Congregation Beth Israel
Of The Berkshires

CONGREGATION
Shir Ami

SoulSpa 3.10 • P. Mikeitz
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Blessing Before Learning

בָּרוּךְ אַתָּה יהו״ה	*Barukh Atah Adonai*
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	*eloheinu melekh ha'olam*
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ	*asher kidshanu b'mitzvotav v'tzivanu*
לַעֲסוֹק בְּדִבְרֵי תוֹרָה׃	*la'asok b'divrei Torah.*

Blessed are You, YHVH our God, sovereign of the world, who made us holy in connecting-command, and commanded us to busy ourselves in words of Torah.

- Must something be devoured / die in order to transform?
- Spiritual survival / challenge via physical and emotional
- BOTTOM-UP: ALWAYS ALIGNS WITH HANUKKAH

Genesis 41:1-16

Two sets of two sevens = more indications of divine / transcendent sourcing?

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם
וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃ וְהִנֵּה מִן־הַיְאֹר
עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר
וַתִּרְעֶינָה בָּאָחוּ׃ וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת
עֹלוֹת אַחֲרֵיהֶן מִן־הַיְאֹר רָעוֹת מַרְאֶה
וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת
עַל־שְׂפַת הַיְאֹר׃ וַתֹּאכַלְנָה הַפָּרוֹת רָעוֹת
הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת
יְפֹת הַמַּרְאֶה וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃

1-4. After the end of two years, Pharaoh dreamed that he was standing by the Nile. From the Nile there came up seven cows, handsome and sturdy, and they grazed in the reed grass. But presently, seven other cows came up from the Nile close behind them, ugly and gaunt, and stood beside the cows on the bank of the Nile; and the ugly gaunt cows ate up the seven handsome sturdy cows. And Pharaoh awoke.

is this bad news, or is this triumph?

What's with the cannibalistic cows?
What's with the grain with mouths?

וַיִּישָׁן וַיַּחֲלֹם שֵׁנִית וְהִנֵּה שֶׁבַע שִׁבֳּלִים
עֹלוֹת בְּקָנֶה אֶחָד בְּרִיאוֹת וְטֹבוֹת׃ וְהִנֵּה
שֶׁבַע שִׁבֳּלִים דַּקּוֹת וּשְׁדוּפֹת קָדִים צֹמְחוֹת
אַחֲרֵיהֶן׃ וַתִּבְלַעְנָה הַשִּׁבֳּלִים הַדַּקּוֹת אֵת
שֶׁבַע הַשִּׁבֳּלִים הַבְּרִיאוֹת וְהַמְּלֵאוֹת וַיִּיקַץ
פַּרְעֹה וְהִנֵּה חֲלוֹם׃ וַיְהִי בַבֹּקֶר וַתִּפָּעֶם
רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חַרְטֻמֵּי
מִצְרַיִם וְאֶת־כָּל־חֲכָמֶיהָ וַיְסַפֵּר פַּרְעֹה
לָהֶם אֶת־חֲלֹמוֹ וְאֵין־פּוֹתֵר אוֹתָם לְפַרְעֹה׃
וַיְדַבֵּר שַׂר הַמַּשְׁקִים אֶת־פַּרְעֹה לֵאמֹר
אֶת־חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם׃

5-9. He fell asleep and dreamed a second time: Seven ears of grain, solid and healthy, grew on a single stalk. Then after them sprouted seven ears, thin and scorched by the east wind. The thin ears swallowed the seven solid and full ears. Pharaoh awoke: it was a dream! In the morning, his spirit was agitated, and he sent for all the magician-priests of Egypt and all her sages; Pharaoh told them his dreams, but none could interpret them for Pharaoh. The chief cupbearer then spoke up and said to Pharaoh, "I must make mention today of my offenses.

also how the Reed Sea split

could nobody interpret, or were they afraid to give "bad news"?

magicians couldn't deal with the plagues, either

פַּרְעֹה קָצַף עַל־עֲבָדָיו וַיִּתֵּן אֹתִי בְּמִשְׁמַר
בֵּית שַׂר הַטַּבָּחִים אֹתִי וְאֵת שַׂר הָאֹפִים׃
וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וָהוּא
אִישׁ כְּפִתְרוֹן חֲלֹמוֹ חָלָמְנוּ׃ וְשָׁם אִתָּנוּ
נַעַר עִבְרִי עֶבֶד לְשַׂר הַטַּבָּחִים וַנְּסַפֶּר־לוֹ
וַיִּפְתָּר־לָנוּ אֶת־חֲלֹמֹתֵינוּ אִישׁ כַּחֲלֹמוֹ
פָּתָר׃

10-12. "Pharaoh was angry with his servants, and placed me in custody in the prefect's house, together with the chief baker. We had dreams the same night, he and I, each of us a dream with its own meaning. A Hebrew youth was there with us, a servant of the prefect; when we told him our dreams, he interpreted them for us, telling each the meaning of his dream.

וַיְהִי כַּאֲשֶׁר פָּתַר־לָנוּ כֵּן הָיָה אֹתִי הֵשִׁיב
עַל־כַּנִּי וְאֹתוֹ תָלָה׃ וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא
אֶת־יוֹסֵף וַיְרִיצֻהוּ מִן־הַבּוֹר וַיְגַלַּח וַיְחַלֵּף
שִׂמְלֹתָיו וַיָּבֹא אֶל־פַּרְעֹה׃ וַיֹּאמֶר פַּרְעֹה
אֶל־יוֹסֵף חֲלוֹם חָלַמְתִּי וּפֹתֵר אֵין אֹתוֹ
וַאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם
לִפְתֹּר אֹתוֹ׃ וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר
בִּלְעָדָי אֱלֹהִים יַעֲנֶה אֵת־שְׁלוֹם פַּרְעֹה׃

13-16. "As he interpreted for us, so it came to pass: I was restored to my post, and the other was impaled." Pharaoh sent for Yosef, and he was rushed from the dungeon. He had his hair cut and changed his clothes, and he appeared before Pharaoh. Pharaoh said to Yosef, "I have had a dream, but no one can interpret it. Now I have heard it said of you that for you to hear a dream is to tell its meaning." Yosef answered Pharaoh, saying, "Not I! God will answer [with] Pharaoh's *shalom*."

reminds of the coat of many colors

???
with? shekhinah?

Need Pharaoh recognize divinity? the God of Israel?
Yosef is "just the translator." – God, not me.
Yosef underwent transformation - not so narcissistic; more humble.

physical transformation "for" Pharaoh, not "for" himself.

THE ABSENCE SPEAKS…

Ellen Frankel, The Five Books of Miriam

BERURIAH THE SCHOLAR EXPLAINS: The story of Joseph is the most elaborate narrative in the Torah, spanning four *parshiyot*, more than the stories of any of the patriarchs or matriarchs. And yet women are virtually absent from the tale. This is a tale of brothers, of patriarchy, of male power relations. Except for the narrative detour of Judah and Tamar… and the brief incident involving Potiphar's wife, women play no active role in the story.

from a few weeks ago

also from a few weeks ago

MIRIAM THE PROPHET PROCLAIMS: Like the ancient Rabbis, we need to imagine lives for the many women who must have been involved in this drama: the brothers' wives, left behind to fend for themselves while their husbands go down to Egypt; the many maidservants who prepare for the journeys, tend Pharaoh's court, weave and cook, nurse and wipe bottoms, sing lullabies and keen at funerals. Indeed, a whole world of women contributes, albeit behind the scenes, to this drama. We owe it to them to serve as archaeologists and imaginers of their lives.

women behind the scenes.

Where are the women in the divinity story?

…AND SO DO THE DREAMS(?)

psychological?
neurobiological?
spiritual? / divine?

Women of Reform Judaism

[The] biblical text describes an experience common to all human beings: imagery-rich dreams that both intrigue and frighten the dreamer. Who determines what a dream "means"? What do differing dream interpretations signify? How can dream interpretation be used (and misused)? Which is more important – the dream itself or its interpretation? How does the relationship between the dreamer and the interpreter affect the dream's interpretation? Is interpretation an entirely subjective process? If not, what are the limits of a dream's objective core or essence?

signs
meaning

Rashi, Gen 41:4

ותאכלנה. סִימָן שֶׁתְּהֵא כָּל שִׂמְחַ הַשָּׂבָע נִשְׁכַּחַת בִּימֵי הָרָעָב׃

They ate — A sign that all the joy of plenty will be forgotten in the days of famine.

Sifrei Hakhamim, Gen. 41:4

סימן שתהא כל שמחת השבע נשכחת. דקשה לרש"י דתאכלנה הפרות יש לפרש בשתי פירושים. האחד שתהא כל שמחת השובע נשכחת בימי הרעב והשני שהוא סימן שיהא לבריות מאכל בימי הרעב וזה סימן טוב הוא ואנני יודע איזה מהן ועל זה פירש... וזה הפי' אמת דהא מצינו לקמן בהדיא שיוסף פתר אותו כן [הָאֱלֹהִים עֹשֶׂה הֶרְאָה אֶת־פַּרְעֹה הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת שָׂבָע גָּדוֹל בְּכָל־אֶרֶץ מִצְרָיִם׃ וְקָמוּ שֶׁבַע שְׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל־הַשָּׂבָע בְּאֶרֶץ מִצְרָיִם.]

A sign that all the joy of plenty will be forgotten. Rashi's issue is that there are two explanation for the cows eating: (1) All the joy of satiety will be forgotten in the famine days; (2) A sign that there will be food in the hunger days, which is a good sign. How do we know which? Rashi's explanation is true, for we see that Yosef explained it so [(Gen. 41:28-30): "Pharaoh was shown what God is about to do. Seven years of great abundance are coming in all the land of Egypt. After them will come seven years of famine, and all the abundance in the land of Egypt will be forgotten"].

Rashi, Gen. 41:5 (citing Gen. Rabbah 89:6)

ואין פותר אותם לפרעה. פּוֹתְרִים הָיוּ אוֹתָם, אֲבָל לֹא לְפַרְעֹה, שֶׁלֹּא הָיָה קוֹלָן נִכָּנָס בְּאָזְנָיו, וְלֹא הָיָה לוֹ קוֹרַת רוּחַ בְּפִתְרוֹנָם, שֶׁהָיוּ אוֹמְרִים שֶׁבַע בָּנוֹת אַתָּה מוֹלִיד וְשֶׁבַע בָּנוֹת אַתָּה קוֹבֵר׃

None could interpret [the dreams] to Pharaoh — There *were* some who interpreted them, but not in reference *to Pharaoh*, so he was unsatisfied with their explanation and so could not accept them. They had said: "You will have seven daughters and you will bury seven daughters."

Sifrei Hakhamim, Gen. 41:5

ולא היה לו קורת רוח בפתרונם כו'. אבל כשאמר לו יוסף שיהיה רעב בארץ היה לו קורת רוח לפי שאמר לכך הראה לו הקב"ה כדי לעשות תקנה למדינה שלא ימותו ברעב: שהחלומות המלכים אינם דברים פרטיים רק דברים כוללים כל מלכותו או כל העולם

He found no relief in their interpretations... But when Yosef told him there would be a famine in the land, he was relieved, saying this is why the Holy Blessed One showed it to him – so *he* could prepare the country lest they die in the famine. [Also] because kings' dreams are not private but matters affecting the realm or the world.

Midrash Tanhuma Buber, Miketz 3:4

והנה מן היאור וגו', ותרעינה באחו, מהו באחו, אלא כשהשנים טובות באות, הבריות נעשים אחין זה לזה, וכשהשנים הרעות באות, הבריות נעשות אחרים לחביריהן, שכן הוא אומר שבע פרות אחרות, מהו אחרות, שהיו רואות אלו לאלו והופכין פניהם מהם.

From the Nile [came up seven cows… and they grazed among the reed grass]. What is reed grass (אָחוּ)? When the good years come, people become brothers (אָחִין) to each other, but when bad years come, people become aliens (אֲחֵרִים) to their friends. So it says, "seven *other* [=alien] cows." What are aliens (אֲחֵרוֹת)? One group saw the other and turned their faces from them.

they turned away from each other = FAMINE
Turning back on ourselves?

Genesis Rabbah 89

וַנְסַפֶּר לוֹ וַיִּפְתָּר לָנוּ וגו'. כֵּן הֲוָה עוֹבָדָא בְּהַהִיא אִינְתְּתָא דַּאֲתַת לְגַבֵּי רַבִּי אֶלְעָזָר אֲ"ל חֲמִית בְּחֶלְמִי שָׁרִיתָא דְּבֵיתִי תְּבִירָא, א"ל אַתְּ יָלְדַת בַּר דְּכַר וְהוּא חָיֵי, אֲזַלַת וַהֲוָה לָהּ כֵּן. אֲתַת זִמַן אָחֳרָן לְמִשְׁאֲלִינֵיהּ אַשְׁכְּחָה תַּלְמִידֵיהּ יָתְבִין תַּמָּן וְרַבְּהוֹן לָא הֲוָה גַּבֵּיהוֹן, וְאָמְרָה לְהוֹן וְאָן הוּא רַבְּכוֹן. א"ל אֵימַר לָן מַה דְּאַתְּ בָּעֵית וַאֲנַן אָמְרִין לִיךְ, א"ל חֲמִית בְּחֶלְמִי שָׁרִיתָא דְּבֵיתִי תְּבִירָא, אֲמָרוּ לָהּ הַהִיא אִתְּתָא קָבְרָה בַּעֲלָהּ, כֵּינָן דְּנָפְקַת מִן גַּבֵּיהוֹן שָׁרְיָא מְיַלְּלָא, שְׁמַע קָלָהּ רַבִּי אֶלְעָזָר אֲמַר לְהוֹן מָה אֲמַרְתּוּן לַהֲדָא אִתְּתָא, אָמְרִין הַהִיא אִתְּתָא דַּאֲמַת לְמִשְׁאַל יָתָךְ, אֲמַר לְהוֹן וּמָה אֲמַרְתּוּן לָהּ אֲמָרוּ לֵיהּ כְּדֵין וּכְדֵין. א"ל אוֹבַדְתּוּן גַּבְרָא. אָמַר רַבִּי אַבָּהוּ דְּבָרִי חֲלוֹמוֹת לֹא מַעֲלִין וְלֹא מוֹרִידִין.

We told him, and he interpreted for us. There was an incident with a woman who came before R. Elazar. She said to him: 'In my dream, I saw a ceiling beam of my house broken.' He said to her: 'You will bear a male child and he will live.' She went, and so it was for her. She came another time to ask him. She found his students there; their rabbi was not with them. She said to them: 'Where is your rabbi?' They said to her: 'Tell us your inquiry and we will answer you.' She said to them: 'In my dream, I saw a ceiling beam of my house broken.' They said to her: 'You will bury your husband.' When she left them, she began wailing. R. Elazar heard her voice. He said to them: 'What did you say to that woman?' They said to him [what they told her]. He said to them: 'You eliminated a man. Is it not written (Gen. 41:13): "As he interpreted to us, so it was"? … R. Abahu said: The content of dreams makes no difference: they do not ascend and they do not descend.

B.T. Berakhot 55b

אָמַר רַבִּי בִּיזְנָא בַּר זַבְדָּא אָמַר רַבִּי עֻקְבָא אָמַר רַבִּי פַּנְדָּא אָמַר רַב נַחוּם אָמַר רַבִּי בִּירִים מִשּׁוּם זָקֵן אֶחָד, וּמַנּוּ רַבִּי בְּנָאָה: כ״ד פּוֹתְרֵי חֲלוֹמוֹת הָיוּ בִּירוּשָׁלַיִם, פַּעַם א׳ חָלַמְתִּי חֲלוֹם וְהָלַכְתִּי אֵצֶל כּוּלָּם, וּמַה שֶּׁפָּתַר לִי זֶה לֹא פָּתַר לִי זֶה, וְכוּלָּם נִתְקַיְּימוּ בִּי. לְקַיֵּים מַה שֶּׁנֶּאֱמַר: ״כָּל חַלּוֹמוֹת הוֹלְכִים אַחַר הַפֶּה״.

R. Bizna bar Zavda said that R. Akiva said that R. Panda said that R. Nahum said that R. Birim said in the name of an elder R. Bena'a: There were 24 interpreters of dreams in Jerusalem. Once 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; even so, all of the interpretations were realized in me, to fulfill what is stated: "All dreams follow the [interpreter's] mouth."

Or HaHayyim on Gen. 41:15

וַיַּעַן יוֹסֵף לֵאמֹר. פי׳ הֵשִׁיבוֹ לְמַה שֶּׁטָּעַן בְּתֵּיבַת לֵאמֹר כִּי הוּא אוֹמֵר לִשְׁמֹעַ חֲלוֹם לְפִתּוֹר בִּלְעָדַי לֹא הָיוּ כֵּן הַדְּבָרִים וּמַה שֶּׁאָמַר הוּא כִּי ה׳ יַמְצִיא פִּתְרוֹנִים לַחֲלוֹמוֹת ע״י בְּנֵי״א כְּמוֹ שֶׁמָּצִינוּ שֶׁכֵּן אָמַר יוֹסֵף לְשַׂר הַמַּשְׁקִים וְשַׂר הָאוֹפִים הֲלֹא לֵאלֹהִים פִּתְרוֹנִים פי׳ לֹא יֶחְסְרוּ הַפִּתְרוֹנִים וְאָמַר סַפְּרוּ לִי אוּלַי יִמָּצֵא פִּתְרוֹן וּלְעוֹלָם אֵינוֹ מְיַחֵד עַצְמוֹ לוֹמַר כִּי הוּא מְפַשֵּׁר חֲלוֹמוֹת

Yosef answered Pharaoh, saying. [Yosef] answered the idea that Yosef had only to hear a dream to interpret it. ***"Not I!"*** Yosef corrects Pharaoh's idea, explaining that God brings dream interpretations via people, as we saw when Yosef told the chief butler and chief baker (Gen. 40), "Are not interpretations from God?" He told those men, "Tell me" in hope that an interpretation would be brought [by God]. [Yosef] himself never claimed in himself a unique ability to interpret dreams.

prophesy
channeling

וּכְמוֹ כֵּן הוּא אוֹמֵר לוֹ אֱלֹהִים יַעֲנֶה וְגוֹ׳. וְהֶצְרֵךְ לוֹמַר ״יַעֲנֶה שְׁלוֹם״, נִתְכַּוֵּן לוֹמַר לוֹ שֶׁלֹּא יַקְפִּיד אִם יִהְיֶה פִּתְרוֹן הַחֲלוֹם מַגִּיד רָעָתוֹ, כִּי מֵה׳ מַעֲנֵה דָּבָר, וְלֹא יַקְפִּיד לוֹמַר כִּי הַחֲלוֹמוֹת הוֹלְכִים אַחַר הַפֶּה. וְנָתַן טַעַם בְּאָמְרוֹ ״שְׁלוֹם פַּרְעֹה״ כִּי הַמֶּלֶךְ יִשְׁתַּנֶּה בְּדָבָר זֶה, וְלָזֶה אִם יַגִּיד רַע לֹא מִמֶּנּוּ יֵצְאוּ הַדְּבָרִים, וּכְמוֹ כֵּן הוּא אָמְרוֹ עַתָּה אֱלֹהִים יַעֲנֶה אֶת שְׁלוֹם פַּרְעֹה.

This is why [Yosef added], "***God will answer.***" It was necessary [for Yosef] to add "***[with Pharaoh's] shalom***" so Pharaoh would not get prickly if the interpretation of the dream were bad, for the answer was from God – so [Pharaoh] should not get prickly because "the dreams follow the [interpreter's] mouth." [Yosef] had reason to say "***[God will answer] with Pharaoh's shalom***": the king would be changed by this. Thus, any negative [interpretation] would not come from him: so now he said, ***"God will answer [with] Pharaoh's shalom.***"

Midrash Tanhuma, Miketz 3:4

בִּלְעָדַי אֱלֹהִים יַעֲנֶה, תָּלָה הַגְּדֻלָּה בִּבְעָלֶיהָ. אָמַר הַקב״ה, אַתָּה לֹא רָצִיתָ לְהִתְגַּדֵּל בְּעַצְמְךָ, חַיֶּיךָ, שֶׁעִ״יכָּךְ תַּעֲלֶה לִגְדֻלָּה וְלִמְלוּכָה.

Not I! God will answer…. As [Yosef] sublimated greatness to her master, the Holy Blessed One said: "Since you did not try to exalt yourself, you will rise to greatness and sovereignty.

R. Jonathan Sacks

[L]eaders interpret other people's dreams. They articulate the inchoate. They find a way of expressing the hopes and fears of a generation. Martin Luther King Jr.'s "I have a dream" speech was about taking the hopes of African-Americans and giving them wings. It was not Joseph's dreams that made him a leader; it was Pharaoh's. Our own dreams give us direction; it is other people's dreams that give us opportunity.

R. Dr. Erin Leib Smokler

The real curse of the coming famine…would be the curse of forgetfulness, the blinding of hopelessness. Seven full years of satiety will be obliterated in the consciousness of the Egyptian people the very instant trouble hits. "ולא יודע השבע בארץ מפני הרעב ההוא--And [they] will not be able to tell that there was plenty in the land because of that famine afterward."

Pain, alas, has a terribly sad way of erasing memory. Overwhelmed by present suffering, one often forgets that it was once otherwise and that it might again be. Countervailing experiences simply disappear. As Rashi points out, this is the dire, decoded meaning of Pharaoh's bovine nightmare of "ותבאנה אל קרבנה ולא נודע כי באו אל קרבנה--[T]hey were taken into their bellies and you could not tell that they had come into their bellies" (Genesis 41:21). When circumstances feel hard enough, one can take in a heavy dose of nourishment and still find oneself starving.

Joseph truly understood, through Pharaoh's retelling of his dreams, what the challenge of the Egyptian people would be, and he met it head on. He proposed a preemptive strike, not only against famine, but against hopelessness itself. During the seven years of plenty, he suggested, food should be collected and stored under Pharaoh's authority, not to be touched until such time as it is necessary. When the famine hits, there will thereby be sustenance at the ready. Prepare for the crisis, and you will avoid it, Joseph seems to indicate. Insist upon the solution even before the onset of the problem. Most importantly, inject a reminder of past glory into present suffering and you will safeguard rosy memory. You will recall what was, accept what is, and perhaps conjure hope for what might yet be. Remnants of plenty will enable people to imagine its future possibility…

Before the darkness even descends, he puts its end in place. He establishes a "פקדון," a reserve of hope, to stave off the stings of starvation and to assure the people that light and life will return, even when memory fades, even when it is hardest to see.

B.T. Berakhot 55b:7 - How to Sweeten a Bad Dream I

אָמַר רַב הוּנָא בַּר אַמֵּי אָמַר רַבִּי פְּדָת אָמַר רַבִּי יוֹחָנָן: הָרוֹאֶה חֲלוֹם וְנַפְשׁוֹ עֲגוּמָה, יֵלֵךְ וְיִפְתְּרֶנּוּ בִּפְנֵי שְׁלֹשָׁה. "יִפְתְּרֶנּוּ"?! וְהָאָמַר רַב חִסְדָּא חֲלוֹמָא דְּלָא מְפַשַּׁר כִּאגַּרְתָּא דְּלָא מְקַרְיָא? אֶלָּא אִימָּא: יְטִיבֶנּוּ בִּפְנֵי שְׁלֹשָׁה. לַיְתֵי תְּלָתָא וְלֵימָא לְהוּ: "חֶלְמָא טָבָא חֲזַאי". וְלֵימְרוּ לֵיהּ הָנָךְ: "טָבָא הוּא וְטָבָא לֵיהֱוֵי, רַחֲמָנָא לְשַׁוְּיֵיהּ לְטָב. שְׁבַע זִימְנִין לִגְזְרוּ עֲלָךְ מִן שְׁמַיָּא דְּלֵהֱוֵי טָבָא, וְיֵהֱוֵי טָבָא."

R. Huna bar Ami said that R. Pedat said that R. Yohanan said: One whose dream distresses the soul should go and have it interpreted before three. *Interpreted?* Didn't R. Hisda say: A dream not interpreted is like a letter not read [=better not to interpret a troubling dream]? Rather, one should *better* it before three**.** Bring three people and say to them: I saw a good dream. And they should say: It is good, and let it be good, may God make it good. May they decree on you from heaven seven times that it will be good, and it will be good.

We can speak some parts of reality into being
Attitudinal shift, not just about dreams
Not un-reality, but attitude.
+ comfort, meaning-seeking

Brakhot 55b:11 - How to Sweeten a Bad Dream II

אֲמֵימָר וּמָר זוּטְרָא וְרַב אָשִׁי הֲווֹ יָתְבִי בַּהֲדֵי הֲדָדֵי. אָמְרִי: כֹּל חַד וְחַד מִינַן לֵימָא מִלְּתָא דְּלָא שְׁמִיעַ לֵיהּ לְחַבְרֵיהּ. פְּתַח חַד מִינַּיְיהוּ וַאֲמַר: הַאי מַאן דַּחֲזָא חֶלְמָא וְלָא יָדַע מַאי חֲזָא, לִיקוּם קַמֵּי כָּהֲנֵי בְּעִידָּנָא דְּפָרְסִי יְדֵיְיהוּ וְלֵימָא הָכִי: ״רִבּוֹנוֹ שֶׁל עוֹלָם, אֲנִי שֶׁלָּךְ וַחֲלוֹמוֹתַי שֶׁלָּךְ, חָלוֹם חָלַמְתִּי וְאֵינִי יוֹדֵעַ מַה הוּא. בֵּין שֶׁחָלַמְתִּי אֲנִי לְעַצְמִי וּבֵין שֶׁחָלְמוּ לִי חֲבֵירַי וּבֵין שֶׁחָלַמְתִּי עַל אֲחֵרִים, אִם טוֹבִים הֵם – חַזְּקֵם וְאַמְּצֵם כַּחֲלוֹמוֹתָיו שֶׁל יוֹסֵף. וְאִם צְרִיכִים רְפוּאָה – רְפָאֵם כְּמֵי מָרָה עַל יְדֵי מֹשֶׁה רַבֵּינוּ, וּכְמִרְיָם מְצָרַעְתָּהּ, וּכְחִזְקִיָּה מֵחָלְיוֹ, וּכְמֵי יְרִיחוֹ עַל יְדֵי אֱלִישָׁע. וּכְשֵׁם שֶׁהָפַכְתָּ קִלְלַת בִּלְעָם הָרָשָׁע לִבְרָכָה, כֵּן הֲפוֹךְ כָּל חֲלוֹמוֹתַי עָלַי לְטוֹבָה״. וּמְסַיֵּים בַּהֲדֵי כָּהֲנֵי דְּעָנֵי צִבּוּרָא ״אָמֵן״. וְאִי לָא, לֵימָא הָכִי: ״אַדִּיר בַּמָּרוֹם, שׁוֹכֵן בִּגְבוּרָה, אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם. יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתָּשִׂים עָלֵינוּ שָׁלוֹם״.

Ameimar and Mar Zutra and Rav Ashi were sitting together. They said: Let each and every one of us say something that the other has not heard. 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 dreamed of myself, whether my friends dreamed of me or whether I 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. And complete this prayer together with the priests so the congregation responds amen both to the blessing of the priests and to the individual request. And if one is not able to recite this entire formula, one should say: Majestic One on high, Who dwells in power, You are peace and Your name is peace. May it be Your will that You bestow upon us peace."

Not Knowing = humility

this is a very long liturgy . . .

Miketz: Dreams by Elizabeth Topper

When he awakes
from indelible dreams
he senses they are true:
the portent of importance
cannot be ignored.
Able to decipher
the auguries of others –
the lowly and the king,
he has learned he speaks the vision
of the One Who dreams us all.

BONUS: ANOTHER MIKETZ POEM

Ledger of Joseph by Kevin Thomason

"*…he left numbering; for it was without number.*" Genesis 41:49

Forget how ears and kine were counted
to seven plenties and seven famines:
we always worry what might happen—
wind-raw stalks and pecks of drought,
a blackleg and a bloated herd.
What skill can solve a scry of dreams?
He couldn't conjure from slain sheep,
augured no clutters of blackbirds.
The mean of true and false, he learned
was miracle. In ledgers dreamt,
he tallied pharaoh, god, and myth,
foretold how lack blooms the yields
abundance blinds us to. Remember,
his brothers bound the boy away.
He'd slept and seen their sheaves lain,
seen them dimmed among the splendor
of heaven. From the pit that gaped
his family's lie, certain now the art
of being right, he summed the stars
until a figure took its shape.