this? **From Joseph, as it is written** in the story of Joseph’s dream: **“These are the generations of Jacob. Joseph, being seventeen years old,** was feeding the flock with his brethren” ([Genesis 37:2](/Genesis.37.2)); **and it is written: “And Joseph was thirty years old when he stood before Pharaoh** King of Egypt” ([Genesis 41:46](/Genesis.41.46)). **From seventeen to thirty how many** years **are they? Thirteen; and** add **seven years of plenty and two of famine;** the total is **twenty-two** and only then was the dream fulfilled when his brothers came and bowed down to him.

**5) Rav Huna bar Ami said** that [**Rabbi Pedat**](/topics/rabbi-pedat) **said** that [**Rabbi Yoḥanan**](/topics/rabbi-yochanan-b-napacha) **said: One who sees a dream** from which **his soul is distraught, should go and** have **it interpreted before three.** The Gemara is surprised by this: **Interpreted? Didn’t** [**Rav Ḥisda**](/topics/rav-chisda) **say: A dream not interpreted is like a letter not read?** **Rather, say** as follows: **He should better it before three.** He should **bring three** people and say to them: **I saw a good dream. And they** should **say to him: It is good, and let it be good,** may **God make it good.** May **they decree upon you from heaven seven times that it will be good, and it will be good.** Afterwards **they recite three** verses of **transformation** from bad to good, **three** verses of **redemption, and three** verses which mention **peace.**

(Translation from the William-Davidson Talmud, available at www.sefaria.org)