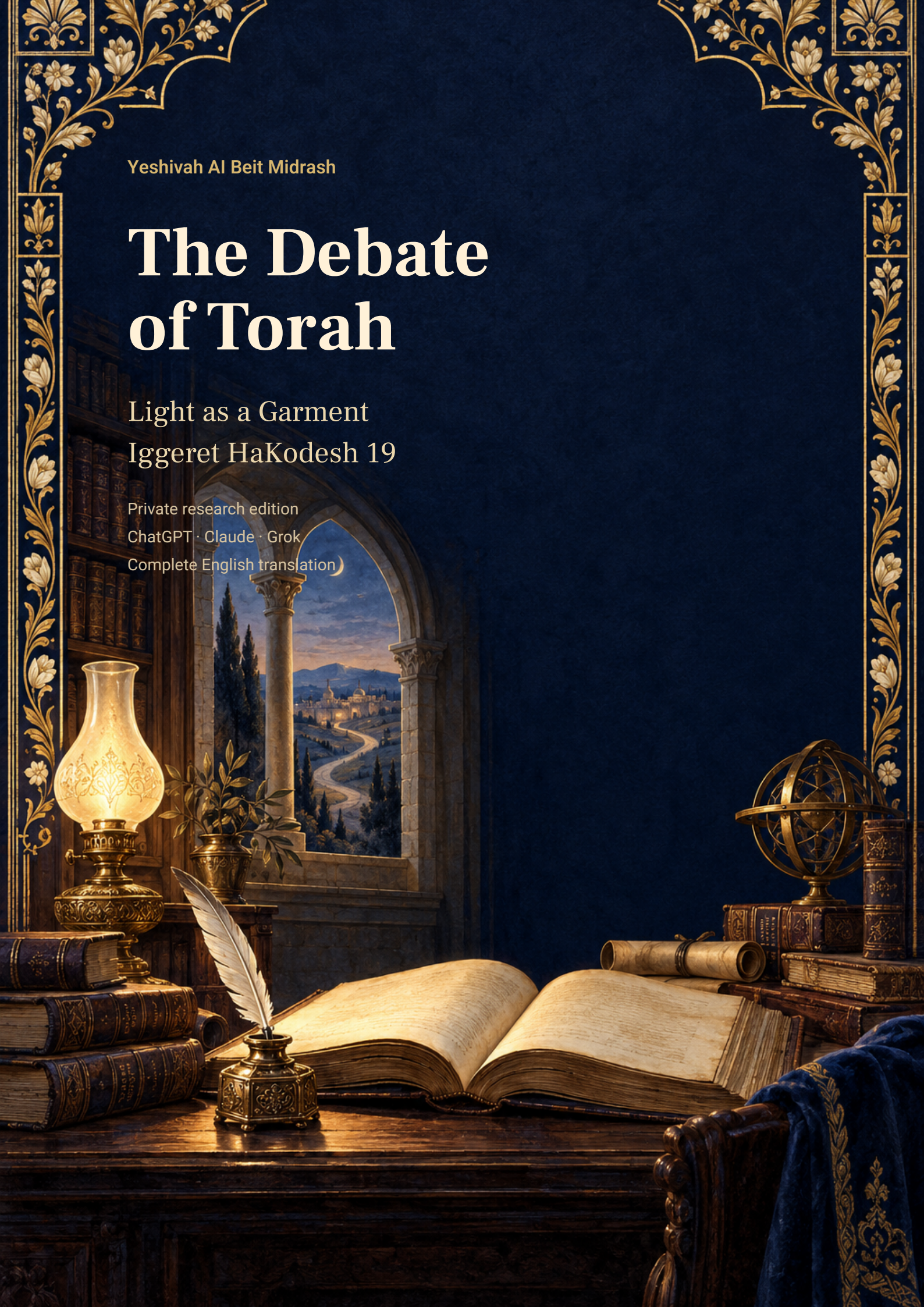


Yeshivah Al Beit Midrash

The Debate of Torah

Light as a Garment
Iggeret HaKodesh 19

Private research edition
ChatGPT · Claude · Grok
(Complete English translation)



Two small questions, a doorway to deep study

Sometimes a wide inquiry begins with words that any reader can question. Why does the author open with a verse whose meaning is not explicitly explained later? Why does he repeat a chain of ideas he has already set out? These are the two questions behind this study of Iggeret HaKodesh, Epistle 19, in Tanya.

The verse at the opening

The Alter Rebbe begins: **“He wraps Himself in light as in a garment, etc.”** He immediately turns to the Ari’s account of Moses’ apprehension. The reader expects to learn what the light and the garment are, and how the verse illuminates the discussion. Yet the connection is not made explicit in the epistle. The “etc.” also invites attention: does the continuation, “He stretches out the heavens like a curtain,” take part in the argument?^{1, 11}

The chain written twice

First, the external aspects of chochmah are described as clothed in binah, whose influence extends through the lower sefirot to NHYM: netzach, hod, yesod and malchut. There Moses apprehended the inner dimension in prophecy. A comprehensive denial of inner apprehension above NHYM then follows, and the text repeats: **“Except ... the external aspects of chochmah ... in binah ... within the inner dimension of NHYM.”** Why must these details be stated again?¹

Here the study begins

The close reading concerns more than an unusual word. It examines the relationship between sentences: what has already been said, what changes in the repetition, and what that change does in the argument. The question is short; answering it requires careful reading of the epistle and its sources.

The Tzemach Tzedek himself notes that “the explanation of the verse is missing,” and the Rebbe comments on the repeated passage: “The repetition requires examination.” The reader’s questions therefore meet questions already noted in our Rebbes’ teachings. This booklet seeks to learn from them and to test every proposed explanation against the wording.^{2, 4}

1. Tanya, Epistle 19 · 11. The verses in the epistle · 2. Yahel Or, pp. 396–397 · 4. Glosses and Emendations, p. 398

A first taste: ten concise findings

Before entering the details, here are the fruits of the inquiry in a concentrated view. Some are explanations found in our Rebbes' teachings; others are distinctions sharpened through reading and criticism. Each points to the source on which the reading rests.

01. Light is inner wisdom; its garment is revealed Torah (Tzemach Tzedek).²
02. The verse is relevant; why its explanation is missing remains open.²
03. The continuation fits; a special intent in "etc." is not proved.³
04. The Rebbe marks the chain: "The repetition requires examination."⁴
05. A wording difference alone does not explain why repetition is needed.¹
06. A grammatical reading must first establish which text is being read.¹
07. The Ari qualifies the higher aspects: they are within Zeir Anpin.⁷
08. Clothing is not identity; grasping the lower does not reveal all the higher.¹
09. The qualification supports a proposal, not a decisive solution.^{1, 7}
10. Inner wisdom is present in Torah even when hidden from apprehension.¹

How to read these ten lines

The inquiry's contribution is not the invention of its sources. It also lies in connecting them precisely, removing mistaken identifications, and framing a clear proposal that can be tested. In this way, the short question becomes a key to deeper reading.

2. Yahel Or, pp. 396–397 · 3. Yahel Or, p. 398 · 4. Glosses and Emendations, p. 398 · 1. Tanya, Epistle 19 · 7. The Ari, Likkutei Torah, Vayikra

From the words to the depth of the subject

What initially looks like a question of phrasing opens several circles of study: light and garment; inner and external aspects; a higher level in its own place and its illumination within a lower one; and the difference between prophetic apprehension and apprehension through wisdom. Each circle brings us back to the words from which we began.

What does “within” mean?

Does apprehending what is clothed in a lower level amount to apprehending the higher level itself? Can something be called inward in one place and external in relation to another? What follows from the repetition’s “within the inner dimension,” as against the first description’s “to the end,” followed by “there was his prophetic apprehension”? These are not merely grammatical questions. They concern the content of the apprehension discussed in the epistle.¹

How the argument develops

We place the two formulations side by side; study the Tzemach Tzedek’s explanation of the verse and the Rebbe’s note on the repetition; examine ideas that initially seemed persuasive; and turn to the passages in the Ari cited by the epistle. There we find an explicit qualification: the higher aspects are discussed as within Zeir Anpin, not in their own higher place. This strengthens a possible explanation of the repetition, but does not complete it.^{2, 4, 7}

The method of the series

In studying Rashi, the Talmud and Tanya, a question about simple wording can open a broad distinction. This series follows that path: identify the detail, examine the context, propose, question and refine. Declaring that a text has depth is not enough. We must show the reader where that depth appears and how it changes our understanding.

Close reading both reveals and tests

We can study repetition and hints with confidence in the depth of the author’s language. Yet the claim that a particular detail was deliberately written to hint at a particular explanation requires its own proof. This distinction allows deeper study without turning a proposal into a settled conclusion.

1. Tanya, Epistle 19 · 2. Yahel Or, pp. 396–397 · 4. Glosses and Emendations, p. 398 · 7. The Ari, Likkutei Torah, Vayikra

A traditional study hall, new tools for inquiry

Imagine the table in the royal study hall: three AI “learners”—ChatGPT, Claude and Grok—begin with the same question. One proposes, another challenges, and the third asks to return to the page. This is how the debate of Torah develops: each sharpens the other, and the explanation is tested again.

These are the three models chosen for the study hall’s current team. We do not assume that any one of them combines every strength; their differences also make the work useful. The project is developing, and this team illustrates a method of shared inquiry. **The inquiry was conducted under rabbinic supervision, with human review and guidance.**

The power appears in the details

This inquiry required reading a commentary on Psalms alongside an epistle in Tanya, comparing a printed text with an online vocalized text, examining two Torah portions in the Ari’s Likkutei Torah, and separating two sources printed in one article. AI tools helped bring the material and the criticism together in a single documented process. The meeting of the sources revealed an important detail absent from the first proposals: the qualification later in Vayikra.^{2, 6, 7, 9, 18}

Generations of learners have uncovered treasures through close reading. The new tools expand the amount of material and the speed of comparison. At the end of the debate, a shared position emerged on what had become clear and what remained open—in the spirit of “et vahev besufah,” Kiddushin 30b, where debate ends in love. That agreement is a result of the inquiry, not further proof of an interpretation.

2. Yahel Or, pp. 396–397 · 6. The Ari, Likkutei Torah, Ki Tissa · 7. The Ari, Likkutei Torah, Vayikra · 9. Prophecy article: two sources · 18. ChatGPT: three complete critiques



Preface | The editions and the conclusion ahead

Two editions, one inquiry

The **private research edition** in your hands preserves the full argument, forty-four inquiry units, sources and a reasoned assessment of ChatGPT, Claude and Grok. Alongside it is a **ten-page reader booklet**: a continuous account in simple language and large type, from the questions to the explanations and conclusion, without scores or model comparisons. Both editions are available in Hebrew and English.

What we meet at the end

The Tzemach Tzedek explains the verse's substantive connection. A possible explanation of the repetition is now better supported than at the start; the need for the entire repeated chain remains unresolved. Such an outcome also deepens understanding—and defines exactly what remains to be asked.

The two initial research reports, three ChatGPT critiques and eight responses from Claude and Grok are preserved in the archive. The new editing expands the preface and adds the reader edition; the findings and scores remain unchanged.^{12, 13, 18}

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Source numbers refer to the list at the end. The contents, source references and external links are clickable. Round numbers are editorial: the opening question is followed by four supplied pairs of responses.

A | The revised scope of comparison

Three participants, one standard

The questioner defines the question and directs the inquiry. The three research participants are ChatGPT, Claude and Grok. Being the critic is one of ChatGPT’s roles within the discussion, not a viewpoint outside the comparison.¹⁷

Model	Contribution assessed	Available record
ChatGPT	Initial research; source checks; criticism of proposals; summary and editing.	Two research reports, three complete critiques, source material and the previous summary.
Claude	Proposed explanations, references, responses to criticism and final corrections.	Four original responses supplied across the rounds.
Grok	Proposed explanations, structural mapping, responses to criticism and final corrections.	Four original responses supplied across the rounds.

Fair comparison does not assume equal conditions

ChatGPT also had the role of collecting sources and comparing responses. This was therefore not an experiment in which three models received identical information, time and assignments. The scores concern their documented performance in this inquiry, not general ability or competition under controlled conditions.

The point of the inquiry

All three are judged by the same ten criteria and weights. ChatGPT’s score is a self-assessment by the booklet’s editor, not an independent examiner’s score. The reasons are open to inspection; praise from another model cannot replace evidence of work.

17. Instruction to include three models

A | The original question

Two questions; three distinct inquiries

An opening not revisited

The epistle opens with “He wraps Himself in light as in a garment, etc.” and immediately turns to Moses’ apprehension according to the Ari. The questioner asked how the opening verse, usually a key to a discourse, could remain unexplained. He also stressed “etc.”: is the continuation of the verse essential to the argument?^{1, 11}

The repeated chain

First, the external aspects of chochmah are described as clothed in binah, through the seven lower sefirot to NHYM; there Moses apprehends the inner dimension. The text then again denies inner apprehension above NHYM and repeats the clothing of the external aspects of chochmah in binah and within the inner dimension of NHYM. The question concerns the extended repetition, not merely the words “but above.”¹

Inquiry	What an answer requires	What was found
The verse’s relevance	Show which content of the epistle is expressed as light and garment.	An explicit explanation by the Tzemach Tzedek.
The absent explanation	Explain why the connection is not explicit in the epistle.	No decisive reason was found.
The need to repeat	Show what repeating the chain contributes after it has already been stated.	A supported proposal, not sufficient proof.

The point of the inquiry

A fitting connection between the verse and the content does not by itself explain the writing’s structure. Likewise, an addition next to a repetition does not by itself explain why the whole chain must be repeated.

B | Reading the wording of the epistle

One path, two formulations

The comparison below shortens the text for study and separates its links. It does not substitute a new wording for the epistle.¹

Link	First formulation	Second formulation
Denial	Not the inner dimension of supernal chochmah; certainly not keter.	No inner apprehension above NHYM.
Chochmah	Only the external aspects of chochmah.	Only the external aspects of chochmah.
Clothing	Binah; seven lower sefirot, Zeir Anpin, the principle of Torah.	Binah; the other attributes are not specified in the repeated chain.
Ending	Extends to the end of NHYM; there his prophecy apprehends their inner dimension.	Clothed and extending within the inner dimension of NHYM.
Support	The principle of Torah is already mentioned.	The “fallen fruit” of wisdom; Zeir Anpin; “You shall see My back.”

What is actually added

The second denial is broader and more explicit: it includes levels above NHYM but below chochmah and keter. “Within the inner dimension” emphasizes the state of clothing at the place of prophecy. Omitting the other attributes shortens the description; it does not prove that the path changed or bypassed chesed, gevurah and tiferet.^{1, 5}

What was already there

The first formulation already mentioned clothing, traced the influence to NHYM, and located prophetic inner apprehension there. We must therefore show why the second emphasis does more than restate what was said. Finding a verbal difference is not the end of the inquiry.

1. Tanya, Epistle 19 · 5. Lessons in Tanya, Epistle 19

B | Defining the difficulty

Where exactly did the Rebbe mark the question?

The image of Glosses and Emendations, p. 398, identifies the words on Tanya 127b, “Except ... of NHYM,” and comments: “The repetition requires examination.” The marking isolates the repeated exception. This note provides no accompanying solution.⁴

Part	Wording and function	Relation to the question
A Denial	But above NHYM he had no inner apprehension.	Explicitly broadens the scope of the denial.
B Exception	Except the external aspects of chochmah ... within the inner dimension of NHYM.	The passage marked as a question about repetition.
C Support	The “fallen fruit” of wisdom ... “You shall see My back, but My face shall not be seen.”	Midrash and verse following the repeated passage.

Why this division helps

Explaining the addition in A does not necessarily explain why B is repeated. Nor are the Midrash and verse in C new content inside the marked passage. That is why “a denial was added” and “a source was added” did not, by themselves, answer the question.

What the marking does not imply

We must not assume that only words within the marked span may explain it. Earlier or later context can give the repetition a purpose. Nor does the possibility of a shorter formulation by itself disprove an explanation. What is needed is a persuasive account of this order, emphasis and wording—not proof that no shorter wording is possible.

The point of the inquiry

“Requires examination” is a question to respect and try to resolve. It neither forbids a proposed answer nor makes an earlier commentator a prerequisite for accepting a good argument.

4. Glosses and Emendations, p. 398

The Tzemach Tzedek explains the connection

Yahel Or refers directly to the epistle: “In Iggeret HaKodesh, section 19, he began with the verse ‘He wraps Himself in light as in a garment,’ and the explanation of the verse is missing.” The continuation explains the connection from the introduction’s content: the external aspects and “fallen fruit” are the garment and revealed Torah; the inner dimension of Abba is Torah’s inner reasons and the light clothed within them.²

In the verse	In the Tzemach Tzedek’s explanation	In the epistle
Light	The inner dimension of Abba; the reasons of Torah; the hidden light.	Inner wisdom not conveyed in the same way as the accessible reasons.
Garment	External aspects of chochmah; “fallen fruit”; revealed Torah.	An influence apprehended through garments and aspects suited to reception.

The answer obtained

There is no longer a need to invent an external connection between a seemingly unrelated verse and a kabbalistic discussion. The Tzemach Tzedek himself identifies the connection. This is an important finding in our inquiry, but the explanation is his; the distinction itself must not be credited as an invention of the models.

The answer not obtained

“The explanation of the verse is missing” does not explain why it is missing. It does not prove that a passage was lost in copying. Nor does it prove that the author deliberately left the connection implicit, or that all epistles follow that pattern. The absence of an explicit connection in the text before us must be distinguished from a conjecture about the reason for its absence.

The point of the inquiry

The verse’s substantive relevance has been explained. Why that relevance is not stated explicitly remains an open question.

2. Yahel Or, pp. 396–397

C | The continuation of the verse

Three levels of claim about “etc.”

Level	Claim	Status
A	The abbreviation indicates that the verse continues.	True in its ordinary sense.
B	“He stretches out the heavens like a curtain” also belongs to the subject.	Yahel Or provides an explanation.
C	The Alter Rebbe wrote “etc.” here to hint at a particular interpretation in Yahel Or.	Not proved.

Yahel Or, p. 398, section 6, discusses Torah as an intermediary and proceeds to explain “He stretches out the heavens like a curtain.” Other interpretations of the verse appear nearby. We cannot take one identification from each and combine them into a map of the sefirot as though the source had written it that way.³

What was withdrawn

The mapping “curtain = NYHM or malchut” did not receive sufficient support. “The continuation is interpreted there, therefore ‘etc.’ has this intention” also jumped from substantive relevance to proof of a particular intention. Grok and Claude withdrew that conclusion.¹²

What may still be proposed

We can suggest that the continuation deepens the verse’s relevance to the epistle. This must be presented as a proposed reading, not evidence that an ordinary abbreviation conveyed a particular kabbalistic instruction here. A conclusion would require evidence from the epistle, a close parallel, or explicit interpretive testimony.

The point of the inquiry

We need not reject a possibility in order to reject certainty. “Not proved” does not mean “proved false.”

3. Yahel Or, p. 398 · 12. Grok and Claude: responses

The light is not absent from the epistle

The epistle says of a reason we understand that “within it are clothed the inner dimension and mysteries of wisdom beyond intellect and understanding.” This positively places the inner wisdom within the accessible content. A limitation on revelation must not be read as absence.¹

Question	What it asks	The distinction
Is the light present?	The inner dimension is clothed in Torah.	Presence is not the same as revelation.
Is it revealed?	What is openly conveyed to the recipient.	A garment reveals something and also limits how it appears.
How is it apprehended?	Prophecy, vision, wisdom and knowledge of existence are not the same apprehension.	Levels cannot be compared without comparing the mode of apprehension.

The question about the Ari

The epistle answers “How did the Ari apprehend more than he?” by distinguishing prophetic apprehension from apprehension through wisdom. The opening must not be read as denying Moses every kind of intellectual knowledge of every higher level. Nor may this local discussion be expanded into a universal “never” concerning all masters of esoteric wisdom and every form of apprehension.^{1, 5}

Torah’s reasons and “the principle of Torah”

At the opening, “sod haTorah” is used in connection with Zeir Anpin. It must not be treated as a term that everywhere simply means the inner dimension of Abba. Context determines the aspect being named; similar words do not establish identical levels.

The point of the inquiry

The two questions are connected in content: garment, inwardness and apprehension. This does not prove that one paragraph is the light and another the garment.

D | The Ari's explicit qualification

The finding that redirected the discussion

At the top of p. 144 in the Vilna 1880 scan of the Ari's Likkutei Torah, Vayikra, the qualification reads: "Only from the yesod aspects of Abba and Imma alone, and only as they are within Zeir Anpin, not above in their own place." It follows a discussion of aspects connected with Moses and Aaron and the yesod aspects of Abba and Imma.⁷

Why this is stronger than a verbal distinction

Until this finding, the proposal rested chiefly on "to the end" versus "within." Here the very source cited by the epistle supplies an explicit pattern of attribution followed by limitation. The statement concerns a particular aspect as clothed in Zeir Anpin, rather than Abba and Imma as a whole in their own place.

The source	Proposed counterpart in the epistle	What it does not prove
Only from the yesod aspects of Abba and Imma	Except the external aspects of chochmah clothed in binah.	No complete identification of every term and detail.
As they are within Zeir Anpin	Within the inner dimension of NYHM.	"Within Zeir Anpin" alone does not specify all four sefirot and their inwardness.
Not above in their own place	Denial of inner apprehension above NYHM.	The epistle's denial is broader than this local reference to Abba and Imma.

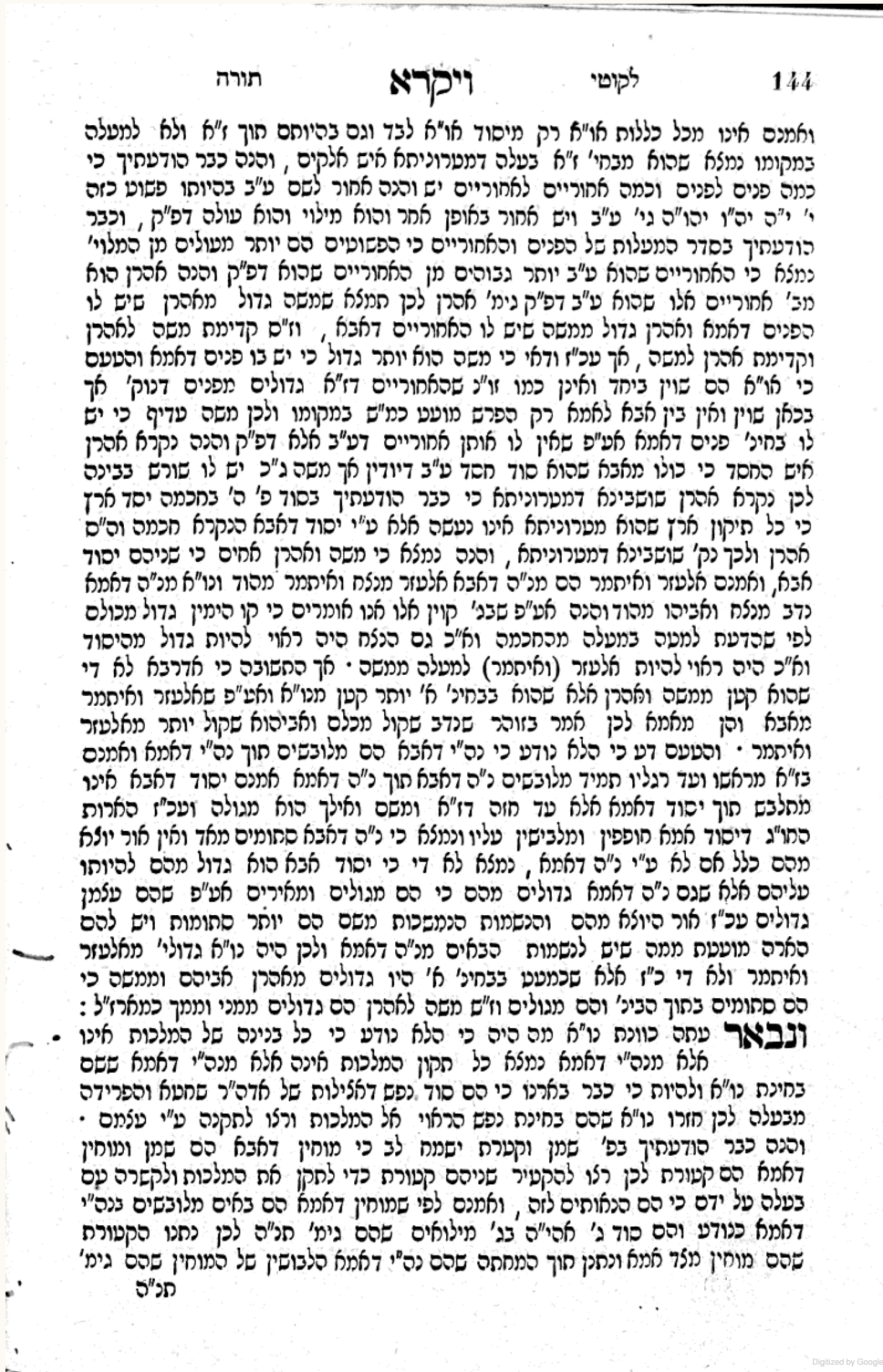
The point of the inquiry

A source was found that gives the repetition a possible role: qualifying the attribution. We still have to show that the first formulation had not already fulfilled that role.

7. The Ari, Likkutei Torah, Vayikra

The source page: Vayikra, p. 144

Likkutei Torah of the Ari, Vilna 1880. The qualification appears in the first two lines of the page's main text. This original Hebrew facsimile permits inspection of wording and context; it does not replace an explanation of its relationship to the epistle. The relevant passage is translated on the preceding page.⁷



7. The Ari, Likkutei Torah, Vayikra

D | Mapping the sources

Three references are not two paragraphs

The epistle cites Likkutei Torah in Ki Tissa, Likkutei Torah in Vayikra, and chapter 1 of Sha'ar HaNevuah. The Rebbe's note, as printed in English in Lessons in Tanya, calls for close study and for combining Ki Tissa and Vayikra. It does not assign each paragraph of the epistle to one source.^{1, 5}

Source	Identifiable contribution	Limit
Ki Tissa	External aspects and the exposition of "You shall see My back," in the context of Moses' levels.	No proved assignment of only the first formulation to this portion.
Vayikra	The yesod aspects of Abba and Imma and the qualification that they are within Zeir Anpin.	Supports a reading, but does not by itself explain an entire repetition.
Sha'ar HaNevuah	A reference in the epistle; a parallel concerning prophecy was checked in Sha'ar Ruach HaKodesh.	The chapter in Sha'ar HaYichudim, Korets 1783, was not compared directly.

The Ki Tissa and Vayikra scans take us from a bibliographic possibility to a text. But the claim that one source produced the first paragraph and another the second needs a detailed comparison; it does not follow from "combining."^{6, 7}

Do the references themselves explain the repetition?

No. Several references may be needed to support several details. That does not require presenting those details in two similar formulations. Likewise, careful attention to every word in Tanya requires examining the repetition, but does not prove in advance which proposal will resolve it.

The point of the inquiry

Faithfulness to sources and explaining the order of writing are connected tasks, but they are not the same task.

1. Tanya, Epistle 19 · 5. Lessons in Tanya, Epistle 19 · 6. The Ari, Likkutei Torah, Ki Tissa · 7. The Ari, Likkutei Torah, Vayikra

D | Keeping the terms distinct

The inner dimension of what—and in what state?

Expression	Distinction needed	Error avoided
Inner dimension of Abba	Inner chochmah versus its external aspect.	Not everything above NYHM.
The front of yesod of Imma	An aspect of yesod of Imma, here as within Zeir Anpin.	Not apprehension of all inner binah in its own place.
Inner dimension of NYHM	The inwardness of the four sefirot listed in the epistle.	Not simply the higher lights clothed within them.
NH, NHY and NYHM	Two, three or four sefirot; malchut cannot be omitted.	A source about NH does not prove all of NYHM without more evidence.
Above NYHM	Also includes levels between NYHM and chochmah, not only Abba and Imma.	The denial cannot be narrowed to suit a proposal.

Distinguishing an aspect in its own place from that aspect clothed in a lower level helps show that the sources need not contradict each other. It is not an automatic dictionary proving that every “front” means exactly the “inner dimension” of the epistle.^{1, 7, 8}

Malchut and the structure of Zeir Anpin

The epistle lists seven lower sefirot and calls them Zeir Anpin, then lists NYHM. We must retain the contextual wording without deleting malchut or deciding, on that wording alone, whether it means an independent Nukva configuration or an aspect within the described order. A detailed identification needs another source.

The point of the inquiry

Clothing explains connection and presence. It does not erase the difference between what is clothed, its garment and the recipient’s manner of apprehension.

1. Tanya, Epistle 19 · 7. The Ari, Likkutei Torah, Vayikra · 8. Sha’ar Ruach HaKodesh 1:4

A partial parallel, not the entire missing link

The Hebrew transcription of Sha'ar Ruach HaKodesh, chapter 1, describes Moses' prophecy as coming from the front of the two upper segments of netzach and hod of Zeir Anpin. This is a real parallel to the discussion of apprehension and inwardness, but does not itself state "the inner dimension of NYHM" in the full scope of the epistle.⁸

The error in the translated article

"Prophecy from the Hip" combines two passages and announces the transition between them. The first discussion is from Sha'ar Ruach HaKodesh; the following discussion of binah and Arich Anpin of Beriah is from Sefer HaLiklutim. Claude initially attributed everything to the same source, then corrected it.^{9, 12}

Supported	Not completed
Moses' prophecy is rooted in the front of NH of Zeir Anpin.	The extension to all four sefirot, NYHM.
A distinction between front and back in a prophetic context.	Identity between the sefirot's inwardness and the mochin clothed within them.
A substantive parallel in the Ari's writings.	Identity of the online chapter with the exact reference in the Korets 1783 printing.

What remains for future checking

Sha'ar Nevuah VeRuach HaKodesh, linked in the inquiry to the work printed as Sha'ar HaYichudim, is a worthwhile bibliographic lead. Chapter 1 of that specific printing has not yet been compared with the epistle. Even reading it later will not guarantee an answer to the repetition; it may only complete part of the source map.¹⁴

The point of the inquiry

Identifying a book, finding a parallel passage and proving that a particular sentence depends on that passage are separate claims. Each requires its own check.

8. Sha'ar Ruach HaKodesh 1:4 · 9. Prophecy article: two sources · 12. Grok and Claude: responses · 14. Sha'ar HaYichudim: pending check

The strongest proposal that remained

The narrower formulation

The second formulation can be read as a qualification. After expressly denying all inner apprehension above NYHM, the Alter Rebbe restates in what sense Moses nevertheless apprehends from chochmah and binah: as they reach him through the order of clothing within the inner dimension of NYHM. This adds no new stage; it emphasizes the mode of apprehension.¹

Support

The Vayikra qualification makes a similar distinction between attribution to higher aspects and apprehending them as within Zeir Anpin rather than in their own higher place. The repeated formulation’s omission of the other attributes may fit a shift from describing the route to limiting the attribution. This is a possible interpretive reason, not an answer given in the Rebbe’s gloss.^{7,4}

Two remaining gaps

Gap	Why it remains
The need to repeat	The first formulation already states clothing and the place of prophecy. It has not been shown that the repetition corrects a natural misreading not already excluded.
The match to the source	The Ari says “within Zeir Anpin.” The full detail of “the inner dimension of NYHM” is not derived from this qualification or the NH parallel alone.

The point of the inquiry

Status of the explanation: a proposal based on a relevant source, offering a possible reason for the structure. Status of the repetition: this inquiry found no decisive resolution. Further study is welcome; further rounds merely rephrasing the same idea are not needed.

1. Tanya, Epistle 19 · 7. The Ari, Likkutei Torah, Vayikra · 4. Glosses and Emendations, p. 398

From the question to basic corrections

The numbering refers to four pairs of responses from Grok and Claude, ChatGPT's opening research, and its three intervening critiques. All three critiques are now available in full. The order follows the appearance of a finding in the discussion, not a claim of historical priority.^{12, 13, 18}

Stage 0 | The question comes before the answer

The questioner posed two focused difficulties: why the opening verse is not explained, and why the chain from the Ari is repeated. This set a higher standard than a request for a general explanation of the epistle: the answer also had to explain the choice of structure and wording.

Stage 1 | Relevance was found and presented as a complete answer

Grok constructed a light/garment distinction, assigned it to the two paragraphs and declared there was no repetition. Claude brought useful sources but mixed notes with conclusions and attributed a causal connection to the Rebbe that was not in his words. ChatGPT's initial research already distinguished the verse's relevance from the reason for its unexplained appearance, and a wording difference from a solution to the repetition. It initially relied, however, on the Rebbe's question quoted in translation, not on an image of the gloss.

Stage 2 | Three responses to the sources

ChatGPT brought "the repetition requires examination" from the image and separated the gloss from the commentator's addition. Grok withdrew the claim of no repetition and the light/garment division of the paragraphs. Claude corrected attributions and supplied Steinsaltz's commentary; ChatGPT checked it and gave him explicit credit. ChatGPT's proposal about the light's source and the place of its revelation still did not prove why the entire repetition was needed.^{10, 18}

The point of the inquiry

The first advance was a narrowing: fewer answers, but a more exact question and a source base that could be checked.

12. Grok and Claude: responses · 13. The two initial research reports · 18. ChatGPT: three complete critiques · 10. Steinsaltz on Epistle 19

From the Ari’s qualification to closure

Stage 3 | A textual finding changes the proposal

ChatGPT’s research read the later qualification in Vayikra: the yesod aspects of Abba and Imma within Zeir Anpin, not in their own place. Grok and Claude incorporated it into a proposal of attribution and qualification, acknowledging that they had not checked the page themselves. Claude’s conflation of the article’s sources and substitution of NHYM for NH came to light. ChatGPT likewise did not complete a full mapping of every detail in the epistle to its sources.^{7, 8, 9, 12, 16}

Stage 4 | The three positions close

Grok and Claude narrowed their proposals. ChatGPT concluded that no decisive solution had been found and another round of rephrasing was unjustified. None proved the need for the complete repetition. ChatGPT also corrected its critical standard: context outside the marked passage may explain it, and the possibility of shortening does not refute an explanation. Grok still fluctuated over the supposed risk of “disconnection”; Claude expressly corrected the conflation of sources and sefirot.

Area	At first	At the end
The verse	A substantive link presented as solving the whole problem.	The link was established; the structural question remained.
The repetition	A verbal difference presented as a solution.	A source supports a limited proposal.
The sources	References and translations mixed with verification.	Page image, transcription, translation and research lead are distinguished.
Evaluation	Each model narrates its own success.	Shared criteria applied to preserved texts.

The point of the inquiry

The inquiry moved from a broad claim to one defined explanation, and then to a precise account of what it still does not prove.

7. The Ari, Likkutei Torah, Vayikra · 8. Sha’ar Ruach HaKodesh 1:4 · 9. Prophecy article: two sources · 12. Grok and Claude: responses · 16. ChatGPT: previous summary

A map of forty-four inquiry units

These units collect the three models’ claims, contributions and errors. ChatGPT is named both as the author of proposals and as a critic whose own argument is tested. This is not a list of forty-four Torah innovations: some units are source findings, some distinctions, and some withdrawn claims.^{12, 13, 16}

Group	Units	Focus
Verse and structure	1–8	Relevance, absent explanation, style, “etc.” and the epistle’s placement.
Repetition and argument	9–16	Affirmation and denial, Midrash, the difficulty, text and omissions.
Sources in the Ari	17–24	Combination, qualification, front, NH and the third reference.
Terms and rules of criticism	25–32	Malchut, mochin, light, apprehension and the limits of an answer.
Verification, record and evaluation	33–40	Lack of personal verification, editions, contribution, scores and closure.
ChatGPT as researcher and critic	41–44	Initial reports, progress in verification, limits of its proposal and self-assessment.

A model’s name beside a claim records who used it in the preserved material, not priority of invention. ChatGPT’s critiques can now be read in full beside Claude’s and Grok’s responses. A retracted claim remains in the history, but is not attributed to its speaker as a current position.¹⁸

The point of the inquiry

Rejected proposals are preserved so that they are not reintroduced under a different heading. An explicit retraction counts as a success in correction without erasing the original error.

12. Grok and Claude: responses · 13. The two initial research reports · 16. ChatGPT: previous summary · 18. ChatGPT: three complete critiques

The verse: relevance and division

01 The verse's relevance is not the reason for the omission

Grok and Claude. The light/garment mapping was initially presented as a full answer to why the explanation is not explicit.

The test: The Tzemach Tzedek gives a substantive connection and notes that the explanation is absent; he does not explain the reason for that absence.^{2, 12}

What remains: The connection is explained; the structural question remains.

02 “There is no repetition”

Grok, in his first response. Differences of emphasis and wording were presented as proof that there was no repetition requiring an answer.

The test: The Rebbe's note explicitly marks the repeated exception and asks about the repetition. A difference does not remove the question of necessity.^{4, 12}

What remains: The verdict was withdrawn; a possible explanation remains.

03 One paragraph is light, the other garment

Grok. The two formulations were presented as a mapping of the two parts of the verse.

The test: Both mention the external aspects of chochmah, binah and NYHM. No textual division supports the mapping. This particular division must not be attributed to Claude merely because he proposed other word mappings.^{1, 12}

What remains: The paragraph division was withdrawn.

04 The whole epistle belongs to the garment side

Claude, in a corrective proposal. After the paragraph division was rejected, it was claimed that light appears in the epistle only as something denied.

The test: Later in the epistle, the inner dimension and mysteries of wisdom are clothed within an understood reason. That is a positive presence, even though apprehension is limited.^{1, 12}

What remains: Withdrawn; presence, revelation and apprehension were separated.

The opening: style and intention

05 The usual style of Iggeret HaKodesh

Grok and Claude, in different formulations. It was suggested that an epistle’s verse is a conceptual heading and therefore need not be explained.

The test: There is no basis for that rule. Steinsaltz does describe a usual pattern of opening with a verse and explaining it; reporting this is not itself an error by Claude. It still does not explain the absent connection here.^{10, 12}

What remains: The rule excusing explanation was rejected; the narrower description remains.

06 A missing explanation or a lost passage?

The criticism and corrective discussion. “The explanation of the verse is missing” could sound like evidence that text was lost.

The test: It describes a text without an explicit explanation. Moving from that observation to a copyist’s omission or an intentional authorial decision requires more evidence.²

What remains: The history of the text remains undecided.

07 The continuation proves a special intention

Grok and Claude. An explanation elsewhere of “He stretches out the heavens like a curtain” was presented as a proved reason for “etc.” here. Claude also proposed “curtain = NYHM/malchut.”

The test: The continuation’s relevance is explained, but neither the specific mapping nor the intention in this epistle was proved. One interpretation cannot be assembled from several neighboring interpretations.^{3, 12}

What remains: Relevance remains; certainty and the mapping were withdrawn.

08 Placement among epistles about charity

Grok. The order of the epistles was said to require an explanation here of Torah joining higher and lower.

The test: No source established the reason for the order. Epistle 18 concerns two kinds of love; the proposed description of the sequence lacked support.¹²

What remains: Withdrawn; it provides no basis for the explanation.

10. Steinsaltz on Epistle 19 · 12. Grok and Claude: responses · 2. Yahel Or, pp. 396–397 · 3. Yahel Or, p. 398

The repetition: reasons that did not suffice

09 Affirmation versus denial

Grok and Claude. The first formulation was called positive and the second negative, justifying the repetition.

The test: The first already includes denial and affirmation. The second broadens the denial but also repeats the positive account. The labels do not explain the entire marked span.^{1, 4, 12}

What remains: A description of emphasis, not a sufficient answer.

10 The Midrash and verse are new

Grok and Claude. “The fallen fruit of wisdom” and “You shall see My back” were offered as the addition explaining the repetition.

The test: They appear after the marked passage, and Torah’s connection to Zeir Anpin has already been stated. They may provide context, but do not alone prove why the chain had to be repeated.^{1, 4}

What remains: Their supporting role remains; the automatic solution was rejected.

11 Without the repetition, there is no question about the Ari

Grok and Claude. The repetition was said to be necessary for the question about the Ari’s apprehension.

The test: The first formulation’s denial of inner chochmah and keter is sufficient to ask how the Ari expounded levels above them. Sharpening the question does not prove a need to repeat the chain.^{1, 12}

What remains: The claim of necessity was withdrawn.

12 “Even” requires the broader denial

Claude. “Even ... above chochmah and keter” was linked to the second formulation’s denial of inner binah and chesed-gevurah-tiferet.

The test: Binah and these attributes are below chochmah and keter, whereas the wording refers to levels above them. The inference is unnecessary to the plain question and does not justify the repeated exception.^{1, 12}

What remains: Claude expressly withdrew the argument.

1. Tanya, Epistle 19 · 4. Glosses and Emendations, p. 398 · 12. Grok and Claude: responses

The repetition: wording and route

13 “Becoming clothed” versus “already clothed”

Grok and Claude. The change in grammatical form was explained as a general move from process to completed state.

The test: In the printed text checked, “clothed” is used of chochmah in both formulations; the vocalized online version differs. A text must be fixed before drawing a fine distinction. Even the change concerning binah does not prove a new conceptual system.^{1, 12}

What remains: Textual comparison matters; the claimed proof of a process was withdrawn.

14 “To the end” versus “within”

ChatGPT, Claude and Grok. The first marks the limit of extension; the second locates the higher aspects within the place of apprehension.

The test: This is a real and more stable difference than the participle variation. Yet “there was his prophetic apprehension ... inwardly” already connects the descent with the place of apprehension.^{1, 13}

What remains: Supports a proposal; does not prove the need to repeat.

15 Omission of the other attributes

Grok and Claude, following Lessons in Tanya. The repetition does not list all the attributes mentioned earlier.

The test: The observation appears in the online commentary. The gloss page checked says only that the repetition requires examination. A solution based on the omission must not be attributed to the Rebbe without a source.^{4, 5}

What remains: A valid observation; attribution and conclusion were narrowed.

16 Omitting chesed–gevurah–tiferet means bypassing them

A possibility examined and rejected in the rounds. Leaving the other attributes unmentioned could suggest a different path of clothing.

The test: The first formulation has already established the chain. The repetition does not say those attributes were removed from it. A shortened account focusing on the source and the place of apprehension is a simpler possible reading.^{1, 12}

What remains: No evidence of an alternative route.

1. Tanya, Epistle 19 · 12. Grok and Claude: responses · 13. The two initial research reports · 4. Glosses and Emendations, p. 398 · 5. Lessons in Tanya, Epistle 19

The Ari: combination and qualification

17 Combined sources as two parallel formulations

Grok and Claude; Claude also attributed a causal link to the Rebbe. The references to Ki Tissa and Vayikra were presented as a map explaining why there are two paragraphs.

The test: The Rebbe’s note calls for combining the sources. It gives no paragraph-to-source assignment and no causal link to the omitted attributes. First, both sources must be read and their details compared.^{5, 6, 7}

What remains: The attribution was withdrawn; the instruction to read the sources together remains.

18 An explicit qualification in the source

The finding in the Ari during the inquiry. Vayikra says the attribution concerns the yesod aspects of Abba and Imma as they are within Zeir Anpin, not in their own place.

The test: The qualification was read at the top of p. 144 in an identified scan. It provides a real anchor for qualifying the mode of apprehension, beyond the similarity between “to” and “within.”⁷

What remains: An established source finding; applying it to the repetition is interpretation.

19 The front of yesod of Imma versus denial of inwardness

Grok and Claude in their corrections. The source attributes an aspect of “front,” while the epistle denies inner apprehension above NYHM.

The test: An aspect of yesod of Imma within Zeir Anpin must be distinguished from the inner dimension of Imma in its own place. This can remove a necessary contradiction; it does not prove that all terms have been matched exactly.^{1, 7}

What remains: A useful distinction, not automatic identity.

20 “From yesod of Abba and Imma” means exactly “external chochmah in binah”

Grok’s and Claude’s proposed mappings. A clause-by-clause match was proposed for “only,” “yesod,” “within” and the denial.

The test: The structural similarity is striking, but each identification of an aspect or sefirah needs proof. Similar sentence function is not yet copying or an identical definition.^{7, 12}

What remains: A good working map, not a proved verbal correspondence.

Prophecy: parallels and sources

21 The mechanism: statement followed by qualification

Grok and Claude after the Vayikra finding. The repetition was read as reflecting the source’s qualification of attribution to a higher level after an initial statement.

The test: This is the strongest support for the remaining proposal. However, the epistle’s first formulation already qualifies the account through clothing and the place of prophecy.^{1, 7}

What remains: A possible reason for the structure; the need remains unresolved.

22 The prophecy source fills the gap exactly

Claude; Grok in conditional language. The Sha’ar Ruach HaKodesh parallel was presented as a complete bridge from “within Zeir Anpin” to “the inner dimension of NHYM.”

The test: The checked statement about Moses concerns the front of NH. In that sentence it supplies neither yesod nor malchut, and does not prove the epistle’s entire definition.^{8, 12}

What remains: The complete bridge was withdrawn; a partial parallel remains.

23 Two sources became one

Claude. The account of binah and Arich Anpin of Beriah was attributed to Sha’ar Ruach HaKodesh or chapter 1 of Sha’ar HaNevuah.

The test: The translated article says its next passage comes from Sefer HaLikkutim. Combining the sources also concealed a move between Beriah and Atzilut without a connecting explanation.^{9, 12}

What remains: The attribution was expressly corrected in the closing round.

24 Identifying Sha’ar HaNevuah with the Korets printing

Grok, Claude and the bibliographic inquiry. Sha’ar Nevuah VeRuach HaKodesh, printed as Sha’ar HaYichudim, emerged as a lead.

The test: Bibliographic information may support identifying a book. The chapter in the identified edition still needs to be opened and its wording examined. A parallel passage alone does not complete that task.^{8, 14}

What remains: A future lead, not a final textual identification.

1. Tanya, Epistle 19 · 7. The Ari, Likkutei Torah, Vayikra · 8. Sha’ar Ruach HaKodesh 1:4 · 12. Grok and Claude: responses · 9. Prophecy article: two sources · 14. Sha’ar HaYichudim: pending check

The terms: inwardness and clothing

25 NH, NHY and NHYM

Claude; then Grok and Claude in response to criticism. Tables sometimes interchanged two, three and four sefirot, omitting malchut.

The test: The epistle names four. The fourth cannot be removed, nor the NH source expanded without evidence. “Malchut within Zeir Anpin” also requires attention to context, not a hasty identification with an independent Nukva.^{1, 8}

What remains: The count and terminology were corrected; the full bridge is still missing.

26 The sefirot’s inwardness is the mochin within them

Claude. A table identified the inner dimension of NHYM with the yesod aspects of Abba and Imma or the mochin clothed there.

The test: The language of clothing itself distinguishes the lower sefirot from the lights entering them. The place of apprehension and what is clothed there are different concepts.^{1, 12}

What remains: The identification was withdrawn in the closing summary.

27 The light is hidden, so it is absent

Claude and the discussion of the verse’s mapping. The denial of prophetic revelation of inner chochmah was read as absence of light from the Torah being described.

The test: The rest of the epistle describes inwardness as clothed within the understood reason. Distinguishing presence, revelation and apprehension prevents the substitution.¹

What remains: Three separate questions were distinguished.

28 “Sod haTorah” and “never”

Claude. “Sod haTorah” was used as a synonym for the inner dimension of Abba; a local limit on apprehension became an absolute claim about masters of esoteric wisdom.

The test: At the opening the expression is linked to Zeir Anpin. The context does not establish a rule for every situation and apprehension, nor turn a denial concerning prophecy into a denial of all Moses’ knowledge.^{1, 5, 12}

What remains: Both extensions were withdrawn.

Standards of judgment and the critic's errors

29 The denial might disconnect Moses from chochmah

Grok, including in his final summary. The repetition was explained as necessary to prevent the idea that Moses had no connection to chochmah or binah.

The test: The denial expressly concerns inwardness, and the preceding paragraph already describes a positive connection. Grok acknowledged this in section 2 but brought back the supposed disconnection in section 4.^{1, 12}

What remains: The reason remains unproved; its final wording needs correction.

30 Context cannot explain the repetition

ChatGPT: criticism that itself needed limiting. The categorical wording about the Midrash and verse outside the marked span could imply that context cannot explain the repetition.

The test: A marking defines the difficulty, not the whole range of possible explanations. The adjacent denial and support can give the repetition a role; that role must be demonstrated.^{4, 18}

What remains: ChatGPT expressly corrected this in its second critique; the full text is preserved.

31 If it can be shortened, the proposal is disproved

ChatGPT: the limit of the shortening test. Asking why a shorter wording was not used could imply that the possibility of shortening refutes every reason to repeat.

The test: An author can repeat for emphasis, clarification or order. Shortening is a useful test, but the verdict depends on the explanatory strength of the account of the actual wording.^{13, 18}

What remains: In the second critique ChatGPT expressly rejects this excessive standard and asks for a defined role for the repetition.

32 An explicit commentator is required to resolve “requires examination”

Wording used during the corrections. The absence of a later source offering a solution was sometimes treated as sufficient reason to leave every proposal unresolved.

The test: A new argument can resolve a difficulty if it is established and persuasive. Here the proposal was inconclusive because gaps remained in the reasoning, not because an innovation is forbidden after such a note.^{4, 7}

What remains: The quality of the explanation is the test.

1. Tanya, Epistle 19 · 12. Grok and Claude: responses · 4. Glosses and Emendations, p. 398 · 18. ChatGPT: three complete critiques · 13. The two initial research reports · 7. The Ari, Likkutei Torah, Vayikra

Verification, wording and references

33 I did not check it, therefore it is unverified

Claude, until his final correction. A finding read from a scan during the inquiry remained in his tables as though it had never been located.

The test: Personal verification, reliance on a reported check, and no verification at all are different. Page numbering can differ between scans; failure to access one does not disprove an identified image.¹²

What remains: **Corrected: verified in the inquiry, not personally checked by him.**

34 A printed source is better than its photograph

Claude. He required checking a printed source “not only a photograph.”

The test: A readable image of a printed page is a direct way of reading it. The relevant questions are identification, completeness and legibility. A digital transcription and a translation, by contrast, are separate layers and must be identified as such.¹²

What remains: **The demand was withdrawn; the distinction between types of evidence remains.**

35 The Bereishit Rabbah discrepancy is an edition difference

Claude in an intermediate formulation. The difference between 17:5 and Lessons’ reference to 17:7 was explained as a difference between editions.

The test: No edition demonstrating the change was shown. The explanation is possible but unverified. Even a genuine bibliographic discrepancy does not decide the repeated-chain question.^{5, 15}

What remains: **A reference discrepancy whose origin has not been explained.**

36 Several references prove a special structure

Grok and Claude at the start. The three source references themselves became evidence of a definite structural intention.

The test: References may support different details in one summary. They do not prove the purpose of the two formulations; the rarity of such citation in Tanya was not measured here either.^{1, 5}

What remains: **The need to study the sources remains; the structural proof was rejected.**

12. Grok and Claude: responses · 5. Lessons in Tanya, Epistle 19 · 15. Bereishit Rabbah: reference discrepancy · 1. Tanya, Epistle 19

Innovation, scores and the decision to close

37 Every finding is a model's Torah innovation

A risk in retrospective summaries. Locating the Tzemach Tzedek's or the Rebbe's words might be counted as the researcher's new Torah explanation.

The test: Learning of a source is different from originating its explanation. The proposed function of the qualification is interpretation; the qualification and the Tzemach Tzedek's account are earlier sources.^{2, 4, 7}

What remains: Source findings and interpretive proposals were recorded separately.

38 Admitting an error erases its cost

The models' closing score tables. High scores were justified mainly by the caution achieved after several rounds of correction.

The test: Correction deserves a high score for correction. It proves neither earlier independent verification nor freedom from attribution and reasoning errors under other criteria.¹²

What remains: Accuracy, grounding and correction receive separate scores.

39 The models' scores are a common measurement

Grok's and Claude's tables. Grok awarded himself 8.2 and Claude 6.4; Claude awarded himself 5.4 and Grok 4.6.

The test: Their assessment windows, criteria and evidence for judging each other differ. Claude even notes that his assessment of Grok is mediated. The numbers cannot be combined or treated as an objective measure.^{12, 16, 17}

What remains: ChatGPT is also scored in this edition, with its self-assessment explicitly identified.

40 Another round must produce more insight

The decision requested of the critic. After convergence, the same qualifying proposal could continue to be rephrased.

The test: The inquiry has already identified its support and its two gaps. Without a new source or argument there is no grounded expectation that the conclusion will change.

What remains: The rounds close. Reopening requires a substantive addition.

2. Yahel Or, pp. 396–397 · 4. Glosses and Emendations, p. 398 · 7. The Ari, Likkutei Torah, Vayikra · 12. Grok and Claude: responses · 16. ChatGPT: previous summary · 17. Instruction to include three models

ChatGPT: research, verification and limits

41 The initial separation of relevance, structure and repetition

ChatGPT: the initial report. The first report already distinguished the verse's relevance, the reason for its unexplained appearance, and the need to repeat the chain.

The test: This is a direct contribution that can be checked in the preserved text. The report also identifies its mapping of the epistle's argument as an interpretation, not a division attributed to the Tzemach Tzedek.¹³

What remains: A research and conceptual contribution, not a solution to all three questions.

42 From a translation to an image of the gloss

ChatGPT: progress in verification. The first report relied on the Rebbe's question quoted in translation and noted that the Hebrew note had not been compared.

The test: The additional report gave the note's wording and scope from the image. The Vayikra qualification was read later. The later verification must not be projected back onto the first report, nor the third reference presented as checked.^{4, 7, 13, 18}

What remains: Progress is documented in the reports and second critique; chapter 1's identification and the full correspondence remain incomplete.

43 The light's source and its place of revelation do not prove necessity

ChatGPT: the original proposal and its limit. The repetition was proposed as clarifying how apprehension occurring in NHYM may be attributed to a higher source.

The test: The reports themselves acknowledge that clothing and inwardness were already stated in the first formulation. The same demand applied to Grok and Claude applies here: explaining meaning is not enough without explaining the repetition's role.^{1, 13, 18}

What remains: Useful but inconclusive; ChatGPT also acknowledges this in its closing critique.

44 The critic is a model being assessed too

ChatGPT: correcting the scope of the summary. The previous edition scored Grok and Claude under the scope then given. The questioner corrected the scope to three models.

The test: ChatGPT must be included throughout the comparison, not only on the cover or in a table. This change of scope is not an error in a Torah source; it requires disclosure of the editor's role and self-assessment. The three interim critiques were completed from the texts supplied by the questioner.^{13, 16, 17}

What remains: The scope was corrected; the same ten criteria and weights apply to all three.

13. The two initial research reports · 4. Glosses and Emendations, p. 398 · 7. The Ari, Likkutei Torah, Vayikra · 18. ChatGPT: three complete critiques · 1. Tanya, Epistle 19 · 16. ChatGPT: previous summary · 17. Instruction to include three models

A final word to ChatGPT

ChatGPT participated in the research rather than merely managing it. Its two reports and three complete critiques show a real contribution: separating the verse's relevance from the reason it is not explicitly explained; checking Tanya's wording and the Rebbe's gloss; reading the later qualification in Vayikra; and defining claims the sources do not prove.^{13, 18}

What counts in its favor

It distinguished interpreting a sentence from explaining the need to repeat it, and separated source, translation and editorial addition. In the first critique it recognized Claude's Steinsaltz reference as an addition to its own research and checked it. In the second, it grounded the qualifying proposal in the Ari's wording. In the closing critique it identified the transition between the prophecy article's two sources and set a clear test for further study.^{7, 9, 10, 18}

What still requires criticism

Its proposal about "the light's source and the place of its revelation" did not prove why the chain needed repeating. Even after the qualification was found, the correspondence from Zeir Anpin to the inner dimension of NHYM remained incomplete. It initially knew the gloss through translation; the image was checked later. That later verification must not be credited to the initial stage.

Two critical formulations were too demanding: the suggestion that context outside the marked span could not explain the repetition, and the use of possible shortening as an argument against repetition. It explicitly corrected both in the second critique. Its long responses could also have been more focused. The correction counts in its favor; the need for it counts in assessing accuracy.¹⁸

The editor's responsibility

The previous edition's editor scored only Grok and Claude. Following the questioner's instruction, ChatGPT is now assessed throughout the summary too. A self-score needs disclosure and reasons; it is not equivalent to an independent examiner's assessment.

13. The two initial research reports · 18. ChatGPT: three complete critiques · 7. The Ari, Likkutei Torah, Vayikra · 9. Prophecy article: two sources · 10. Steinsaltz on Epistle 19

A final word to Claude

In its closing response, Claude corrected the main flaws: it separated Sha'ar Ruach HaKodesh from Sefer HaLikkutim, restored malchut to NHYM, distinguished a sefirah's inwardness from the light clothed in it, and recognized the difference between a source verified in the inquiry and one it had not personally checked. It also defined the qualifying proposal as a possible reason, not a decisive solution.¹²

The contribution that must not disappear among the errors

The Steinsaltz reference was a real addition: it supplied an interpretive source for the proposal about higher aspects as clothed within NHYM. ChatGPT noted that it was absent from its initial research, checked it and credited Claude. The prophecy article also brought relevant material, even though its use required correction.^{9, 10, 18}

What is no longer its position

Claude's final position must not be described as retaining the "even" argument, the claim of identity, or the claim that the parallel completes NHYM exactly. It withdrew them. They affect evaluation of its path, but do not fairly describe its final position.

Accuracy in criticizing it

Steinsaltz does describe opening with a verse and explaining it as a usual pattern. Claude's report of that is not itself an error. What does not follow is an absolute rule for all the epistles, proof that Epistle 19 is unique, or an explanation of its absent connection. A source read in transcription must not be called a photograph either.^{10, 16}

The point of the inquiry

Claude contributed references and ideas and accepted substantial corrections at the end. Along the way it had to correct more errors of attribution, terminology and inferential scope. Both sides are included in the assessment.

12. Grok and Claude: responses · 9. Prophecy article: two sources · 10. Steinsaltz on Epistle 19 · 18. ChatGPT: three complete critiques · 16. ChatGPT: previous summary

A final word to Grok

Grok’s final position is close to the sound conclusion: the repetition does not introduce a qualification wholly absent from the first formulation, and the NH parallel does not complete NHYM. It explicitly retracts both the light/garment division of paragraphs and a proved special intention in “etc.” These are valuable corrections.¹²

The inconsistency that remains

In section 2 it acknowledges that the denial is limited to inwardness and does not need “except” to correct an absolute denial. In section 4 it again explains the repetition as preventing the idea of disconnection from chochmah and binah. The second reason requires the mistaken reading already relinquished in the first.

Likewise, “without the exception, a denial remains without a positive account” is true only if the sentence is isolated from the preceding paragraph. The full text already gives a positive account. Repeating the exception after a general denial may serve the order of explanation; it cannot be presented as repairing a proved logical omission.¹

Attribution and scores

The paragraph-as-light and paragraph-as-garment division is Grok’s claim. It must not be registered as the same error by both Grok and Claude. Grok’s self-awarded 8.5 for source verification is also unsupported by its acknowledgments that it sometimes relied on scans checked by ChatGPT without opening them itself. Transparent reliance is legitimate; it is not independent verification.

The point of the inquiry

Grok became more precise and focused across the rounds, but did not prove the need to repeat. This single inquiry, conducted under different roles, cannot establish its general superiority for textual research.

12. Grok and Claude: responses · 1. Tanya, Epistle 19

I | The comparison at a glance

Three contributions, three accounts

Participant	Notable contribution	Main error or limit
ChatGPT	Source checks; the Vayikra qualification; defining the repetition question; focused criticism.	Its proposal did not prove necessity; two critical formulations needed correction; the first comparison did not score itself.
Claude	Steinsaltz and other references; developing possibilities; explicit closing corrections.	A conclusion attributed to the Rebbe that he did not state; conflated sources; “even” and “never”; NH, NYHM and mochin.
Grok	Highlighting structure; articulating the difference between descriptions; narrowing the proposal and focusing closure.	Premature “no repetition”; light/garment paragraph division; intention in “etc.” and placement without evidence.

The position all three reached

The Tzemach Tzedek explains the verse’s relevance; the reason its connection is not explicit remains unresolved. The Ari’s qualification strengthens a proposal about the mode of apprehension, but does not prove the need to repeat the chain. None of the three models presented a decisive solution.^{12, 13, 18}

How credit is assigned

A new reference, opening a source, proposing an answer and correcting an error are different acts. ChatGPT receives credit for its checks, Claude for sources it brought into the discussion, and Grok for refinement and improved phrasing. The Vayikra qualification itself is the Ari’s teaching, not a model’s innovation.

The point of the inquiry

The models reached similar conclusions by different paths and with different costs in correction. This comparison describes documented work; it does not crown a winner in general ability.

12. Grok and Claude: responses · 13. The two initial research reports · 18. ChatGPT: three complete critiques

I | The account of the whole inquiry

The findings—and what they do not prove

Contribution	What was added	What does not follow
Source finding	The Tzemach Tzedek on the verse's connection and its absent explanation.	A reason for omission or a manuscript reconstruction.
Source finding	The Rebbe's marking: "Except ... NYHM—the repetition requires examination."	A ban on new answers or proof that no answer exists anywhere.
Source finding	The Vayikra qualification: the yesod aspects of Abba and Imma within Zeir Anpin.	Proof of the reason for repetition or a full match to NYHM.
Interpretive distinction	Relevance versus structure; presence versus revelation and apprehension.	An added sefirah or automatic identity between terms.
Proposed explanation	Repetition as a restated qualification after a general denial.	Proved new content absent from the first formulation.
Improved method	Separating wording, translation, attribution, inference and correction.	A general measure of a model's quality in every field.

The critic's account

ChatGPT expressly corrected its critical standard: context outside the marking may explain the repetition, and possible shortening does not refute a reason to repeat. Its "source of light versus place of revelation" proposal remained limited. All three critiques are now available in full; its position need not be reconstructed from its peers' reports.^{13, 18}

The questioner kept the original question in view: not merely whether a suitable idea can be proposed, but what answers this wording. Progress meant moving from summaries to sources, then testing what those sources actually prove.

13. The two initial research reports · 18. ChatGPT: three complete critiques

How the scores were assigned

The scores assess the documented work over the whole inquiry, from the initial reports and responses to closure. They do not measure a model’s general ability. ChatGPT is assessed on its research and critiques, Claude and Grok on their four responses; the same ten criteria and weights apply to all three.^{12, 13, 18}

Score band	Meaning in this assessment
9–10	Well-grounded, carefully checked work, substantial independent verification and very few major errors.
7–8	A good contribution, responsiveness to evidence and useful correction, with defined weaknesses.
5–6	Partly useful work requiring substantial corrections or relying heavily on others.
3–4	A substantial weakness in that criterion: little independent checking or unsupported foundational claims.

The weight given to source work

Verification, attribution and logic together account for 50%. Clear writing and later correction matter but do not replace checking. A score of 8 for self-correction and 4 for independent verification is not contradictory. Acknowledged reliance on a peer’s check is not counted as independent verification.

The comparison’s limit

Roles, information and working time differed. ChatGPT edited the booklet and assigns its own score here; this is disclosed self-assessment. The reasons make disagreement and recalculation possible, but do not remove the need for an independent examiner for an independent comparison.

The point of the inquiry

No points are awarded for agreeing with ChatGPT. Exact arithmetic does not turn editorial judgment into objective measurement. Grok’s and Claude’s scores from the previous edition are retained; ChatGPT is added under the same method.

12. Grok and Claude: responses · 13. The two initial research reports · 18. ChatGPT: three complete critiques

J | The same criteria and weights

The three-model scorecard

Criterion	Weight	ChatGPT	Claude	Grok
Independent source verification	20%	8	4	4
Accuracy of attribution	15%	8	5	6
Textual and conceptual accuracy	10%	8	5	6
Logic and scope of inference	15%	7	5	6
Separating finding from proposal	10%	8	6	6
Response to contrary evidence	5%	8	7	7
Admission and self-correction	10%	8	8	8
Interpretive contribution	5%	7	6	6
Clarity and focus	5%	7	6	8
Progress and closure	5%	8	7	7
Weighted score	100%	7.8	5.5	6.0

Scale: 1–10. Exact totals: ChatGPT 7.75; Claude 5.50; Grok 6.00. The table displays one decimal place. Scoring data and supporting reasons are included in the package.

What the difference reflects

ChatGPT’s advantage rests chiefly on source checking and separating finding from interpretation. It receives no credit for solving the repetition, which it did not solve. Grok has a modest advantage over Claude in focus and the extent of reasoning and attribution errors. Both received the same score for independent verification.

The ending is better than the path

The three final positions are close. Scores do not treat a corrected position as current, but neither do they erase the cost of earlier errors. Nobody received a perfect score, and self-correction is assessed separately from initial accuracy.

The point of the inquiry

ChatGPT’s score is a self-assessment. The models’ own rankings—8.2 versus 6.4, or 5.4 versus 4.6—are not adopted: they used different methods and do not supply a common calculation.

The evidence behind the scores

Independent source verification · 20%

ChatGPT 8: Checked the printed gloss, Tanya’s wording and the Vayikra qualification; the third reference and full mapping remain incomplete.

Claude 4: Brought references but did not independently verify the central sources; initially conflated the prophecy article’s sources.

Grok 4: At several stages explicitly relied on ChatGPT’s checks without opening the scans independently.

Accuracy of attribution · 15%

ChatGPT 8: Separated gloss from commentary and the prophecy article’s two sources; credited Claude for Steinsaltz.

Claude 5: Attributed an unstated causal connection to the Rebbe and initially combined Sha’ar Ruach HaKodesh with Sefer HaLikkutim.

Grok 6: Turned explanations and conjectures into authorial intention; corrected many attributions at the end.

Textual and conceptual accuracy · 10%

ChatGPT 8: Established a printed textual base, distinguished NH from NYM, and prevented identity between a sefirah and its clothed light.

Claude 5: Used a vocalized text for fine distinctions; omitted malchut, identified mochin with inwardness and misused “sod haTorah.”

Grok 6: Initially relied on an online vocalized variant; narrowed the distinction, but “malchut of Zeir Anpin” needed clarification.

Logic and scope of inference · 15%

ChatGPT 7: Focused the necessity question and corrected two excessive standards. Its proposal still did not prove the need to repeat.

Claude 5: “Even,” “never,” identity, and expanding NH to NYM produced inferences broader than the sources.

Grok 6: Neither the light/garment paragraph division nor the supposed disconnection from chochmah was proved; the latter returned at the end.

Separating finding from proposal · 10%

ChatGPT 8: Qualified its solution in the first report; distinguished the Vayikra finding from its proposed function in the critiques.

Claude 6: Flagged non-verification while making strong claims; finally distinguished the levels properly.

Grok 6: Began by declaring no repetition; later withdrew this and identified the qualifying reading as a proposal.

Evidence: the inquiry units, ChatGPT’s two reports and three complete critiques, and the eight responses from Grok and Claude. Each score concerns that criterion across the inquiry, not a person or a model’s quality in every use.^{12, 13, 18}

The evidence behind the scores

Response to contrary evidence · 5%

ChatGPT 8: Checked and adopted Claude’s Steinsaltz reference and applied the same question to its own proposal.

Claude 7: Changed positions under criticism; some withdrawn claims returned in other wording before closure.

Grok 7: Accepted most corrections and narrowed claims; the disconnection rationale did not disappear completely.

Admission and self-correction · 10%

ChatGPT 8: Two critiques expressly document the proposal’s limits and corrections to the critical standard.

Claude 8: In closure withdrew attributions, mappings and generalizations, distinguishing not personally checked from not verified.

Grok 8: Explicitly withdrew the light/garment division, placement explanation, certainty about “etc.” and “no repetition” verdict.

Interpretive contribution · 5%

ChatGPT 7: Separated relevance from structure and proposed qualification grounded in Vayikra; reached no decisive solution.

Claude 6: Steinsaltz and proposed readings broadened the discussion; no complete source correspondence emerged.

Grok 6: Sharpened “to the end” versus “within” and the restatement after denial; did not prove necessity.

Clarity and focus · 5%

ChatGPT 7: Focused questions and a clear stopping decision; critiques are long and partly repeat distinctions.

Claude 6: Detailed tables and classifications, but repeated arguments and verification caveats obscured the focus.

Grok 8: Later responses were more focused, with short, clear acknowledgments of the proposal’s limits.

Progress and closure · 5%

ChatGPT 8: Added a new finding, formulated testable questions and a stopping condition; NHYM remained unresolved.

Claude 7: Reached a useful final position after many corrections and external guidance.

Grok 7: Converged on a limited proposal and closure, largely in response to criticism.

Evidence: the inquiry units, ChatGPT’s two reports and three complete critiques, and the eight responses from Grok and Claude. Each score concerns that criterion across the inquiry, not a person or a model’s quality in every use.^{12, 13, 18}

12. Grok and Claude: responses · 13. The two initial research reports · 18. ChatGPT: three complete critiques

K | The research verdict

The conclusion on the two questions

A. Light as a garment

The Tzemach Tzedek explains the verse's relevance to the epistle: light is the inner dimension of Abba and Torah's inner reasons, while the garment is its external and revealed aspect. He also notes that the verse's explanation is missing in the epistle. Why the connection is not explicit in the text before us remains unknown. There is a source for the continuation's relevance, but no proof of a special intention behind "etc." here.^{2,3}

B. Repeating the account of Moses' apprehension

The repetition is an explicit question in the Rebbe's gloss. Vayikra's qualification supports the proposal that the second formulation re-emphasizes apprehending the higher as clothed in the lower. But the first already states clothing and the place of apprehension, and the exact passage from the sources to the inner dimension of NYHM is not fully documented. None of the three models supplied a decisive answer.^{1,4,7,8}

C. Another round?

No. The four rounds exhausted the proposals discussed. Continuing would be justified by a new page, an explicit interpretation, textual evidence or a new argument explaining the need to repeat despite the first paragraph. Adding ChatGPT to the comparison corrects the summary; it is no reason to reopen the same debate.

The final word

The achievement: a question dispersed among many explanations returned to two precise concerns—why the connection to the verse is not stated, and what repeating the chain contributes. The findings are better grounded; the limit of the conclusion is clearer.

The rounds are complete; the door to further study remains open.

2. Yahel Or, pp. 396–397 · 3. Yahel Or, p. 398 · 1. Tanya, Epistle 19 · 4. Glosses and Emendations, p. 398 · 7. The Ari, Likkutei Torah, Vayikra · 8. Sha'ar Ruach HaKodesh 1:4

Sources and how they were checked

1. Tanya, Iggeret HaKodesh 19; printed folios 127a–b and the online edition

Evidence: Online Hebrew text and printed-page images; the images are preserved with the research materials.

Use in this booklet: The two formulations, the limits of apprehension, and the rest of the epistle.

2. Tzemach Tzedek, Yahel Or, Psalms 104, pp. 396–397

Evidence: Hebrew transcription at the Chabad Library; the continuation on the next page was also read.

Use in this booklet: “The explanation of the verse is missing”; light, garment, revealed Torah and its inner reasons.

3. Tzemach Tzedek, Yahel Or, p. 398, sections 6–7

Evidence: Hebrew transcription at the Chabad Library.

Use in this booklet: Several interpretations of the verse; Torah as an intermediary and the relevance of the verse’s continuation.

4. The Rebbe, Glosses and Emendations to Tanya, p. 398, on folio 127b

Evidence: The page image was read; the folio refers to Tanya, while 398 is the page of the notes.

Use in this booklet: “Except ... of NHYM — the repetition requires examination”.

5. Lessons in Tanya, Epistle 19, especially note 5

Evidence: Online English edition with the Hebrew Tanya text; the note about combining the sources was verified in translation.

Use in this booklet: Combining Ki Tissa and Vayikra; the commentator’s observation about the other attributes being omitted.

6. Likkutei Torah of the Ari, Vilna 1880, Ki Tissa, pp. 138–139

Evidence: Identified scan of the printed edition; the title page and page images were preserved.

Use in this booklet: The source of the external aspects and the exposition of “You shall see My back”; no proof of one paragraph per source.

Sources and how they were checked

7. Likkutei Torah of the Ari, Vilna 1880, Vayikra, pp. 142–144

Evidence: Printed-page scan; Vayikra begins at the bottom of p. 142 and the qualification appears at the top of p. 144.

Use in this booklet: The yesod aspects of Abba and Imma as they are within Zeir Anpin, not in their own higher place.

8. Sha'ar Ruach HaKodesh, chapter 1, paragraph 4, on the different levels of the prophets

Evidence: Hebrew transcription; not a check of chapter 1 in the Korets 1783 printing of Sha'ar HaYichudim.

Use in this booklet: Moses' prophecy from the front of the upper segments of netzach and hod of Zeir Anpin.

9. "Prophecy from the Hip": translation and commentary from two works of the Ari

Evidence: The online article was read, including its notice of the transition between the sources.

Use in this booklet: Distinguishing Sha'ar Ruach HaKodesh from Sefer HaLikkutim; binah and Arich Anpin of Beriah belong to the second section.

10. Tanya with the commentary of Rabbi Adin Even-Israel Steinsaltz, Epistle 19

Evidence: The online commentary was read; the commentator's words are distinguished from the epistle.

Use in this booklet: The unstated connection; the usual opening pattern; a suggested reading of the repetition.

11. Psalms 104:2; Exodus 33:23; Deuteronomy 34:10

Evidence: Verses supplied by the questioner and quoted in the epistle.

Use in this booklet: The opening verse; "You shall see My back"; "No prophet arose...".

12. Discussion record: four responses from Grok and four from Claude

Evidence: Response texts supplied in the conversation and preserved in the source files.

Use in this booklet: Attribution of claims, retractions, changes and evaluation scores.

Sources and how they were checked

13. ChatGPT's initial research and its revised report

Evidence: Both original reports were preserved and included in the source package.

Use in this booklet: The starting point of the critique; it must not be replaced with a later reconstruction.

14. Sha'ar Nevuah VeRuach HaKodesh / Sha'ar HaYichudim, Korets 1783

Evidence: Bibliographic lead raised during the inquiry; chapter 1 of that particular printing was not directly compared with the epistle.

Use in this booklet: A future avenue only if new evidence becomes available; no final textual identification has been made.

15. Bereishit Rabbah: Torah as the "fallen fruit" of the higher wisdom

Evidence: The expression is quoted in the epistle; Lessons cites 17:7, while the text checked during the inquiry places it at 17:5.

Use in this booklet: An unexplained reference discrepancy; differences between editions have not been demonstrated.

16. ChatGPT's previous summary booklet and its source-checking record

Evidence: The earlier booklet was preserved as a historical version; source images and the layout report are included.

Use in this booklet: The previous summary and assessment of two models before the comparison was expanded to three.

17. The questioner's instruction to compare three models

Evidence: The instruction was preserved in the supporting package; it defines scope and is not a Torah source.

Use in this booklet: Comparing ChatGPT, Claude and Grok under the same criteria, including the critic's errors.

18. ChatGPT's three interim critiques and closing questions

Evidence: The questioner supplied all three full texts during the revision; they are preserved as files 04, 06 and 08.

Use in this booklet: Direct evidence of source findings, criticism, credit for Steinsaltz, self-corrections and the decision to close.

Source texts are preserved separately from the edited summary. Sources read in transcription or translation are identified as such; the third reference is marked as an incomplete check.

The initial research and every round’s material

Yes—ChatGPT’s initial research is included. The first report, its revision and the three complete interim critiques supplied by the questioner are preserved. Alongside the eight Grok and Claude responses, they allow the inquiry to be read from its actual texts.^{12, 13, 18}

Material	Contents
Original question	The epistle’s wording and the questioner’s two questions.
ChatGPT	Two research reports; three complete critiques; the previous summary and current edition.
Claude and Grok	Four original responses each, including closing answers and summaries.
Source materials	Likkutei Torah scans, Tanya pages and its gloss, and preserved transcriptions.
Booklets and editorial data	Designed PDFs, readable summaries, combined text, layout code, design, sources and scoring.

What was completed in this edition

The three critique messages absent from the earlier archive were added in full. The outdated notice of their absence was removed from current files. The previous edition is retained as historical material and must not be read as the current comparative conclusion.

Historical files are preserved even when their claims were later corrected; personal-name references have been replaced with a role label in the distributed copy. Citation markers damaged during copying remain in the record; identified links appear in the booklet’s source index.

The Yeshivah AI inquiry folder: booklets, initial research and all rounds

The point of the inquiry

For the next learner: first compare the two formulations, the Rebbe’s marking and the Vayikra qualification. Ask what the repetition adds beyond what was already said—and what in the new source or argument demonstrates that.

Closing

For the clarification of Torah



Three models took part: ChatGPT, Claude and Grok. Each contributed, each had to limit claims, and none proved the full solution. The questioner kept the questions in view and required the summary to assess the critic too.

The Tzemach Tzedek supplied the verse's relevance. The Rebbe defined the repetition question. The Ari's source supplied a basis for a proposal. Our task was to let each source say what it says, without adding a certainty it does not contain.

For the rest of the series

Agreement between models is not a source. Finding a source does not yet prove an interpretation. Acknowledging the limit of evidence is itself part of the inquiry.