

YOU SAW A GOOD DREAM

The Rebbe's Advice Regarding Dreams

A DREAM ABOUT THE REBBE

What the Gemora says about dreams is well-known; that a person sees [in his dream] things which he thought about during the day. When we're talking about a *Ro'eh Yisroel*, in this case the Rebbe, my father-in-law, of sacred memory—whose objective was to do good for Jews, physically as well as spiritually—it is certain that what you saw was a good dream. The dream is a sign that you should do even better that which is required of you; most importantly that you along with your wife should raise your son and daughter in a Jewish and *chassidische* direction. May you have true *nachas*—Yiddishe and *chassidische nachas*—from them, and a long, joyous, and healthy life. The more you impart to the children Judaism, warmth and *chassidische* enthusiasm, the greater the *nachas* you have from them will be. And most importantly, this will bring true joy to their lives. (7 Shevat, 5717)¹

READ STORIES OF THE REBBEIM AND CHASSIDIM

The following letter was written to an individual whose grandmother was suffering from nightmares. The Rebbe refrained from calling them dreams and instead referred to them as "disturbing thoughts and matters." The recipient of the letter was a student in Yeshivas Chabad - Lod.

Regarding what you write about your grandmother's thoughts, that she imagines disturbing things: You should check the

mezuzah in her room, and every morning she should set aside several coins for *tzedakah*. Before going to bed, she should read—or be read to—stories of our holy rabbeim and stories of *chassidim* in general. She surely also says *Krias Shema*; at least the first paragraph and the *bracha* of *Hamapil*. (5 Nissan, 5717)²

IT'S A PLOT FROM THE YETZER HORA

You write about the dream that you had.

You should discontinue following this path; stop being immersed in dreams. Many *seforim* have established that in the case of individuals that live entirely according to Torah and mitzvos, for them even a dream—over which there is little control—has some importance and is not in vain. (Although even in such a case *Chazal* say that no dream is free of insignificant matters.) However, with regards to people of our generation, who have many idle conversations, and many idle thoughts, without any sort of substance—let alone that of Torah and mitzvos—by them it is no more than a dream. Sometimes [the dream] is a plot of the *Yetzer Hara* to tear a person away from reality. Therefore I repeat again, do not allow yourself to think about dreams.

It would be appropriate to have the mezuzos of your bedrooms checked, as well as your tefillin. Also, focus on finding a *shidduch*, and on your business—with regards to the former, as I've already written to you, don't be too particular. You can

SEEING THE REBBE IN A DREAM

There was a young man who had seen the Rebbe in a dream, but the dream also contained some unusual references. On Simchas Torah 5716 (printed in Toras Menachem vol. 13 p76) the Rebbe told over a story in the name of the Friediker Rebbe about a chossid from a previous generation. This chossid wanted very much to see his Rebbe, the Rebbe Maharash, after the Rebbe's passing. The chossid asked the the Rebbe Rashab for advice in this regard, and after making various preparations (one of which was to wear a gartel while sleeping), the Rebbe Maharash appeared to him in a dream. The Rebbe adds:

And now, a story happened with a young man, who conducted himself improperly in some way. The Rebbe gave over [teachings] to him and spoke with him about it, and it didn't help, until the Rebbe himself came to him in a dream. Nevertheless, instead of this causing him to have an effect [on himself and] even on others, he is dragging the Rebbe towards himself, into the mud in which he is stuck. Had he merited, his *zechus* of seeing the Rebbe would have taken place in some other fashion. Now the Rebbe came to him to discuss a negative thing, and as a last resort.

also rely on the older members of Anash; since they are older, it is as the *possuk* states, "Many years impart wisdom," especially since they can objectively consider the matter, while one who is involved in the matter may be thinking subjectively.

When you will obey all of these [instructions], of course in addition to your *shiurim* of learning, as I wrote to you in the previous letter, *Hashem Yisbarach* will help you succeed physically as well as spiritually, and you will be able to notify me of good news, that you have begun to obey [my instructions]. You will see that it pays off. (27 Sivan, 5713)³

SHMIRA AFTER A CONCERNING DREAM

Your husband has written to me that you are not feeling well, that you have anxiety, and that you had a dream, for which you are asking me for a *shmirah* (protection).

This is the *shmirah*: You should check the mezuzos in your house; ensure that they are all kosher. Every Erev Shabbos and Erev Yom Tov, before candle lighting, you should give 18¢ to a tzedakah of Rabbi Meir Ba'al Hannes. Additionally, every day after *shacharis* your husband should recite a section of Tehillim specific to the day of the month. Your husband and son should also begin wearing a *tallis kattan*. It goes without saying that your home should be strictly kosher and it should be run the way a Jewish home must be. But most importantly, be firm in your trust in *Hashem Yisbarach*, the creator of world; just as he governs the whole world, so too he governs the life of each individual. He will guard you, your husband, and your son, so you don't need to be concerned about it. The more you strengthen your trust in Hashem in this matter, the more clearly you will see that *Hashem Yisbarach* helps you, particularly with regard to your health, which will improve, and also the health of your son[...]. I hope that you and your husband will be able to notify me of good news in this regard. (1 Av, 5712)⁴

DECEASED RELATIVE IN A DREAM

Regarding what you wrote, that your mother appeared to you in a dream, you should clarify whether her burial was done properly (and that there was no autopsy or the like). You should also check the mezuzos in your house. (27 Elul, 5717)⁵

[In regard to] your *pan* about a man whose father appeared to him in a dream: he should ask for forgiveness from his father in front of a minyan for not doing everything properly during the year of *aveilus*. It is known that the rule in Torah is that a father may forgo his own honor. He should also check his tefillin and the mezuzos in his home. (9 Tammuz, 5717)⁶

ASK FORGIVENESS

I received your letter, in which you ask for advice regarding dreams that are disturbing your wife.

Firstly, you must check the mezuzos in your home. Then, ask your wife if she has slighted any Jewish person in the past. If in fact she did slight someone, she should generically ask for forgiveness before three people. This is done by saying, "If I have slighted any Jew, whether accidentally or deliberately, I wholeheartedly regret it and I hereby request forgiveness." I believe that I have already told you that before candle lighting

“WHEN THE CAUSE IS LESSENERED, THE EFFECT IS AUTOMATICALLY DECREASED AS WELL”

she should contribute to a tzedakah of Rabbi Meir Ba'al Hannes, as much as she can without burdening herself. I am certain that after [doing] all of the above, the dreams will slowly but surely go away. I also recommend that before going to sleep—before *Krias Shema*—she should read a few lines of the [Frieddiker] Rebbe's Memoires, in English or Yiddish, whichever is easier for her.

With blessing for *parnassah* with serenity. (3 Kislev, 5712)⁷

CHECK THE MEZUZOS

In reply to your letter dated the 12th of this month: Regarding what you write about dreams etc., you should check the mezuzos in your home and especially in the bedroom. If possible, you should sleep with a *tallis kattan* whose tzitzis were inspected, as well as with a *yarmulke*.

Every weekday before *shacharis*, you should set aside a franc⁸ or two for tzedakah, and Hashem will give you the merit of giving over good news about all of the above. (15 Iyar, 5716)⁹

THINK LESS IDLE THOUGHTS

[Regarding] the matter of the disturbing dreams:

It is well-known, and it is also alluded to in sayings of *Chazal*, that a person sees nothing [in a dream] except his own imagination. The dreams are a result of idle thoughts that occur during the day. When the cause is lessened, the effect is automatically decreased as well.

Since there are also other causes for dreams (see Tanya ch. 29), you should be scrupulous regarding *Krias Shema She'al Hamita*; and in order for your body to be pure, be sure to go to mikva before davening; and [ensure] that the mezuzah of your room is kosher. (2 Shevat, 5717)¹⁰

A FRIGHTENING DREAM

The following is a reply to someone who dreamt that he was at a farbrengen and he came close to the Rebbe and the Rebbe told him to say a possuk. He said the possuk (Bereishis, 30, 1) "Give me children, and if not, I am dead." The Rebbe explained to him that the word bonim (children) is derivative of the word binah. Binah is teshuvah, being that teshuvah is reached through the 50 gates of binah, and if not... chas vesholom.

The Rebbe wrote to him:

- 1) Check your tefillin and mezuzos (in which it is written “so that your days are lengthened”).
- 2) Learn *Igeres Hatshuvah* of the Alter Rebbe, fifty chapters, (i.e. [learn all twelve chapters] four times, plus another two chapters), and you will have long and good years.

I will mention [you] at the Ohel.¹¹ **D**

1. Igros Kodesh vol 14 p337
2. Ibid vol 15 p13
3. Ibid vol 7 p 290
4. Ibid. vol. 6 p232
5. Ibid. vol. 15 p444
6. Ibid. vol. 15 p277
7. Ibid. vol. 5 p49
8. French or Swiss currency.
9. Ibid. vol. 13 p63
10. Ibid. vol. 14 p 326
11. Ibid. vol. 30 p313

“THE REBBE LIVES IN THEM”

Those who don't need to be informed that “because his descendants are alive, he too is alive”—because they **feel** that the Rebbe indeed lives in them. Whether it is because of a dream [of the Rebbe] or because of his success in business, or it is caused by a thought of *teshuvah* unexpectedly dawning on him, while he was not thinking about it at all! Where does this thought of *teshuvah* come from if he didn't think at all about it? While it is true that “Every day, an echo resounds from Mount Chorev (Sinai) proclaiming: [‘Woe is to the creatures who insult the Torah’],” which can cause a thought of *teshuvah* to enter one's mind, as explained in Likkutei Torah, but why does [this thought] come to him and not to someone else? Alternatively, why does this thought come to someone else only once, but to him two or three times? It is because in him *Nesi Doreinu* lives!

(Sicha of Shabbos Parshas Pinchos 5745)