

From "On the Wings of Shekhinah" Rediscovering Judaism's Divine Feminine by Rabbi Leah Novick (Quest Books 2008)

From: CHAPTER 16: DIVINE GUIDANCE IN DREAMS

“A dream that is not interpreted is like a letter that is not read. And come and see. If one does not remember it, it is as if one had never known it. Therefore whoever forgets a dream, and does not know it will not benefit from it’s fulfillment”

Zohar I 199B-200A

“In a dream, in a vision of the night, when men lie asleep and their souls cleave them it is then written in slumber upon the bed God opens the ears of men” And then the holy one informs the soul through the particular level that is in charge of dreams (Gabriel) of things that are going to happen in the world or of things which with the dreamer is preoccupied so that men can receive correction in the world.

There are many levels in the mystery of dreams, and they are all part of the mystery of wisdom. Come and see. Dream is one level, and vision is one level, and prophecy is one level and they are all levels one above the other.

Zohar I 183a-183b from "The Wisdom of the Zohar" Isaiah Tishby

“When a man is asleep at night, his soul goes and testifies to all that he has done during the day” Zohar Comm. on Leviticus 16:1-18:30

The following eight principles are the main components in the Jewish philosophy of dreams:

- Dreaming is holy work, and retelling dreams is a high priority.
- Every dream is important and deserves serious attention and appropriate

interpretation.

- One should share dreams with friends, but only with those we can completely trust. (it is recommended always that the dream be articulated)
- The knowledge, wisdom and intuition of the dream interpreter is very important since this individual is taking on a very sacred role.
- No matter how well-trained the interpreter, s/he must always consider the situation and personality of the dreamer in analyzing the dream.
- All dreams are sending us messages from the Divine Presence so that we can improve our lives and carry out our assigned work in the world.
- There are positive and negative dreams. Many dreams are challenging so that we can see where we are off and realign ourselves.
- Negative dreams can be transformed to good with appropriate rituals (such as fasting) charity and prayer (see *Hatavat Chalom* below) Fasting the day after a challenging dream probably goes back to Talmudic times and is reinforced in the Zohar which states:

“a fast is as good for a dream as flax for fire”.

These eight principles are remarkably similar to the concepts one would find in contemporary dream-work. What is omitted from the list is the Jewish idea that

some dreams come from demonic sources or that they are generated by those who specialize in occult practices. (These attitudes, expressed in early Jewish writings, probably grew out of some need to differentiate Jewish dream practices from those of the Greek mystery schools, which had clear techniques for incubating dreams and consulting dream oracles at the special temples which were set aside specifically for those practices.) Jewish practice continued to focus on the role of prayer and fasting as a way of dealing with difficult dreams. Since Hebrew was not taught to all women, we suspect that they may have dealt with their dreams differently. For the initiated the prayers could serve as the modality for calling in the Divine Presence. For those less versed in the Hebrew the dreams remained, along with the individual prayers of the heart, as the more spontaneous conversations with the Beloved: