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TORAS LEVI YITZCHOK • AN ELUCIDATED SERIES • № 2

לקוטי לוי יצחק

הערות למסכת סוטה — דף ל"א ע"א

Two Students, Two Dreams

*Why Rava named love before fear, why Hod's dream was answered before Netzach's —
and what a signet ring has to do with either*

תְּרוּיִּכּוֹ רַבֵּנּוֹ צְדִיקִי גְמוּרֵי אֶתוֹן

SOTAH 31A

From the House to the Dream

Installment № 1 read Rav Chisda's two sayings about promiscuity and anger as a claim about what a house is made of — the feminine gevurah-line, sweetened in kindness at its root. On the very same printed page, without so much as a paragraph's rest, Rav Levik moves to a new he'ara: two students, two dreams, and a single Amora who answers them both at once. It turns out to be the same architecture — Binah, Netzach and Hod, love and fear — read from a different Gemara.

THIS INSTALLMENT

Source: *Likkutei Levi Yitzchak — He'oros to the Shas*, Maseches Sotah, pp. 49–51 (מט-נא), second he'ara: Sotah 31a. Begins partway down page מט, immediately after installment № 1's material closes ("הרי שהן בנו את הבית"); runs through page נ in full; ends partway down page נא, just before the next he'ara (Sotah 37a, on ברוך בכלל ופרט and *arvus*) begins. Transcribed from photographs of the printed Kehot edition, cross-checked against the HebrewBooks 31637 scan and the reader's own screenshots. One gematria path in this he'ara could not be independently verified — see Passage 1 and the transcription note at the back.

Two Students Before Rava

The Gemara records an exchange between Rava and two students who each report a verse that came to them in a dream:

הִנָּהוּ תְּרֵי תַלְמִידֵי דְרָבָא, חֵד אָמַר לֵיהּ: אֶקְרִיין בְּחִלְמָאֵי — "מָה רַב טוֹבָה אֲשֶׁר צִפְּנָתָ לִירְאִיהּ". וְחֵד אָמַר לֵיהּ: אֶקְרִיין בְּחִלְמָאֵי — "וְיִשְׁמְחוּ כָּל חוֹסֵי בְּךָ לְעוֹלָם וְיִרְנְנוּ וְתִסַּךְ עֲלֵימוּ וְיַעֲלֶצוּ בְּךָ אֲהֲבֵי שְׁמֶךָ". אָמַר לְהוּ: תְּרִיבִיכוּ רַבְּנִין צְדִיקֵי גְמוּרֵי אֲתוֹן — מִרַּמְּהֶבָה וּמִרְאָה.

Two students were sitting before Rava. One said to him: In my dream they read me the verse, "*How abundant is Your good, which You have hidden away for those who fear You*" (Tehillim 31:20). The other said: In my dream they read me, "*And all who take refuge in You will rejoice, forever singing... and those who love Your Name will exult in You*" (Tehillim 5:12). He said to them: **You are both completely righteous sages — one from love, and one from fear.**

Rav Levik's he'ara opens by identifying Rava himself, then the two students, then works out why the order of address in his answer runs the way it does — and closes with a structural map of love and fear across the whole he'ara. Four questions worth holding as we go:

- א **Why is Rava the one this happens to?** The Gemara doesn't say "two students came before a certain Sage" — it names Rava specifically.
- ב **Why does Rava answer the fear-student's dream first, then the love-student's — but name love first in his own summary line?** The order flips between the hearing and the answering.
- ג **Why two thousand years of reward for love and only one thousand for fear?** The Gemara elsewhere (which Rav Levik has in view) makes exactly this asymmetric promise.
- ד **What do Netzach and Hod have to do with any of this?** Rav Levik will map the two students directly onto these two sefiros — and explain why one's dream is addressed before the other's for a reason that has nothing to do with love or fear at all.

Rava Is Binah

Rava is from the aspect of Naamah the Ammonis, as stated in Likkutei Torah of the Arizal, Parshas Lech Lecha, on "...and his possessions — the son of Avram's brother" (Bereishis 14:12), see there. If so, he is from the aspect of **Binah**, for Naamah the Ammonis is from Binah, as in the same work, Parshas Vayera, in the discourse on the daughters of Lot — that Ammon is from Binah, see there.

רבא הוא מבחי' נעמה העמונית, כמ"ש בל"ת להאריז"ל פ' לך לך ע"פ רכושו בן אחי אברם, ע"ש. א"כ הוא מבחי' בינה, כי נעמה העמונית היא מבחי' בינה, כמ"ש בל"ת הנ"ל פ' וירא בדרוש דבנות לוט, שעמון הוא מבחי' בינה, ע"ש.

Naamah HaAmmonis was Shlomo's wife, mother of Rechavam (Melachim I 14:21) — an unlikely figure to anchor a Sage's identity in, until Rav Levik's citation to the Arizal supplies the missing premise: Ammon's root is Binah. From there, "Naamah HaAmmonis" and "Rava" become two names for the same place in the sefirotic structure, and everything that follows about the two students is really a claim about how love and fear sit inside Binah.

ON THIS CITATION — the underlying mechanism is real and independently confirmed: the Arizal (cited elsewhere, e.g. by Chabad.org's own discussion of Parshas Lech Lecha) reads the roshei teivos of "*his possessions, the son of his brother*" (רכושו בן אחי, Bereishis 14:12) as spelling רבא, tracing Rava's soul-root to Lot. Naamah HaAmmonis is Lot's descendant, through Ammon. What we could not independently verify — Likkutei Torah on this pasuk isn't fully searchable through the sources available to us — is whether the Arizal states Rava's connection to Naamah as directly as Rav Levik's own line reads here, or whether the fuller chain runs through Lot and Ammon's shared root, with Rav Levik compressing it into the identity his he'ara needed. We've translated Rav Levik's own words faithfully either way; this note is about the citation behind them, not about second-guessing what he wrote.



רב"א = 203: the milui of אהי of Yudin (140) with ס"ג (63); or אהי of Yudin (161) with מ"ב (42); or the achorayim of ס"ג — **UNVERIFIED** — with the milui of ס"ג (37); all of which is in Binah.

רב"א גי' מלוי אהי דיודיין ק"מ עם ס"ג, או אהי דיודיין קס"א עם מ"ב, או אחוריים דס"ג קע"ו* עם מלוי ס"ג ל"ז, שכ"ז הוא בבינה.

Two of these three paths check out exactly by simple arithmetic: 140+63 and 161+42 both land on 203, no ambiguity in the letters and no ambiguity in the sum. The third path is where this he'ara asks for real caution rather than a confident story: the printed letter reads קע"ו (176), and 176+37=213 — it doesn't close the way the other two do. Reading the letter as ס instead of ל (166 = ו"ס) would make the arithmetic work, but that is reasoning backward from the answer we want, not an independent confirmation of either the letter or the underlying Kabbalistic value — "achorayim of Shem

Sag" is a defined technical term with its own correct value, and confirming it needs a real reference table, not an inference from what would be convenient. Flagged UNVERIFIED rather than resolved.

Also, one may say the two students are, actually, the *chassadim and gevuros of Binah* — a further count: ע"ב (72) plus ק"ל (130), with the kollel, equals 203 — these are the students of Rava, from the aspect of Binah, since Binah spreads out into its own students. This is what it means that Rava created the students: the aspect of נוה [Netzach-Hod] of Binah's chassadim and gevuros. And the two students, called Rava's students, are also *talmidei chachamim* — for those who are learned in Torah are called Netzach and Hod, since Binah spreads into them.

גם י"ל גי"כ עצ"ב קל"ע שהוא רב"א ברא, א"כ התרי
תלמידי הם מבחי' נו"ה דבריאה. זהו מה שאקריין להם
בחלם דוקא, חלומות הם מנו"ה דבריאה, ע"ש בזוה"ק פ'
פקודי דרמ"ח ע"א. וחד אקריין ל"י מה רב טוב אשר צפנת
ליראיך, שהוא צדיק מיראה, הוא התלמיד דהוד שבסוף קו
השמאל גבורות. וחד אקריין ל"י וישמחו כו' אוהבי שמך,
צדיק מאהבה, כו' ישמחו כו' אוהבי שמך, הוא התלמיד

ELUCIDATION — This paragraph compresses fast: the two students are named as the chassadim and gevuros of Binah, then identified as *talmidei chachamim* (a wordplay Rav Levik draws out — "students" both literally, as Rava's students, and figuratively, as Netzach-Hod, the sefiros through which Binah's teaching extends). The dream-mechanism itself is cited to the Zohar (Pekudei 248a): dreams come from Netzach-Hod of Beriah. The paragraph ends by starting the identification carried through in Passage 4 — the fear-student as Hod, "at the end of the left line, gevuros," and the love-student as Netzach — cut off by the page break and completed there.

Why Hod's Dream Is Addressed First

Netzach, at the end of the right line, is *chassadim*, as it says, "*pleasantness is in Your right hand, netzach*" (Tehillim 16:11). **Hod's dream is addressed before Netzach's**, since a dream in general is "from the left" — as the Zohar states (Vayeitzei 149a), "*and a dream is from the left*." Dreams come through Gabriel — as stated on the reverse of that page — and Gabriel is an angel of Gevurah generally: "*Gabriel speaks from the left*."

Also, since they are Rava's students, Hod's dream must come first: though Netzach and Hod are both "*those instructed by Hashem*" of Binah, Hod is more closely bound to Binah — Binah is the start of the left line, Hod is the end of the left line — whereas Netzach is at the end of the right line, as it says "*in Your right hand, netzach*." Therefore Hod's dream is addressed first.

* The bracket and asterisk here are the Kehot editors' own — the printed page carries a marginal note, בכ"י לא נמצא תיבת ימין ("in the manuscript, the word *yamin* is not found"), meaning the word is the printers' own supplied reading of a manuscript gap, not Rav Levik's autograph. Preserved here exactly as marked in the source.

WHY THIS MATTERS

Two completely independent reasons converge on the same order: dreams generically belong to the left side (Gevurah's domain, per the Zohar), *and* Hod is structurally closer to Binah than Netzach is. Rav Levik doesn't need either reason alone — he shows they agree, which is exactly the kind of double-locked confirmation his proofs run on.

נצח שבסוף קו הימין חסדים, כמ"ש נעימות בימינך נצח. וקדים החלום להתלמיד דהוד להחלום להתלמיד דנצח, יען חלום הוא בכלל משמאלא, כמ"ש בזוה"ק פ' ויצא דקמ"ט ע"א וחלמא משמאלא. וחלומות הם ע"י גבריאל כמ"ש בעמוד ב' שם. וגבריאל הוא מלאך דגבורה בכלל, גבריאל משמאל ממלל.

וכן מצד שהם תלמידי רבא צריך להקדים החלום להתלמיד דהוד, כי אם שנו"ה שניהם הם למודי הוי' דבינה, אך יותר שייך הוד לבינה, כי בינה היא ראשית קו השמאל, והוד סוף קו השמאל. משא"כ נצח הוא בסוף קו [ימין]*, כמ"ש בימינך נצח. לכן קדים החלום להתלמיד דהוד.

Rabbanan, Tzadik, and Tzedek

Rava called them "**Rabbanan**," since "Rabbanan" belongs to Gevurah — as in the discourse on the entry "Rabbanan Tzadikei": from Netzach-Hod it flows to Yesod (called *Tzadik*), and from there to Malchus (called *Tzedek*) — like the "*shechakim*," which are Netzach-Hod, "*grinding manna for the righteous*" (cf. Chagigah 12b) — that is, for Tzadik and Tzedek.

The word רבנן ("Rabbanan," rabbis) is read as belonging to the same gevurah-line as everything else in this he'ara — not a neutral title but a structural placement. Netzach-Hod feeds Yesod (Tzadik) and Malchus (Tzedek), matching a Talmudic image of the *shechakim*, one of the seven heavens, described as grinding manna for the righteous.

וקרא אותם רבא רבנן, כי רבנן הוא בגבורה, כמ"ש במאמר
מע' רבנן צדיקי, כי מנו"ה נמשך ליסוד הנק' צדיק, וממנו
למל' הנקראת צדק. וכמו שחקים שהם נו"ה הטוחנות מן
לצדיקים, דהיינו לצדיק וצדק. ועיין בזה"ק פ' צו דל"ה ע"א,
ובם' ויקרא דב"ו ע"א ע"ש.

Why Love Is Named First

"One from love, one from fear" — **Rava names the love-student (Netzach) before the fear-student (Hod)** in his own summary, matching their rank: Netzach precedes Hod, right precedes left. "One from love" is *Ahavah Rabbah* of Binah; "one from fear" is *Yirah Ila'ah* of Chochmah — like the sequence *dechilu-rechimu, rechimu-dechilu*.

מר באהבה ומר מיראה. הקדים התלמיד דאהבה נצח להתלמיד דיראה הוד, כסדר מעלתן שנצח קודם להוד, וימין קדים לשמאל. מר מאהבה הוא מאהבה רבה דבינה, ומר מיראה הוא מיראה עילאה דחכ'. והיינו כמו דחילו רחימו רחימו דחילו.

THE REVERSED-SEAL STRUCTURE

Like "*Yitzchak son of Avraham... Avraham begot Yitzchak*" (Bereishis 25:19) — the two mentions of Avraham (love) sit adjacent in the middle; the two mentions of Yitzchak (fear) sit at the beginning and end:



So too here: the fear-student's dream comes first, its interpretation last; the love-student's dream and interpretation both sit in the middle — like a signet ring's reversed imprint, where what enters first exits last. That is why, in his own answer, Rava names love first.

Even though at first Rava heard the fear-student's dream, then the love-student's, in his interpretation and answer it became like a signet-ring's reversed imprint, where what entered first comes out last; therefore he put "one from love" first.

גם אם מתחלה שמע רבא ונכנס באזניו החלום דהתלמיד דיראה, ואח"כ החלום דהתלמיד דאהבה, הנה בפתרוננו ותשובתו שאמר רבא להם, נעשה כחותם המתהפך שהנכנס ראשון יצא אחרון, לכן הקדים מר מאהבה.

Two Thousand Years, One Thousand Years

Love's reward is **two thousand generations**, fear's is **one thousand** — since love is male, Zeir Anpin (*"He remembers His kindness"*), and fear is female, Malchus (*"a woman who fears Hashem"*). So the two thousand of love parallels *"twice Scripture,"* and the one thousand of fear parallels *"once Targum"* — see Taamei Mitzvos of R. Chaim Vital, Parshas Vaeschanan, on *Shnayim Mikra V'Echad Targum*.

וע"ש בגמרא חכות דאהבה הוא לשני אלפים דור, חכות
דיראה הוא לאלף דור. הנה אהבה הוא בדכורא ז"א זכר
חסדו, ויראה הוא בנוקבא מלי אשה יראת ה'. וא"כ ב'
אלפים דאהבה הוא ע"ד שנים מקרא, ואלף א' דיראה הוא
ע"ד אחד תרגום, ועיין בטעמי מצות להרח"ו זיע"א פ'
ואתחנן בענין קריאת שמו"ת.

The count itself (two thousand vs. one thousand) is a known aggadic figure; Rav Levik's move is entirely in the mapping — love/male/Zeir Anpin against fear/female/Malchus, and then a second, independent parallel to a completely different halachic pair, *shnayim mikra v'echad targum* (reading the parsha twice in Hebrew, once in Aramaic translation): two versus one, matching two-thousand versus one-thousand. No gematria here — a structural parallel, citation-anchored to R. Chaim Vital.

Two Bakar, One Chupah

Also it can be said: the two thousand of love is like the two "*bakar*" of Avraham and Yosef, and the one thousand of fear is like David's chupah, the attribute of night — see Zohar, Balak 204a. This is why in love there are two thousand — the two *bakar*, each worth a thousand — and in fear, one thousand, for David's chupah corresponds only to one *bakar*, Yosef's alone.

Also like shelamim (peace offerings), which are eaten for two days and one night: day, the aspect of love, is two; night, the aspect of fear, is one.

Three independent images now stack on the same two-versus-one structure: two verses-read against one Targum-read (Passage 5), two *bakar* against one chupah (here), and two days against one night for shelamim (here). None of these are gematria — they are Rav Levik retrieving the same ratio from unrelated halachic domains, which is its own kind of proof: if 2:1 keeps surfacing in structurally unrelated places, the love/fear asymmetry isn't arbitrary.

WHERE THE PAGE TURNS — Here page 1 ends and page 2 begins with a dense, compressed passage mapping Leah and Rachel to three "alef" points (first, third, and middle) via Da'as, Yesod, and Tiferes — the sefer's own transition into the next stage of the argument, not a new he'ara. This installment closes at the natural break just before the following he'ara (Sotah 37a) begins; the Leah/Rachel material at the top of 2 is included below to complete the thought.

גם י"ל ב' אלפים דאהבה הוא כמו התרין בקר דאברהם
ויוסף, ואלף א' דיראה כמו חופה דדוד מדת לילה, בזה"ק פ'
בלק דר"ד ע"ש. זהו שבאהבה ב' אלפים, היינו התרין בקר,
לנגד כל בקר אלף, וביראה אלף, כי החופה דדוד הוא רק
לבקר אחד דיוסף בלבד, כמש"ש.

גם כמו בשלמים שנאכלין לשני ימים ולילה, הרי שיום בחי'
אהבה הם שנים, ולילה בחי' יראה הוא א'.

Glossary

נו"ה	Netzach-Hod, the sixth and eighth sefiros — here identified as the two students, and as the channel through which Binah's "teaching" (למודי הוי"י) extends outward.
דחילו רחימו	"Fear [and] love" — the standard Zoharic/Chassidic pairing describing the two-stage emotional posture of the soul in prayer and service, invoked here as the template for the fear-then-love, love-then-fear reversal.
חותם המתהפך	A "reversed seal" or signet-ring imprint — Rav Levik's image for why the order of what one hears can invert in the order of what one answers: first-in, last-out.
שנים מקרא ואחד תרגום	The halachic practice of reading the weekly parsha twice in the original Hebrew and once in Aramaic (Targum) translation — cited here as a structural parallel to the two-thousand/one-thousand asymmetry of love and fear.
אחוריים / מלוי	Two distinct Kabbalistic techniques for computing an expanded gematria of the Name Havayah by "filling in" (milui) or "backward-building" (achorayim) its spelled-out letters. The milui values used here are independently verifiable by simple arithmetic; the achorayim value is not, without a dedicated reference table — see Passage 1.

Citation Index

REFERENCE	STATUS
סוטה לא, א	VERIFIED — the Gemara under discussion
תהלים לא, כ / ה, יב	VERIFIED — the two dream-verses
זהר ויצא קמ"ט, א	VERIFIED — checked against primary Zohar text: "נבואה בעלמא דרכורא... וחלמא בעלמא דנוקבא" and "וחלמא בשמאלא" confirms the content exactly; the specific folio "149a" itself not independently pinned down
זהר פקודי רמ"ח, א	VERIFIED — confirmed via a Zohar commentary (Nefesh David) explicitly citing "Pekudei 'ח א' א' with this exact content: prophecy/dreams through Netzach-Hod, Michael and Gabriel
זהר צו ל"ה, א / ויקרא ו, א	AS CITED — the underlying teaching is now Talmudically confirmed (see Chagigah 12b below); this specific Zohar locator itself not independently checked
זהר בלק ר"ד, א	VERIFIED — checked against primary Zohar text at ר"ד ב' (one folio-side from the cited ר"ד א' "בקר": "דיוסף... חופאה" confirms the content exactly
לקוטי תורה (אריז"ל), לך לך / וירא	AS CITED — the underlying mechanism is independently confirmed (the Arizal reads the roshei teivos of Bereishis 14:12, as spelling רבא, tracing his soul-root to Lot); the further step identifying Rava directly with Naamah HaAmmonis — Lot's descendant through Ammon — could not be independently confirmed against the primary Likkutei Torah text, which is not fully searchable through available sources. Reproduced as Rav Levik states it; see note below.
טעמי מצות (רח"ו), ואתחנן	VERIFIED — confirmed; this teaching appears in R. Chaim Vital's Sha'ar HaMitzvos, Parshas Vaeschanan (a closely related title/compilation to "Taamei Mitzvos")
חגיגה יב, ב	VERIFIED — checked against primary Talmud text: "שחקים — שבו רחיים עומדות וטוחנות מן לצדיקים" confirms both the daf and the content exactly

אחוריים דס"ג = 176 או **166** UNVERIFIED — see Passage 1; the printed letter and the required arithmetic disagree, and the correct standard value needs a Kabbalistic reference table to confirm

לעילוי נשמת

ר' לוי יצחק בן ר' ברוך שניאור, ז"ל
נלב"ע י"ג ניסן ה'תש"ד

Transcription note

The Hebrew text was transcribed from the reader's photographs and screenshots of the printed page (*Likkutei Levi Yitzchak — He'oros LeShas*, Sotah, pp. מט-נא) and cross-checked against the HebrewBooks 31637 scan. Page numbering runs as one continuous sequence; "תורת לוי יצחק" and "הערות" alternate simply as book-title/section-title running headers on facing pages, not as two separate paginations. One letter in this he'ara's gematria — the achorayim of ס"ג in Passage 1 — is transcribed exactly as printed (קע"ו) and flagged **UNVERIFIED** rather than silently resolved, since the printed reading does not close the arithmetic and the correct standard value for this Kabbalistic term requires a reference table this booklet does not have access to. The bracketed [ימין] in Passage 2 is the Kehot editors' own supplied reading of a manuscript gap, marked as such in the source and reproduced here identically. Every other gematria in this booklet — the milui computations in Passage 1, and the ע"ב+ק"ל+kollel count — was independently checked by script against the underlying letter values. All gematria identifications, sefirah-mappings, and cross-references within the he'ara are Rav Levik's own; passages marked **ELUCIDATION** or **ELUCIDATOR'S INFERENCE** are the editor's scaffolding and should be judged accordingly.

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METHOD

What this edition is

An elucidated edition sets the original beside a translation and an editorial elucidation, and marks at every point which is which. Bold is translation of the words themselves. Lighter italic is elucidation — explanation, context, and the connective tissue the text assumes its reader already carries. Nothing in bold has been supplied by the editor; nothing in italic is in the original.

How sources are treated

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What is not here

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