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סימן ר"כ סעיף א'-ב'

# Halacha Highlight

## Bad dreams

Shulchan Aruch Siman 220 Seif 1
**הרואה חלום ונפשו עגומה עליו**
**If one saw a bad dream and is distressed by it**

Shulchan Aruch (סע' א') writes that one who has a dream that causes him distress should "improve" it by declaring to three close friends or relatives that he saw a good dream. They should respond to his declaration with their declaration that his dream is good and should be good. The declaration of the friends should be declared either three or seven times (מ"ס סק"ד). It is preferable for this procedure to be held in the morning based on the principle זריזים מקדימים למצוות—those who are zealous perform mitzvos early in the morning. Mishnah Berurah (סק"א) explains that one who is distressed follows this procedure even if the dream was not inherently bad. In the event that one had a dream and he does not know whether it is good or bad, he should be certain to recite the רבונו של עולם that is recited during birkas kohanim. Outside of Eretz Yisroel when birkas kohanim is recited only on Yom Tov, everyone should recite this prayer.

Chazon Ish (קובץ אגרות ח"ב אות קמ"ט) relates that many times he had dreams that based on earlier sources indicate that he should fast but he did not pay attention to those dreams and did not fast. He then adds that when one has such a dream he should recite the רבונו של עולם prayer during birkas kohanim. Sefer Orchos Rabbeinu (ח"ג עמ' ר"ג) also relates that the Chazon Ish did not pay attention to dreams and personally did not even recite רבונו של עולם following a "bad dream." The reason is that nowadays dreams are a mere reflection of one's thoughts and are not a vision of something from Hashem. However, when others would express their concerns about a dream to the Chazon Ish he would instruct them to recite the רבונו של עולם during birkas kohanim.

# Overview

**Siman 220 Seif 1:**

**If one sees a dream that leaves him troubled he should improve it in the presence of three people who love him and should declare in their presence, "I saw a good dream," and they should respond, "It is good and it should be good."**

- This applies even when there is no implication of something bad. (M.B. 1)
- It is proper to "improve" the dream in the morning since the zealous perform mitzvos as early as possible but his friends should not instruct him to go eat unless he is not fasting. He should recall his dream while it is being "improved." (M.B. 2)
- It is a mitzvah to be amongst three who "improve" a dream and it may be performed even on Shabbos. (M.B. 3)
- The responders must repeat this phrase three times and according to others seven times. One who had a bad dream about a friend should fast. (M.B. 4)

**Siman 220 Seif 2:**

**Fasting is effective to nullify a bad dream the same way that fire easily burns chaff. But only on the day of the dream, even if it is Shabbos, see below, siman 288.**

- Women who are pregnant or nursing should not be instructed to fast; rather they should redeem the fast with money. (M.B. 5)
- Fasting is effective only if one repents as well. (M.B. 6)
- One is not obligated to fast, it is an optional activity. (M.B. 7)