



An interview
with Rav Aharon
Pessin

THE Dream POSTER

Have you ever wondered about your dreams? Do they mean anything? Today, we're speaking with Rav Aharon Pessin, who created the dream poster. Let's find out more!

Hello, Rav Pessin. What does the Torah want us to know about dreams?

Dreams are important in the Torah. We see in *Parashas Vayei-shev* that Yosef has dreams and the Torah records them. Pharaoh had dreams and they were also recounted in the Torah. We find many dreams and dreamers throughout *Tanach*. Dreams carry a lot of weight, otherwise *Hakadosh Baruch Hu* would never mention them in His Torah. We find a whole *sugya* in the *Gemara* in *Maseches Brachos* (pages 55-57) that discusses at length what to expect if a person sees something in his dream. It discusses both positive and negative things.

Would you tell us about your dream poster?

The pleasant dream poster is based on the teachings in this *sugya*. It's a fun way to learn *Gemara* and understand that Hashem speaks to us even when we are asleep. The poster helps us understand what we see in our dreams. The image is available as a poster or on canvas that measures 6 feet by 6 feet (2 meters by 2 meters). The poster has been hung in classrooms, children's bedrooms and in *sukkos*.

Why did you decide to design this amazing dream poster?

I figured there are so many things to learn about dreams. I also wanted to decorate my son's bedroom with something exciting — something that would teach Torah and at the same time, make him think about ideas and help him have good dreams. So I hired an artist and asked him to make this poster.

In the image, there is a *lulav* and a guy going to shul. The artist included pictures of different Sages, fruits, animals, and many more things that are mentioned in the *Gemara*. My hope was that if this poster was on the wall, the ideas depicted in it would pop up in the person's dreams.

I went to Harav Chaim Kanievsky, *shlita*, for a *haskamah* and he looked at the poster for a long while, then told me that this is a great way to teach kids.

Would you share some examples of dreams and what they mean?

Sure. For example, a person who sees a snake in his dream shouldn't be scared. It's a good sign! It indicates that the person's income will be wonderful. Another example of a good dream is seeing an elephant. The *Gemara* says that that is also a good sign. Something wonderful will happen to that person. And if the person sees two elephants, even more wonders will occur for him. Other examples of good dreams include those about olives, putting on *tefillin*, or seeing *Gedolim*.

Are there different kinds of dreams?

Chazal say that there are two types of dreams: those at the beginning of the night and those at the end of the night, before the morning. The dreams that take place right at the beginning of the night aren't usually a message from *Shamayim*. Those might be about things that happened to us during the day or thoughts that we have been having. The dreams that come toward the morning, though, are from *Shamayim*.

What if someone doesn't have such a pleasant dream?

In the olden days, *Chazal* said that a person who had a dream that didn't seem so good should fast. According to the Chazon Ish, nowadays we don't have to, because we don't have people on such a high and holy level as we once had. In other words, according to the Chazon Ish, one does not need to worry about bad dreams in our days. However, today in Eretz Yisrael, we have *Birkas Kohanim* every day in shul. (Outside of Eretz Yisrael, Ashkenazi shuls only say *Birkas Kohanim* on Yom Tov; Sephardic shuls say it every day even outside Eretz Yisrael.) This *brachah* is a "dream fixer." When the *Kohanim* bless us, their *tefillah* plus a special one that we say then can remove any bad dreams.

Is a "bad" dream necessarily bad?

The *Gemara* (*Brachos* 55b) teaches that if someone had a bad dream, he should rectify it in front of three people. This is called *hatavas chalom*. The idea of rectifying a bad dream is so important that one is even allowed to perform this ceremony on Shabbos, according to most *poskim*. One only performs this ceremony when one has had a disturbing dream and is anxious about it. The procedure appears in many *siddurim* after *Shacharis*.

The *Aruch Hashulchan* writes (O.C. 220:4) that a person should try to pay no heed to bad dreams and nightmares. Rather, he suggests that a person place his faith in Hashem and fear nothing else but Hashem. ■

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One who sees a **reed** should anticipate the attainment of wisdom.

One who sees a **well** in a dream beholds peace for himself.

Gourds are shown in a dream only to one who fears Heaven with all his might.

One who dreams that he eats of an **ox's meat** will become wealthy.

If a person dreams that he has been **gored by an ox**, he will have sons who gore one another in the study of Torah.

If one dreams of **riding an ox**, he will rise to greatness.

One who sees a **donkey** in a dream should anticipate that salvation will come to him.

If one dreams that he is putting on **tefillin**, he should anticipate rising to greatness.

One who sees **wheat** in a dream has beheld peace.

One who sees **dates** in a dream, his sins have ended.

If one sees an **elephant** in a dream, wonders will be performed for him.

If one dreams that he is **reciting the Shema**, he is fit to have the Divine Presence rest upon him.