YeshivahAI · With the help of Heaven

Tanya — Iggeret HaKodesh 20
The Research Book

Edited by Topic, with Extended Documentation

Volume I of Three

An edited edition based on the existing collection · September 2026

Foreword From Concise Wording to Extended Inquiry

Iggeret HaKodesh 20 confronts the student with a question touching the foundation of faith: How does G-d's unity subsist within a world of multiplicity, differences, and limits? The question does not end with an abstract definition. It leads to the soul, the body, the earth that brings forth growth, and the performance of a mitzvah. A close reading reveals that these discussions form a single progression, and that each brief transition may carry a distinction that must not be passed over.

The Research Book is intended to give these distinctions the space they require. It presents the question, the wording of the source, the proposals examined, and the criticism that led to their acceptance, qualification, or rejection. It also preserves lines of reasoning that were not accepted when they show why the chosen approach is more precise or reveal a difficulty that the proposed solution could not accommodate. Disagreement between interpretations is not noise to be hidden in order to produce a seamless book; it is sometimes the very place where the meaning of the words becomes clear.

This epistle is part of the Tanya, not a text standing outside the framework of its approach. Concepts such as light, vessel, soul, Malchut, and unification must therefore be read both in their local context and in relation to other passages in the book and to the sources of Kabbalah and Chassidut. Nevertheless, an illuminating parallel is no substitute for examining the sentence before us. The decisive question is always: What does this source establish here?

What Was Done in the Research and What Can Be Learned from It

The book is based on a collection of 670 files originating in rounds of questions, answers, compilation, criticism, and corrections of

sources. Its previous documentary production extended over 3,200 pages in eight volumes. That total also includes repetitions, working instructions, and images. The present book arranges the material under twenty topics, preserves the research content, and directs the reader to the evidence on which it rests. The coverage map also identifies material that was consolidated or left in the archive, so that removing repetition does not become the silent omission of a claim.

The extent of the work is apparent in the concrete corrections: a different identification of the source's vessels and the recipient's vessels; a distinction between two maps of nefesh, ruach, and neshamah; correction of an assumption built on a pronoun; clarification of which part of an analogy can be carried over to its referent; and a distinction between a source reference we found and a conclusion not established by it. These are examples of cumulative analytical work. The sheer number of books mentioned or pages of output does not prove a conclusion; its importance lies in making it possible to trace how that conclusion was tested.

What distinguishes this edition is its combination of a continuous reading, documentation of the inquiry, and examination of the working method itself. There is no claim here that every explanation ever written has been examined, or that no insight preceded this undertaking. The contribution presented for consideration is the particular course documented here: posing detailed questions about the epistle, employing several research tools, comparing their proposals, and repeatedly checking them against the sources.

How the Three Volumes Are Organized

Volume I addresses the opening of the epistle: unity and limitation, cause and effect, the beginning of yesh (substantial existence), palaces, angels, and souls. Volume II continues with the power of

creation, Malchut, gestation and birth, Torah and mitzvot, the unions of BYA (Beriah, Yetzirah, and Asiyah), and radiances of the kav (the line). Volume III addresses earth, growth, returning light (or chozer), sowing, food, and sacrifice; it is followed by the research on the research. The division serves a conceptual progression rather than a page quota for each volume.

Each topic includes the wording of the epistle, an edited discussion, and detailed research files. The section reaching a determination summarizes what can be established within the limits of the sources discussed and what remains open. It is followed by the question register and the documentation, arranged by inquiry family and round. The student can follow the edited discussion continuously, while the researcher can delve into the history of the evidence and the formulations that were rejected. The original wording of reports is retained even when it is in English, so as not to replace historical evidence with an unmarked translation.

The reports may contain declarations such as “resolved” or PASS that later criticism qualified. Their status is that of a claim made at a particular stage, not the book’s determination. A model briefing, too, is evidence of the question asked, not an answer that was accepted.

The file headings and the edited discussion distinguish between these functions. Preserving the evidence makes it possible to see a change of position without erasing the path that led to it.

A Preserved Summary in Place of a Missing Original Answer

In accordance with the decision of the project’s initiator, the edition is being prepared on the basis of the existing material. Where a summary of a model’s answer has survived but the complete original answer has not, the summary retains its status as a summary. No attempt has been made to reconstruct an answer and retrospectively attribute it

to the model. The absence of the full source does not preclude every use of the summary; it limits the precision with which a formulation, innovation, or execution time can be attributed.

There is therefore a difference between a conclusion supported by the wording of a book that can be checked and a determination of which model stated it first. The first may stand even when part of the correspondence history is missing; the second requires documentation we may not possess. This distinction makes it possible to complete a useful edition without presenting the archive as more complete than it is.

The Research on the Research

The comparative section examines not only which answers were given but what made an answer useful: Did it identify the difficulty, consult an appropriate source, preserve its wording, propose a distinction, uncover an error, or explain the limit of the conclusion? Fifty case studies are read in light of a framework of thirty-six criteria. The criteria are analytical tools; this does not mean that every cell under every criterion received a numerical score.

The framework distinguishes speed, quantity, correctness, depth, independence, and the quality of criticism. No uniform experiment was conducted in which all systems always received the same materials at the same stage. A system that had already read the others' answers is not credited as though it had reached the entire result on its own. Conversely, good criticism is an independent contribution even when it adds no new interpretation. Correcting a source reference can change an entire discussion.

The section has a practical aim: to establish a working approach from which Chassidim and students can learn. Begin with a bounded question, request a source and its context, examine an alternative,

and bring the proposal back to the text. Changes in model generations do not invalidate this approach. A faster tool can shorten a search, but it does not eliminate the question of exactly what is written and what follows from it.

Two Editions One Progression

The Research Book and the Reader's Book serve complementary functions. In the Reader's Book, the conclusions are explained patiently and continuously, with terms and examples introduced gradually. The Research Book preserves the alternatives, criticisms, and sources of the discussion. References from the commentary to the volume and page allow the reader to move from an explanation to its investigation without burdening every paragraph with the whole inquiry.

The present edition completes an editorial stage based on the existing collection. It does not intend to declare that every question has been settled or that every source reference in a historical report has been verified anew. An open claim is marked as open, and reading a digital source is not called checking a printed edition. This is not an apology for the research but its proper form: what has been established stands, and what requires further examination is worded in a way that makes it possible to return to it.

May this study add to our understanding of the Alter Rebbe's words and bring vitality to the service of G-d. The purpose is not merely to be impressed by the scale of the work, but to learn better: to understand the question, distinguish what changed as a result of the inquiry, and see how matters that stand at the heights of the world reach the performance of a mitzvah on earth.

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1 · The Unity of Lights and Vessels The Question from Which Everything Begins

The epistle opens with the words "He and His lights are one; He and His vessels are one" (איהו וחיוהי חד, איהו וגרמוהי חד), and immediately seeks to understand them. The very need for explanation matters: it is not enough here to declare that everything is one. There are lights and there are vessels; there is a distinction between Atzilut and BYA; and the vessels are described as possessing limit and measure. How does true unity subsist within distinctions that are not erased?

The difficulty is not merely how a limited thing is related to something unlimited. If two independent entities were involved, a connection between them would not explain the unity being described. On the other hand, if we were to say that the vessel fulfills no function, it would be unclear why the epistle needs it to explain the coming into being of finite created beings. The inquiry must preserve both the unification and the activity of the vessels.

This determines the order of the research in the following chapters. First we distinguish between hishtalshelut and creation; then we identify the vessels and lights to which each description refers; finally we examine how the Divine power operates in them and in the continuation of the order of coming into being. This is not a list of levels for its own sake. Each distinction is needed to prevent a particular error in interpreting unity.

Two shortcuts are unacceptable. One says that every limit already constitutes separation, and therefore a limited vessel cannot be Divine. The other says that if the vessel is Divine, its limit consequently has no meaning. The epistle itself requires a third approach: limitation in the vessels of Atzilut and their unification with the light do not exclude one another. What requires explanation is how they operate together, rather than the erasure of one of these two givens.

The opening conclusion: We must distinguish between limitation, definition, and separation. Not everything that can be distinguished stands on its own. This distinction will also accompany the discussion of souls, the vessels of BYA, and letters.

The Wording of the Epistle Source Units

W01-01 · 1–7

> He and His lights are one; He and His vessels are one in them.

W01-02 · 8–16

> (That is, the ten sefirot of Atzilut: chayohi (חיוהי) are the lights, and garmohi (גרמוהי) are the vessels,

W01-03 · 17–21

> all of which are Divinity, unlike in BYA, etc.)

W01-04 · 22–31

> And it is necessary to understand thoroughly how the Ein Sof is one with garmohi (גרמוהי), namely the vessels,

W01-05 · 32–39

> when the vessels are characterized by limit and finitude, as stated in Etz Chayim.

W01-06 · 40–50

> The intention, however, is to say that they are Divinity for creating something from nothing, like the Ein Sof,

W01-07 · 51–56

> and not merely by way of the chainlike progression of cause and effect.

The word ranges preserve the local counting in the previous division of the source; the W identifiers are fixed. Word count of the working text: 1,640 words.

Mapping the Question and Its Examination

How are vessels characterized by limit and finitude united with the Ein Sof, and what does the answer "that they are Divinity for creating something from nothing" add?

The epistle opens with the Zohar's words: "He and His lights are one; He and His vessels are one." The Alter Rebbe immediately explains: chayohi are the lights, and garmohi are the vessels of the ten sefirot of Atzilut. The light is the revelation; the vessel defines the mode in which it appears. In Atzilut, both are Divinity. The question is

therefore not how a foreign substance contains Divine light, but how the defined aspect itself is united with the Ein Sof.

The answer turns to action: the vessels are Divinity for creating something from nothing. This does not mean that Chochmah becomes Chesed or that all its limits are erased. The vessels remain different in their functions and measures; the light united with them imparts the power of bringing into being. At the end of the first section the epistle will return to this: in order for the created being to possess limit and measure, the light of the Ein Sof clothes itself in the vessels and unites within them.

This introduces a distinction that will accompany the book: the power of creation is not the vessel's independent power; the definition of the created being does not negate the source of the power in the Ein Sof. The power and the limitation are not two creators. The vessels united with the source are the way in which a limited multiplicity comes into being.

It is also important to preserve the word "merely" (לבד): the epistle does not rule out all hishtalshelut. It rules out the notion that the chainlike progression of cause and effect alone explains created yesh. To this end, it must first explain what hishtalshelut can accomplish and then what requires creation from nothing.

Unity in Action Does Not Erase the Vessel

The opening research examined a reading that restricts unity to function alone. It is attractive because the answer itself says "to create," and the later note emphasizes unification in relation to action. But this emphasis must not be turned into a denial of the Divinity of the vessels: the epistle defines them as Divinity at its beginning and returns to complete unification later. The conclusion is that the action

discloses the unification under discussion; it is no substitute for its full meaning.

Limitation Does Not Necessarily Mean Separation

The comparison between vessels and souls showed that measure and form must be distinguished from the status of a separate yesh. A vessel of Atzilut is defined, yet it is not an independent created being. Describing a soul as contracted is likewise not, on its own, proof that it is a creating vessel. This is a countercheck against using the word "limited" as the sole key to the entire epistle.

Determination of the Topic What Does a Unity That Does Not Cancel Differences Mean

The decisive point is the conjunction of two formulations in the epistle: at the beginning it says that the vessels are Divinity for creating something from nothing, and later it says that the light unites with them in order to create beings possessing limit and measure. The later sentence does not introduce a new subject. It returns to the opening difficulty and shows why the vessels are necessary precisely within the act of creation. If their entire function were to disappear, they would offer no answer to the question of limited multiplicity.

The accepted reading thus preserves three givens together. The source of the power of bringing into being is the Ein Sof; the vessels define the mode of coming into being; and in Atzilut the vessels do not constitute an independent domain. The word "one" (חד) does not turn the ten sefirot into a single sefirah, nor does it replace the activity of Chesed with that of Gevurah. It rules out an interpretation in which each vessel possesses an independent power and receives permission from the Creator to act.

The proposal of “unity in action alone” is useful if its function is to direct attention to what the epistle actually explains. It is insufficient if it means that the vessels themselves remain a foreign reality and only their outcome is shared. The statement that they are Divinity stands against this. The proposal that a limit is always a created being is likewise rejected by the explicit wording of the epistle’s question: the vessels are limited, yet the discussion concerns the Divine vessels of Atzilut.

This determines the path ahead: first we clarify why a chain of spiritual causes is insufficient to explain creation, and then we see how the power that is not measured according to the created being operates through defined vessels. This is a course of explanation, not an attempt to define the Creator’s Essence.

The Course of the Research Claims Evidence Criticisms and Alternatives

The files are arranged here by inquiry family and round within the topic. Questions and briefings are identified separately from answers. Labels such as PASS, SEALED, and the like are historical judgments by the author of the file; they are not independent validation by the editor. English passages were retained in their original language so as not to replace original evidence with a conjectural translation. The document identifiers make it possible to return to the archive.

File 0153 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[1]

[1]Document 0153: E1.2 — חוברת הפשט — תחנות 6-10 ותחילת תחנה 11.md [E1.2 — Plain-Sense Booklet — Stations 6–10 and the Beginning of Station 11.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Station 6 The Nine Sefirot Chochmah Keter and Malchut The Wording of the Epistle

> "But the first nine sefirot were emanated through a chainlike progression of cause and effect, and the light of the Ein Sof is clothed in Chochmah alone."

And later:

> "This is the meaning of the statement, 'Their beginning is embedded in their end,' for Keter is an intermediary between the Emanator and the emanated beings, and it contains the final aspect of the Ein Sof."

And finally:

> "Therefore Malchut of Atzilut, too, is called Keter from below upward."

Quotation from the body of the epistle: [E-subresearch].

Station 6 The Nine Sefirot Chochmah Keter and Malchut What Does the First Nine Sefirot Mean

The epistle does not enumerate the nine sefirot here by name. According to the progression of the passage, it distinguishes between Malchut, the point at which separate yesh appears, and the nine sefirot that precede it, within which a chainlike progression of cause and effect is described.

A detailed list should therefore not be presented here as though the epistle itself had enumerated it. In plain terms, one may say: most of the system of the sefirot is described as an order of hishtalshelut, while Malchut receives a special role as the source of the coming into being of separate yesh.

Station 6 The Nine Sefirot Chochmah Keter and Malchut What Does the Light of the Ein Sof Is Clothed in Chochmah Alone Mean

"Alone" does not mean that there is no Divine light whatsoever in the other sefirot. It means that the Alter Rebbe identifies Chochmah as the place where the light of the Ein Sof is clothed in a fundamental and direct manner in relation to this discussion. The other sefirot are drawn forth from Chochmah in an order of hishtalshelut.

This distinguishes two modes:

- **In Chochmah:** the emphasis is on the enclothement of the light of the Ein Sof.
- **In the other sefirot:** the emphasis is on being drawn forth and on hishtalshelut.

This does not authorize saying that Binah or the middot are not Divinity. The epistle itself began by stating that the vessels of the sefirot of Atzilut are Divinity. The question is how the revelation of the light is described, not whether Divinity exists in one sefirah or another.

Station 6 The Nine Sefirot Chochmah Keter and Malchut Keter and Malchut

Here the expression "Their beginning is embedded in their end" (נעוץ תחלתן בסופן) appears. The general source of the expression is in Sefer Yetzirah, in the wording "Their end is embedded in their beginning, and their beginning in their end" (נעוץ סופן בתחילתן ותחילתן בסופן); the body of the epistle uses the emphasis "Their beginning is embedded in their end." The external source is a separate witness; the Alter Rebbe's use in the body of the epistle is [E-subresearch].

Keter is described as "an intermediary between the Emanator and the emanated beings." This does not mean an intermediary that is

an independent third entity. It means a level that has a final aspect of the Ein Sof and an aspect facing the emanated beings.

The epistle can therefore say two things together:

- Keter connects the Emanator and the emanated beings from above downward.
- Malchut is called Keter "from below upward" because it becomes a head and root for the world beneath it.

Station 6 The Nine Sefirot Chochmah Keter and Malchut The Function of This Station

This station arranges the relationship between Chochmah, Keter, and Malchut:

- Chochmah is the place of the emphasized enclothement of the light of the Ein Sof.
- The first nine sefirot are described in an order of hishtalshelut.
- Keter is an intermediary.
- Malchut is the lower extremity, but from the perspective of the world below it, it becomes Keter.

Station 6 The Nine Sefirot Chochmah Keter and Malchut What Does This Station Clarify

It clarifies that "Their beginning is embedded in their end" is not merely a statement about circular return. Here it explains why precisely the end, Malchut, holds the power of a beginning in relation to creation.

Station 6 The Nine Sefirot Chochmah Keter and Malchut What Remains Open

The epistle does not specify the entire composition of "the first nine sefirot," nor does it explain here the full meaning of "Chochmah alone." The local interpretation should therefore be presented, without establishing an overarching definition of the entire doctrine of the sefirot.

File 0184 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[2]

E1 Complete Work Packet for Claude The Assignment

The general research has concluded. Do not open R16, and do not conduct new broad research. Now write the **draft of the plain-sense booklet** on Iggeret HaKodesh, Epistle 20.

The first deliverable must include:

1. A short opening chapter: What is the epistle's purpose, and why does it conclude with the excellence of practical mitzvot?
2. Stations 1–5:
   - "He and His lights are one / He and His vessels are one."
   - The vessels of Atzilut and limitation.
   - Cause and effect versus something from nothing.
   - Levels of yesh and bittul.
   - Malchut of Atzilut, Atik of Beriah, and alma de-itgalya.

For each station, write:

- A short, precise quotation from the epistle.

[2]Document 0184: E1 — Claude Packet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- A plain explanation in clear Hebrew.
- Its function in the progression of the epistle.
- Which question it resolves.
- Which question it leaves open.
- A source and evidence tag: [E], [E-primary], [E-secondary], [I], or [U].

File 0231 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[3]

Plain Sense Booklet Iggeret HaKodesh Epistle 20 Opening Chapter

Iggeret HaKodesh, Epistle 20, opens with a short statement in the language of Kabbalah, "He and His lights are one; He and His vessels are one," and concludes with something that at first glance seems very far removed from it: the great excellence of practical mitzvot and the purpose of the soul's descent into the physical world.

That distance is not accidental. It is the entire subject of the epistle.

The opening addresses an abstract question: How can the vessels of the world of Atzilut, which are defined, measured, and limited, be called "Divinity" and be united with the light of the Ein Sof, which has no limit? The question seems to concern the higher realms alone.

But the answer the Alter Rebbe gives shifts the discussion's focus. The vessels are called Divinity **not** because they are without limit, but because of what is accomplished in them: the power to create something from nothing. And accordingly, once the criterion is the power to create, it becomes clear that the lower level is precisely where that

[3] Document 0231: E1 — Claude Draft — Introduction and Stations 1-5.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

power is revealed. The root of the coming into being of separate yesh is Malchut of Atzilut, the last sefirah. And later in the epistle, it is precisely in the physical element of earth, which continually brings forth growth as something from nothing, that this power is visibly revealed.

From here, the path to the conclusion is short. If the revelation of the power of the Ein Sof is specifically in the lower realm, then the physical act, the mitzvah performed with the limbs of the body in this world, is not an inferior level to be endured on the way to higher things. It is the place of revelation.

A note on the status of this reading: The concluding wording, "the great excellence of practical mitzvot … the purpose of the descent of souls," is in the body of the epistle [E]. Presenting the entire progression of the epistle as directed toward this conclusion is our reading of its structure [I], not an explicit statement by the Alter Rebbe.

A note on the end of the epistle: The sentence "Thus far we have found in his holy handwriting" is not part of the Alter Rebbe's words. It is an **editorial colophon**, a marker by the editors indicating where the manuscript in their possession ended.

Station 1 He and His Lights Are One He and His Vessels Are One Terms First of All

Atzilut: the first of the four worlds (Atzilut, Beriah, Yetzirah, Asiyah). "Atzilut" derives from emanation, drawing forth, rather than creation from nothing.

Sefirot: the ten aspects through which Divine governance appears (Chochmah, Binah, Chesed, Gevurah, etc.).

Lights and vessels: in each sefirah, a distinction is made between the "light" (the illumination itself) and the "vessel" (the measure and form in which it appears).

Ihu: He, that is, the Emanator. **Chayohi:** His life-forces, the lights. **Garmohi:** His vessels (from gerem, "bone").

Station 1 He and His Lights Are One He and His Vessels Are One The Quotation

> "He and His lights are one; He and His vessels are one in them."
>
> איהו וחיוהי חד, איהו וגרמוהי חד בהון

Source of the statement: Introduction to Tikkunei HaZohar, folio 3b, [E-primary]. Its quotation in the body of the epistle, [E].

Station 1 He and His Lights Are One He and His Vessels Are One A Plain Explanation

He and His lights are one. He and His vessels are one. That is, in the world of Atzilut there is no distance between the Emanator and the vessels through which He acts. The vessels, too, and not only the lights, are Divinity.

The Alter Rebbe adds a clarification in parentheses: "That is, the ten sefirot of Atzilut: chayohi are the lights, and garmohi are the vessels, all of which are Divinity. This is not the case in Beriah–Yetzirah–Asiyah."

The final emphasis is important: this statement applies to Atzilut alone.

Station 1 He and His Lights Are One He and His Vessels Are One Its Function in the Epistle

This is the premise the epistle sets out to explain. It is a starting point, not a conclusion.

Station 1 He and His Lights Are One He and His Vessels Are One Which Question It Resolves

It establishes that Atzilut is not a "created intermediary" between the Creator and the worlds. Its defined side, the vessels, is also Divinity.

Station 1 He and His Lights Are One He and His Vessels Are One Which Question It Leaves Open

How. If a vessel is measure and limit, in what respect is it united with that which has no limit? This is precisely the next station.

Station 2 The Vessels of Atzilut and Limitation Terms

Limit and finitude (גבול ותכלית): here, definedness. Chochmah has the character of Chochmah rather than Chesed; Chesed has a measure and form. Takhlit here means an endpoint, an end, rather than a purpose.

ECh (ע"ח): Etz Chayim, Rabbi Chayim Vital's foundational book on the Ari's teachings.

Station 2 The Vessels of Atzilut and Limitation The Quotation

> "It is necessary to understand thoroughly how the Ein Sof is one with garmohi (גרמוהי), namely the vessels, when the vessels are characterized by limit and finitude, as stated in Etz Chayim."

[E], the body of the epistle. The reference to Etz Chayim is the Alter Rebbe's own reference.

Station 2 The Vessels of Atzilut and Limitation A Plain Explanation

The difficulty is formulated in its full force. "Ein Sof" means that it has no measure or definition. "Vessel" means precisely measure and definition. To say that the two are "one" sounds like joining two opposites.

Notice the wording: "It is necessary to understand **thoroughly**." The Alter Rebbe is not presenting a minor difficulty here that can be resolved in a note.

Station 2 The Vessels of Atzilut and Limitation Its Function in the Epistle

This is the axis around which the entire epistle is constructed. From this point onward, everything said develops the answer.

Station 2 The Vessels of Atzilut and Limitation Which Question It Resolves

It sharpens the problem and prevents a superficial reading of "He and His vessels are one" as a slogan.

Station 2 The Vessels of Atzilut and Limitation Which Question It Leaves Open

The answer itself.

Station 3 Cause and Effect Versus Something from Nothing The Quotation

> "The intention, however, is to say that they are Divinity for creating something from nothing, like the Ein Sof, and not

merely by way of the chainlike progression of cause and effect."

And later:

"As for what the Ramak wrote concerning the chainlike progression of cause and effect, this refers to the unfolding of the sefirot within the sefirot themselves."

[E], the body of the epistle.

Station 3 Cause and Effect Versus Something from Nothing A Plain Explanation

Here is the answer, surprising in its simplicity: the Alter Rebbe does not resolve the contradiction between "limit" and "Ein Sof" on the plane of nature. He moves the question to another plane: **what the vessels do**.

The vessels of Atzilut are called Divinity because in them and through them an act takes place that only the Ein Sof can accomplish: the creation of something from nothing. Not the drawing forth of one thing from another, but the appearance of a reality that did not exist.

And the distinction from the Ramak is not a dispute. The Ramak's words about cause and effect concern the relationship of the sefirot among themselves, where there is indeed an order of hishtalshelut. The relationship between the sefirot and the created beings, however, is of an entirely different kind.

An important attribution note: The formulation common in commentaries, that the union is "with regard to action" rather than simple identity, is [E-secondary], the language of a later explanation. The Alter Rebbe himself writes "that they are Divinity for creating something from nothing"; the conclusion about the character of the union is an interpretation of his words.

Station 3 Cause and Effect Versus Something from Nothing Its Function in the Epistle

This is the turning point. From here onward, the entire discussion concerns where and how the power to create is revealed.

Station 3 Cause and Effect Versus Something from Nothing Which Question It Resolves

The difficulty of Station 2: a limited vessel is Divinity, not despite its limitation, but according to a different criterion from the one the question assumed.

Station 4 Levels of Yesh and Bittul Its Function in the Epistle

It prevents a crude reading. "Yesh" and "ayin" are not two camps; there are levels between them.

Station 4 Levels of Yesh and Bittul Which Question It Resolves

How the created being can be completely nullified and nevertheless feel itself to be a separate thing.

File 0239 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[4]

[4]Document 0239: E1.3 — תחנות — חוברת הפשט 12-17.md [E1.3 — Plain-Sense Booklet — Stations 12–17.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Station 13 The Kav at the Termination of Netzach Hod and Yesod of Adam Kadmon The Function of This Station

This station explains why the radiance can reach to the bottom of Asiyah. The kav does not stop at an upper level alone; the epistle describes its termination as far as Malchut of Asiyah, and from there its illumination upward and within the sefirot.

File 0243 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[5]

Plain Sense Booklet Iggeret HaKodesh Epistle 20 Opening Chapter What Does the Epistle Seek to Explain

Iggeret HaKodesh, Epistle 20, opens with a brief statement from Kabbalah: "He and His lights are one; He and His vessels are one." It ends with words about the great excellence of practical mitzvot and the purpose of the descent of souls into this physical world.

At first glance, these are two far-removed subjects. The first speaks of lights and vessels in the world of Atzilut; the last speaks of a physical act that a person performs with the body. But a continuous reading of the epistle shows a deep connection between them. This is the editor's **structural reading** [I], not an explicit sentence in which the Alter Rebbe says that the whole epistle was written as a single arc. Nevertheless, the body of the epistle does indeed lead from the question of the unity of lights and vessels to the revelation of the power of creation in the lower realm, and from there to the excellence of action.

[5]Document 0243: E1.1 — פרק פתיחה ותחנות — חוברת הפשט 1-5.md [E1.1 — Plain-Sense Booklet — Opening Chapter and Stations 1–5.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

The first question is: How can vessels, that is, defined and limited measures, be said to be "one" with the light of the Ein Sof? The Alter Rebbe answers that the point is not that the vessels cease to be limited. The point is that they are Divinity **for creating something from nothing**. He thereby distinguishes two kinds of drawing forth: the chainlike progression of cause and effect, in which something proceeds continuously from its source, and the creation of something from nothing, in which a reality appears that is not caused by its source in the same way.

This clarifies why Malchut of Atzilut becomes the root of separate yesh. Malchut is the last sefirah, and it acts as the transition point to that which is outside the level of Atzilut. Later in the epistle it becomes clear that the power of continual growth as something from nothing is also seen in the physical element of earth. The physical act is therefore not merely a descent or a preparation for something more exalted. In this reading of the epistle, it is the place where the power of the Ein Sof is revealed in its actual result.

This does not resolve every question. The epistle establishes the difference between cause and effect and something from nothing, and identifies Malchut as the source of separate yesh; but it does not describe in every detail the inner link between "a likeness of an aspect of Divinity in immense contraction" and "an entirely separate thing." This question will remain marked [U] below.

The sentence "Thus far we have found in his holy handwriting" is not part of the Alter Rebbe's words. It is an editorial colophon, that is, a copyist's or editor's marker at the boundary of the manuscript that came into his possession.

Station 1 He and His Lights Are One He and His Vessels Are One The First Words

Atzilut is the name of the world in which the ten sefirot are described in the body of the epistle as Divinity. There is no need to introduce all the broad definitions of the world of Atzilut here; at this first stage, the distinction the epistle itself makes between Atzilut and Beriah, Yetzirah, and Asiyah is sufficient.

Sefirot are ten aspects of revelation and governance: Chochmah, Binah, Chesed, Gevurah, and others. Each sefirah is a defined form of revelation.

Lights and vessels are two sides of every sefirah. The light is the vitality and revelation; the vessel is the measure and form in which the revelation appears.

Chayohi means His life-forces or His lights. **Garmohi** means His vessels. These are local explanations given in parentheses in the body of the epistle.

Station 1 He and His Lights Are One He and His Vessels Are One The Wording of the Epistle

> "He and His lights are one; He and His vessels are one in them."

Immediately afterward the Alter Rebbe explains:

> "That is, the ten sefirot of Atzilut: chayohi are the lights, and garmohi are the vessels, all of which are Divinity, unlike in BYA."

The quotation from the body of the epistle was read in a digital witness, [E-subresearch]. The Kehot printed edition, [U].

A similar formula appears in the Introduction to Tikkunei HaZohar, folio 3b, in a digital witness, but the wording found there is not identical word for word to that quoted in the epistle. Folio 3b must therefore not be presented as a printed glyph that was opened, nor as a verbally identical witness: [E-subresearch] for the digital wording; [U] for the printed edition.

Station 1 He and His Lights Are One He and His Vessels Are One A Plain Explanation

The epistle establishes that in the world of Atzilut the lights and vessels are united with Divinity. Not only is the light regarded as Divine revelation; the vessel too, the measure, limit, and form, is included in this unification.

This does not mean that the vessels become unlimited. The epistle itself will immediately raise that difficulty. It means that the limit of the vessels does not turn them into an entity separate from the Emanator.

In the body of the epistle, this distinction is stated concerning the ten sefirot of Atzilut, with the immediate emphasis “unlike in BYA.”

Station 1 He and His Lights Are One He and His Vessels Are One The Function of This Station

This is the starting point. The epistle does not begin by proving unification; it begins with the kabbalistic statement and seeks to understand it thoroughly.

Station 1 He and His Lights Are One He and His Vessels Are One What Does This Station Clarify

It clarifies that Atzilut, according to the wording of the epistle, is not a world of separate created beings. The vessels in which Divine revelation appears are also included here in Divinity.

The formulation “Atzilut is not a created intermediary between the Creator and the worlds” is an editorial conclusion [I], not a separate quotation from the Alter Rebbe.

Station 1 He and His Lights Are One He and His Vessels Are One What Remains Open

How can something limited be “one” with a light that has no limit? This difficulty is the next transitional station.

Station 2 The Vessels of Atzilut and Limitation Terms

Limit and finitude here mean something defined: Chochmah has the form of Chochmah rather than that of Chesed, and Chesed has its own measure and mode. Takhlit here is an endpoint or limit, not a purpose.

Etz Chayim is the kabbalistic book to which the Alter Rebbe refers in the body of the epistle. The reference itself is part of his wording; a broad account of the approach of Etz Chayim will be provided, if necessary, in a separate source note.

Station 2 The Vessels of Atzilut and Limitation The Wording of the Epistle

> “It is necessary to understand thoroughly how the Ein Sof is one with garmohi (גרמוהי), namely the vessels, when the ves-

sels are characterized by limit and finitude, as stated in Etz Chayim."

The quotation was checked in a digital witness, [E-subresearch]. The printed edition itself, [U].

Station 2 The Vessels of Atzilut and Limitation A Plain Explanation

The difficulty does not arise from a failure to understand the words. On the contrary, it arises from understanding them thoroughly. Ein Sof is revelation not defined by limit; a vessel is precisely something that defines and limits. How can both be said to be "one"?

The Alter Rebbe therefore does not settle for the general assertion that the vessels are "spiritual." Something spiritual can also be defined. The question is what "Divinity" means in relation to the vessels.

Station 2 The Vessels of Atzilut and Limitation The Function of This Station

This station prevents a superficial reading of the first sentence. "He and His vessels are one" is not a slogan to be skipped over; it raises a difficulty that the epistle will resolve.

Station 2 The Vessels of Atzilut and Limitation What Does This Station Clarify

It clarifies that the limit does not disappear. Precisely because the vessels are limit and finitude, it is necessary to determine in what sense they are Divinity.

Station 2 The Vessels of Atzilut and Limitation What Remains Open

That sense has not yet been stated. The answer will appear in the distinction between cause and effect and something from nothing.

Station 3 Cause and Effect Versus Something from Nothing Terms

Cause and effect are a relationship of source and result. This does not mean here that everything is drawn forth in precisely the same way, but that there is continuity: the effect proceeds from the cause, and its connection to its place is recognizable in it.

Hishtalshelut is an order of derivations one from another. The sefirot unfold from one another in an order of cause and effect.

Something from nothing is coming into being that is not described as the ordinary continuation of one thing from another. The created being appears as a new reality, not merely another form of the source.

Station 3 Cause and Effect Versus Something from Nothing A Plain Explanation

Here the answer begins. The Alter Rebbe does not say that the vessels cease to be limited. He says that the vessels are Divinity in the sense that they possess the power to create something from nothing, “like the Ein Sof.”

The distinction from the Ramak is not necessarily a dispute. One can speak of the chainlike progression of cause and effect within the system of the sefirot itself, and one can speak of the creation of a being that is not merely another link within that same chain. The epistle sets the two descriptions side by side, placing each in its own domain.

The word “merely” (לבד) matters: “and not merely by way of the chain-like progression of cause and effect.” The point is not that hishtalshelut does not exist at all; the point is that it is not the only description of the activity of the vessels.

Station 3 Cause and Effect Versus Something from Nothing The Function of This Station

This is the epistle’s turning point. The question about the limit of the vessels becomes a question about their power to act. From now on, the epistle will examine where the power of creation is revealed and the relationship between different levels of yesh.

Station 3 Cause and Effect Versus Something from Nothing What Does This Station Clarify

It clarifies:

- Cause and effect is an order of hishtalshelut.
- Something from nothing is a different kind of coming into being.
- The vessels of Atzilut are called Divinity in relation to their power to create something from nothing.

The formulation that unity is “with regard to action” rather than simple identity is an editorial interpretation [I] or a later explanation, not an additional quotation from the Alter Rebbe.

File 0122 · The Beginning of Yesh and the General Rounds · Round 2

Criticism, compilation, or an interim determination.[6]

[6]Document 0122: 06 — R02 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

C ChatGPT's Answer First Research 3 How Does He Alone Act Through Vessels

The principal resolution is already explicit later in the epistle. After "Therefore He alone, by His power and ability, can create something from nothing and absolute naught in the literal sense, without any other cause or reason preceding this yesh," it says:

> "And in order that this yesh, created through the power of the Ein Sof, should possess limit and measure, the light of the Ein Sof vested itself in the vessels of the ten sefirot of Atzilut and unites within them in the most complete unification, to the point that He and His vessels are one, to create in them and through them beings possessing limit and finitude, particularly through their vesting in BYA."

[S01; punctuation added for readability]

It follows that "without any other cause or reason" must not be interpreted as excluding every investment or level. The power to originate a reality is His power, blessed be He; the vessels united with Him are the way of bringing into being a reality possessing limit and measure. There is no additional independent factor here that supplies an ability lacking in the Creator. Nor is there a chain of created causes that, by virtue of being a chain, can by itself become Ein Sof and create something from nothing.

Precision is also needed in the other direction: the division "the Essence produces only existence itself, and the vessels produce only the form" is a useful explanatory formula, but if understood as two independent acts, it misses "He and His vessels are one." The vessels belong to the very act of bringing into being: "to create in them and through them." [S01]

File 0056 · The Beginning of Yesh and the General Rounds · Round 5

A report or testimony from the history of the research.[7]

Transition from Research to Editing the Booklet Iggeret HaKodesh Epistle 20 The Aim of E1

To construct a continuous, simple, and precise explanation of the entire epistle, from "He and His lights are one" to "the great excellence of practical mitzvot." Every kabbalistic concept is explained when it first appears; every line is connected with its role in the progression of the epistle; every external source is attributed to its author and is not inserted into the Alter Rebbe's wording.

File 0039 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[8]

D DMC Shoresh Mitzvat HaTefillah R10-T01 Sefirot ≠ Essence [E]

- §2: "The sefirah is one particular measure … **and is not the essence of the Deity** …" · "Although they are Divinity, **they are not the Creator's actual Essence**, G-d forbid" · Shechinah = "light and revelation from the Ein Sof … **and not a sefirah and particular measure**, G-d forbid."

[7] Document 0056: E1 — Universal Editorial Handoff — Iggeret HaKodesh 20.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[8] Document 0039: 60b — R10-C-D.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- §3: “**Ihu** refers to **the essence of the Ein Sof light**, and **garmohi** are the vessels of the ten sefirot of Atzilut” · “The Ein Sof light itself **is abstracted from and devoid of Chesed and Gevurah**.”

File 0104 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[9]

R10-T01 · Lane E · Great Is the L-rd Above All the Elohim (sefi rot/malachim) — Result

FOUND (Admur sefirot frame) — not plain pshat.

Result — Corroborate [E]

OHT Shemot restates TO + adds כתר [Keter] reading for שמו הגדול [His great Name]; explicit Yitro → מזוזה מימין [a mezuzah on the right].

File 0294 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[10]

R10-BATCH-04 Sefirot Divinity and Prayer A Practical Correction of Wording

One must not simply write “It is permissible to pray to the sefirot.” The source requires a distinction:

[9] Document 0104: 59b — R10-E GADOL NOTE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[10] Document 0294: 46 — R10 ACTIVE — Extended Questions, Integrated Commentary Plan, Universal Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- If “sefirot” means Divine revelation/power and the names of G-d, the intention is directed toward the Creator Himself; this is not

prayer to a separate entity. - If a sefirah or an angel is treated as an independent power possessing a separate will, that is a different claim, unsupported by this source, and it may fall within the category of idolatry. - This section is not a general halachic ruling and does not replace halachic inquiry; it explains the language of Kabbalah and the intention of prayer. The connection to Iggeret HaKodesh: “He and His vessels are one” explains why the vessels of Atzilut are called Divinity, but does not turn every created being in BYA into Divinity.

File 0203 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[11]

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ∪ Kuksik · under CoS) — 3) R12-T08 — OHT Shemot 199 / He and His Lights (CoS; was GB02 T07)

Check	Result
PDF	r08b02/oht_shemot1.pdf · printed קצט [199] · PDF 204–205
Lemma	באגה”ק ד”ה איהו וחיוהי … עלמין דיתבין בגולגלתא… [In Iggeret HaKodesh, the passage beginning “He and His lights” … the worlds that dwell in the skull …]
≠ Kuksik T08 title	Kuksik bundled n.19+Intro-II+histalkut miss under «T08» — split: n.19→T01↑ app.; histalkut→NOTE; this אגה”ק [Iggeret HaKodesh] gloss = T08

Verdict: PASS [E-primary] → R12-T08.

[11] Document 0203: 85 — R12-GB02 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0059 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[12]

Quote verification (Sefaria / opens) — T01 — LT Shemini 2:3

Live+cache: יש ודבר נפרד [a yesh and a separate thing] · לא נשתנה מהותן [their nature has not changed] · נוני ימא [fish of the sea] · AGH”K ד”ה איהו וחיוהי [the passage beginning “He and His lights”] — MATCH

File 0021 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[13]

YA-IGK20 R15 FINAL CLOSEOUT — Print/Scan QC (Grok Bot) — Locus 5 — Printed Iggeret HaKodesh 20 body pages

Field	Value
page # (printed)	Lessons in Tanya Vol.4 bilingual: Epistle Twenty begins ~printed p.354 (HB PDF ~359); Hebrew lemma runs through the epistle stretch to notes zone ~printed 375/PDF 380
running header	Epistle Twenty
edition	Prefer print: HB 15798 Lessons in Tanya Vol.4 / Kehot. Digital body also: local Kehot/Sefaria-class clean text (method marked)
exact quote — opening	איהו וחיוהי חד, איהו וגרמוהי חד בהון. [He and His lights are one; He and His vessels are one in them.]

[12] Document 0059: 92 — R13-GB01∪GB02 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[13] Document 0021: 190 — R15 FINAL CLOSEOUT PRINT QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Field	Value
exact quote — closing (same stretch)	גודל מעלת המצות מעשיות, אשר הן תכלית ירידת הנשמות לעולם הזה הגשמי… [The great excellence of practical mitzvot, which are the purpose of the descent of souls into this physical world …]
read method	API/digital clean text for verbatim Hebrew body (method: digital/API); body scan/pdftotext of HB Lessons leaf for print apparatus alignment
tag	Opening/closing body: [E] (digital); print page map: [E] via HB Lessons
delta vs R14 skeleton	NO

Local: /workspace/ya_igk20/r10/tanya_ih20_clean.txt.

File 0217 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[14]

Quote verification (Sefaria live + cache `r15gb01/`) — corr T03 SHG 19:2 FOLD —

shg19_2_hagah_block.txt: הגהה - אמר שמואל [Gloss — Shmuel said] · ABYA + within-sefirah rank — MATCH sealed R15-T03. Remint → fold; no new T.

File 0233 · The Beginning of Yesh and the General Rounds · Round 15

Criticism, compilation, or an interim determination.[15]

[14]Document 0217: 103 — R15-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[15]Document 0233: 192 — R15-GB01 CLOSEOUT SOURCE QC FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

1. Iggeret HaKodesh 20 — body (Kehot / Sefaria) — Proves

Body anchors: איהו וחיוהי/גרמוהי [He and His lights/vessels] · yesh me-ayin via kelim · Moses «פרק עליון דנצח דז"א» [the upper segment of Netzach of ZA] · tipa/ibbur · meayn-Elokut-in-tzimtzum language.

File 0009 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[16]

Proposed tickets (R16-T04+ only) — R16-T07 quote

> "Such as the soul of Abraham, who loves Me, from the inner dimension of the vessels of Chesed of Ze'ir Anpin within Malchut of Beriah, and Michael of the world of Beriah from the outer dimension of the vessels and letters of Chesed of Ze'ir Anpin of Beriah, etc."
>
> כמו נשמת אברהם אוהבי מבחינת פנימיות הכלים דחסד דזעיר אנפין שבמלכות דבריאה, ומיכאל דעולם הבריאה מבחינת חיצוניות הכלים ואותיות דחסד דזעיר אנפין דבריאה כו'

URL: https://www.sefaria.org/The_Gate_of_Unity.52.15?lang=he

File 0042 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[17]

[16] Document 0009: R16_GB01_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[17] Document 0042: 140 — R16-GB10 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GOAL 1 — Net-NEW → EMPTY LOG — 1a. Deep-verified then rejected (not proposed)

Target	Quote / lemma sketch	Why rejected
LT Chukat 8:13	No single angel can perform two missions … Jacob became a ruler over the angel because Jacob is the body of the Torah	GB08 weak comparative; companion sealed T22 Chukat 9
EC Shaar HaKlalim 13:4	The constant union of Chochmah and Binah → angels; the periodic union of Tiferet and Malchut → a soul for the lower beings	GB05/GB09 taxonomy/ remint vs T08 zivug family
LT Shabbat Shuvah 2:2–3	Many angels and souls; the camp of Michael/Gabriel ‖ Abraham/Isaac	SHARED formation + parallel midot — ≠ asymmetric
LT Shir HaShirim 39:3	Even Abraham and Michael: their apprehension is limited	SHARED cap — no asymmetry
LT Shir HaShirim 23	The power of the soul's elevation/nullif ication is greater and more abundant in Israel than in angels → אדם/מאד [adam/me'od, "man"/"very"]	companion sealed T22–T24 bechol-meodecha / mehalchim family
LT Tzav 2	New souls from sovev kol almin, "and rule" over the angels of Atzilut	GB01/GB08 לויתן [Leviath an]/taxonomy companion
LT Masei 3 / Shir HaShirim 2	Souls and angels receive together	no asymmetry
SRHK 1 / Gate Unity 53 / OHT Shemot	—	T34 remint / SHARED / secondary

File 0082 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[18]

[18] Document 0082: 140 — R16-GB10 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GOAL 1 — Net-NEW → EMPTY LOG — 1a. Deep-verified then rejected (not proposed)

Target	Quote / lemma sketch	Why rejected
LT Chukat 8:13	No single angel can perform two missions … Jacob became a ruler over the angel because Jacob is the body of the Torah … unlike the angels, to whom the Torah was not given	GB08 opened-not-proposed ("weak comparative"); same dual-shelichut axis also in sealed T22 Chukat 9 עלי באר ["Rise up, O well"] maamar — remint/companion
EC Shaar HaKlalim 13:4	The constant union of Chochmah and Binah → angels/spirits (+ vitality); the periodic union of Tiferet and Malchut → a soul for the lower beings	GB05/GB09 reject taxonomy/ remint vs sealed EC zivug family (R15-T09 / EC15)
LT Shabbat Shuvah 2:2–3	Many angels and souls from the separate manifestations of speech; the camp of Michael/Gabriel ‖ Abraham/Isaac	SHARED formation + parallel midot — ≠ asymmetric; T37/T19 risk
LT Shir HaShirim 39:3	Even Abraham and Michael … the greatest souls and angels: their apprehension is limited	SHARED cap — no angel≠soul asymmetry
LT Masei 3 / Shir HaShirim 2	Souls and angels receive together / praise	GB09: no asymmetry
SRHK 1 (Order of Holiness)	Speech→angels; the sounds of Torah are a chariot for the souls of tzaddikim	= sealed R16-T34 remint
Gate of Unity 53	Souls and angels of Asiyah in the utmost nullification	SHARED; companion T10
OHT Shemot (print dump)	"The remembrance of Your abundant goodness" vs "a good teaching"; mitzvot specifically for souls	cites LT Shir / Torah-privilege families already covered; sealed R15-T05 Yitro pack — לא נמצא [not found] unused print primary

File 0096 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[19]

R16-GB02 SUMMARY — Avoided (not reminted) — 111

T01–T06 loci · T07 TO Ber 7:3 · T08 TO Ber 3:19 · T09 LT VZot 5:11 · T10 Gate Unity 52:15 · T11/T12 SHH FOLDs · PEC/SHK kelim (remint of R14-T01/R15-T08) — log witnesses only

File 0179 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[20]

YA-IGK20 R16-GB10 — Net-NEW beyond R16-T01–T47 — Opened but NOT proposed (honesty)

Target	Why not T48+
LT Chukat 8:13 two missions / Jacob as ruler over an angel	GB08 weak; companion sealed T22 Chukat 9
EC Shaar HaKlalim 13:4 constant Chochmah–Binah→angels / Tiferet–Malchut→ souls	GB05/GB09 taxonomy; remint-risk vs T08 zivug family
LT Shabbat Shuvah 2 shared dibbur + midot parallel	SHARED; T37/T19 risk
LT Shir HaShirim 39 shared limited hasagah	SHARED — no asymmetry
LT Shir HaShirim 23 bitul Israel > angels → אדם/מאד [adam/me'od, "man"/"very"]	companion T22/T23/T24 bechol-meodecha / mehalchim family

[19]Document 0096: 111 — R16-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[20]Document 0179: R16_GB10_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Target	Why not T48+
LT Tzav 2 future Sovev-souls rule	GB01/GB08 לויתן [Leviathan]/taxonomy companion
LT Masei 3 / Shir HaShirim 2 shared receive	no asymmetry
SRHK 1 / Gate Unity 53 / OHT Shemot	T34 remint / SHARED / secondary

File 0200 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[21]

YA-IGK20 R16-GB03 — Net-NEW beyond R13–R15 + R16-T01–T15 CoS holds

Avoided: T01–T12 sealed · CoS T13–T15 (Mishpatim 1:5–6 / Shir 29:7–8 / EC 42:4) · Bo/Devarim/Shir25 · Toldot/Re'eh6/Shir30 · Ber 7:3/3:19 · V'Zot 5:11 · Gate Unity 52:15

File 0242 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[22]

R16-GB10 SUMMARY — Opened but NOT proposed (honesty) — 139

[21] Document 0200: R16_GB03_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[22] Document 0242: 139 — R16-GB10 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Target	Why not T48+
LT Chukat 8:13 two missions / Jacob as ruler over an angel	GB08 opened-not-proposed (weak); companion to sealed T22 Chukat 9 mehalchim maamar
EC Shaar HaKlalim 13:4 constant Chochmah–Binah→angels / periodic Tiferet–Malchut→souls	GB05/GB09 reject (taxonomy/remint-risk vs EC zivug family)
LT Shabbat Shuvah 2:2–3 shared dibbur→ angels+souls + parallel midot	SHARED not asymmetric; T37/T19 companion risk
LT Shir 39:3 Abraham+Michael hasagah limited	SHARED limitation — no asymmetry
LT Masei 3 / Shir 2 shared bitul/tehillah	GB09 logged no-asymmetry
SRHK 1 / Order of Holiness	= sealed T34 remint
Gate of Unity 53 Asiyah bitul	SHARED; companion T10 Gate 52:15
OHT Shemot zekher-tov / mitzvot-only	cites LT Shir / sealed Torah-privilege families — not unused primary

File 0310 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[23]

R16-GB03 SUMMARY — Avoided (not reminted) — 115

T01–T10 · T11/T12 FOLDs · T13–T15 pending (Mishpatim 1:5–6 / Shir 29 / EC42) · Kuksik Toldot/Re'eh/Shir/Bereshit/VZot/Gate Unity · PEC/SHK kelim · LT Shir 13 companion to T13 · Shir 5/17/18/24 taxonomy · Shir 7:4 pnimi-kelim remint-risk → log under T18

[23] Document 0310: 115 — R16-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0230 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[24]

R17-GB01 SUMMARY — Peshat spine (A–E) — 146

§	Admur core	Why here
A	«איהו וגרמוהי חד» [He and His vessels are one] in Atzilut; קושיא [difficulty]: limited kelim vs Ein Sof	Opens letter
B	Unity = Elokut to create yesh me'ayin, not mere עילה ועלול [cause and effect]; קמיה [before Him] vs ממטה [from below]	Answers A
C	Ladder of yesh: BYA kelim+NR = ראשית [beginning]; Atzilut hechalot/angel bodies; pre-descent souls = מעין אלקות [a likeness of Divinity]; יצאו ונפרדו [they emerged and became separate] → no creative power	Locates start of yesh
D	עיקר נפרד = מל' דאצילות [principal separate entity = Malchut of Atzilut] → עתיק דבריאה [Atik of Beriah]; letters/motzaot; עלמא דאתגליא [the revealed world] = revelation of creative power	Names principal source

§	Admur core	Why here
E	First 9 = עילה ועלול [cause and effect]; Or Ein Sof in Chochmah alone; Keter intermediary; מל' [Malchut] = כתר ממטה למעלה [Keter from below upward] (נעוץ [embedded])	Why Malchut specifically

F+ (ibbur/leidah / בעתיקא תליא [it depends on Atika]) = next block only; not deep-mapped; not used to close Q42.

[24]Document 0230: 146 — R17-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0234 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[25]

2. Continuous peshat — A — 2.1 What Admur says (quote + locus)

> “He and His lights are one; He and His vessels are one in them.”
>
> איהו וחיוהי חד, איהו וגרמוהי חד בהון.

Parenthetical: “That is, the ten sefirot of Atzilut: chayohi are the lights, and garmohi are the vessels, all of which are Divinity, unlike in BYA, etc.”

Difficulty: “It is necessary to understand thoroughly how the Ein Sof is one with garmohi, namely the vessels, when the vessels are characterized by limit and finitude, as stated in Etz Chayim.”

Locus: opening of Iggeret HaKodesh 20 · Wikisource / Kehot §1 · [E]

5. Continuous peshat — D — 5.3 Link

- From C’s “cannot create after separation” + vestment for limit → who does create separate yesh? Malchut.
- To E: contrast — first nine sefirot are עילה/עלול [cause/effect]; Or Ein Sof in Chochmah alone; then נעוץ [embedded] / Keter–Malchut.

[25] Document 0234: 147 — R17-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0251 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[26]

Theme 1 — He and His Lights / He and His Vessels — Atzilut kelim as Elokus + — HIT 1.1 — Admur [E]

> "… for in Atzilut He and His vessels are truly one; rather, it is through the aspect of the Supernal Man's sitting upon the throne …"
>
> …דבאצי' איהו וגרמוהי חד ממש אלא הוא ע"י בחי' ישיבת האדם העליון על הכסא…

- Work+locus: Torah Or, Mishpatim 5 (Sefaria §11) · Kehot HE
- Speaker: Admur
- Parallels: Atzilut unity איהו וגרמוהי [He and His vessels] as pre-condition; BYA separate yesh cannot issue from that unity alone (needs kisei / malchut-descent frame)
- Does NOT prove: Full IHK20 gloss that kelim themselves are Elokus for creatio; does not prove biur-level or/kelim taxonomy; does not close Film/Q42/Q70

Theme 1 — He and His Lights / He and His Vessels — Atzilut kelim as Elokus + — HIT 1.2 — TT biur [E-secondary]

> "Now, the vessels of Atzilut are also actual Divinity, and He and His vessels are one (and see on this in Iggeret HaKodesh, in the passage beginning 'He and His lights,' etc. …)."
>
> והנה הכלים דאצילות הם ג"כ אלקות ממש ואיהו וגרמוהי חד (ועיין מזה באגה"ק בד"ה איהו וחיוהי כו'…)

[26]Document 0251: 165 — R17_H_PARALLEL_CHASSIDIC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- Work+locus: Likkutei Torah, Shir HaShirim 8 — opens «ביאור הדברים ע"פ שחורה אני ונאוה» ["Explanation of the words on the verse 'I am black and comely' "]; Vilna overlay nearby ח,א [8a]
- Speaker: Tzemach Tzedek (printed biur) — not Admur
- Parallels: Explicit kelim-d'Atzilut = Elokus + איהו וגרמוהי [He and His vessels]; cross-cites IHK20
- Does NOT prove: Anything as Admur body; does not seal BYA kelim status beyond biur's own contrast

Theme 1 — He and His Lights / He and His Vessels — Atzilut kelim as Elokus + — HIT 1.3 — TT biur [E-secondary]

> "As is known, in Atzilut He and His vessels are one, even in the aspect of the vessels. This is not the case in the world of Beriah, which is an aspect of something from nothing … and He and His vessels are not one in them."
>
> וכנודע דבאצי' איהו וגרמוהי חד אפילו בבחי' הכלים. משא"כ עולם הבריאה הוא בחי' יש מאין… ולאו איהו וגרמוהי חד בהון.

- Work+locus: LT Shir HaShirim 8 biur (§9)
- Speaker: TT biur — not Admur
- Parallels: Theme 1 + hinge into Theme 2 (BYA = yesh me'ayin; no איהו וגרמוהי [He and His vessels] there)
- Does NOT prove: Admur authorship; quantitative kav measure (Q70)

Theme 1 — He and His Lights / He and His Vessels — Atzilut kelim as Elokus + — EMPTY this pass

- Mitteler (Torat Chaim): no open primary hit verified — EMPTY [U]
- Ramash (LS / Igros): no clear on-theme primary opened — EMPTY [U]

Theme 2 — Cause/Effect vs Something from Nothing — HIT 2.3 — TT biur [E-secondary]

> "… the coming into being of BYA … is called creation of something from nothing, and not by way of the chainlike progression of cause and effect (see Iggeret HaKodesh, the passage beginning 'He and His lights')."
>
> התהוות בי"ע… נק' בריאה יש מאין ולא בבחי' השתלשלות עילה ועלול… ע' באגה"ק ד"ה איהו וחיוהי))

- Work+locus: LT Re'eh 7 — after «…צריך להקדים ביאור» ["An explanation must be prefaced …"] (biur stream); Vilna overlay כז,ב [27b] region
- Speaker: TT biur — not Admur
- Parallels: Explicit cross-cite to IHK20 on yesh me'ayin ≠ illah/alul
- Does NOT prove: Admur body beyond the cited letter

Theme 2 — Cause/Effect vs Something from Nothing — EMPTY

- Mitteler / Ramash — EMPTY [U] this pass

Theme 3 — Malchut as alma d'itgalya / yesh m'ayin power — EMPTY

- Mitteler / Ramash — EMPTY [U]

File 0066 · The Focused Studies · Round 1

A report or testimony from the history of the research.[27]

[27] Document 0066: IGK20-Focused-F1 — Grok Bot — Sources and Questions.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

C Answers F1-01 … F1-22 — F1-02 The Distinctiveness of the Epistle

- **Question:** Does Iggeret HaKodesh 20 particularly bring together the coming into being of all the created beings of BYA?
- **Short answer:** Yes, in an internal comparison within Tanya: the chain ZON→neshamah→kav→parsa→three radiances→sovev →letters in one place; absolute uniqueness throughout Chassidut must not be asserted without S8/S9, etc.
- **Wording:** S1, the full passage above.
- **Evidence/inference:** Evidence for a concentration within Tanya; an inference that "there is no parallel" is prohibited.
- **Open:** Comparison of discourses by the Alter Rebbe/the Mitteler Rebbe that were not opened.

File 0538 · The Focused Studies · Round 1

A report or testimony from the history of the research.[28]

Plain Sense Booklet Iggeret HaKodesh Epistle 20 Opening Chapter What Does the Epistle Seek to Explain

Iggeret HaKodesh, Epistle 20, opens with a brief statement from K-abbalah: "He and His lights are one; He and His vessels are one in them." It ends with words about the great excellence of practical mitzvot and the purpose of the descent of souls into this physical world.

This does not resolve every question. The epistle establishes the difference between cause and effect and something from nothing, and identifies Malchut as the source of separate yesh; more particular

[28]Document 0538: E1.6-HY1-Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

questions about the transition between levels will be opened in their appropriate places below.

Alongside Station 3, a supplementary study of Hayom Yom for 11 Tishrei has been added: the three interpretations of "to Him, and not to His attributes," and the relationship of lights, the Divinity within the vessels, and the Essence of the Ein Sof to prayer in simple faith. Later, at Station 15, we will return to the distinction between the wording of this source and the wording of the epistle concerning the light of the Ein Sof.

Station 1 He and His Lights Are One He and His Vessels Are One The Wording of the Epistle

> "That is, the ten sefirot of Atzilut: chayohi are the lights, and garmohi are the vessels, all of which are Divinity, unlike in BYA, etc."

Station 1 He and His Lights Are One He and His Vessels Are One Which Question Does This Station Resolve

It clarifies that Atzilut, according to the wording of the epistle, is not a world of separate created beings. The vessels in which Divine revelation appears are also included here in Divinity.

The formulation "Atzilut is not a created intermediary between the Creator and the worlds" is an editorial conclusion [I], not a separate quotation from the Alter Rebbe.

Station 1 He and His Lights Are One He and His Vessels Are One Which Question Does This Station Leave Open

How can something limited be "one" with a light that has no limit? This difficulty is the next transitional station.

Station 6 The Nine Sefirot Chochmah Keter and Malchut The Wording of the Epistle

> "This is the meaning of the statement, 'Their beginning is embedded in their end,' for Keter is an intermediary between the Emanator and the emanated beings, and it contains the final aspect of the Ein Sof. It is therefore called Keter Malchut, for there is a crown only for a king, and also because the final aspect of the Ein Sof is Malchut of the Ein Sof."

Station 6 The Nine Sefirot Chochmah Keter and Malchut What Does the Light of the Ein Sof Is Clothed in Chochmah Alone Mean

"Alone" does not mean that there is no Divine light whatsoever in the other sefirot. It means that the Alter Rebbe identifies Chochmah as the place where the light of the Ein Sof is vested in a fundamental and direct manner in relation to this discussion. The other sefirot are described in the body of the epistle in an order of hishtalshelut; their explicit connection to "from Chochmah" is an inference [I], not additional wording in the sentence.

Station 6 The Nine Sefirot Chochmah Keter and Malchut Which Question Does This Station Resolve

It clarifies that "Their beginning is embedded in their end" is not merely a statement about circular return. Here it explains why precisely the end, Malchut, holds the power of a beginning in relation to creation.

Station 6 The Nine Sefirot Chochmah Keter and Malchut Which Question Does This Station Leave Open

The epistle does not specify the entire composition of "the first nine sefirot," nor does it explain here the full meaning of "Chochmah alone." The local interpretation should therefore be presented, without establishing an overarching definition of the entire doctrine of the sefirot.

File 0666 · The Focused Studies · Round 1

An integrated file: distinguish the findings from the follow-up briefing.[29]

C Answers to the Questions in Order — F1-02 Is the Epistle's Description of Creation Unique

The epistle brings together in adjacent paragraphs union, the neshamah of the sefirot, the vessels of Malchut of Atzilut, the parsa, the kav within Adam Kadmon, levels of radiance, sovev, vessels, and letters. This is a striking feature of the text before us. At present we have no basis for determining that no similar concentration exists throughout Kabbalah and Chassidut.

To examine the matter, specific works should be compared: Shaar HaYichud VehaEmunah; Derech Mitzvotecha, Shoresh Mitzvat HaTefillah; Shaar HaYichud by the Mitteler Rebbe; Hemshech 5666 and 5672; and Shaar Seder ABYA in Etz Chayim. We will check which combination of subjects appears in a single sequence and in what context. Even if a parallel concentration is found, it is still possible to explain the distinctiveness of Epistle 20 in linking the progression

[29] Document 0666: 01_Independent_Research.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

to the excellence of practical mitzvot. **Status: a supported local observation; universal exclusivity [U].**

2 · Cause and Effect The Apprehension of Moses and the Emergence of Physicality

The discussion of cause and effect examines what can be produced through a continuous process of drawing forth. The effect is related to its cause in a manner involving commensurability and relation. When numerous contractions within spirituality are described, it remains necessary to explain how these lead to matter as coarse as earth. Diminishing something is not, in itself, a change in the kind of reality it is.

Here the example appears of the animal spirit drawn from the face of the ox. The research question is not whether an angel is on the same level as a sefirah. The example examines the mechanism: what is drawn forth through hishtalshelut from a spiritual source remains spiritual. There is therefore no need for the additional assumption that angels are "the spirituality closest to matter," nor any need to construct an a fortiori argument whose premises have not been established.

The difficulty concerning Moses is of a different, profound kind. In the same context in which the sefirot are called "without whatness" (בלי מה), and there is no yesh or apprehensible nature in them, his apprehension from the upper segment of Netzach is mentioned. Epistle 19 adds the expression "the inner dimension of Netzach, Hod, Yesod, and Malchut" (פנימיות נהי"מ). It is not enough to say that Netzach is lower than Chochmah: the question is how apprehension is attributed to any sefirah of Atzilut at all. One can distinguish between the source of revelation and the thing apprehended, or between relative

innerness and nature; but it is necessary to show how the distinction applies to both formulations in Tanya.

The research in Chanah Ariel illustrated the need to read the context. A statement about not seeing the vessel of a sefirah was initially transferred to the discussion of Moses. Examination showed that it belongs to a different section, concerning Chochmah and the soul's drawing sustenance, before the transition to prophetic vision. The correction does not cancel every contribution of the book. It removes the proof built on that transfer and returns the parallel to its precise place.

The determination: There is a basis for distinguishing between the source of apprehension, the mode of revelation, and the content of what is apprehended. Applying these distinctions to the inner dimension of NeHYM is not presented as a complete solution. The difficulty is preserved as a single topic rather than dispersed among reports each addressing a different word.

The Wording of the Epistle Source Units

W02-01 · 1–10

> And as for what the Ramak wrote concerning the chainlike progression of cause and effect, and likewise in the holy Zohar, Parashat Bereshit,

W02-02 · 11–17

> this refers to the unfolding of the sefirot within the sefirot themselves (in the aspect of the vessels),

W02-03 · 18–26

which are called “without whatness” (בלי מה) in Sefer Yetzirah, for they are not in the category of yesh and apprehensible nature,

W02-04 · 27–37

and are like the Ein Sof, whom no thought grasps at all, as it is written, “My face shall not be seen,”

W02-05 · 38–47

and the prophecy of Moses our teacher, peace be upon him, and his apprehension were from the upper segment of Netzach of Ze’ir Anpin.

W02-06 · 48–55

And in hishtalshelut, the effect is encompassed by the cause and nullified in its existence in relation to it,

W02-07 · 56–61

like the sun’s radiance within the sun, as stated in the Ramak’s Pardes.

W02-08 · 62–72

And even very many contractions, too, will not suffice for matter as coarse as earth to arise

W02-09 · 73–79

through the chainlike descent of spirituality from separate intelligences, even those of the angels,

W02-10 · 80–88

> but only for the animal spirit to arise from the face of the ox, as stated elsewhere; see there.

W02-11 · 89–93

> And something from nothing is called beriah in the Holy Tongue.

The word ranges preserve the local counting in the previous division of the source; the W identifiers are fixed. Word count of the working text: 1,640 words.

Mapping the Question and Its Examination

How can it be said that there is no “yesh and apprehensible nature” in the sefirot, while Moses apprehends from the upper segment of Netzach? And why does the example of the animal spirit from the face of the ox belong to the discussion of the vessels of Atzilut?

Cause and effect are a source and a result belonging to a continuous process of drawing forth. The epistle describes the effect as encompassed by its cause and nullified in relation to it, like the sun’s radiance within the sun. It attributes such an order to the unfolding of the sefirot themselves, calling them “without whatness”: they are not an independent reality that can be grasped as a yesh.

Moses is introduced in the middle of the explanation. Epistle 20 says that his prophecy and apprehension were from the upper segment of Netzach of ZA; Epistle 19 also speaks of the inner dimension of Ne-HYM. The difficulty cannot be removed by claiming that Netzach is lower than Chochmah: Netzach is still a sefirah of Atzilut. One can distinguish between the source of the revelation and what is apprehended, and between relative innerness and the nature whose apprehension is denied. Parallels in Pardes Rimonim, Shaarei Kedushah,

and Chanah Ariel support these distinctions. Their precise application to the two formulations in Tanya has still not been fully established.

A sharp test then follows: even many contractions in spirituality do not explain matter as coarse as earth. The animal spirit can unfold from the angels; the animal's body does not follow from this. The example of angels thus examines a mechanism, rather than comparing the angel's level to that of the sefirah.

Something from nothing is not restricted to matter. Spiritual vessels and lights will also be counted among created beings later on. The physical example especially sharpens the gap between a spiritual source and a product that is not its graded continuation. The epistle therefore calls this kind of coming into being "beriah" in the Holy Tongue.

A Correct Concept Transferred to the Wrong Context

The Chanah Ariel research cited a sentence excluding the vision of a sefirah's vessel as though it had been said about Moses. Reading the sequence showed that it belongs to the section on Chochmah and the soul's drawing sustenance, before the transition to prophetic vision. Grok retracted the application; Claude accepted the correction. The parallels concerning the partzuf of NeHY and "without whatness" were retained, but the supposedly strong proof was rescinded. Correcting the context does not require erasing the entire book.

Why an A Fortiori Argument Is Unnecessary

It was proposed that angels are the spiritual level closest to matter, and that one should therefore reason a fortiori from them to the sefirot. Neither the premise of maximal proximity nor the principle that spiritual descent facilitates the coming into being of matter through

the same mechanism was established. The supported explanation is more modest and precise: in the example of the angel as well, the result of what is drawn forth remains spiritual. The disparity of levels is not a flaw in the example, because it does not prove equality of levels.

Determination of the Topic Two Difficulties and Two Paths of Inquiry

This topic contains two difficulties that must not be confused. The first concerns apprehension: How can Moses' apprehension be discussed within a treatment of sefirot that are not in the category of apprehensible yesh? The second concerns coming into being: How does a physical body emerge from a spiritual order? A good answer to the second does not in itself settle the first.

In the animal example, a positive distinction can be made. Drawing a spirit from a spiritual source describes a particular relationship of source and result; the appearance of a physical body also requires explaining a change in the kind of reality. This is not a claim that all transitions between spiritual levels are simple or that every soul is merely an effect. It limits the power of a particular explanation: a multiplicity of levels and a diminishing radiance do not, in themselves, explain the emergence of matter.

By contrast, in the question of Moses' apprehension, the difficulty must be preserved even after distinguishing between panim and achorayim, face-aspect and back-aspect. A "lower level" within Atzilut is still a level of Atzilut; "inner dimension" (פנימיות) is not necessarily synonymous with "face-aspect" (פנים) in every discourse; and a source describing apprehension through another world cannot be transferred without examination to the apprehension of the sefirot

themselves. Accordingly, this topic presents the useful distinctions without calling them an overall resolution.

The editorial determination also matters for the Reader's Book: the limitation of hishtalshelut must be explained simply, while honestly stating what the question of Moses requires us to examine. There is no need to burden the reader with the entire discussion in order to avoid concealing the question itself. The next chapter adds the created being's perspective, but does not substitute it for the inquiry into coming into being.

The Course of the Research Claims Evidence Criticisms and Alternatives

The files are arranged here by inquiry family and round within the topic. Questions and briefings are identified separately from answers. Labels such as PASS, SEALED, and the like are historical judgments by the author of the file; they are not independent validation by the editor. English passages were retained in their original language so as not to replace original evidence with a conjectural translation. The document identifiers make it possible to return to the archive.

File 0074 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[30]

Open Questions Box NeHYM and Moses

In Epistle 20: "the upper segment of Netzach of ZA."

In Epistle 19: "the inner dimension of NeHYM."

[30]Document 0074: E1.4 — תחנות — חוברת הפשט 18-21 md.וסיום [E1.4 — Plain-Sense Booklet — Stations 18–21 and Conclusion.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

We do not possess a primary statement that unifies the two formulations. Both will be presented in their respective places, and the connection will remain [U].

File 0184 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[2]

E1 Complete Work Packet for Claude Mandatory Rules

- Explain every term before using it.
- Do not insert an interpretation by the Ari, the Tzemach Tzedek, or the Rebbe into the Alter Rebbe's wording.
- Q42, Q70, and the NeHYM difficulty remain [U].
- Do not write that the absence of a source proves that there is no mechanism.
- Do not turn "exactly as in Atzilut" into an identity between Atzilut and BYA.
- Do not identify "the upper segment of Netzach of ZA" with "the inner dimension of NeHYM."
- Do not state "two kavim" as a fact.
- Do not present agreement between models as evidence.
- "Thus far we have found in his holy handwriting" is an editorial colophon.

[2]Document 0184: E1 — Claude Packet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0231 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[3]

Station 4 Levels of Yesh and Bittul A Plain Explanation

“Yesh” is not a single concept. The epistle sets out a ladder:

Above: the vessels of Atzilut themselves: Divinity.

An intermediate level: souls and angels before they descend below. These are not “separate yesh,” but neither are they actual Divinity. The Alter Rebbe uses precise language: “a likeness of an aspect of Divinity in immense contraction,” a resemblance to Divinity under great concealment.

A lower level within Atzilut itself: the palaces and the bodies of the angels of Atzilut, created from the outer dimension of the vessels. These are already “an aspect of yesh,” and his wording is precise: “they are not in a state of complete nullification, like an effect in relation to its cause.” They possess nullification, but not complete nullification.

The beginning of actual created yesh: the vessels of BYA.

And another distinction, which is the heart of the matter: the question “yesh or ayin” depends on **the side from which one looks**. From the source’s side, all created beings are as naught. From the created being’s own side, in knowledge and apprehension from below upward, it is an entirely separate thing, because it has no apprehension of the power that gives it life.

These are not two opinions. They are two perspectives on the same reality.

[3] Document 0231: E1 — Claude Draft — Introduction and Stations 1-5.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Three Closing Lists C Uncertain Places

The quotations were written in full spelling and with punctuation for the reader's convenience, and must be proofread against the Kehot printed edition before final editing. In particular, the wording "in this knowledge and apprehension from below upward" should be checked. The word "merely" in the sentence "and not merely by way of the chainlike progression of cause and effect" should be checked. The explanations of Atik of Beriah and the five gevurot of Nukva are local explanations, not comprehensive definitions. The division into stations is an editorial structure [I].

File 0243 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[5]

Station 3 Cause and Effect Versus Something from Nothing The Wording of the Epistle

> "The intention, however, is to say that they are Divinity for creating something from nothing, like the Ein Sof, and not merely by way of the chainlike progression of cause and effect."

And later:

> "As for what the Ramak wrote concerning the chainlike progression of cause and effect, and likewise in the holy Zohar, Parashat Bereshit, this refers to the unfolding of the sefirot

[5]Document 0243: E1.1 — חוברת הפשט — פרק פתיחה ותחנות 1-5.md [E1.1 — Plain-Sense Booklet — Opening Chapter and Stations 1–5.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

> within the sefirot themselves (in the aspect of the vessels), which are called ‘without whatness’ in Sefer Yetzirah.”

Then comes the sentence about Moses:

> “And the prophecy of Moses our teacher, peace be upon him, and his apprehension were from the upper segment of Netzach of ZA, for the radiance that flows there is in the category of cause and effect, like the sun’s radiance within the sun.”

All the quotations here were checked in a digital witness of the body of the epistle, [E-subresearch]. The external references to the Ramak, Zohar, Sefer Yetzirah, and Etz Chayim do not automatically receive the same tag here; they will be recorded according to the page actually opened.

Station 3 Cause and Effect Versus Something from Nothing The Sentence About Moses in Its Place

Moses our teacher is mentioned here, before the continuation of the discussion of something from nothing. According to the wording of the epistle, his apprehension was “from the upper segment of Netzach of ZA,” and the radiance flowing there is in the category of cause and effect, “like the sun’s radiance within the sun.”

The function of the example is local: even Moses’ exalted apprehension is described within an order of drawing forth and apprehension, rather than as the power to create something from nothing. This does not authorize unifying this sentence with “the inner dimension of NeHYM” in Epistle 19. These are two statements in different places; the connection between them remains [U].

An Open Index for the Rest of the Booklet Questions Not Closed in This Chapter

- **Q42:** What is the inner link between a likeness of an aspect of Divinity in immense contraction and an entirely separate yesh?
- **Q70:** What is the level of the kav after "they emerged and became separate from the vessels"?
- **NeHYM:** How, if at all, are "the upper segment of Netzach of ZA" in Epistle 20 and "the inner dimension of NeHYM" in Epistle 19 related?
- What is the broader meaning of "Atik of Beriah," beyond its local use in the epistle?
- What is the precise source of "there is no king without a people," as the Alter Rebbe alludes to it with "etc."?

File 0248 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[31]

202 — E1 Complete Booklet Research Director stamp

YA-IGK20 · SOURCE/editorial QC · Research Director under CoS

Stamp time: 2026-09-20 ~17:50 ET

Type: Editorial E1 stamp (not research T-ids; no self-seal)

Prior: 198 E1 PASS (st 1–5); 200 post-Grok PASS (st 1–5)

Inputs read

#	Doc	ID	Status
1	Bot QC 201 — Editorial QC for Complete Booklet	18xToMd5mcGtbdzSXIa 8xqox_wk21kJwr	Read (body)

[31]Document 0248: 202 — E1 Complete Booklet Fifik stamp. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

#	Doc	ID	Status
2	E1.5 draft — חוברת הפשט [Plain-Sense Booklet] (complete)	1xcjqjWlktI2W317RVduw0Rxd77EUlOGX	Read end-to-end (1129 lines; stations 1–21 consecutive)
—	Prior stamp 200	1J-g6BRvVZ47UuCucN5z98wf0yUGBfmmJKmDNchU3ZGw	Format/prior
—	Prior stamp 198	1Ri9R4nC9fxY8I4BhBP7mBoG37PqGNcxhMsmlIo_rVgs	Format/prior
—	Parent	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	202 free

Intake (do not invent):

- Claude critique for complete E1.5 = MISSING
- Grok critique = stations 1–5 only (not full booklet)

Verdict

PASS

Editorial / process debt only; skeleton intact for complete booklet.

No gate violation requiring FIX-verdict. No skeleton-changing research close.

Gate checklist (independent verification vs draft body)

CoS said gates 6–14 PASS — verified by Research Director against E1.5 body (not by rubber-stamp of Bot 201 alone).

#	Gate	Result	Evidence in E1.5
1	Q42 / Q70 / NeHYM stay [U]	PASS	St.3–4 + question box: Q42 [U]; Q70 [U] («the presence of the kav is not the measure of the kav»); NeHYM↔19 [U] («We do not possess a primary statement that unifies»). No forbidden close from «not found».

#	Gate	Result	Evidence in E1.5
2	Moses not merged	PASS	St.3 «The sentence about Moses in its place»: the upper segment of Netzach of ZA local; explicit ban on identity with the inner dimension of NeHYM in 19; box keeps link [U].
3	No two-kavim fact	PASS	St.13: «One must not determine … that there are two separate kavim»; two appearances; identity = [I]. «Two descriptions of the kav» box same.
4	Like in Atzilut = mode not identity	PASS	St.12: «does not say that BYA become Atzilut»; 5666 limit = [E-secondary]; open note keeps «not identical».
5	Colophon editorial	PASS	Opening: «Thus far we have found in his holy handwriting» = editorial colophon, not Admur speech.
6	No late biur→Admur	PASS	Late biur (5666 / «with regard to action») tagged [E-secondary] / [I]; not lifted into Admur voice.
7	No digital-witness uplift	PASS	Body quotes stay [E-subresearch] + «not checked»; Kehot glyph [U]; Zohar 3b not glyph-primary. Lone [E-primary] = Mishnah Avot as separate source (st.20) — not body-uplift.
8		PASS	
9	Full sequence 1–21	PASS	Opening + stations 1–21 consecutive + question box + editorial conclusion. St.21 map marked [I] («The division into stations must not be attributed to the Alter Rebbe»).

Editorial-only list (confirm not skeleton)

Item · Editorial-only? · Note

Version headers E1.1 / E1.2 / E1.3 / E1.4 inside E1.5 file · Yes · Meta confusion risk; Bot E1-QC-01 — unify header, not rewrite stations.

Tag lexicon vs Handoff · Yes · Dominant tags: [E-subresearch], [I], [U], one [E-secondary]; Bot E1-QC-12 style-sheet — cosmetic.

Gloss marking · Yes · Palaces / Atik / five gevurot / etymology generally [I]; keep out of «Wording of the epistle» blocks (Bot E1-QC-11).

Denser quotes in st.18–19 · Yes · Confirmed debt: st.18–19 have 0 body blockquotes and 0 [E-subresearch] — paraphrase-heavy; add short anchored quotes or mark explicit [I] paraphrase band (Bot E1-QC-13).

Kehot collation · Yes / process · All body quotes still digital «not checked»; Kehot printed edition [U] until glyph collation (Bot E1-QC-17). Not skeleton.

Factual / research gates (no skeleton change found): Q42, Q70, NeHYM, Moses, like in Atzilut, two-kavim, colophon, witness tags — all hold.

Agreement with Bot QC 201

Agree with Bot 201 closing line and gate table. Independent end-to-end read of E1.5 confirms Bot §1 gates 6–14 and the editorial/proces s split in Bot §3.

Bot 201 is editorial QC, not a new primary source. Model/peer agreement ≠ evidence uplift.

CoS closing line — honesty check

«No correction was found that changes the editorial structure; only editorial corrections and evidence tags are required.»

Honest: YES.

Verified against full E1.5 body: outstanding items are version headers, tag lexicon, gloss marking, denser quotes in st.18–19, and Kehot collation — all editorial/process. No skeleton rewrite of stations; Q42 / Q70 / NeHYM remain [U]; no research T-id seal in this stamp.

Status flags (not invented)

- Claude critique for complete E1.5: MISSING (intake #4 in Bot 201; confirmed — no Claude-Complete file used).
- Grok critique: stations 1–5 only — does not cover 6–21; Bot QC covers 6–21 directly vs draft.

- Quote collation vs Kehot printed edition: process debt — not skeleton FIX.
- No self-seal of research T-ids in this stamp.
- Fixes listed in Bot 201 are QC recommendations; this stamp does not rewrite the E1.5 body.

Confirms for CoS relay

- No R16 — yes
- No baseline edit — yes
- Q42 / Q70 / NeHYM — remain [U]
- Moses / 19↔20 — remain OPEN ([U]); no merge close
- Like in Atzilut — mode limited; not identity
- No two-kavim fact — hold
- Colophon — editorial
- PASS — editorial FIXes only; skeleton intact for complete booklet
- CoS closing line — honest
- Claude full-booklet critique — MISSING (noted, not invented)

File 0607 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[32]

Apprehension and Coming into Being in Atzilut

Two Questions at the Opening of Iggeret HaKodesh 20

Yeshivah AI Beit Midrash · Internal Research Edition · Hebrew

Edition 1.6 · Edited after Four Rounds of Inquiry · 6 Tishrei 5787

Led by the head of the beit midrash, with assistance from ChatGPT, Grok, and Claude. The booklet presents an interpretive inquiry and

[32]Document 0607: Perception-and-Creation-HE-Research-v1.6.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

marks its limits; it contains no halachic ruling or claim of rabbinic approval for every proposal included in it.

Foreword Precisely the Word Pnimiyut

This booklet addresses the opening of Iggeret HaKodesh, Epistle 20, in the Tanya. Tanya is the foundational book of Chabad Chassidut, written by Rabbi Shneur Zalman of Liadi, the Alter Rebbe. Chassidut explains the relationship between the Holy One, blessed be He, humanity, and the world, and the inner meaning of Torah and mitzvot. Iggeret HaKodesh is the fourth part of Tanya; here we will study the beginning of one of its epistles and examine two questions arising from it. Even those who have not yet studied Kabbalah or Chassidut will find explanations of the concepts needed for this study in the first chapter.

At the heart of the first question is an apparent contradiction within the discussion of the sefirot themselves. The sefirot are the aspects through which Divine revelation is described. At the opening of Epistle 20, their "vessels," the aspects defining the mode of revelation, are said not to be in the category of "yesh and apprehensible nature." Yet Epistle 19 states that Moses our teacher apprehended the inner dimension of the sefirot themselves: Netzach, Hod, Yesod, and Malchut, the four lowest sefirot in the system. Immediately after apprehension is denied in Epistle 20, his apprehension from the upper segment of Netzach is also mentioned. Netzach is one of those same sefirot, and its vessels are among the vessels to which that denial applies! How can it be said that the vessels of the sefirot have no apprehended nature, while prophetic apprehension of their inner dimension is described at the same time?[1]

This is not merely the general question of how a human being can apprehend Divinity: the very same sefirot apparently appear on both

sides of the contradiction, in the denial of apprehended nature and in apprehension of the inner dimension. Calling it “a lower level” does not remove Netzach from the sefirot of Atzilut either. Conversely, one must not determine in advance that “inner dimension” necessarily means “nature”; precisely the relationship between these two terms needs examination. This preserves the sharpness of the question without presupposing the answer.

The second question arises a few lines later. The discussion began with the sefirot of Atzilut, which the epistle describes as Divinity. Suddenly angels and the animal spirit are introduced. Why does an example from another level explain the subject? Both questions require more than replacing one term with another. It is necessary to examine what was said, what it was said about, and the role of each example in the argument’s progression.

The head of the beit midrash brought the questions together with the Rebbe’s notes and asked that the epistle be examined as a whole. Three artificial-intelligence systems participated in the virtual beit midrash: ChatGPT coordinated the research and documentation, while Grok and Claude submitted answers and critiques that were conveyed by the head of the beit midrash. This describes working tools and their roles, not three bearers of Torah authority. The human study partner asked, conveyed the material, and insisted that the difficulty not disappear within a convenient explanation.

Over four rounds, distinctions were proposed between panim and achorayim, between a source of prophecy and the object of apprehension, between revelation and nature, and between nullification and grasp. Some distinctions were retained; others were found too broad. Even genuine sources were sometimes cited in the wrong context. The most important correction was not always finding another book, but reading the paragraph before the quotation.

The result is not uniform: a supported resolution was found for the second question in the structure of the argument. For the first question, a plausible direction remains, but the necessary connection between the two formulations in Tanya has not been fully established. This difference appears in the body of the booklet, not only in a concluding note. The end of the rounds means that the current work has been exhausted and documented; it does not mean that every difficulty has been settled.

For a first reading, one may begin with the companion booklet, "Apprehension and Coming into Being in Atzilut — A Reader's Booklet." It explains the concepts and the outcome without the history of the criticism. The present booklet is intended for readers who also wish to see why certain resolutions were insufficient, how positions changed, and what remains to be checked.

Ten Points from the Inquiry

1. Netzach remains a sefirah of Atzilut even when revelation comes to Moses from it; it must not be removed from the subject under discussion to resolve the question.
2. "Inner dimension" (פנימיות) at a particular level is not necessarily identical to "My face" (פני) in the verse; the application of that distinction here still needs to be established.
3. A thing's lack of independence, the recipient's nullification, and the non-apprehension of nature are three distinct matters.
4. Prophecy is described in Epistle 19 as actual revelation; it must not be reduced here to general knowledge that something exists.
5. The source from which prophecy issues is not necessarily the object seen in it. The Ramak, Rabbi Moshe Cordovero, explicitly formulates such a distinction.

6. Chanah Ariel describes the partzuf of NeHY revealed to Moses as "without whatness"; it advances the inquiry without explicitly supplying its entire solution.
7. The example of the angels examines the limit of hishtalshelut. Its appropriateness does not depend on an angel and a sefirah being on equal levels.
8. The animal spirit is the positive example of a spiritual drawing forth; the animal's body is the limit that this drawing forth does not explain.
9. Something from nothing is not restricted to physical matter: the epistle also enumerates spiritual created realities.
10. Correcting attribution, distinguishing between an explanation and a gloss, and acknowledging lack of access are part of the inquiry itself, because the weight of the evidence depends on them.

A The Conceptual Map and the Question of the Source

Why Epistle 20 Deserves Particular Study

Iggeret HaKodesh includes thirty-two epistles; Kuntres Acharon is printed after it as a separate part. Epistle 20 is an extensive and profound epistle, and its composition also has a special context: the Tzemach Tzedek testifies that the Alter Rebbe wrote it in the days before his passing, in the village of Piena. This testimony is also cited in a discourse by the Rebbe and at the beginning of Lessons in Tanya.[2]

Its distinctiveness lies not only in the time of its composition. The epistle joins several fundamental questions into one progression: how the sefirot are united with the Ein Sof; what the Creator's power is to bring a new reality into being; why the chainlike descent of spiritual levels does not by itself explain the coming into being of physicality; and what all this teaches about the value of mitzvot performed with physical things. At its conclusion, the profound inquiry

reaches human action, particularly charity. It is therefore important to understand its opening as part of the entire progression.

The booklet focuses on two questions from the opening, rather than offering a complete interpretation of the epistle. We will mention what is needed from the continuation to understand them. Before reading the source's wording, we will explain its recurring terms: sefirot, light and vessel, Atzilut, something from nothing, cause and effect, and inner dimension. No prior knowledge of them is required.

How to Read the Language of the Epistle

Sefirot are the measures and aspects through which Divine revelation and the governance of the worlds are described. These are not ten bodies or ten divinities. When the epistle speaks of the ten sefirot of Atzilut, it emphasizes their unity with Divinity. Atzilut, Beriah, Yetzirah, and Asiyah are names of levels in the order of coming into being, not geographical places. The last three, Beriah, Yetzirah, and Asiyah, are abbreviated as BYA. The epistle distinguishes the vessels of Atzilut from created reality in the other worlds.

Light and vessel are technical metaphorical terms. "Light" denotes the revelation; "vessel" denotes the aspect defining how it appears in a particular measure. An analogy of light passing through a vessel may help at the beginning of study, but its physical properties must not be transferred to the referent. Here the vessels themselves are Divinity, while at the same time they are described as possessing limit and measure. This tension is the opening of the epistle, not a defect to be erased from the explanation.

Ein Sof denotes Divinity without limit. Something from nothing is not a description of matter formed out of empty space. In the present discussion, it denotes coming into being that is not explained as the gradual development of something resembling its result. Cause and

effect are a source and a result related through drawing forth. The epistle describes the effect as encompassed by its cause and nullified in relation to it. It does not assume that everything called "hishtalshelut" in the literature must operate in precisely the same manner.

Tzimtzumim, in the context under discussion here, are limitations and concealments in spiritual revelation. This does not mean only a reduction in quantity: the question is whether, even after many limitations, a spiritual drawing forth can explain the coming into being of a physical body.

A yesh is not always a body. A spiritual yesh can be a created reality. Even an expression such as "something" can denote a relation to a higher source without identifying the subject with the created yesh of the world of Beriah. It is therefore necessary to clarify in each sentence which yesh is under discussion and in relation to what it is called that.

Mahut, "nature," is what the thing itself is, as distinct from merely knowing that it exists. The question here is what content of apprehension the epistle denies; defining the word alone does not resolve the difficulty.

NeHYM are Netzach, Hod, Yesod, and Malchut; NeHY are the first three on that list. Ze'ir Anpin, abbreviated ZA, is a designation for the configuration of the six middot, from Chesed to Yesod. A "partzuf" is a configuration of interconnected aspects; it does not mean a physical face. The upper segment of Netzach is a particular part within the sefirah of Netzach. Finding the precise source in the writings of the Arizal, Rabbi Yitzchak Luria, for this designation in the context of Moses' prophecy was one of the research objectives that were not completed.

Panim and achorayim describe aspects, not a physical direction. In Epistle 19, panim is described as the sefirah united with its Emana-

tor, and achorayim as the aspects capable of descending and being revealed to the lower beings. Pnimiyut may denote depth within a particular level. It must not be assumed in advance that every occurrence of "inner dimension" (פנימיות) is identical to every occurrence of "face-aspect" (פנים); nor should a difference be declared without checking the context.

"Without whatness" (בלי־מה) is the designation by which the epistle describes the sefirot, linking it to the denial of yesh and apprehensible nature. Bittul, nullification, is not simple nonexistence. In our context, it describes the absence of independent standing in relation to the Divine source. Caution is needed precisely here: something nullified may be revealed, and nullification itself does not prove the limit of apprehension within it.

The Foundational Unit in Epistle 20

The paragraph about which the questions were asked follows, in unvocalized wording and with certain abbreviations expanded for readability. The content of the unit has been preserved; the questioner's full wording, including the English notes, is in the archive.[3]

> "He and His lights are one; He and His vessels are one in them." That is, the ten sefirot of Atzilut: "chayohi" are the lights, and "garmohi" are the vessels, all of which are Divinity, unlike in Beriah–Yetzirah–Asiyah, etc. It is necessary to understand thoroughly how the Ein Sof is one with garmohi, namely the vessels, when the vessels are characterized by limit and finitude, as stated in Etz Chayim.
>
> The intention, however, is to say that they are Divinity for creating something from nothing, like the Ein Sof, and not merely by way of the chainlike progression of cause and effect. As for what the Ramak wrote concerning the chainlike

progression of cause and effect, and likewise in the holy Zohar, Parashat Bereshit, this refers to the unfolding of the sefirot within the sefirot themselves, in the aspect of the vessels, which are called "without whatness" in Sefer Yetzirah, for they are not in the category of yesh and apprehensible nature, and are like the Ein Sof, whom no thought grasps at all, as it is written, "My face shall not be seen." And the prophecy of Moses our teacher, peace be upon him, and his apprehension were from the upper segment of Netzach of Ze'ir Anpin.

And in hishtalshelut, the effect is encompassed by the cause and nullified in its existence in relation to it, like the sun's radiance within the sun, as stated in the Ramak's Pardes. Even very many contractions will not suffice for matter as coarse as earth to arise through the chainlike descent of spirituality from separate intelligences, even those of the angels, but only for the "animal spirit" to arise from the "face of the ox," as explained elsewhere; see there.

Two Separate Requirements of Proof

Question A: the same vessels of the sefirot on both sides of the difficulty. Epistle 20 denies "yesh and apprehensible nature" of the vessels of the sefirot; Epistle 19 affirms that Moses apprehended the inner dimension of NeHYM, which are themselves sefirot of Atzilut. The head of the beit midrash was not satisfied with saying that Moses did not apprehend supernal Chochmah: Netzach itself is included among the ten sefirot, and therefore its apprehension also requires explanation. The answer must show why the positive apprehension is not included in what was denied. It is insufficient to point to a lower level, to Moses' nullification, or to Netzach's serving as a conduit.

Nor may “inner dimension” be turned into merely external knowledge, or what is revealed be removed from the category of Atzilut and from that of “without whatness.”

Question B: the appropriateness of the example. The vessels of Atzilut and angels are not on the same level. The question is whether the epistle compares their levels or uses the example of the angels to test another claim: what can be brought into being through hishtalshelut. The difference between these two readings determines whether the disparity of levels undermines the evidence or suits its function.

The Rebbe’s notes supplied by the questioner require precise reading. The note about unity in action does not authorize erasing the Divinity of the vessels; the note about the yesh of Beriah prevents the whole discussion from being reduced to matter; and the note about the yesh of Asiyah highlights the transition to the question of physicality. The note numbers 10, 17, 18, and 21 are the numbering of the English edition supplied, not the numbering of this booklet’s sources.[4]

B What the Sequence of the Epistle Teaches

Three Moves and Two Different Questions

The beginning of the epistle seeks to explain how a limited vessel can be called one with the Ein Sof. The answer points to the power of creation of something from nothing. The gloss supplied in the Rebbe’s name emphasizes unification in the act of bringing into being. Two givens must be preserved together: the vessels do not become unlimited in every respect, and they do not thereby cease to be Divinity. Any interpretation that relinquishes either one resolves a different question.

Next comes the delimitation of the statements of the Ramak and the Zohar concerning cause and effect. The word “that is” (היינו) iden-

tifies the domain in which the sequence of the sefirot is being explained here. It must not be read as a declaration that no drawing forth of cause and effect exists in any other domain: the epistle itself continues with a positive example of the animal spirit from the face of the ox. The limitation concerns the use of this mechanism as an explanation of the creation of yesh, not its removal from all created spirituality.

The third move examines a multiplicity of contractions. Even when the spiritual drawing forth passes through many degrees, it does not explain how coarse matter is formed. The example of the angels is introduced at this stage. This is the structural reason why one can move from Atzilut to created spirituality: what is now being tested is the capacity of the mode of coming into being, rather than the identity of the level of the source.

Torah Or Chochmah the Animal Spirit and Its Body

The reference to the discourse beginning "Yaviu Levush Malchut" in Torah Or was important in two respects. First, Chochmah itself can be called "something" in relation to its source, and nevertheless must not be identified with the created yesh of Beriah. Second, the animal soul and its body are not presented as the results of the same mechanism. Drawing forth from the face of the ox is explained in relation to the soul; the coming into being of the physical body requires a different discussion.[5]

Both points prevent a misleading simplification. One must not say that all spirituality is "ayin" in the same sense, nor that everything other than physical matter comes into being through hishtalshelut alone. The epistle itself subsequently lists the vessels of the sefirot of Beriah–Yetzirah–Asiyah and the lights of nefesh and ruach among the realities whose creation is something from nothing. The local exam-

ple cannot yield an inverse generalization about all spiritual coming into being.

The reference to Torah Or was proposed as an example of "elsewhere." The research preserved the difference between locating an appropriate source and proving that it is the only source intended by the Alter Rebbe. The discourse's content supports the resolution without determining bibliographical exclusivity.

Why the Angels Need Not Be the Last Link

In the first round, it was proposed that angels are closer to matter, and therefore, if a body is not formed from them through hishtalshelut, all the more so will it not be formed from the higher sefirot. For such an argument to constitute proof, an additional premise is needed: descent in spiritual level increases the ability to bring matter into being through the same mechanism. That premise was not substantiated. Nor was it established that the angels in the example are the lowest spiritual level.

These premises are not needed to understand the paragraph. The example shows that even when one begins with the spirituality of angels, the result described through hishtalshelut is spirit. Moving from the sefirot to the angels is not a shortcut to producing earth. The disparity of levels, which the questioner rightly emphasized, therefore does not invalidate the use of the example.

Tanya, chapter 39, teaches about the abode of angels in Yetzirah and higher angels in Beriah. This does not automatically map every angel mentioned in the literature. Moreover, Epistle 20 later mentions the bodies of angels of Atzilut. This fact prevents generalization, but does not prove that the angels in the opening example are specifically those angels.[6]

Even and What Must Not Be Loaded onto It

In the gloss in Lessons in Tanya, the wording “even (from separate intelligences) of the angels” appears. It helps one read the words as a single unit rather than as two categories between which there must be a separate scale. The adjacent explanation describes the matter and form of angels as spiritual. Here too a distinction is needed: the marked gloss is one layer, and Rabbi Yosef Weinberg’s explanation is another.[7]

The syntax is discussed in the Reshimot on Tanya, and the gloss in Lessons is cited in the decipherers’ note. A question mark was also found in the body of the printed text. Its origin in the manuscript was not settled. The punctuation must not become the basis of a determination, nor should the mark be attributed to the decipherers merely because the booklet contains their notes.

A supported resolution of Question B remains: extending the examination to created spirituality and delimiting the result that hishtalshelut can explain. It preserves both the positive example and its limit, without requiring a binding a fortiori argument.

C The Apprehension of Moses What Was Clarified and What Remains

What Epistle 19 Does Not Allow Us to Bypass

Epistle 19 says that Moses’ apprehension was not of the inner dimension of supernal Chochmah. The back-aspect of Chochmah is vested in Binah and, through the order of drawing forth, reaches NeHYM; there his apprehension was of the inner dimension. The epistle also describes NeHYM as the vessels of imparting that descend to the recipient, and prophecy as actual revelation.[8]

Two shortcuts are thereby excluded. First, one cannot say that Moses merely knew that a spiritual source exists, without actual revelation. Second, one cannot say that because he apprehended a relatively lower level, it was no longer included among the vessels of Atzilut. The answer must accommodate both determinations, rather than replace either one with a weaker formulation.

Nevertheless, Epistle 19 itself connects the apprehension of the inner dimension of NeHYM with the verse "You shall see My back, but My face shall not be seen." This is an important datum: the term "inner dimension" does not become an absolute synonym for "My face" in the verse in every context. One can speak of an inner dimension at a level that is external in relation to a broader configuration. This possibility narrows the immediate contradiction, but still does not define why that inner dimension is not "apprehensible nature."

Source Object and Mediation

Source is where the revelation comes from; object is what the prophet apprehends; mediation is the way in which the revelation reaches him. These three questions are related, but an answer to one does not necessarily determine the answers to the others.

In Pardes Rimonim 6:6, the Ramak distinguishes between the prophets' drawing sustenance from the sefirot and their intellectual apprehension in the palaces. A statement locating prophecy in a sefirah therefore does not, by itself, prove that the prophet saw the sefirah itself. This is a significant source for the distinction between the source of revelation and the object of apprehension.[9]

In Shaarei Kedushah 3:6, Moses is described as ascending as far as Atzilut and seeing from there itself, with vesting in Beriah by way of passage. With the other prophets, this vesting is described differently. The source requires both sides to be preserved: actual vision

from Atzilut, and mediation that is not identical with complete vesting. Passage through Beriah alone does not warrant the inference that the nature was not apprehended.[10]

Comparing the sources is useful, but does not permit their immediate unification into a single approach. "Tiferet" in the Ramak, "Atzilut" in Rabbi Chayim Vital, and "the upper segment of Netzach" in Tanya are not three identical names. Nor do they in themselves establish three contradictory approaches. There may be a difference between root and conduit and between a general and a detailed description; the proposal remains a proposal as long as the connection has not been established.

The Close Source Chanah Ariel

Two important parallels were found in Chanah Ariel, the book by Rabbi Yitzchak Aizik of Homil. The discourse on Naso describes the "without whatness" image of the vessels of Atzilut that Moses apprehended, connecting it with the upper segment of Netzach and the external partzuf. The discourse "Veha-Asafsuf" in Behaalotecha elaborates a distinction between Chochmah, the soul's drawing sustenance, prophetic vision, and Moses' prophecy.[11]

The advantage is not merely the appearance of similar words. Chanah Ariel explicitly leaves Moses' prophecy within a vessel of Atzilut; it describes the partzuf of NeHY that is seen as "without whatness" and connects its reception with Moses' nullification. This strengthens the possibility of actual revelation that neither turns what is revealed into an independent yesh nor removes it from Atzilut.

On this basis, ChatGPT proposed combining two axes. The first is the aspect of revelation: an inner dimension within an external partzuf. The second is the mode of reception: revelation in nullification, rather than reception of a yesh that stands on its own. This is an in-

terpretive proposal resting on explicit connections in the source. It is not a formulation in Chanah Ariel that sets the two epistles against one another and resolves the contradiction.

A Correct Sentence in the Wrong Context

Grok found wording in Behaalotecha denying the vision of the vessel of the sefirah and used it as explicit evidence concerning Moses' prophecy. Reading the sequence showed that the sentence appears in the section on Chochmah and the soul's drawing sustenance. Afterward, the author explicitly turns to prophetic vision. A sentence must not be transferred from one section to another without establishing its applicability.

Grok retracted the attribution in Round D. Claude confirmed the correction. This does not cancel the whole contribution of Chanah Ariel; it prevents the booklet from using stronger evidence than we possess. What is explicit in the section on Moses remains: a vessel of Atzilut, the partzuf of NeHY, "without whatness," and nullification. An explicit denial of Moses' seeing the vessel cannot be derived by transferring the sentence from the preceding section.

Three Determinations Requiring Qualification

In his final answer, Claude proposed a new reading: if "without whatness" means without the nature of vessels, there is no such nature for Moses to apprehend; and if the inner dimension of NeHYM refers to the light vested within them, there is again no contradiction. The proposal is interesting, but at three points it goes beyond what the sources establish.

First, Epistle 19 says that NeHYM are revealed, with the light vested within them. It does not say that apprehension concerns the light alone and does not concern the vessels. Second, "My face" is not

defined merely as a list of all the levels above NeHYM. Panim and achorayim are also aspects within the sefirah. Third, the wording "without the nature of vessels" is explicit in Chanah Ariel, but the interpretation that no nature capable of being apprehended exists there is a further step. The author himself leaves the revelation within the vessel of Atzilut.

The questioner's difficulty must therefore not be changed into a difficulty about a separate, independent vessel. He asked about apprehending a vessel united with the Emanator. The absence of independence is not, on its own, the absence of apprehension of nature. The same consideration applies to the recipient's nullification: it explains a characteristic of the reception, but does not determine without evidence exactly what is seen.

The Qualification That Is Part of the Answer

The best direction at present distinguishes between inner revelation in a particular aspect and the nature whose apprehension is denied, while leaving what is revealed in Atzilut and in "without whatness." It has a basis in the sources that were read. What is lacking is proof that the apprehension acknowledged in Epistle 19 indeed falls outside the scope of the denial of nature in Epistle 20.

There is no need specifically to find an author who asked our question in the same words. A valid inference from sources can also settle it. But such an inference must not be replaced with a list of correct concepts, nor may it be claimed that only a quotation is missing while the proof is already complete. Question A remains a plausible direction with a defined gap in applicability.

D Four Rounds How the Inquiry Changed

First Round The Immediate Explanation and the Remaining Difficulty

From the outset, ChatGPT formulated the two requirements of proof separately. For Question A, relative innerness, the mediation of prophecy, and the root of the soul were examined; for Question B, it was proposed that the transition to angels tests the mechanism of hishtalshelut. Grok and Claude submitted initial answers before receiving the specific questions prepared for them. Accordingly, failure to answer those questions was not recorded as a failure on their part.[12]

Grok proposed "the inner dimension of the conduit," distinguished possibility from substantiation, but sometimes characterized the difficulty as merely an interchange of concepts. Claude declared in several formulations that the question had been settled and placed an a fortiori argument at the center of the second question. He supplied useful references in Etz Chayim and Pardes, alongside the mistaken attribution to the Alter Rebbe's wording of a reference to the preceding epistle.

The criticism preserved the difficulty: a conduit is also a vessel of Atzilut, and the inner dimension of a lower aspect also requires explanation. For Question B, the contribution of separating level from mechanism was retained, but the premises of the a fortiori argument and of the "last link" were examined.

Second Round Fewer Declarations More Attention to Applicability

Eight questions were sent to Grok and ten to Claude. Both answered by identifier. Grok narrowed the distinction between prophecy and thought, retracted the necessity of the example being outside Atzi-

lut, and acknowledged that the inner dimension of the conduit is not a conclusive resolution. Claude retracted the imagined reference to Epistle 19 and the attribution of Weinberg's words to the Rebbe, and rescinded the status of the a fortiori argument as a necessary criterion for a successful answer.

At the same time, the criticism of ChatGPT became more precise: passage through Beriah does not, by itself, prove non-apprehension of nature. The inference was limited accordingly. Another claim attributed to it, that it had denied actual vision from Atzilut, was not accepted; the report explicitly preserved the aspect of vision. Self-correction must also be precise about the claim being corrected.

The source in Pardes 6:6 gained strength, but its comparison with Shaarei Kedushah and Epistle 19 remained limited. By the end of this stage, Question B already had a good structural answer, while for Question A it was clearer which link was missing. In preparation for Round C, sources from Chanah Ariel, the Reshimot, and the sun analogy in Pardes were added.

Third Round A Close Source and New Errors

Five questions for Grok and six for Claude focused on Chanah Ariel, the syntax of "even," and the limitation of general rules. The critics accepted the importance of the connection between Netzach, "without whatness," and nullification. Claude retracted the inclusion of light–vessel and Atzilut–Beriah as examples of cause and effect in this discussion; Grok narrowed a sweeping rule about the impossibility of passage from one kind to another.

But a new source also produced new errors. Grok transferred the sentence about not seeing the vessel of the sefirah to Moses. Claude asserted that the Behaalotecha page did not exist and proposed replacing the reference with Naso. On checking, the page was found,

the fixed revision was found, and the expression whose presence had been denied was found. The methodological conclusion was simple: failure of access is not evidence of nonexistence.

Both proposed concluding with a qualification. The research director first required a short corrective round: a summary cannot retain evidence whose context is wrong or delete a valid source. No additional general search was opened; five focused questions were set for Round D.

Fourth Round Correcting the Evidence and Closing with Qualifications

Grok answered two questions, and Claude three. Both accepted the existence of Behaalotecha and the sentence about the partzuf of Ne-HY being "without whatness." Grok retracted the applicability to Moses of the sentence about Chochmah and the addition of the condition "as a nature unto itself." The report about the PDF was also corrected: inability to extract text does not prove the absence of a text layer.

Claude accepted the corrections and proposed the new reading examined in the preceding chapter. His precise observation about the conjunction of inner dimension and back-aspect was retained; apprehension of the light alone, mapping the face-aspect by height alone, and the absolute denial of nature were restricted. The result is not a compromise between models, but an editorial determination based on the sources and the limits of the evidence.

At the end, it was decided that a fifth round was unnecessary for honestly communicating the existing conclusion. The precise source in the Arizal, verification of the printed edition of Chanah Ariel, and a marked Hebrew text for note 18 were retained as gaps. None permits

the invention of a reference; none is a reason to conceal the progress already achieved.

E Register of All Proposals T01 through T48

The identifiers below are those of the central file. Grok had a different local numbering in Round A and is referred to here according to the archive map. “Proposer” indicates a documented occurrence in this research, not a claim to historical priority for the idea. Each entry preserves the claim, its development, and its status; the detailed correspondence remains in the archive.

Three descriptions recur in the entries: **explicit**, the claim itself is stated in the source; **directly supported**, the source and its context directly support the reading under discussion; **plausible**, an inference supported by sources, whose precise connection still requires proof. Each description applies to the specific claim beside it, not automatically to the entire resolution. Thus an explicit component can support a line of resolution that remains plausible. The qualifications detailed in each entry are preserved.

Foundations of the Difficulty and the Opening Proposals

T01 — The inner dimension of Netzach versus the denial of nature. The head of the beit midrash, the opening question. Netzach is included among the sefirot, and apprehension of the inner dimension is stated concerning NeHYM. All rounds returned to this difficulty. Its final status: a directly supported difficulty; the direction of resolution is not a complete proof. What will settle it is an established connection between the scope of the two sentences, not the mere multiplication of sources.

T02 — The disparity of levels in the example. The head of the beit midrash, the opening question. Angels are not vessels of Atzi-

lut, and therefore the example seemed inappropriate. The disparity was preserved as a datum; rejection of the example was not accepted, because the capacity of hishtalshelut is what is being tested. The structural answer to this question became directly supported without claiming identity of levels.

T03 — Unification in the act of bringing into being. ChatGPT in Round A, following note 10 supplied by the questioner; adopted by Grok and Claude. The gloss explains unification with respect to creation. Status: directly supported, with a qualification. It must not yield the conclusion that the vessels are separate from Divinity or erase the epistle's wording about their unity.

T04 — Relative yesh and created yesh. ChatGPT in Round A, from Torah Or and note 18. Chochmah as "something" in relation to its source is not identical with the yesh of Beriah. The distinction was retained throughout the research. Status: directly supported; every use must specify the relation, rather than turn "yesh" into an unambiguous term everywhere.

T05 — Knowledge of existence alone. In Round A, ChatGPT examined whether Moses' apprehension could be reduced to this. Epistle 19 and Shaarei Kedushah describe actual revelation and vision. The possibility was therefore rejected as an exclusive answer. This does not deny every distinction between nature and existence, but rejects using it without fitting it to the wording of the source.

T06 — An inner dimension within an outer dimension. Appeared in ChatGPT's Round A work and in parallel formulations by both critics. The distinction is supported by Epistle 19 and the explanation in Lessons. After four rounds, it remained useful groundwork, but does not in itself place the inner dimension of NeHYM outside the scope of "apprehensible nature." Its use as a complete determination was restricted.

T07 — Vision through Beriah. In Round A, ChatGPT proposed a distinction between source and revelation with the help of Shaarei Kedushah. The Ramak added support for the structure of the distinction. In Round B, peer criticism was accepted: passage through Beriah does not by itself prove non-apprehension of nature. The distinction was retained; the supposedly sufficient proof was withdrawn.

T08 — The root of the soul and Moses' nullification. Examined by ChatGPT in Round A; Claude added nullification and "What are we?" (ונחנו מה). At first, no specific connection sufficient for a resolution was found. Chanah Ariel raised its status to an explicit connection to the subject. At the end, it remained a directly supported component of the mode of reception, rather than a sole proof concerning the object.

The Structure of Coming into Being and the Limits of the Example

T09 — The scope of "that is" (היינו). ChatGPT in Round A. The word delimits the Ramak's local statement and does not deny every drawing forth outside Atzilut. Reading Pardes and the positive example of the animal spirit strengthened this. Status: a directly supported contextual reading; it must not be expanded into a comprehensive theory of all the Ramak's formulations.

T10 — The example tests a mechanism. ChatGPT in Round A; Grok and Claude developed it in parallel. The transition to angels tests what spirituality can bring into being through hishtalshelut. Final status: directly supported. The formulation was retained after removing the requirement of an a fortiori argument, the determination of a necessary world, and the assumption of a last link.

T11 — The animal spirit is the positive result. The source was supplied by the questioner, and the precise point was formulated in the

first ChatGPT research. The epistle allows the drawing forth of the spirit and sets the body as the limit. Status: explicit, supported by Torah Or. It must not mistakenly be worded as though the animal spirit, too, does not unfold from the face of the ox.

T12 — Something from nothing also in spirituality. ChatGPT in Round A, on the basis of the continuation of the epistle; both critics preserved the datum. The vessels of BYA and the lights of nefesh–ruach prevent the discussion from being restricted to matter. Status: explicit. The distinction between the creation of spiritual yesh and processes of drawing forth within it helps explain the matter, but is not an explicit formulation of all the details of the mechanism.

T13 — The abode of angels and its exceptions. The questioner mentioned Tanya 39, and the research verified the distinction between Yetzirah and higher angels in Beriah. Status: explicit in its context. This does not automatically identify the local face of the ox or every occurrence of "angel." Mapping worlds from Chagigah alone was not accepted.

T14 — Perhaps these are angels of Atzilut. In Round A, ChatGPT examined the later mention of the bodies of angels of Atzilut. The fact exists, but the identification of the angels in the example with them was not established. The possibility is not used as a resolution. It is retained to distinguish the existence of a level from the identification of this case with it.

T15 — The opening prepares the conclusion. In Round A, ChatGPT proposed a connection between the face of the ox and earth and the sacrifices, Malchut, and action later in the epistle. At first this was a structural reading. The Reshimot strengthened part of it through a proposal concerning earth. Status: a supported direction, preserving the Rebbe's tentative wording.

T16 — Yetzirah as the name of an action. In Round A, ChatGPT observed precisely that note 17, concerning the formation of the sefirot, does not locate them in the world of Yetzirah. Status: a valid linguistic distinction. The English wording was preserved; a marked Hebrew text was not located. A noun denoting an action must not be turned into the name of a world without further evidence.

Claims That Were Limited or Retracted

T17 — A binding a fortiori argument. Claude in Round A presented it as both an explanation and a criterion of a good answer. In Round B he rescinded the criterion; in Round C he withdrew the binding structure; in Round D he also corrected an unnecessary reason for refuting it. Status: neither established nor required. A possible rhetorical reading is not proof.

T18 — The angels are the last link. Grok and Claude in Round A. Both withdrew the necessity of the claim in Round B. Lower than Atzilut does not prove lower than all spirituality. Status: withdrawn for lack of support; the claim is unnecessary for Question B. Its failure does not warrant the inference that the angels are not lower than Atzilut in the context under discussion.

T19 — Prophecy is not thought. Grok in Round A. A distinction between faculties of apprehension exists, but the epistle connects thought, face-aspect, and Moses' prophecy. In Round B, the claim was reduced to a supporting component only. Status: insufficient as a resolution; the limit of the object still requires definition even when the mode of apprehension changes.

T20 — A particular philosophical polemic. In Round A, Claude attributed to the choice of "separate intelligences" a precise intention against the emanation model. Pardes and the Guide of the Perplexed provide genuine background. In Round B, the parallel was separat-

ed from authorial intention. Status: directly supported background; the intention of a particular polemic is conjectural. Maimonides challenges the model rather than simply adopting it.

T21 — Quantitative contraction alone. Claude in Round A. The rule was broader than necessary. He retracted it in Round B; later, alternative examples that had not been established were also corrected. Status: rejected as a sweeping rule. The paragraph denies the coming into being of matter through spiritual hishtalshelut; there is no need to classify every tzimtzum as quantitative.

T22 — The example must be outside Atzilut. Grok in Round A, with an explicit retraction in Round B. The structure permits examination of created spirituality, but does not require determining a particular world in order to resolve the question. Status: the necessity was withdrawn; the core explanation about testing the mechanism was retained.

T23 — A reference by the Alter Rebbe to the preceding epistle. In Round A, Claude attributed wording to Epistle 20 that was not found in it. The reference checked is in the explanation in Lessons. Claude retracted the attribution in Round B. Status: a mistaken attribution that was corrected; the substantive connection to Epistle 19 remains valid without the imagined reference.

T24 — Drawing sustenance in the sefirot and intellectual apprehension in the palaces. In preparation for Round B, ChatGPT supplied Pardes 6:6; the critics confirmed the wording. Status: explicit in the Ramak. This does not establish identity with all the details of the inner dimension of NeHYM in Tanya or with the mode of passage in Shaarei Kedushah. The source was retained as a basis for comparison.

T25 — The upper segment as the pinnacle of apprehension. In Round A, Grok and Claude proposed an explanation for the choice of

wording. The precise source in the Arizal was not located; Chanah Ariel provides a significant parallel. Status: a proposed explanation and a bibliographical gap. A reference to Shaar HaNevuah must not be presented as though the sentence itself had been found there.

T26 — Weinberg's explanation as a note by the Rebbe. The layers became confused in two first-round answers. The attributions were corrected in Round B. Status: correction accepted. The commentator's words remain an important interpretive source, but do not become the Rebbe's words by virtue of their proximity to a marked gloss.

New Contributions of the Third Round

T27 — The explicit connection in Chanah Ariel. In preparation for Round C, ChatGPT presented Behaalotecha and Naso. The sources connect Moses, Netzach, a vessel of Atzilut, "without whatness," and nullification. Status: an explicit and useful connection. Applying all the components to the denial of apprehensible nature is our interpretive work, not an explicit answer given there.

T28 — What is revealed remains Atzilut and without whatness. ChatGPT in preparation for Round C, and confirmation by the critics after the access corrections. Status: directly supported in the parallels. This is a binding condition for every resolution: the level must not be removed from the group the epistle is discussing. This very datum preserves the sharpness of the difficulty.

T29 — The two axes of the resolution. ChatGPT's proposal in preparation for Round C: an external partzuf on the side of revelation and nullification on the side of reception. The critics accepted the components. Final status: a plausible direction, not a determination. Combining two correct distinctions still requires proof that they place the apprehension outside the scope of the denial.

T30 — The layers of "even." ChatGPT in preparation for Round C, following the Reshimot and Lessons. The body of the note, the decipherers' note, and the Rebbe's gloss were separated. Status: a directly supported separation. Two ontological categories must not be inferred from the word; the question mark must not be attributed to the author or editor without appropriate checking.

T31 — The analogy of the sun's spark. Located in ChatGPT's research in preparation for Round C in Pardes 6:6. The critics confirmed it. Status: location completed, and the general search was removed from the list of gaps. Its context is the unification of what extends forth within its source; its precise application to every effect is not established by the mere discovery of the image.

T32 — General and detailed descriptions are not necessarily contradictory. In preparation for Round C, ChatGPT criticized presenting the locations as divergent approaches. Claude corrected this. Status: a valid principle of comparison. Atzilut and Netzach of Atzilut can be general and particular; Tiferet and Netzach require further examination of their roles rather than automatic identification.

T33 — Earth and practical mitzvot. In the research in preparation for Round C, a proposal worded "and perhaps" was found in the Reshimot. Status: the proposal itself is explicit; its content remains a proposal. It illuminates the epistle's direction and is not a syntactic condition for resolving the example. The tentative wording must not be changed to strengthen a summary.

T34 — Hishtalshelut in a broad sense and cause and effect. ChatGPT's criticism of Claude's examples in Round B; retraction in Round C. Light–vessel and Atzilut–Beriah were not approved as examples of the particular mechanism. Status: the distinction is retained. In particular, the spiritual yesh that the epistle explains through something from nothing must not simply be included within it.

T35 — Not an empirical observation. Claude called the animal spirit observable proof. In preparation for Round C he was asked to correct this, and did so in Round C. Status: the source is a kabbalistic–Chassidic tradition that was read, not an experiment or observation we conducted. Changing the label preserves the kind of evidence without negating the source's authority.

T36 — Hebrew for note 21. Found in Lessons and preserved in the research in preparation for Round C. Status: the Hebrew wording was verified in a transcription. Notes 17–18 did not receive a marked Hebrew identification in that examination. A back-translation from English must not be given the status of an original Hebrew text.

Source Corrections and Closure

T37 — The Behaalotecha page exists. Claude in Round C asserted that it did not exist; in preparation for Round D, ChatGPT verified a page and a fixed revision. Claude explicitly retracted his assertion. Status: nonexistence was disproved. The failed access was a limitation of the examination and must not lead to rewriting a correct reference.

T38 — The expression "which is also without whatness." Grok did not locate it in Round C; Claude denied its verification. It was found in the paragraph beginning "You shall see" and confirmed in Round D. Status: found in the transcription. Behaalotecha must not be replaced by Naso, nor may it be claimed that a printed edition was viewed merely because the website was read.

T39 — The sentence about Chochmah is not the sentence about Moses. In Round C, Grok relied on the denial of seeing the vessel as explicit evidence concerning Moses. ChatGPT checked the context; both critics accepted the correction in Round D. Status: the attribution was withdrawn. Application to Moses will require a separate inference that is not found in the quotation itself.

T40 — Three distinct matters. ChatGPT in preparation for Round D: the vessel's lack of independence, the recipient's nullification, and non-apprehension of nature are not identical. Grok acknowledged that "as a nature unto itself" was a condition he had added. Status: the criticism is accepted. The difficulty concerns a vessel united with the Emanator; it does not require assuming an independent vessel in order to ask it.

T41 — The limited force of note 18. ChatGPT in preparation for Round D, accepted by Claude in Round D. The English wording was preserved as a marked note; the absence of Hebrew does not erase it. Conversely, finding Hebrew will not by itself establish its relationship to the inner dimension of NeHYM. Status: the distinction between verification and proof was accepted.

T42 — The text layer and punctuation. In Round C, Grok inferred that there was no readable text layer; the research documented a layer that had been decoded. In Round D, he corrected this to a limitation of access. Status: the correction was accepted. The origin of the question mark in the manuscript remained open; reading a layer is not visual inspection or examination of a manuscript.

T43 — A disagreement between the Ramak and Rabbi Chayim Vital. Claude proposed a real difference in the definition of apprehension. The criticism in preparation for Round D preserved the need to compare source, object, and mediation in the same terms. Status: disagreement was not established, and identity was not established either. Different formulations are insufficient to decide between the possibilities.

T44 — Without the nature of vessels. In Round D, Claude proposed an ontological reading that resolves the difficulty: there is no nature of vessels to apprehend. Status: the wording in Chanah Ariel is explicit; the conclusion that no nature capable of being apprehended

exists is an additional application. It was not approved as a determination concerning Moses' prophecy.

T45 — The inner dimension is the light alone. Claude in Round D. Epistle 19 distinguishes between NeHYM and the light within them, but also describes them themselves as revealed. Status: exclusivity was not established. The vessels must not be erased from the object by mentioning the light vested within them.

T46 — Inner dimension and back-aspect in the same apprehension. In Round D, Claude emphasized the application of the verse in Epistle 19. Status: an important datum that was accepted. The conclusion that "My face" simply means everything above NeHYM was restricted, because panim and achorayim also describe aspects within a sefirah. The datum strengthens a direction without completing the application.

T47 — Chanah Ariel quotes Epistle 20. In Round D, Claude emphasized an explicit quotation concerning creation from the Essence. Status: the connection was accepted. It does not follow that the entire continuation of the discourse is a direct explanation of the sentence about apprehensible nature, or that the author has already resolved the relationship to Epistle 19.

T48 — What is lacking is proof of applicability. ChatGPT's closing formulation after Round D. A determination must not be conditioned solely on an explicit quotation, nor should the gap be presented as merely bibliographical. Status: the binding editorial conclusion. The resolution will be strengthened when it is established why the affirmed apprehension is not included in the nature whose apprehension is denied.

F Evaluation of the Models' Work

What Was Measured and What Was Not

The evaluation concerns only the answers and checks preserved in this research. It is not a laboratory test of general ability, a ranking of model versions, or proof of which is preferable in every Torah research project. The model versions and the times when their answers were written were not supplied. Conditions of access to repositories were unequal, and some material was conveyed through human copying. The scores are reasoned editorial judgments by ChatGPT, including its self-evaluation.

The ten criteria and weights of the workbook were retained. The process scores include errors that were corrected; they must not be erased retrospectively. Evaluation of the closing answer is separate, so that the reader can also see the improvement. The scale is 1–10; the average is the sum of each score multiplied by its weight. Missing information was not given a score of zero, nor were scores inferred for answers not in the archive.

Criterion	Weight	ChatGPT	Grok	Claude
Accuracy in the subject matter	15%	8	7	7
Attribution and contextual reading	15%	8	6	6
Separating proof and conjecture	15%	9	8	6
Sources and new evidence	10%	8	7	8
Verification and transparency	10%	8	7	6
Logic and depth	10%	8	8	7
Retraction of errors	10%	9	9	9
Peer criticism	5%	9	8	8
Clarity and usefulness	5%	8	8	7
Conclusion and its limits	5%	9	9	7
Weighted average for the process	100%	8.4	7.5	7.0

ChatGPT Preserving the Difficulty and Criticism of Its Own Inference

The main contribution was preserving the conditions of the question: Netzach within Atzilut, apprehension of the inner dimension that is not merely knowledge of existence, and spiritual yesh that also requires something from nothing. Added to this were locating the Ramak's context, the Chanah Ariel sources, the layers of the Reshimot, and separating the section on Chochmah from the section on Moses. These support the scores for accuracy, sources, and peer criticism.

The substantive weakness was the proposed use of mediation through Beriah as a way of denying apprehension of nature, without sufficient proof. The criticism was accepted. The proposal of two axes is likewise not a proof, and the editor must not elevate its status because he himself formulated it. The high scores for distinction and conclusion are conditional on the qualification actually being preserved in the booklet. Self-evaluation is not external examination, and the ranking grants the editor no authority over the Torah conclusion.

Grok Improved Caution Alongside a Major Contextual Error

Grok contributed a useful distinction between possibility, substantiation, and an established rationale; it detailed the sequence of connective words well and distinguished a bibliographical gap from a substantive one. Its answers in the later rounds were focused, and its retractions were explicitly defined. These explain good scores in logic, clarity, and correction.

Conversely, "the inner dimension of the conduit" was not established as an interpretation of the denial of nature, and the requirement that the example be outside Atzilut was excessive. The contextual error

in Chanah Ariel was particularly significant because it was presented as the strongest evidence concerning Moses. Failure to find the expression and the report about the PDF also required correction. The process score leaves these failures visible, even though the closing answer is more cautious.

Claude Useful Sources and a Tendency Toward Premature Determination

Claude contributed useful references to Etz Chayim, Pardes, and the Maimonidean background, and in the conclusion proposed an important precise observation about the conjunction of inner dimension and back-aspect in Epistle 19. It retracted in detail mistaken attributions, the last link, exclusively quantitative contraction, and the report that Behaalotecha did not exist. Willingness to correct is not incidental, and it received a high score.

Nevertheless, the argument was repeatedly presented with a degree of certainty higher than what had been established: first a conclusive resolution, then a binding a fortiori argument, and finally three new upgrades in Round D. Confusion between the commentator's words and the Rebbe's glosses, attribution of a reference absent from the text, and inference of nonexistence from failed access were also recorded. These lower the scores for attribution, verification, and separation of proof, without canceling the genuine contributions.

Quality of the Closing Answer

In a focused assessment of the precision of the conclusion and its limits at the end: ChatGPT — 9, as a self-evaluation; Grok — 9, because its final formulation preserves the gap without an additional condition; Claude — 7, because its general qualification is correct, but the claims of light alone and the definition of panim solely by the

height of the level still require restriction. These are not new averages across all ten criteria, and must not be compared directly with the process average as though they were the same calculation.

The important comparative outcome is not the numerical gap. Criticism helped when each model was required to identify the sentence it changed and to preserve the limit of the evidence. General agreement was insufficient; the specific retractions made it possible to prepare a more reliable booklet.

G Texts Sources and Gaps in the Archive

The Eight Core Sources in Reading Order

The following order begins with Tanya, continues with its explanations and Chassidic parallels, and ends with Pardes Rimonim as comparative background. It is a pedagogical order, not an order of the years in which the books were composed. It corresponds to the source list in the Reader's Booklet; the additional research sources and the status of their examination are retained below and in the notes.

1. Tanya, Likkutei Amarim, chapter 39 — https://he.wikisource.org/wiki/טל_א_קלח_אינת — the abode of angels in Yetzirah, and in the gloss, higher angels in Beriah as well; the background to the disparity of levels in the second question.
2. Tanya, Iggeret HaKodesh 19 — https://he.wikisource.org/wiki/ינת_טי_ד_קלח_א — Moses' apprehension of the inner dimension of NeHYM and the definitions of panim and achorayim; the positive side of the difficulty concerning apprehension.
3. Tanya, Iggeret HaKodesh 20 — https://he.wikisource.org/wiki/ינת_כ_ד_קלח_א — the source of the two questions: the denial of yesh and apprehensible nature, and the example of the animal spirit from the face of the ox.

4. Lessons in Tanya, Epistle 20 — https://he.chabad.org/library/article_cdo/aid/536020 — an explanation of the sequence of the epistle, alongside marked additions by the Rebbe; the two textual layers must be distinguished.
5. Torah Or, Megillat Esther, "Yaviu Levush Malchut" — https://www.torahrecordings.com/torah-ohr/003/001 — the distinction between the drawing forth of the animal soul and the coming into being of its body, and the background to "And wisdom, from where [ayin] shall it be found?"
6. Chanah Ariel, Behaalotecha, "Veha-Asafsuf" — https://he.wikisource.org/w/index.php?oldid=2743524&title=הבF%2Fלאירא_הנח רתלע — Moses' prophecy in the partzuf of NeHY, which is "also without whatness"; reading the context prevents transferring to it a sentence stated in the section on Chochmah.
7. Chanah Ariel, Naso, "Viyshalchu Min HaMachaneh" — https://he.wikisource.org/wiki/אשנ/לאירא_הנח — the parallel concerning "the image of without whatness of the vessels of Atzilut" and the external partzuf.
8. Pardes Rimonim, Gate 6, chapters 3 — https://he.wikisource.org/wiki/ג_ו_מינומר_סדרפ — and 6 — https://he.wikisource.org/wiki/ו_ו_מינומר_סדרפ — the encompassing of the effect by the cause, the sun analogy, and distinguishing the source of drawing sustenance from the object of intellectual apprehension; important background that does not by itself establish its applicability to the inner dimension of NeHYM in Tanya.

What Was Read and How

Epistles 19 and 20, passages from Pardes, Shaarei Kedushah, Torah Or, and Chanah Ariel were read in digital transcriptions. The Reshimot were read from a decoded PDF text layer; no claim is made here that the manuscript was examined or that a complete visual inspec-

tion of the printed edition was conducted. A transcription is a useful study tool, but it is not a photograph of the source or independent evidence for every detail of punctuation.

The report "verified on the page" in an early answer was not automatically converted into a claim that the critic had viewed a scan of the printed edition. The critics clarified the kind of reading. At the same time, a quotation in a commentator remains a quotation in a commentator; a search snippet is not a page that was read, and a Hebrew translation from English is not a Hebrew formulation by the Rebbe.

The source in Likkutei Sichot, volume 30, proposed by Claude was not read as a full page in the documented inquiry, and therefore does not support the booklet's conclusions. The precise source in the Ari for the upper segment of Netzach was not located. A reference to Shaar HaNevuah was found in the Reshimot, but a reference for examination is not the result of that examination. These are defined gaps, not claims that no source exists.[13]

Layers That Must Not Be Combined

Iggeret HaKodesh consists of the Alter Rebbe's words. The explanation in Lessons in Tanya is by Rabbi Yosef Weinberg, alongside marked additions by the Rebbe. The Rebbe's Reshimot are another work, and the edition examined also contains decipherers' notes. Chanah Ariel is a separate authorial voice, although its closeness to Chabad teaching makes it an important interpretive source. Every source can contribute; their authority must not be combined into a sentence that none of them wrote.

For notes 17–18, a gap remained between the marked English wording and the location of marked Hebrew. The gap is documented. What was supplied in English must not be erased because of it, and the entire solution to Question A must not be made to depend on a future

discovery. Even if verification is completed, it will still be necessary to establish what falls within the denial of apprehension and what does not.

What Was Preserved and What We Do Not Possess

The opening question, ChatGPT's research, the claim registers, source maps, numbered questions, and the answers from Grok and Claude actually conveyed in Rounds A–D were preserved. Retractions and objections that the summary does not adopt were also preserved. Snapshots of the round files are linked to one another, making it possible to trace a change without rewriting the previous version.[14]

Nevertheless, this is not a complete system export of the original conversations of the three systems. The peers' answers were preserved from the text conveyed by the head of the beit midrash; the first archive also documented normalization of spacing and line division. We do not possess the original writing times, model versions, or all their search activity. A model's report that it read a source is not independent verification of everything it read.

The previous research file on Epistle 19 served continuity through summaries that were checked; this is not a fresh examination of all its rounds. In the four research rounds, Gemini was mentioned only in the opening preparations and did not participate in the documented active rounds; there is no missing research answer from it being awaited. No message absent from our possession was reconstructed from a peer's later remarks, and no priority for an idea was determined without documentation.

After edition 1.3 was produced, improvement reports were received from Grok and Gemini. Their proposals were checked against the booklets, and the head of the beit midrash approved the editorial recommendations for edition 1.4. Improvements in explanation, trans-

lation, and layout were accepted; three claims of defects were rejected after visual inspection: the headings of the English evaluation table were correct, the letters vav and zayin appeared in the Hebrew reading map, and the list of eight sources was already included in the English research booklet. The reports and the editor's determinations were preserved separately. This is the stage of editing the booklets, not a fifth research round; it does not change the participants in Rounds A–D or the hierarchy of conclusions.

H Conclusions and Objectives for Completion

A directly supported resolution was found for the question of coming into being: the transition from the sefirot to angels tests the capacity of hishtalshelut in created spirituality as well. Drawing forth the animal spirit does not explain the formation of its body. The discussion does not require identity between angel and sefirah, an a fortiori argument, or identification of the last link. Something from nothing continues to include spiritual yesh as well.

A plausible direction was found for the question of apprehension: the inner dimension of a particular level is not necessarily the panim whose apprehension is denied; the revealed partzuf of NeHY remains "without whatness"; and Moses' reception is described in nullification. But it has still not been established why apprehension of the inner dimension of NeHYM is not included in "apprehensible nature" in Epistle 20. This is not a bibliographical footnote, but the limit of the present proof.

Three kinds of completion may help in the future. The first, and substantive, is a source or valid inference defining precisely the applicability of the denial of nature to the apprehension under discussion. The second is locating the precise source in the Ari for the upper segment of Netzach. The third is visual verification of the texts of Chanah

Ariel and the relevant glosses. They must not be confused; completing the second or third will not, in itself, resolve the first.

The booklets can therefore be published without declaring that everything has been resolved. The value of the investigation also lies in preserving the precise question, removing insufficient resolutions, and separating one directly supported answer from a proposal that still requires proof. In this way, the inquiry remains open at the proper point without repeating rounds that have no new objective.

Index of Concepts and Proposals

Light and vessel — chapters A–C; T03, T21, T34, T39, T44–T45.

Achorayim and panim — chapters A, C; T06, T28–T29, T46.

Atzilut and Beriah — chapters A–C; T04, T07, T12–T14, T32.

Even — chapter B; T30, T36, T42.

Bittul — chapter C; T08, T27–T29, T40.

Without whatness — chapters A, C; T01, T27–T28, T38, T44.

Creation of something from nothing — chapters A–B; T03–T04, T10–T12.

Chochmah and prophecy — chapter C; T05, T19, T24, T39.

Chanah Ariel — chapter C; T27–T29, T37–T39, T44, T47.

Source, object, and mediation — chapter C; T07, T24, T32, T43.

Angels and the face of the ox — chapter B; T02, T10–T14, T17–T18.

NeHYM and the upper segment of Netzach — chapters A, C; T01, T05–T08, T25, T45–T46.

Cause and effect — chapter B; T09–T12, T20–T22, T31, T34.

Earth and practical mitzvot — chapter B; T15, T33.

Inner dimension and nature — chapter C; T01, T06, T40, T44–T48.

Documentation and attribution — chapters D, F–G; T23, T26, T30, T35–T43.

Notes and Sources

[1]: Tanya, Iggeret HaKodesh 19 and 20. Epistle 19 — https://he.wikisource.org/wiki/טי_ד_קלח_אינת; Epistle 20 — https://he.wikisource.org/wiki/כ_ד_קלח_אינת. The two epistles are the principal source for the difficulty. The documented checks were conducted in transcriptions.

[2]: On the count of thirty-two epistles and Kuntres Acharon as a separate part: the talk of Shabbat Parashat Chayei Sarah 5726, section 9 — https://www.chabad.org/therebbe/article_cdo/aid/4385524/jewish/page.htm, in an unreviewed transcript; continuous numbering by the Tzemach Tzedek is also mentioned there. On the time of composition in Piena: the discourse beginning "Shelach Lecha Anashim," 5734, section 2 — https://he.chabad.org/library/article_cdo/aid/6132123, which quotes the Tzemach Tzedek and refers to Derech Mitzvotecha 170a; and the introduction to Lessons in Tanya, Epistle 20 — https://he.chabad.org/library/article_cdo/aid/536020. The transcriptions and the quotation of the Tzemach Tzedek's testimony were read; the page in Derech Mitzvotecha itself was not viewed. No claim is made here that this is the longest epistle or the last work he wrote.

[3]: Iggeret HaKodesh 20, from the opening to "the animal spirit from the face of the ox." The vocalized wording and the questioner's notes were preserved in the snapshot of file R01. The quotation here was prepared from the passage supplied by the questioner, with vocalization removed, punctuation, and some abbreviations expanded, without intentional change to the content.

[4]: Lessons in Tanya, Epistle 20, Part 9 — https://www.chabad.org/library/tanya/tanya_cdo/aid/3800431/jewish/Igeret-HaKodesh-Epist

le-20-Part-9.htm, the notes marked in the Rebbe's name. Numbers 10, 17, 18, and 21 refer to this edition; 19–20 are references, not two additional substantive claims. Lessons in Tanya in Hebrew — https://he.chabad.org/library/article_cdo/aid/536020 — was used to separate the explanation from the glosses.

[5]: Torah Or, Megillat Esther, the discourse beginning "Yaviu Levush Malchut," and the explanation concerning Chochmah and the coming into being of the animal soul and its body. Torah Or transcription — https://he.wikisource.org/wiki/תלגמ_(דכ"ב)_רוא_הרות; Torah Recordings — https://www.torahrecordings.com/torah-ohr/003/001. The reference in Lessons is supplied as a possible source, not an exclusive identification.

[6]: Tanya, Likkutei Amarim 39: the paragraph about the abode of angels in Yetzirah and the gloss about higher angels in Beriah — https://he.wikisource.org/wiki/תינ_קלח_א_לט. The mention of the bodies of angels of Atzilut appears later in Epistle 20. Chagigah 13b served in the research as background for the face of the ox, not for mapping the worlds.

[7]: Lessons in Tanya, Epistle 20 — https://he.chabad.org/library/article_cdo/aid/536020, around "and even" and "even." Reshimot on Tanya, Epistle 20, pp. 47–48 — https://w2.chabad.org/media/pdf/893/knFE8933691.pdf, especially decipherers' note 11. The Reshimot were read in a decoded text layer; the manuscript was not examined.

[8]: Iggeret HaKodesh 19, the paragraphs on Moses' apprehension, NeHYM as vessels of imparting, and the definition of panim and achorayim. Text — https://he.wikisource.org/wiki/תינ_קלח_ד_טי. References to the Ari's Likkutei Torah and to Shaar HaNevuah are supplied there; locating the wording "upper segment" in the source in the Ari was not completed.

[9]: Rabbi Moshe Cordovero, Pardes Rimonim 6:6 — https://he.wikisource.org/wiki/סדרפ_רמונים_ו_ו: drawing sustenance from the sefirot and intellectual apprehension in the palaces; at its conclusion, also the analogy of the sun's spark.

6:3 — https://he.wikisource.org/wiki/סדרפ_רמונים_ו_ג — concerns the encompassing of the effect. The two locations must not be combined into a single reference for all the formulations.

[10]: Rabbi Chayim Vital, Shaarei Kedushah 3:6 — https://he.wikisource.org/wiki/ירעש_קדוש_השער_ג_ו, the description of Moses' prophecy and passage through Beriah. Read in a transcription, not in a scan of the printed edition.

[11]: Rabbi Yitzchak Aizik of Homil, Chanah Ariel, Naso — https://he.wikisource.org/wiki/חנה_אריאל/נשא, the discourse beginning "Viyshalchu Min HaMachaneh"; Behaalotecha — https://he.wikisource.org/wiki/חנה_אריאל/בהעלתך, the discourse beginning "Veha-Asafsuf." Fixed revision 2743524 — https://he.wikisource.org/w/index.php?oldid=2743524&title=חנה_אריאל%2Fבהעלתך. The transcriptions were not compared with the printed edition in this research; there is no verified printed page number.

[12]: The snapshot of file R01 and the peers' original answers are preserved in the research folder — https://drive.google.com/drive/folders/1ICzKnO13k_BA1GP-scGYIbVZ-WttcgYw. The R02 documentation explicitly states that the first questions had not yet been conveyed to the critics when they answered. Model-version names were not supplied.

[13]: Background sources include Etz Chayim, Gate 42, chapter 2 — https://he.wikisource.org/wiki/עץ_חיים/רעשים_במ/קרפ_ב, limit and measure; Guide of the Perplexed 2:22 — https://he.wikisource.org/wiki/רומם_בנכובים_(אבא_בחילק/קרפ_ב/כב), background to the relationship between matter and separate intellect; and Sefer Yetzirah 1:2, "ten se-

firot belimah." Tikkunei Zohar 3b and 17a were discussed as different sources for the formulation of unity and the denial of the grasp of thought. It must not be claimed that all the works were read in full.

[14]: The file summarizing the inquiry after R04 — https://drive.google.com/drive/folders/1e2e3na8Nhwn-z9vCwDDTR7cYgRNfRcbV — includes the two original closing answers, the closing register, the source report, and the snapshot of file R04; the chain of snapshots of the earlier rounds is preserved within it. The booklet is a separate analytical edition, not a replacement for the original material.

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File 0107 · The Beginning of Yesh and the General Rounds · Round 2

A report or testimony from the history of the research.[33]

200 — E1-QC Research Director stamp (post-Grok)

YA-IGK20 · SOURCE/editorial QC · Research Director under CoS

Stamp time: 2026-09-20 ~17:21 ET

[33]Document 0107: 200 — E1-QC Fifik stamp (post-Grok). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Type: Editorial E1 stamp (not research T-ids; no self-seal)

Supersedes stamp posture of: 198 (Grok was then [U] missing; now read)

Inputs read

#	Doc	ID	Status
1	Bot QC 199	1bQCZi9NaOnmR2dlPoFNdcGG3j4gWnXDa	Read (body)
2	Grok critique	1Uw0e_9qlAUyOvUnCZR6qU4H_8cugV152	Read (body)
3	Claude draft	1c3HLLz74_XUD5uKjv3KlMhHKFdZ4tLBs	Read (body)
—	Prior stamp 198	1Ri9R4nC9fxY8I4BhBP7mBoG37PqGNcxhMsmlIo_rVgs	Read (format/prior)
—	Parent	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	200 free

Verdict

PASS

Editorial FIXes only; skeleton intact for introduction + stations 1–5. No gate violation requiring FIX. No skeleton-changing research close.

Gate checklist (FAIL/FIX if violated)

#	Gate	Result	Evidence
1	Q42 / Q70 stay [U]	PASS	Draft: Station 3 Q42 [U] + «we did not find»≠ «there is none»; Station 4 Q70 [U] + «the presence of the kav is not the measure of the kav»; end-list #1–#2 [U]. Bot E1-QC-12/13 + Grok #15: no close.

#	Gate	Result	Evidence
2	Moses not unified / no 19 merge close	PASS / OPEN	Bot E1-QC-14 + Grok #6: insert «And the prophecy of Moses … from the upper segment of Netzach of ZA» in st.3 slot without identity to the inner dimension of NeHYM in 19. Open Q #3 + Bot §4 / Grok #15 keep NeHYM 19↔20 [U].
3	Colophon editorial	PASS	Draft opening: «Thus far we have found …» = editorial colophon, not Admur speech. Bot E1-QC-15 + Grok «What must not be changed».
4	No two-kavim fact	PASS	No «two kavim» as fact in introduction/1–5. Future-list only; Bot E1-QC-16/33 + Grok #14 forbid early insert.
5	No late biur→ Admur	PASS	Station 3 «with regard to action» = [E-secondary]; Station 5 source of «there is no king without a people» = [E-secondary]. No upgrade to Admur voice.
6	No digital-witness uplift	PASS	Bot E1-QC-10 + Grok #1–2: body quotes → [E-subresearch] (downgrade), Tikunei Zohar not [E-primary] glyph; site/model agreement ≠ uplift.
7		PASS	

Editorial list — confirm editorial-only (not research closes)

Item · Editorial-only? · Why

- tags → [E-subresearch] · Yes · Evidence-tag correction; no station rewrite; no claim close.
- Moses sentence in st.3 without 19 merge · Yes · Completes letter sentence already belonging to structural slot (after cause/effect, before something from nothing=beriah); [U] box for 19 link stays open — not research close.
- complete quotes st.3–4 · Yes · Quote completion inside existing stations; Bot E1-QC-30/31 + Grok #5/#8/#9; skeleton unchanged.

- separate glosses · Yes · Layer tagging [I] / [E-secondary] (etymology, created intermediary, ladder, palaces, Atik expand, five gevurot); Bot E1-QC-32 + Grok #3–4/#10–13.
- Q42 / Q70 / NeHYM stay [U] · Yes · Gate hold — explicitly not closed.

Agreement with Bot QC 199 + Grok critique

Agree with Bot 199 closing line. Agree with Grok verdict («No correction was found that changes the plain-sense structure … corrections to evidence tags, completion of sentences already belonging to the structure, and separation of a gloss from the body»).

Grok is a model work-file, not a new primary source (Bot §0). Fixes checked against gates + draft body; model agreement ≠ evidence.

CoS closing line — honesty check

«No correction was found that changes the plain-sense structure; only editorial corrections and evidence tags are required.»

Honest: YES.

All outstanding items are editorial (tags, quote completion, gloss separation, Moses placement without 19 merge). No skeleton rewrite of stations 1–5; no research T-id seal; Q42/Q70/NeHYM remain [U].

Status flags (not invented)

- Grok critique: now read (was [U] missing at stamp 198).
- Quote collation vs Kehot printed edition: process debt (draft §C + Bot E1-QC-S02) — not skeleton FIX.
- No self-seal of research T-ids in this stamp.
- Fixes listed in Bot 199 are QC recommendations; this stamp does not rewrite the Claude draft body.

FIX items

None (verdict PASS — editorial debt only, not FIX-verdict).

Confirms for CoS relay

- No R16 — yes
- Q42 / Q70 — remain [U]
- Moses / NeHYM 19↔20 — remain OPEN ([U]); no merge close
- PASS — editorial FIXes only; skeleton intact for introduction + stations 1–5
- CoS closing line — honest

File 0122 · The Beginning of Yesh and the General Rounds · Round 2

Criticism, compilation, or an interim determination.[6]

C ChatGPT's Answer First Research 16 Effect and Cause Versus the Sun's Radiance Within the Sun

Here there is an extremely important local answer. Before our paragraph it already states: "And in hishtalshelut, the effect is encompassed by the cause and nullified in its existence in relation to it, like the sun's radiance within the sun." Within the epistle itself, therefore, "an effect in relation to its cause" cannot be set in advance in opposition to the nullification of the sun's radiance within the sun. The Alter Rebbe himself uses this analogy to explain the nullification of which he speaks. [S01]

The continuation explains that the effect knows and apprehends something of its cause, and is thereby nullified. The test here is thus the relationship of coming into being: is the product a continuation of a source revealed in it in a cause-and-effect manner, or a new yesh whose source is not apprehended by it in that relationship? "Completely, like an effect" need not be a declaration of the highest level in the entire map of bittul in Chassidut.

[6]Document 0122: 06 — R02 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Even if light and luminary are distinguished from cause and effect in another discourse, the definitions of the terms and the aspect of the analogy must be compared in each location. It was not established that all kinds of cause and effect equal the nullification of the radiance in every detail; what was established is that the analogy had already been supplied in the local discussion, and therefore its non-repetition here is not a straightforward deficiency.

File 0227 · The Beginning of Yesh and the General Rounds · Round 2

Criticism, compilation, or an interim determination.[34]

1 Factual Corrections Mandatory Gates — E1-QC-14 The Sentence About Moses in Station 3 Without Unification

- **Location:** Station 3, after cause/effect and before "something from nothing = beriah."
- **Claim:** Missing from the draft: "And the prophecy of Moses our teacher, peace be upon him, and his apprehension were from the upper segment of Netzach of ZA"; it must not be identified with the inner dimension of NeHYM in Iggeret HaKodesh 19.
- **Evidence status:** [E-subresearch], wording from the body of Epistle 20 (digital witness); Grok identifies a location in the existing structure.
- **Type:** Completing a sentence already belonging to the structure: **editing**, not a structural change.
- **Proposed correction:** Insert at the specified location; a [U] box for the connection to 19.

[34]Document 0227: 199 — E1 — Editorial QC for Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

E1 — Editorial QC for Booklet — 4 List of Remaining [U] Items

- Q42 — [U]
- Q70 — [U]
- Connection among the three formulations about Moses / NeHYM 19↔20 — [U]
- Kehot printed edition for exact quotations — [U] until proofreading
- Tikkunei Zohar 3b as a printed glyph — [U]
- Precise source of "there is no king without a people" — [E-secondary]
- Extended interpretation of "Atik of Beriah" — [I]/[U]

File 0345 · The Beginning of Yesh and the General Rounds · Round 4

Criticism, compilation, or an interim determination.[35]

Study of the Daily Tanya Claude Answer Round R03 Mandatory Status Declaration

I read the R03 packet: ChatGPT's criticism and research report, the S20–S31 source index, the descriptions of Claude's and Grok's R02 answers, and the preceding history. **Agreement between models is not independent evidence** and is not used as verification here; every verification below comes from my direct reading. The new sources are digital transcriptions; I therefore do not write "verified on the page" about them, but "verified in the transcription," and identify in each case whether it is reviewed or unreviewed. In this round I directly read several decisive sources myself (Table A).

[35]Document 0345: 08 — R04 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

The previous booklet (“Apprehension and Coming into Being in Atzilut”) is not before me; the difficulty concerning the inner dimension of NeHYM remains open, and I am not reopening it without a relevant source. I did not infer that Or HaTorah, Shemot 199, had been read, and I do not declare S08 closed.

Details — F Closing Table Accepted Corrected Rejected Open

Identifier	Content	Updated status	Source/inference that caused the change
T024	Source for the thirty vessels of Malchut and the boundary between neshamah/ruach (S23)	Accepted	Direct reading of Etz Chayim 44, chapter 1

Identifier	Content	Updated status	Source/inference that caused the change
T025	General + particular nefesh–ruach–neshamah together; the neshamah vessel is distinct from its light	Accepted (part rests on reference S22)	Etz Chayim 44 (direct); S21/S22 (reference)
T026	Excellence of the existent ≠ revelation of the power	Accepted in the main; the “leap/ embedded” part = expansion	Inference + parallels; the page itself was not opened
T027	The denial of ZA in R02 is rejected	Rejected (explicit retraction of the denial)	Idra Zuta 292b: ZA explicit
T028	No proof for explaining the encompassing lights as entering a large vessel	Accepted (the explanation was corrected)	Direct reading of Etz Chayim 42:3

Identifier	Content	Updated status	Source/inference that caused the change
T029	The correction of the attribution to Iggeret HaKodesh 11 is incomplete	Corrected	Tanya transcription: the Alter Rebbe's wording versus the commentator's
CL (the "almost-absolute" radiance analogy)	A designation without a source	Corrected: to be removed	No local source
CL (Gate 47, chapter 12)	Sweeping determination	Corrected: restricted to the Wikisource edition	Wikisource index
CL (location of DMC Haamanat)	44–45	Corrected to reference 49b–50a (not directly verified)	Packet
5568, pp. 114–125	Access	Open: not opened	Bot blocking at he brewbooks/32912
Inner dimension of NeHYM	Previous difficulty	Open	No relevant source
S08 / OHT 199	Closure	Open: not closed	Not read

Note on identifiers: The packet before me does not contain full definitions of CL-001–CL-012 and T008/T019–T023. I therefore did not assign to them content I do not know or invent new identifiers. I assigned only what was actually defined in the R03 report.

File 0056 · The Beginning of Yesh and the General Rounds · Round 5

A report or testimony from the history of the research.[7]

[7] Document 0056: E1 — Universal Editorial Handoff — Iggeret HaKodesh 20.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

E1 — Universal Editorial Handoff Transition from Research to Editing the Booklet Iggeret HaKodesh Epistle 20

R05–R15 are locked as the research archive. The general research has concluded. Do not open a general R16 or write a new research report. We are moving to editing the booklet. Open questions remain marked and do not prevent editing.

Transition from Research to Editing the Booklet Iggeret HaKodesh Epistle 20 Evidence Rules

1. [E] = the body of a source actually read; [E-primary] = a primary source actually read; [E-secondary] = an interpretive/later source actually read; [I] = a marked inference; [U] = unresolved.
2. "Not found" means not found in the search conducted, not "does not exist."
3. Do not infer a negative from an opening, summary, unread OCR, or a model report. A reported scan that was not read = [E-primary reported].
4. A site's "not checked" label is the status of the witness, not proof that the text is wrong.
5. Agreement between models is not evidence.
6. Do not unify the three formulations about Moses: Iggeret HaKodesh 19, "the inner dimension of NeHYM"; Iggeret HaKodesh 20, "the upper segment of Netzach of ZA"; and the source cited for Shaar HaNevuah. Their connection is [U].
7. Q42 remains [U]: there is no primary sentence that closes the link from a likeness of an aspect of Divinity in immense contraction to an entirely separate yesh.
8. Q70 remains [U]: there is no sentence defining the level of the kav after "they emerged and became separate from the vessels." The

presence of the kav is not its measure; “nefesh–ruach–neshamah” does not prove identity.

9. Do not state “two kavim” as a fact. Describe two appearances/functions of the kav; identity as a single source is [I].
10. “Exactly as in Atzilut” is not “BYA = Atzilut.” The Rebbe’s explanation/Hemshech 5666 is to be supplied as [E-secondary].
11. “Whiteness,” “chivarta,” “the parting of the hair,” and “orcha” are to be explained according to context; do not import unnecessary broad definitions.
12. “Thus far we have found in his holy handwriting” is an editorial colophon, not a sentence to be attributed to the Alter Rebbe.

Transition from Research to Editing the Booklet Iggeret HaKodesh Epistle 20 Two Layers

- A plain-sense booklet for the reader: clear Hebrew and a readable progression, with few notes.
- A research booklet: the same progression with evidence tags, source references, and criticism.

Begin with a draft of the plain-sense booklet and mark where the research notes will be inserted.

Transition from Research to Editing the Booklet Iggeret HaKodesh Epistle 20 Tasks for the Models

Claude: Write a complete plain-sense draft according to the structure. No new broad research. At every [U], add a short question box.

Grok: Check the draft: author attributions, quotations, and [E]/[E-secondary]/[I]/[U] tags. Return only editorial corrections and missing source references.

Grok Bot: Work only in Drive. Read R15 and this prompt. Create a new document named "E1 — Editorial QC for Booklet." Do not edit the baseline or open R16. Check especially the "not checked" label, Q42, Q70, the three formulations about Moses, "exactly as in Atzilut," whiteness/the parting of the hair, and the two descriptions of the kav. If there is a factual correction, record E1-QC-##; otherwise write: "No correction was found that changes the editorial structure."

Transition from Research to Editing the Booklet Iggeret HaKodesh Epistle 20 Rule for Changes

A primary source that contradicts the plain-sense structure or changes a central principle is to be recorded in the E1-QC appendix; do not rewrite the baseline. Improving wording, adding a source, and arranging paragraphs are not R16.

Transition from Research to Editing the Booklet Iggeret HaKodesh Epistle 20 First Deliverable

A draft of the opening chapter + Stations 1–5 of the plain-sense explanation, not merely a summary. After QC, continue to the following stations.

File 0576 · The Beginning of Yesh and the General Rounds · Round 5

An integrated file: distinguish the findings from the follow-up briefing.[36]

[36] Document 0576: YA-IGK20-RESHIT-HAYESH-R05-COMPARISON-AUDIT.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Comparative Criticism File Iggeret HaKodesh 20 | R05

Status: research file only. Q01–Q17 are locked. The difficulty concerning Moses' apprehension of the inner dimension of NeHYM remains open.

File 0181 · The Beginning of Yesh and the General Rounds · Round 6

Criticism, compilation, or an interim determination.[37]

E1 Grok Critique of the Claude Draft Stations 1–5 Line Criticism Only

This is not a new draft or R16. The critique is against the body of Iggeret HaKodesh, Epistle 20. The witness for the body of Epistle 20 in every quotation: a digital transcription marked "not checked," [E-subresearch]. Kehot printed edition [U].

E1 Grok Critique of the Claude Draft Corrections

1. All quotations from the body of Epistle 20 in the draft, including the introduction, must be [E-subresearch], not [E]. The Kehot printed edition was not opened. Agreement between websites does not change the tag.
2. At Station 1, "Introduction to Tikkunei HaZohar, folio 3b — [E-primary]" is too strong. The digital wording there is close but not verbally identical to the epistle's wording ("chayohi / garmohi"), and the page was not opened as a printed glyph. Write: "A similar formula in the Introduction to Tikkunei Zohar 3b in a digital

[37] Document 0181: E1 — Grok Source and Editorial QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

transcription; no verbal identity with the epistle's wording; printed edition [U]."

3. The etymology "Atzilut from emanation" is not in the body of Epistle 20. Move it to background [I]/[E-secondary].
4. "Atzilut is not a created intermediary" is an editorial conclusion; mark [I].
5. At Station 3, complete the quotation with "and likewise in the holy Zohar, Parashat Bereshit" and "which are called 'without whatness' in Sefer Yetzirah."
6. The sentence about Moses is missing from the station: insert in its place "And the prophecy of Moses our teacher, peace be upon him, and his apprehension were from the upper segment of Netzach of ZA." It occurs after the discussion of cause and effect and before "And something from nothing is called beriah." It must not be identified with "the inner dimension of NeHYM" in Iggeret HaKodesh 19.
7. Q42 must be attached to Station 4, beside "they emerged and became separate," rather than remaining only at Station 3.
8. At Station 4, complete the continuation of the quotation: the neshamah of the ten sefirot of BYA, which is Divinity, and the thirty vessels of Malchut of Atzilut.
9. At Station 4, complete "the igulim," "and in His angels He places deficiency," "the kav vested in their nefesh–ruach–neshamah," "it is reasonable to say," and "they emerged and became separate."
10. Do not present the categories as one ladder of nullification. The epistle lists different categories; their arrangement from above downward is [I].
11. Defining "palaces" as spaces or frameworks is a gloss [I], not the wording of the epistle.
12. Defining "Atik" as the highest level in a partzuf is broader than the epistle. First retain the local usage, "Malchut of Atzilut that

becomes Atik of Beriah," and mark the expansion [I]/[E-secondary].

13. "The five gevurot of Nukva" as limitation on the recipient's side is a gloss [I]. The body states only that the five articulations of the mouth are from the five gevurot of Nukva.
14. Do not introduce definitions of whiteness, orcha, the 613 paths, seal, parsa, two kavim, or "exactly as in Atzilut" into Stations 1–5. They belong to later stations.
15. Do not close Q42, Q70, or the connection between Iggeret HaKodesh 19 and 20.

E1 Grok Critique of the Claude Draft Necessary Corrections

- All of the body of Epistle 20: [E-subresearch], printed edition [U].
- Tikkunei Zohar 3b: not an [E-primary] glyph, and not verbally identical to the text of the epistle.
- The Moses sentence in Station 3, without unification with Iggeret HaKodesh 19.
- Completion of the Ramak/Zohar/Sefer Yetzirah sentences in Station 3.
- Completion of the paragraph on the beginning of yesh, igulim, angels, the kav in nefesh–ruach–neshamah, "it is reasonable to say," and "they emerged and became separate," in Station 4.
- Q42, Q70, and NeHYM remain [U].

E1 Grok Critique of the Claude Draft What Must Not Be Changed

- The structure of Stations 1–5.
- The introduction presenting the connection to the conclusion about mitzvot, marked [I].
- The colophon as an editorial marker.
- Q42/Q70/NeHYM remain open.

- No “two kavim” as a fact.
- No “exactly as in Atzilut” as an identity of BYA and Atzilut.
- Alma de-itgalya according to the epistle’s definition: revelation of the power of creation.

File 0331 · The Beginning of Yesh and the General Rounds · Round 7

A report or testimony from the history of the research.[38]

R07 Final Archive of the Round Locks

- Q01–Q17 are locked.
- The wording of Q18–Q88 is locked.
- R06 remains a historical baseline and is not edited.
- Every change in R07 is Delta R06→R07 only.
- Future new questions will begin at Q89.
- The difficulty concerning Moses’ apprehension of the inner dimension of NeHYM remains open.

File 0013 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[39]

R08-BATCH-01 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 10) Moses note (mandatory)

OPEN — not closed. Iggeret states Moshe’s prophecy/attainment from upper netzach of ZA; that does not settle pnimiyut NHY”M.

[38] Document 0331: 10 — R07 ARCHIVE — FINAL CLOSURE. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[39] Document 0013: 14 — R08-BATCH-01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0108 · The Beginning of Yesh and the General Rounds · Round 8

An integrated file: distinguish the findings from the follow-up briefing.[40]

B A Major New Finding Correction of R07-T09 What Was Ruled Out

At 122b, the following sentence is absent:

> "That this soul of Atzilut ascends from him and separates from him."
>
> דסליק האי נשמתא דאצילותא מניה ואתפרש מניה

The page opened there concerns "And you shall discern" and nima/alma setima'ah. Therefore R07-T09's reference to 122b was mistaken.

R08-BATCH-02 Independent Research by ChatGPT and Universal Prompt — D Delta R07→R08 for the Unified Track

1. R07-T09: 122b is a mistaken reference; 124b is a new direct candidate.
2. Grok Bot's R08-T01 ("the sentence was not found") remains correct for 122, but is not a final conclusion about all of Tikkun 70.
3. Q42: "parsa" is absent from the body of Iggeret HaKodesh that was opened; the screen/parsa is [E-primary] in Likkutei Torah and [I] in its application to Iggeret HaKodesh.
4. Shaar HaGilgulim 19 adds a root/descent distinction but does not close Q42.

[40] Document 0108: 16 — R08-BATCH-02 CHATGPT INDEPENDENT RESEARCH + UNIVERSAL PROMPT. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

5. Avodat HaKodesh 1:8 provides background for “limit from that which is without limit”; it must not be attributed to the Alter Rebbe.
6. The difficulty concerning Moses’ apprehension of the inner dimension of NeHYM remains open.

E One Universal Prompt for Claude and Grok

Copy the entire following passage to each model. Do not prepare separate prompts.

You are a peer researcher in the YA-IGK20-RESHIT-HAYESH project. Read the R05–R07 archive and the R08 files in Drive, but first perform an independent examination of the primary sources. Answers by other models are critical material only; agreement is not evidence.

Continue from Round R08. Do not rewrite Q01–Q88. Every change will appear in Delta R07→R08 and in the register from R08-T01 onward. No booklet, no joint determination, and the difficulty concerning Moses’ apprehension of the inner dimension of NeHYM remains open.

E One Universal Prompt for Claude and Grok Mandatory Task 5 Limit from That Which Is Without Limit

Open Avodat HaKodesh 1:8 on a reliable page or scan. Check the precise wording and its status. Compare with Etz Chayim and Tanya 48. Separate Ibn Gabbai’s wording, the Alter Rebbe’s wording, and a later explanation.

E One Universal Prompt for Claude and Grok Response Format

1. What was actually read, with URL and reading method.
2. Answers according to the five tasks.

3. For each claim: a short quotation, reference, what is established, what is not established, a counter-question, verdict, confidence.
4. Delta R07→R08 table only.
5. Register from R08-T01 onward, without overwriting existing identifiers.
6. Unresolved ledger.
7. The precise next step.

Do not invent pages, line numbers, or editions. If the page is marked "not checked," mark [E-subresearch] or [U]. Do not attribute Rashbi to the epistle's parentheses as though he were mentioned there. Do not claim that the screen/parsa mechanism is explicit wording in Iggeret HaKodesh. Do not claim that the kav after separation has been understood. Do not claim that the NeHYM difficulty has been resolved.

Mandatory conclusion: Distinguish between (a) your new discovery, (b) verification of the existing R08, (c) correction of a previous claim, and (d) a question that remains open.

File 0112 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[41]

B) Residual actions (one pass) — B07-B — Moses NHY"M

OPEN forever. Stub only.

[41]Document 0112: 43 — R08-BATCH-07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0117 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[42]

R08-BATCH-06 — YA-IGK20

Under: CoS | Delta: R08 only

JUST SEALING (do not re-litigate): T11–T26; T27 documented absence; T28 OHT kav-in-kelim vs neshamos; T29 SHK AA13/ZA9 pe'ah. No הארה מצומצמת [contracted radiance] as Admur.

File 0138 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[43]

R08-BATCH-07 SUMMARY (≤40 lines)

1. Q74/75: one-pass ES — no NEW beyond sealed T31 Iggeret gulgalta AA/ZA+dikna. Exclusive AA/ZA phrase attribution stays non-claim.
2. Q44/50: STOP confirm — sole Chabad hit LT Shir 17:6 = known Rashbi-example (T21/T24), not NEW exclusive list.
3. Q68 / MICRO / Moses: STOP / still [U] / OPEN forever — no invent.
4. NEW [E-secondary]: - T33: AH (Ibn Gabbai) 1:8 «גבול מבלי גבול» [limit from that which is without limit] (sefirot = first gevul). Not Admur. - T34: Sha'ar

[42] Document 0117: 38b — R08-BATCH-06 FULL (E′).md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[43] Document 0138: 42 — R08-BATCH-07 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

HaGilgulim 19 shoresh vs yerida + angel neshikin / human yesod. Does not reopen Q68.

5. Next: Research Director T33–T34; STOP further Admur residual hunts unless NEW primary. Caches: r08b07/.

File 0145 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[44]

A. R08-BATCH log — R08-BATCH-01 land rows (folded)

Ticket	Target	Verdict (CoS)
R08-T01/T02	TZ 122b / R07-T09 string	ABSENT — do NOT promote to [E]
R08-T03–T05	Q42	Framework [E]; micro [U]
R08-T06–T08	Q70/79/80	Negation target [E]; post-exit kav degree [U]
R08-T09/T10	tzaddikim/Rashbi; Moses	[E-primary other]; Moses OPEN

File 0161 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[45]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Through BATCH-03 (unchanged)

T17–T21 ALL PASS. QC 26/26b/27 linked. B04-B STOP. Moses OPEN. R05/R06/R07 locked.

[44] Document 0145: ZZ — SUPERSEDED R08 ledger pre-T11 (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[45] Document 0161: ZZ — SUPERSEDED R08 ledger pre-B04-land (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Canon prior ledger note: 1B90JRA91CU6-cRegkVbEwg7icGGVV_46 (pre-interim).

File 0163 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[46]

B. R08-BATCH-06 — proposed T30–T32 + apparatus (await Research Director) — T32 — D unchanged

Frame [E] + zero-vessel. Nothing conclusive found.

File 0170 · The Beginning of Yesh and the General Rounds · Round 8

Criticism, compilation, or an interim determination.[47]

1 Factual Corrections Mandatory Gates (+E1-QC-10) — E1-QC-12 The Three Formulations About Moses Are Not Unified

- **Location:** Stations 1–5 + open list #3.
- **Claim:** Do not unify Iggeret HaKodesh 19 / Iggeret HaKodesh 20 / Shaar HaNevuah.
- **Evidence status:** [E] in the draft: no unification; #3 records the relationship Netzach of ZA ↔ Epistle 19 as [U] only.
- **Type:** Factual (gate).
- **Proposed correction:** None within the 1–5 range; do not unify in later editing.

[46] Document 0163: ZZ — SUPERSEDED R08 ledger pre-T30-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[47] Document 0170: ZZ - SUPERSEDED — 197 E1 Editorial QC (pre-Grok critique; see 199). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

E1 — Editorial QC for Booklet — 3 List of Remaining [U] Items

- Q42 / mechanism of the transition to separate yesh — [U]
- Q70 / measure of the kav after separation — [U]
- Connection among the three formulations about Moses / Netzach ↔NeHYM — [U]
- Precise interpretation of Atik of Beriah beyond the epistle's wording — [U]
- Precise source of "there is no king without a people" — [E-secondary]
- Wording of quotations against the Kehot printed edition — [E-primary reported] until proofreading
- Grok critique of E1 — [U], file missing
- Gates for future stations: "exactly as in Atzilut," whiteness/the parting in the body: not yet checked in the text

File 0235 · The Beginning of Yesh and the General Rounds · Round 8

Criticism, compilation, or an interim determination.[48]

E1 Complete Work Packet for Grok Bot The Assignment

Work only in Drive. Do not edit baseline documents, rewrite R05–R15, or open R16.

Create a new document named: E1 — Editorial QC for Booklet.

Check the draft and critique against the sources and rules, especially:

1. The "not checked" label on a digital witness does not change because of agreement between websites.

[48] Document 0235: E1 — Grok Bot Packet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. Do not infer a negative from an opening or from a report whose body was not read.
3. Q42 remains [U].
4. Q70 remains [U].
5. The three formulations about Moses are not unified.
6. “Exactly as in Atzilut” does not mean that BYA are Atzilut.
7. “Whiteness” and “the parting of the hair” must not receive an unsupported interpretation.
8. Do not state two kavim as a fact.
9. Do not attribute a later explanation to the Alter Rebbe.
10. The colophon “Thus far we have found in his holy handwriting” is not part of the Alter Rebbe’s wording.

File 0241 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[49]

R08-BATCH-05 EXECUTOR E′ MERGE — Yahel supplement to T27 search log

Opened WS יהל אור [Yahel Or]; reachable יהל אור/ליקוטים [Yahel Or/Likkutim] — counts יש מאין/מאין ליש/לא-יש [something from nothing/from nothing to something/non-yesh] = 0. SHM was not opened.

Caches: /workspace/ya-igk20/r08b05/ + updated local R08-BATCH-05.md / R08-BATCH-05-SUMMARY.md.

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[49]Document 0241: 35 — R08-BATCH-05 EXECUTOR E′ MERGE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0264 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[50]

B. R08-BATCH-06 — proposed T30–T32 + E′ (not sealed) — T30 apparatus (under T30 · no new ticket ID)

Item	Tag	Note
Post-exit degree	Nothing conclusive found	T30 core — still
LT Re'eh 7:13 «אין בהן גילוי הקו» [there is no revelation of the kav in them]	[E]	E′ + Kuksik amend confirm; apparatus only; NOT graded degree
DMC SMT 27	secondary only	not primary for degree
JSON 39c	linked	under T30 apparatus

File 0287 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[51]

R08-BATCH-06 — YA-IGK20

Quotes+[E] only. After T27–T29 seal queue.

[50]Document 0264: ZZ — SUPERSEDED R08 ledger pre-T31-amend (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[51]Document 0287: 38 — R08-BATCH-06 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0295 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[52]

R08-BATCH-04 — YA-IGK20 source hunt

Batch ID: R08-BATCH-04

Under: Chief of Staff

Moses: OPEN Sealed / prior (do not re-litigate): T11–T16; T17–T21 apparatus from B03 (DM Peru / CA Nasso / LT Yonati SHS16–17 / EC40 / Q44-50 STOP exclusive [U]).

Research Director: Fold only — no seal until Research Director QC.

R08-BATCH-04 — YA-IGK20 source hunt — JSON caches

- /workspace/ya_igk20/R08_BATCH04_SHK_PEC.json
- /workspace/ya_igk20/batch04/B04_Q42_INTERIM.json
- /workspace/ya_igk20/batch04/ (OHT dump, DMC/LT plains, SHK/PEC texts)

File 0313 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[53]

R08-BATCH-05 — YA-IGK20

Under: CoS

[52]Document 0295: 29 — R08-BATCH-04 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[53]Document 0313: 33 — R08-BATCH-05 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Ledger stub (12 — R08 PAPER LEDGER): B04 sealed vs QC 31; B05 stubs A–D OPEN until CoS lands.

File 0011 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[54]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Canon / baseline

Doc	ID
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY
17 — R08 QC — Corrections Before Freeze	1uyH9DkYlfWBXdITz2iDsY8J_hz9DHZvtXXwr5otI_-M
R08 CLOSEOUT	16dtZuWnJUIyin1kmt5lr7B9FwU8L-mv6

Rules: R05–R08 locked · R09 = delta only · Moses OPEN forever · MICRO [U] until primary · Film HOLD · Tikkun# stays [U]

File 0164 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[55]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Canon / baseline

[54]Document 0011: ZZ — SUPERSEDED R09 ledger pre-B01-seal (see newer 46). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[55]Document 0164: ZZ — SUPERSEDED R09 ledger pre-B01-consolidate (see newer 46). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Doc	ID
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY
17 — R08 QC — Corrections Before Freeze	1uyH9DkYlfWBXdITz2iDsY8J_hz9DHZvtXXwr5otI_-M
R08 CLOSEOUT ledger	16dtZuWnJUIyin1kmt5lr7B9FwU8L-mv6 (SEALED T11–T34)

Rules: R05–R08 locked · R09 = delta only · model agreement ≠ evidence · no invented הארה מצומצמת [contracted radiance] · Moses OPEN forever · MICRO [U] until primary · Film HOLD

File 0198 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[56]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Canon / baseline

Rules: R05–R08 locked · R09 = delta only · model agreement ≠ evidence · no invented הארה מצומצמת [contracted radiance] · Moses OPEN forever · MICRO stays [U] until primary · Rashbi other-work · TZ tikkun assign [U] until print · Film HOLD

File 0032 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[57]

[56] Document 0198: ZZ — SUPERSEDED R09 ledger pre-B01A (see newer 46). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[57] Document 0032: ZZ — SUPERSEDED R10 ledger pre-T21-blank (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Canon / QC

Doc	ID
46 — R10 ACTIVE	1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY
QC LOG 65	1RZAxwpWqU8mnqN9e2MZbOGJo2r0qVe1i
RENUMBER MAP 66	1kZEY_2uQq8IKAsubXT903TrJy9JazXfc
GB01 SUMMARY 59 / FULL 60	1rC1SblxwRHWGg9fzxnm72P41xTOGJLp_ · 1QXb3TJUKvjEyxq-rokT8UetMf5eX8dEU
GB02 SUMMARY 67 / FULL 68	1eDjhpH1wWD_YGMAbgfx5goP0f3xpTVxp · 1QGegQR0UK83JLiMXG65EeQ1oFafAc0h2

Rules: Film HOLD · Moses OPEN · MICRO [U] · Secondary ≠ Admur · R09 untouched

File 0037 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[58]

YA-IGK20 R10-GB03 — Grok Bot independent BATCH-03 (residuals)

Caches: /workspace/ya-igk20/r10gb03/

Do not upload to Drive — CoS lands.

[58] Document 0037: 71 — R10-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0038 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[59]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Canon / baseline

Doc	ID
46 — R10 ACTIVE	1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY
R09 PAPER LEDGER (B01 sealed)	1jbx2Ht_Ld4TVFXwV9aW_R0XQzP5rWfSv
R08 CLOSEOUT	16dtZuWnJUIyin1kmt5lr7B9FwU8L-mv6

Rules: R05–R08 locked · Q01–Q88 locked · New Q89–Q175 in R10 · ChatGPT B01–B04 already in doc 46 — do NOT overwrite · Grok Bot lands independent R10 batch with opened sources + quotes · Film HOLD · Moses OPEN · MICRO [U]

File 0039 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[8]

R10 C+D — Grok Bot independent land

[59]Document 0038: ZZ — SUPERSEDED R10 ledger pre-GB01 (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[8]Document 0039: 60b — R10-C-D.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Lane	Stub	Ticket	Status
D Derech Mitzvotecha SMT §§1–3+46	R10-GB02	R10-T01 (provisional)	LANDED [E]
C Adam/Eve × birth months	R10-GB01 slice	R10-T02 (provisional)	OPEN/MISS

File 0062 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[60]

YA-IGK20 R10 — OPEN RESIDUALS (T06 → T12 → T16)

Map: Drive 66 (Research Director) — do NOT fake-close T06 with T11

Caches:

- /workspace/ya_igk20/r10/R10_T06_EXACT_LEIDAH.json
- /workspace/ya_igk20/r10/R10_T12_SHK_ATIKA.json
- /workspace/ya_igk20/r10/R10_T16_ADAM_MONTHS.json
- /workspace/ya-igk20/R10-OPEN-RESIDUALS.md (this file)

File 0090 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[61]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Canon / QC

[60] Document 0062: 70 — R10-OPEN-RESIDUALS.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[61] Document 0090: ZZ — SUPERSEDED R10 ledger pre-T22 (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Doc	ID
46 — R10 ACTIVE	1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY

Doc	ID
QC LOG 65 (GB01 map)	1RZAxwpWqU8mnqN9e2MZbOGJo2r0qVe1i
RENUMBER MAP 66	1kZEY_2uQq8IKAsubXT903TrJy9JazXfc
QC 69 (GB02+NP)	1cPDtrqTK2v51upNbwiLvUq_qTIygn7xo
QC 72 (residual T12)	1vJXB6eEIjEVEhkWRV_QzxGQW3ZHI-aC2
GB01 59/60	1rC1SblxwRHWGg9fzxnm72P41xTOGJLp_ · 1QXb3TJUKvjEyxq-rokT8UetMf5eX8dEU
GB02 67/68	1eDjhpH1wWD_YGMAbgfx5goP0f3xpTVxp · 1QGegQR0UK83JLiMXG65EeQ1oFafAc0h2

Rules: Film HOLD · Moses OPEN · MICRO [U] · R09 untouched · Secondary ≠ Admur

File 0118 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[62]

R10-T06 DEEP — exact milah in PEC / EC / SHK print

Do not fake-close with T11/T17 (PEC Passover 8 nearest) or with EC39 related lemma.

Target milah: לידת הנשמות [the birth of the souls]

Variants: לידת נשמות [birth of souls] / הולדת הנשמות [giving birth to the souls] / לידה דנשמות [birth of souls]

[62] Document 0118: R10-T06-DEEP.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0130 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[63]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Canon / QC

Doc	ID
46 — R10 ACTIVE	1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY
QC LOG 65 (GB01 map)	1RZAxwpWqU8mnqN9e2MZbOGJo2r0qVe1i
RENUMBER MAP 66	1kZEY_2uQq8IKAsubXT903TrJy9JazXfc
QC 69 (GB02+NP)	1cPDtrqTK2v51upNbwiLvUq_qTIygn7xo
GB01 59/60	1rC1SblxwRHWGg9fzxnm72P41xTOGJLp_ · 1QXb3TJUKvjEyxq-rokT8UetMf5eX8dEU
GB02 67/68	1eDjhpH1wWD_YGMAbgfx5goP0f3xpTVxp · 1QGegQR0UK83JLiMXG65EeQ1oFafAc0h2

File 0150 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[64]

YA-IGK20 R10 — Grok Bot independent BATCH-02 (R10-GB02)

Rules: No invented quotes; model agreement ≠ evidence; no attribution of later mefarshim to Admur.

Caches: /workspace/ya-igk20/r10gb02/

[63] Document 0130: ZZ — SUPERSEDED R10 ledger pre-T12-seal (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[64] Document 0150: 68 — R10-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R10 — Grok Bot independent BATCH-02 (R10-GB02) — Unresolved

1. Exact lemma “לידת הנשמות” [the birth of the souls] in any Ari print edition variant beyond Sefaria/Wikisource — still open (HebrewBooks PDF not fully text-mined).
2. Whether AGH”K “ט’ או ז’” [nine or seven] maps preferentially to HaKlalim-3 (AA/ZA) or EC-19 (orot/nitzotzin) — [I] only until Admur/TZ”Tz cites a shaar.
3. Q165 Chabad.org / Ohr HaTorah / HebrewBooks text open.

File 0152 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[65]

YA-IGK20 R10 — Grok Bot independent BATCH-01 (R10-GB01)

Canon (context only): Drive doc 46 R10 ACTIVE 1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw — ChatGPT B01–B04 read for framing; not copied as evidence.

Rules observed: No invented quotes; model agreement ≠ evidence; no attribution of later mefarshim to Admur.

Caches: /workspace/ya-igk20/r10gb01/

YA-IGK20 R10 — Grok Bot independent BATCH-01 (R10-GB01) — Next (for CoS / R10-GB02+)

1. Hunt PEC / Etz Chaim print or other Sefaria shaar for לידת הנשמות [the birth of the souls] / Shvi’i calendar.

[65] Document 0152: 60 — R10-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. Etz Chaim gates on ibbur/yenika/mochin for ט’/ז’ [nine/seven] (DMC §46 cites ע”ח [Etz Chayim]).
3. Re-probe גדול ה’ [Great is the L-rd] in Chabad.org / HebrewBooks / Ohr HaTorah if needed for Q165.

File 0156 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[66]

R10-FULL QC LOG — CoS GB01 + Kuksik A/B/C/D/E + renumber

Hard rules: ChatGPT B01–B04 context only; Secondary ≠ Admur upgrade; no invent quotes / הארה מצומצמת [contracted radiance]

R10-FULL QC LOG — CoS GB01 + Kuksik A/B/C/D/E + renumber — E) FAIL blockers / CoS deltas

1. T09 upgrade: CoS SUMMARY/FULL said גדול לא נמצא [gadol was not found]; live TO Miketz 14 contradicts absolute absence. Blocker if CoS insists on HOLD without reading E. QC recommendation: seal T09 as sefirot-frame [E], not exact-string miss.
2. T06 remains HOLD — PEC.8 birth/Atika (T11) must not be treated as closing exact לידת הנשמות [the birth of the souls].
3. T07/T08: Secondary TZ”Tz — never label Admur.
4. No FAIL on CoS T01–T05,T07,T08 quote windows.

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[66]Document 0156: 65 — R10-FULL QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0176 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[67]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Canon / baseline

Doc	ID
46 — R10 ACTIVE	1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY
R09 PAPER (B01 sealed)	1jbx2Ht_Ld4TVFXwV9aW_R0XQzP5rWfSv

Rules: ChatGPT B01–B04 in doc 46 — do NOT overwrite · tags R10-T## only · Film HOLD · Moses OPEN · MICRO [U] · Do NOT seal until Research Director PASS

58 — R10 PAPER LEDGER — BATCH + OPEN Q — R10-GB02

Still blank / in flight until separate land (prayer track may overlap T07/T08/T09).

File 0249 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[68]

[67] Document 0176: ZZ — SUPERSEDED R10 ledger pre-seal (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[68] Document 0249: 67 — R10-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R10-GB02-SUMMARY (≤40 lines)

Batch: YA-IGK20 R10-GB02 (Grok Bot independent) | ~09:19 ET 2026-09-20 | CoS

Caches: /workspace/ya-igk20/r10gb02/ | FULL: /workspace/ya-igk20/R10-GB02.md

File 0254 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[69]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Canon / QC

Doc	ID
46 — R10 ACTIVE	1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY
QC LOG 65	1RZAxwpWqU8mnqN9e2MZbOGJo2r0qVe1i
RENUMBER MAP 66	1kZEY_2uQq8IKAsubXT903TrJy9JazXfc

Doc	ID
GB01 SUMMARY 59	1rC1SblxwRHWGg9fzxnm72P41xTOGJLp_
GB01 FULL 60	1QXb3TJUKvjEyxq-rokT8UetMf5eX8dEU

Rules: Film HOLD · Moses OPEN · MICRO [U] · Secondary ≠ Admur · ChatGPT B01–B04 context only

[69]Document 0254: ZZ — SUPERSEDED R10 ledger pre-GB02 (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Merge note (provisional → final)

CoS T01–T05/T07/T08 stay; CoS T09 → LAND↑ via E/TO; A/B/C/D/E collisions merged per map 66. Prior proposed-only id 1USFakX9ON 3YvYhMGUT3-JJOYEssXhX16 superseded by this seal write.

File 0317 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[70]

R10-GB01-SUMMARY (≤40 lines)

Batch: YA-IGK20 R10-GB01 (Grok Bot independent) | ~09:25 ET 2026-09-20 | CoS

R10-GB01-SUMMARY (≤40 lines) — Unresolved

7vs9 why; PEC print for LT's פע"ח [Pri Etz Chayim]; Q165 גדול [gadol, "great"]; Q155 ממש [mamash, "actually"]; Moses/Film.

File 0327 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[71]

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[70]Document 0317: 59 — R10-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[71]Document 0327: 70 — R10-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R10-GB03-SUMMARY (≤40 lines)

Batch: YA-IGK20 R10-GB03 (Grok Bot independent) | ~09:26 ET 2026-09-20 | CoS

Caches: /workspace/ya-igk20/r10gb03/ | FULL: /workspace/ya-igk20/R10-GB03.md

File 0334 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[72]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Canon / QC

Doc	ID
46 — R10 ACTIVE	1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw
45 — R09 ACTIVE	1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY
QC LOG 65 (GB01 map)	1RZAxwpWqU8mnqN9e2MZbOGJo2r0qVe1i
RENUMBER MAP 66	1kZEY_2uQq8IKAsubXT903TrJy9JazXfc
QC 69 (GB02+NP)	1cPDtrqTK2v51upNbwiLvUq_qTIygn7xo
QC 72 (residual T12)	1vJXB6eEIjEVEhkWRV_QzxGQW3ZHI-aC2
QC 74 (T22 + T06 deep)	1wMJbmUInQ8nRLepRlLDr3BCwFnXHK5Dx
GB01 59/60	1rC1SblxwRHWGg9fzxnm72P41xTOGJLp_ · 1QXb3TJUKvjEyxq-rokT8UetMf5eX8dEU
GB02 67/68	1eDjhpH1wWD_YGMAbgfx5goP0f3xpTVxp · 1QGegQR0UK83JLiMXG65EeQ1oFafAc0h2

[72]Document 0334: 58 — R10 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0346 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[73]

YA-IGK20 R10 — T12 RESIDUAL QC LOG (Research Director SOURCE QC)

Inputs (Drive folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9):

#	Doc	Id
69	R10-T16 ADAM MONTHS.json	1xIvrTCpC-9qpJy3oLOII-hvhlGzxR9l0
—	R10-T06 EXACT LEIDAH (HOLD לא נמצא [not found])	1P1cvI2vh43BsLenx6AMlT7WHWi0gMi9Z
70	R10-GB03 SUMMARY.md	1sni2Uh0kmmPCzPo9qZTObTS65hmZKWR1
71	R10-GB03 FULL.md	14aaLpSWPA6MN0Arhvdkz1LQ9JjHEE304

ID RULE (CoS ADD): Seal as existing HOLD T12 — do NOT mint T22 (GB03's R10-T22 label = clear-HOLD, not new number).

File 0025 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[74]

R12-L1 — SHK / PEC PRINT WITNESS (provisional R12-T01+)

YA-IGK20 · R12 FULL · Lane 1 under CoS

[73] Document 0346: 72 — R10-T12_RESIDUAL_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[74] Document 0025: 75b — R12-L1 SHK PEC PRINT.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Rules: Do not invent R10-T22. T12 stays T12 (Sefaria sealed). Tags R12-T## provisional.

R12-L1 — SHK / PEC PRINT WITNESS (provisional R12-T01+) — What this lane does / does not

- Does: independent print corroboration of already-sealed Sefaria [E] claims (T11 / T12).
- Does not: reopen or renumber T12; invent T22; treat Wikisource as checked; touch Film/Moses/Doc46.

File 0123 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[75]

76 — R12 PAPER LEDGER — BATCH + OPEN Q

Opened: 2026-09-20 · CoS

LOCKED: R05–R11; Q01–Q175; R10-T12 stays T12 (no T22 mint)

Sealed this round (none yet)

Proposed (await GB01)

HOLD / OPEN

ID	Topic	Status
R12-P1	SHK Pesach 12 / PEC Pesach 8 print witness	OPEN
R12-P2	Dermatz tefillah §§44–48 print body	OPEN
R12-P3	Petach Eliyahu 17a «דאפריש חד» [who separates one]	OPEN
R12-P4	TZ 124 independent print + Kehot/Orot note	OPEN
Q42 micro	—	[U] carry
Q70 kav	—	[U] carry

[75]Document 0123: ZZ — SUPERSEDED R12 ledger pre-T01-propose (see newer 76). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Topic	Status
NHYM	—	[U] carry

File 0203 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[11]

PASS / FAIL TABLE (for Carpo) — ONE table — HOLDs / hygiene

Rule	Status
Do not reseal R12-T06	complied
REJECT mint R12-T10	complied — n.19 folded under T01↑
Q42 / Q70 / NHYM	[U]
T12 ≠ mint T22	complied

File 0265 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[76]

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4)

Rules: No invent. Print-witness claims need real page/scan. T12 ≠ mint T22. Secondary ≠ Admur. Q42 / Q70 / NHYM stay [U]. NOT TZ124 for T01. Do not message CoS.

[11]Document 0203: 85 — R12-GB02 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[76]Document 0265: 79 — R12-GB01 FULL PACK QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4) — Seal plan summary (Carpo)

Action	IDs
SEAL	R12-T01 · R12-T02 · R12-T03 · R12-T04 · R12-T05a · R12-T05b · R12-T05c
SEAL note	R10-T12 print corroboration (HB22601) — no new id
Propose SEAL	R12-T06 (DMC מה/מו/מז [45/46/47] NEW)
HOLD	Mantua ז"י [17] PE upgrade; optional PEC Korets/Dubrovna; Poltava DMC; Film; Q42/Q70/NHYM

END R12-GB01 FULL PACK QC

File 0266 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[77]

R12-T01 — SOURCE QC LOG (Research Director)

Drive 77 id: (filled after upload)

Claim pack: Drive 18008CTgxEMTlCehNks0AKBqzX_3hkMeZ · R12_L3_PETACH_ELIYAHU.json

R12-T01 — SOURCE QC LOG (Research Director) — 5) Hygiene (rules)

Rule	Status
Q42 / Q70 / NHYM	stay [U] — not touched

[77] Document 0266: 77 — R12-T01_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Rule	Status
T12 ≠ mint T22	not in scope; untouched
No invent	no invented folio / tikkun# / print header
Do not message CoS	complied

File 0281 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[78]

76 — R12 PAPER LEDGER — BATCH + OPEN Q

LOCKED: R05–R11; Q01–Q175; R10-T12 stays T12 (no T22 mint)

Sealed this round (none yet)

Proposed (await Research Director)

ID	Grade	Claim	Drive
R12-T01	proposed only	Petach Eliyahu / TZ 17a:12 «דאפריש חד» [who separates one] — closes P3	18008CTgxEMTlCehNks0AKBqzX_3hkMeZ

Do NOT seal until Research Director PASS.

HOLD / OPEN

ID	Topic	Status
R12-P1	SHK Pesach 12 / PEC Pesach 8 print witness	OPEN
R12-P2	Dermatz tefillah §§44–48 print body	OPEN
R12-P3	Petach Eliyahu 17a «דאפריש חד» [who separates one]	closed by proposed T01 (await Research Director)

[78]Document 0281: ZZ — SUPERSEDED R12 ledger pre-GB01 (see newer 76). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Topic	Status
R12-P4	TZ 124 independent print + Kehot/ Orot note	OPEN
Q42 micro	—	[U] carry
Q70 kav	—	[U] carry
NHYM	—	[U] carry

File 0301 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[79]

YA-IGK20 R12-GB02 — Residuals / print upgrades (Grok Bot under CoS)

Canon Drive folder: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

LOCKED: R05–R11 sealed · no R10-T22 · Q42/Q70/NHYM stay [U]

Prior: GB01 DONE — /workspace/ya-igk20/R12-GB01.md + R12-GB01-SUMMARY.md

Awaiting Research Director (GB01 remap): T01 PE17a · T02 SHK H-B22601 · T03 PEC8 · T04 DMC מ"ו [46] · T05 TZ Mantua תקונא שבעין [Tikkun Seventy]

Rule: Propose R12-T06+ only for NEW. No invented quotes. Tags [E-primary]/[E-secondary]/[E-subresearch]/[I]/[U]/נמצא אל [not found].

Cache: /workspace/ya-igk20/r12gb02/

[79]Document 0301: 81 — R12-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0305 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[80]

R12-GB02 SUMMARY — Grok Bot / CoS · 2026-09-20 ~10:50 ET

Paths: FULL /workspace/ya-igk20/R12-GB02.md · SUMMARY this · cache /workspace/ya-igk20/r12gb02/

File 0311 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[81]

YA-IGK20 R12-GB02 — Residuals (post GB01 seal T01–T06)

Drive folder: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

LOCKED: Do not invent R10-T22. Do not overwrite doc 46/75 canon.

Floor: GB01 SEALED T01–T06. Propose R12-T07+ only.

Do not redo L1–L4 cores already sealed.

File 0328 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[82]

[80]Document 0305: 80 — R12-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[81]Document 0311: 83 — R12-GB02.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[82]Document 0328: 77 — R12-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R12-GB01 SUMMARY — Grok Bot / CoS · 2026-09-20 ~10:43 ET

Paths: FULL /workspace/ya-igk20/R12-GB01.md · SUMMARY this file · cache /workspace/ya-igk20/r12gb01/

File 0003 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[83]

YA-IGK20 R13-GB02 — NHYM deepen (NEW primaries beyond T01–T02) (Grok Bot under CoS)

86 R13 ACTIVE: 1GnCCIN0qjn2EcPLZ3FGVp_Qt2j0D8GPVChtalQ6JmkI

87 ledger: 15K9EipgE0VF3mwN0O0II_Pz6rTbyEAsZFMMzszM6_c0

R12 sealed ledger: 1LEnTRazXYdvhGJiQ8tPSSPi00XX0MKTZhRrcL-OWd_E

LOCKED: R05–R12 T-ids; Q01–Q175 corpus rewrite forbidden; no remint T26; no R10-T22

Rules: Source-first. No invented quotes. Tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]/נמצא אל [not found].

Propose R13-T04+ only. Do not reopen sealed R12; do not remint R13-T01–T03.

Prior: /workspace/ya-igk20/R13-GB01.md (T01 LT Shmini; T02 EC 40:10; T03 IGK19 Moses OPEN)

Cache: /workspace/ya-igk20/r13gb02/

[83] Document 0003: 91 — R13-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R13-GB02 — NHYM deepen (NEW primaries beyond T01–T02) (Grok Bot under CoS) — Baseline (not re-litigated)

Item	Status
R13-T01 LT Shemini 2:3 AGH”K biur	propose land (GB01)
R13-T02 EC 40:10 investiture	propose land (GB01)
R13-T03 IGK19 Moshe @ NHY”M	propose land; forever-OPEN stands
Q42 frame	[E] sealed
Q42 MICRO named flip	[U] / GB01 לא נמצא [not found]
Q70 presence vs degree	presence [E]; degree לא נמצא [not found]
PEC Intro 5:7	sealed T26 — no remint

Item	Status
R08 opened EC 39:4:2 / not conclusive	STOP that lane — never proposed as T

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — Hunt targets

Shaar Ruach HaKodesh · Shaar HaGilgulim · other EC gates · Admur LT/TO · Sefer HaGilgulim (IGK20 cite).

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1h. Sefer HaGilgulim 20 (IGK20 cite)

Sefaria name resolve / text API — not opened (reinforce GB01).

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — Verdict Goal 1

NEW Ari primaries proposed R13-T04–T08. SRHK adjacent-only. SHG / Sefer HaGilgulim miss. Admur no NEW T beyond T01. Moses forever-OPEN not claimed closed.

YA-IGK20 R13-GB02 — NHYM deepen (NEW primaries beyond T01–T02) (Grok Bot under CoS) — GOAL 4 — Moses pnimiyut NHY”M

Do NOT claim to close. R13-T03 apparatus stands; forever-OPEN s-tands (closes_pnimiyut_NHYM: false).

File 0043 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[84]

87 — R13 PAPER LEDGER — BATCH + OPEN Q

Opened: 2026-09-20 · CoS

Prior sealed ledger R12: 1LEnTRazXYdvhGJiQ8tPSSPi00XX0MKTZh RrcL-OWd_E

Sealed this round (none yet)

HOLD carry from R12

Topic	Status
Q42 micro	[U]
Q70 kav degree	[U] / prior not found
NHYM	[U]
TO Yitro גדול ה׳ [Great is the L-rd]	not found (R12)
OHT TZ124 histalkut	not found (R12)

[84]Document 0043: ZZ — SUPERSEDED R13 ledger pre-GB01 (see newer 87). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0050 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[85]

Aim of R13 Cluster 4 NeHYM and the Apprehension of Moses

Search for an explicit primary source concerning Moses' apprehension of the inner dimension of NeHYM. If only a direction or possible explanation is found, mark [I]/[P]. The question remains [U] without a decisive source.

Response Format

For each claim: 1. Short answer. 2. Exact quotation. 3. Source reference and URL. 4. How the source was read. 5. Evidence tag. 6. What was and was not established. 7. Counter-question. 8. Verdict and confidence.

At the end:

- Delta R12→R13 only.
- Register from R13-T01 onward.
- Unresolved ledger.
- Corrections for Claude and Grok Bot.
- The next batch.

Do not write a booklet. Do not settle Q42, Q70, or NeHYM through synthesis. Compare earlier answers only after opening the source.

[85] Document 0050: 87 — R13 ACTIVE — Direct Print QC, Q42, Q70, NHYM, Universal Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0059 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[12]

R13-GB01 ∪ GB02 QC LOG — Research Director SOURCE QC (ID merge · under CoS)

Moses pnimiyut NHY"M: OPEN forever (T03 ↑ apparatus does NOT close)

Rules: No invent. Secondary ≠ Admur upgrade. R12 sealed untouched. No remint PEC Intro5:7 (=old T26). Do not message CoS.

R13-GB01 ∪ GB02 QC LOG — Research Director SOURCE QC (ID merge · under CoS) — Packs under QC

Drive	id	Title	Role
88	1ldcQKacoMrgxBRYyHc8MLntz4mLUOiWz	R13-GB01 SUMMARY	GB01 summary
89	1ROwu9BsK7b-O3GHrmGHP4KoczlQhg8ru	R13-GB01 FULL	GB01 full
90	1h_UylkFHlrEINfHh9XLDLQhzXtNm0tIJ	R13-GB02 SUMMARY	GB02 summary
91	1-_S7bgxfsrZsQxNzLUsFO-vygg6rdIMy	R13-GB02 FULL	GB02 full
Canon	1GnCCIN0qjn2EcPLZ3FGVp_Qt2j0D8GPVChtalQ6JmkI / 15K9EipgE0VF3mwN0O0II_Pz6rTbyEAsZFMMzszM6_c0	86 ACTIVE / 87 ledger	reference
prior	R12 sealed	R12 T-ids	untouched

Local: R13-GB01.md · R13-GB02.md · r13gb01/ · r13gb02/ · this log → Drive 92

[12]Document 0059: 92 — R13-GB01∪GB02 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

PASS / FAIL TABLE (for Carpo) — ONE table — HOLDs / hygiene

Rule	Status
Moses forever-OPEN not closed by T03 ↑	complied
Q42 / Q70 stay [U]	complied
GB02 T04–T08 → CoS T05–T09	complied
T04 reserved for Moses לא נמצא [not found] note	complied
No remint PEC Intro5:7 / T26	complied (T07 ≠ T26)
R12 sealed untouched	complied
Secondary ≠ Admur upgrade	complied

Rule	Status
No R10-T22	complied

Quote verification (Sefaria / opens) — T03 ↑ — IGK19 + IGK20:3

IGK19: Moshe hashagah in פנימיות דנהי"מ [the inner dimension of Ne-HYM] — MATCH

IGK20:3: "מפרק עליון דנצח ד"זעיר אנפין [from the upper segment of Netzach of "Ze'ir Anpin"] — MATCH

closes_pnimiyut_NHYM: false

File 0155 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[86]

[86]Document 0155: 89 — R13-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GOAL 3 — NHYM / NeHYM cluster: NR”N vs malachim / Iggeret (NEW only) — 3a. Iggeret body — nishmot malachim vs nishmot adam [E] (frame; not reminted)

IGK20 seg8 (Sefaria; cache igk20_seg8.txt):

> But the souls of the angels that issued from the “union of kisses,” and likewise the souls of human beings that issued from the union of ZA and Nukva … are not included in “yesh” … a likeness of an aspect of Divinity …

GOAL 3 — NHYM / NeHYM cluster: NR”N vs malachim / Iggeret (NEW only) — 3b. NEW — LT Shmini 2:3 Admur biur of AGH”K [E-primary] → propose R13-T01

Opened: Likkutei Torah, Shmini 2:3 / Likkutei Torah, Shemini 2:3

Cache: lt_shmini2_3_plain.txt, lt_shmini2_3_agahk_block.txt

> … as stated in Iggeret HaKodesh, in the passage beginning “He and His lights,” the creation of souls from it, to be a yesh and a separate thing unto itself in the world of Beriah … Nukva’s giving birth to souls and angels … unlike the actual nefesh–ruach–neshamah of Atzilut … it is possible that their nature has not changed to become something separate from Divinity … like fish of the sea … but the souls created from Malchut of Atzilut in Beriah to be a yesh and a separate thing are called “the animals of the earth” …

Also in same maamar: angels / neshikin discussion (birds from a union of kisses; requires further study if all malachim from neshikin per EC).

Proves [E-primary Admur]: (1) NEW Admur cross-biur of AGH”K on Beriah = יש ודבר נפרד [a yesh and a separate thing]; (2) NR”N d’Atzilut may keep mahut (not nifrad); (3) נוני ימא [fish of the sea] mashal; (4) neshikin↔malachim thread in Admur body.

Does not prove: Q42 MICRO mechanism name; Q70 degree; closes Moses pnimiyut NHY”M.

GOAL 3 — NHYM / NeHYM cluster: NR”N vs malachim / Iggeret (NEW only) — 3c. NEW — EC 40:10 investiture NR”N-of-angels [E-primary] → propose R13-T02

Opened: Sefer Etz Chaim 40:10 / Etz Chayim 40:10

Cache: ec40_10_plain.txt, ec40_10_investiture.txt, ec40_10_chitzon_pnimi.txt

> … and from them the souls of the angels are made … and this neshamah of the angels vests itself within the ruach, nefesh, and vessels of the angels themselves … and from the aspect of the inner vessels … the souls of human beings are made …
>
> … from the outer dimension of the ten sefirot … the souls of the angels, and from the inner dimension the souls of human beings are made …

Proves [E-primary Ari]: angel neshama invests in angel ruach/nefesh/kelim; chitzon→angels / pnimi→humans.

Note: PEC Sabbath Intro 5:7 parallel («the angels from the outer dimension of the vessels and the souls from the inner dimension of the vessels») re-opened — maps to sealed T26; do not remint. EC40:10 investiture formula is the distinct Ari primary (prior R08 noted investiture not found on PEC pages).

GOAL 3 — NHYM / NeHYM cluster: NR”N vs malachim / Iggeret (NEW only) — 3d. IGK19 — Moses / NHY”M apparatus [E] → propose R13-T03 (forever-open log)

Opened: Tanya, Part IV; Iggeret HaKodesh 19

Cache: igk19_plain.txt, igk19_moses_nhym_block.txt

> … Moses’ apprehension … was not of the inner dimension of supernal Chochmah …
>
> But above Netzach–Hod–Yesod–Malchut he had no apprehension whatsoever of the inner dimension …
>
> … only the lower levels, which are Netzach–Hod–Yesod–Mal chut …

Proves: Admur placement of Moshe nevuah/hashagah at NHY”M (and not above in pnimiyut).

Does not close standing OPEN forever pnimiyut-NHY”M question (c loses_pnimiyut_NHYM: false).

GOAL 3 — NHYM / NeHYM cluster: NR”N vs malachim / Iggeret (NEW only) — 3e. Misses / non-claims

Target	Result
Sefer HaGilgulim 20 (IGK20 cite) on Sefaria	Not opened (empty)
Sha’ar HaGilgulim 20	opened; spouse/gilgul topic — ≠ NR”N/ malachim investiture
Gate of Unity / SHAYE שינוי המהות [change of nature]	secondary; ≠ MICRO

GOAL 3 — NHYM / NeHYM cluster: NR”N vs malachim / Iggeret (NEW only) — Verdict Goal 3

NEW primaries opened: LT Shmini 2:3 (Admur) + EC 40:10 investiture (Ari).

IGK19 apparatus logged; Moses NHY”M stays OPEN forever.

PEC Intro 5:7 = T26 overlap — no new T.

File 0054 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[87]

YA-IGK20 R14-GB01a — NHYM / angel-neshama (net-NEW beyond R13 T05–T09)

R13 sealed: T01–T03 ↑ + T05–T09 (QC 92); notes T04 / Q42 / Q70

Rules: Source-first. Propose R14-T01+ only. Do NOT remint EC40/39/50. Q42/Q70 reopen ONLY on true NEW Admur/Ari primary.

YA-IGK20 R14-GB01a — NHYM / angel-neshama (net-NEW beyond R13 T05–T09) — Goals

1. Net-NEW NHYM / angel-neshama map beyond R13 T05–T09, or honest empty + open-log.
2. Probe fresh Admur nifrad / yesh (adjacent Q42) — if NEW primary naming micro flip or לא-יש [non-yesh] → flag reopen with quote+ [E]; else log miss and leave closed.

[87] Document 0054: 96 — R14-GB01A NHYM_ANGEL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R14-GB01a — NHYM / angel-neshama (net-NEW beyond R13 T05–T09) — Verdict

Goal	Result
1 NHYM/angel map	NET-NEW — propose R14-T01–T05
2 Q42 probe	Not found — leave CLOSED / MICRO [U]
Q70	not reopened — HOLD
Moses	forever-OPEN — not closed

YA-IGK20 R14-GB01a — NHYM / angel-neshama (net-NEW beyond R13 T05–T09) — Proposed tickets (R14-T01+ only)

ID	Claim	Tag	Beyond sealed
R14-T01	EC 28:2 — outer dimension of ZON → angels; inner dimension → souls of tzaddikim; souls are more inward than angels (outside BYA)	Ari [E-primary]	≠ T02 investiture; ≠ T05 neshikin; ≠ T07/ T08/T09

ID	Claim	Tag	Beyond sealed
R14-T02	EC 26:2 — tzelem=613 angels that ascend to the souls; angels greater/ lesser than the soul; escorts=servants of the tzelem	Ari [E-primary]	tzelem/rank ontology absent from T05–T09
R14-T03	EC 15:2 — “external union for angels and internal union for souls”	Ari [E-primary]	NEW gate/locus; same family as T08 but not remint of EC39 text
R14-T04	SHG 19:2 hagah (Shmuel said) — ABYA + within-sefirah angel↔soul rank	Ari-school [E]	≠ T07 parallel map; ≠ T09
R14-T05	EC 43:2 — BYA heikhalot: nesham ot=Divinity; from ruach onward=serafim/chayot/ofanim; spirits/vitality/vessels	Ari [E-primary]	≠ T07; ≠ remint EC50

Research Director assigns. No self-seal.

YA-IGK20 R14-GB01a — NHYM / angel-neshama (net-NEW beyond R13 T05–T09) — Log-only (NOT proposed)

Item	Why
SHG 19:1 neshikin/yesod	Corroborates sealed R13-T05/T06 — no remint
SHG 18 ABYA formula	Remint risk vs R13-T07 / T26
LT Shemini 2 angel lines	Inside sealed R13-T01 field

YA-IGK20 R14-GB01a — NHYM / angel-neshama (net-NEW beyond R13 T05–T09) — Open-log

- EC gates ≠39/40/50 (1–55): hits 15, 26, 28, 43
- SHG 1–41: 19 hagah = T04; 18/19:1 = remint-log
- Admur Q42: not found
- Q70: not reopened
- SRHK beyond maggidim: not this pass
- Mevo HaShearim on Sefaria = Piaseczno — out of scope

File 0113 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[88]

93 — R14 ACTIVE — Post-R13 Continuity

YA-IGK20 · R14 · 2026-09-20 · CoS full intensity

No stop · no wait · sicha forgotten.

Locked baseline R13 → R14 delta (only)

[88]Document 0113: 93 — R14 ACTIVE — Post-R13 Continuity.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Still open / next pressure:

1. Q42 MICRO — remains [U]/not found after dual hunts; reopen ONLY if a NEW primary appears (Admur/Ari naming the flip).
2. Q70 kav degree — HOLD not found; reopen only for NEW graded post-exit primary.
3. Moses pnimiyut NHY”M — forever-OPEN; apparatus only, never fake-close.
4. Adjacent NHYM / angel-neshama — only net-NEW beyond R13-T05–T09 (no remint EC40/39/50 already sealed).
5. Optional: print residuals / OHT loci not yet opened; Admur Yitro גדול ה׳ [Great is the L-rd] beyond prior miss.

Rules

Source-first. Propose R14-T01+ only. Tags standard. Model agreement ≠ evidence.

Batch

File 0119 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[89]

R14-GB01 QC LOG — Research Director SOURCE QC (under CoS)

Moses pnimiyut NHY”M: OPEN forever (not closed by this pack)

Rules: No invent. Secondary ≠ Admur upgrade. R13 sealed untouched. No remint T26 / EC39 / EC40 / EC50. Do not message CoS.

Track: R14-GB01 only (T01–T06 propose land)

[89]Document 0119: 97 — R14-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R14-GB01 QC LOG — Research Director SOURCE QC (under CoS) — Packs under QC

Drive	id	Title	Role
95	1EPpZ-w0jGgTPKVFbOK1FD6MwDCzxdqpl	R14-GB01 SUMMARY	summary
96	1ow45auT0NUp8qOoOD9rC1Q6_cQZk9AgV	R14-GB01 FULL	full
Canon	1JfUnzrVptRtLu9rUAsk5f0S74UYC-w0OL1O503mNo4k	93 R14 ACTIVE	reference
Canon	1L7t6h_HS5CmwpRp4zwWA5GNif57rwC08Ne5XMNYcXg4	94 ledger	reference
prior	1ykQWV0ehyxmuuJjMcpTILJP3zCmke27_t65OotKFYLc	R13 SEALED	untouched
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Local: R14-GB01.md · R14-GB01-SUMMARY.md · cache r14gb01/ · this log → Drive 97

PASS / FAIL TABLE (for Carpo) — T01–T06 — HOLDs / hygiene

Rule	Status
R13-T01–T09 sealed untouched	complied (no remint / no reopen)

Rule	Status
No remint T26 / EC39 / EC40 / EC50	complied (T03=gate 47; T04/T05=SHH book)
Q42 / Q70 / NHYM stay [U]	complied
Moses forever-OPEN not closed	complied (closes_pnimiyut_NHYM: false)
Secondary ≠ Admur wrong upgrade	complied (TO/LT=Admur; EC/SHH=Ari)
Propose R14-T01+ only	complied
Yitro / OHT not found notes present	complied
Sicha DEFERRED	complied

File 0304 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[90]

YA-IGK20 R14-GB01 — Net-NEW NHYM / angel↔neshama (Grok Bot under CoS)

93 R14 ACTIVE: 1JfUnzrVptRtLu9rUAsk5f0S74UYC-w0OL1O503mNo4k

94 ledger: 1L7t6h_HS5CmwpRp4zwWA5GNif57rwC08Ne5XMNYcXg4

R13 sealed: 1ykQWV0ehyxmuuJjMcpTILJP3zCmke27_t65OotKFYLc

LOCKED: all R13-T01–T09 content; no remint T26 / EC40 / EC39 / EC50 already used; Q42/Q70 HOLD unless NEW primary; Moses forever-OPEN never fake-close

Rules: Source-first. No invented quotes. Tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]/not found.

Propose R14-T01+ only. Do not reopen sealed R13 T-ids.

Cache: /workspace/ya-igk20/r14gb01/

YA-IGK20 R14-GB01 — Net-NEW NHYM / angel↔neshama (Grok Bot under CoS) — Baseline (not re-litigated)

Item	Status
R13-T01 LT Shemini 2:3 AGH”K biur	SEALED
R13-T02 EC 40:10 investiture	SEALED
R13-T03 IGK19 Moshe @ NHY”M	SEALED (forever-OPEN stands)
R13-T05 EC 39:4:2 neshikin/yesod map	SEALED

[90] Document 0304: 96 — R14-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Item	Status
R13-T06 SHP Vayera «From where were the angels created?»	SEALED
R13-T07 EC 40:11 ABYA pnimi/chitzon	SEALED (≠ T26 remint)
R13-T08 EC 39:11 encompassing/internal + external→angels	SEALED
R13-T09 EC 50:10 vitality=the neshamah of angels	SEALED
R13-T04 note	Moses close-hunt not found
Q42 frame	[E] sealed
Q42 MICRO named flip	[U] / HOLD not found
Q70 presence vs degree	presence [E]; degree HOLD not found
PEC Intro 5:7	sealed T26 — no remint
Film / Sicha	HOLD / DEFERRED

GOAL 1 — Net-NEW Ari/Admur primaries on angel↔neshama / NHYM beyond R13-T05–T09 — 1g. Adjacent opens (log; optional / no forced T)

Target	Result
LT Shemini 2:4 (same maamar as sealed T01)	OPEN — Admur cites EC 47, chapter 4 Beriah→angels of Yetzirah; bridges T01→R14-T03. Same-maamar adjacency → log companion, not separate T (avoid double-count with sealed T01 locus). Cache lt_shmini_2_4_*.

Target	Result
PEC Gate of Shema 1:22	OPEN — neshikin→fixed-name upper angels; calendar/kavanah. Related; ≠ new NHYM ontology beyond T05 family → log only.
Sources on TO Bereshit 4:17	apparatus pointing to AGH”K / Biurei HaZohar / LT Shir / OHT Bereshit — secondary index; no new T.
Sha’ar HaGilgulim / Sefer HaGilgulim 20	no NEW ontology this pass (reinforce R13).

Target	Result
EC 40:4 (inside sealed gate 40)	opened in hunt — do not land (EC40 already used).
TES / Sulam / Nefesh HaChayim	[E-secondary] only — log; not Ari/Admur T.
OHT Shemot dump residual	no NEW angel/MICRO/degree lemma beyond prior R12/R13 opens.

GOAL 1 — Net-NEW Ari/Admur primaries on angel↔neshama / NHYM beyond R13-T05–T09 — Verdict Goal 1

NEW primaries: propose R14-T01–T06 (3 Admur + 3 Ari outside sealed EC39/40/50).

Moses pnimiyut NHY”M not claimed closed.

YA-IGK20 R14-GB01 — Net-NEW NHYM / angel↔neshama (Grok Bot under CoS) — GOAL 4 — Optional print/OHT leftovers + Admur Yitro Great Is the L-rd

Target	Result
OHT Shemot dump NEW lemma	No NEW found beyond R12-T07 / R13 scans
TO / Discourses of the Alter Rebbe, Yitro, on “Great is the L-rd above all the elohim”	reinforce R12 not found (ES verse hits = Midrash/Zohar; no Admur TO Yitro lemma)
Print residuals	none NEW claimed this pass

YA-IGK20 R14-GB01 — Net-NEW NHYM / angel↔neshama (Grok Bot under CoS) — GOAL 5 — Moses pnimiyut NHY”M

Do NOT claim to close. Forever-OPEN stands. R13-T03 apparatus unchanged. closes_pnimiyut_NHYM: false.

YA-IGK20 R14-GB01 — Net-NEW NHYM / angel↔neshama (Grok Bot under CoS) — Proposed R14-T ledger (NEW only)

ID	Claim	Tag	Status
R14-T01	TO Bereshit 4:21 — angels: neshamah from the outer dimension of the vessels; Israel: from the inner dimension of the vessels	Admur [E-primary]	propose land
R14-T02	TO Bereshit 4:32 — neshikin→angels (external imparting, no physical body); bodily union→souls (internal, with a body)	Admur [E-primary]	propose land
R14-T03	EC 47:3:2 / 4:2 — Atzilut→souls of tzaddikim (inner dimension); Beriah→ souls of angels for Yetzirah alone (outer dimension)	Ari [E-primary]	propose land (≠ EC39/40/50)
R14-T04	SHH Discourses on ABYA 2:3 / 2:5 — parallel: Beriah gives birth to the souls of angels of Yetzirah = outer dimension	Ari [E-primary]	propose land
R14-T05	SHH Discourses on Abba and Imma 3:1 — internal union→human souls; external union→angelic souls	Ari [E-primary]	propose land
R14-T06	LT Yom Kippur 2:29 — souls from the inner dimension of the vessels / angels from the outer dimension of the vessels	Admur [E-primary]	propose land (≠ T26 remint)

ID	Claim	Tag	Status
—	LT Shemini 2:4 EC47 cite	[E] companion to T01/ T03	log only
—	PEC Shema 1:22 neshikin upper angels	[E-primary] adjacent	log only
—	Q42 MICRO named flip	Not found	HOLD MICRO [U]
—	Q70 graded post-exit kav	Not found	HOLD
—	Moses pnimiyut NHY”M close	forbidden	forever-OPEN
—	T26 / EC39 / EC40 / EC50	locked	no remint

ID	Claim	Tag	Status
—	TO Yitro גדול ה׳ [Great is the L-rd]	reinforce not found	log
—	OHT NEW leftover	Not found	log

YA-IGK20 R14-GB01 — Net-NEW NHYM / angel↔neshama (Grok Bot under CoS) — Open log (success = real opens OR explicit not found)

#	Target	Result
1	TO Bereshit 4:21 angels/kelim	OPEN [E-primary] NEW → T01
2	TO Bereshit 4:32 neshikin/gufani	OPEN [E-primary] NEW → T02
3	EC 47:3:2 / 47:4:2 ABYA birth	OPEN [E-primary] NEW → T03
4	SHH ABYA 2:3 / 2:5	OPEN [E-primary] NEW → T04
5	SHH OA 3:1 pnimi/chitzon zivug	OPEN [E-primary] NEW → T05

#	Target	Result
6	LT Yom Kippur 2:29	OPEN [E-primary] NEW → T06
7	LT Shmini 2:4	OPEN companion log
8	PEC Shema 1:22	OPEN adjacent log
9	Q42 MICRO named flip	Not found
10	Q70 graded post-exit kav	Not found
11	TO Yitro גדול ה׳ [Great is the L-rd]	reinforce not found
12	OHT Shemot NEW	Not found
13	EC 40:4 (gate already used)	opened — not landed
14	Moses forever-OPEN close	not claimed
15	Drive upload	not done (per brief)

File 0021 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[13]

YA-IGK20 R15 FINAL CLOSEOUT — Print/Scan QC (Grok Bot)

T-ids: NONE (proposed T##: NONE)

Baseline edits: NONE

Booklet: NONE

Do not close: Q42 / Q70 / NHYM

Timestamp: 2026-09-20 15:10 ET

Drive parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

Upload numbers: 190 (MD) + 191 (JSON)

YA-IGK20 R15 FINAL CLOSEOUT — Print/Scan QC (Grok Bot) — Overall skeleton-delta verdict

No finding was found that changes the R14 structure.

Per-locus delta vs R14 skeleton: NO for all six. This pass re-opens and confirms prior print/scan leads; it does not remint sealed tickets and does not alter the R14 skeleton.

YA-IGK20 R15 FINAL CLOSEOUT — Print/Scan QC (Grok Bot) — Locus 4 — Shaar HaNevuah ch.1 (Moses/NHYM apparatus only)

[13] Document 0021: 190 — R15 FINAL CLOSEOUT PRINT QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Field	Value
page #	Not found under the exact running title שער הנבואה / “Shaar HaNevuah” in the Pri Etz Chaim HB witnesses opened this pass (HB 49521, 262 pp.; also checked 19621, 14173)
running header	n/a for named gate
edition	Sought: Arizal/Vital Shaar HaNevuah ch.1. PEC prints opened instead show related Moses/NHY material under Shaar Chag HaMatzot (not remapped as Shaar HaNevuah)
exact quote	No [E] quote claimed for “Shaar HaNevuah ch.1” this pass (title not landed). Related apparatus (do not equate titles): PEC Moses + Netzach, Hod, and Yesod of Atika appears in Shaar Chag HaMatzot body (e.g. HB49521 ~pdf 207–208) — secondary lead only; not a close of NHYM.
read method	HB catalog + pagefeed/OCR TOC/body scan; Sefaria index blocked (403)
tag	[U] for the named locus “Shaar HaNevuah ch.1”; related PEC open = secondary only
delta vs R14 skeleton	NO

File 0024 · The Beginning of Yesh and the General Rounds · Round 15

Criticism, compilation, or an interim determination.[91]

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY — Mission

Final focused QC for sources that could change the R14 peshat skeleton.

Default if empty: «No finding was found that changes the R14 structure».

[91]Document 0024: 191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY — Verdict (research lane)

Ready for the booklet

No finding was found that changes the R14 structure.

This closeout is a provenance audit, not a new wide round. Bot R16/R17 already ran; R17 wrap remains sealed. Open holds (Q42 / Q70 / NHYM) stay open — not closed by synthesis.

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY — Unresolved ledger (intact)

Item	Status
Q42 MICRO named flip	HOLD [U] — do not close
Q70 graded kav post-exit	HOLD [U] — do not close
Moses / NHYM pnimiyut link IGK19↔IGK20	forever-OPEN
TZ title# Mantua/Constantinople print header vs Sefaria index	residual [U] (digital = Tikkun 70 / 124a)
Full Kehot/Chabad print hand-read of IGK20 body	print gap [U]
DM §46 physical Kehot scan hand-read vs API	API done; scan residual
Film	HOLD (out of scope)

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY — Note on Bot R16/R17

Bot lane already executed R16 and R17; R17 wrap sealed at ledger 189. This R15 closeout does not reopen R17 and does not mint new T-ids. Full dossier: 192 — R15-GB01 CLOSEOUT SOURCE QC FULL.md. Prior Kehot/OHT pack: 1Sx49dzwzhMXeAY0wwe9H7g_kvx7AInZ-.

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY — Final Hebrew sentence

No finding was found that changes the R14 structure.

Verdict: Ready for the booklet

File 0030 · The Beginning of Yesh and the General Rounds · Round 15

Criticism, compilation, or an interim determination.[92]

194 — R15 FINAL CLOSEOUT QC.md — Packs under QC

Drive	id	Title	Role
191 SUMMARY	1240Ujud4uDE5H5ujcMlCqEiHrkQF6O0m	R15-GB01 CLOSEOUT SOURCE QC SUMMARY	provenance SUMMARY
192 FULL	1cTZ6OWBdkVaEjpAN_CsBmnKPYQpdDU55	R15-GB01 CLOSEOUT SOURCE QC FULL	provenance FULL
R14 ACTIVE (locked)	1JfUnzrVptRtLu9rUAsk5f0S74UYC-w0OL1O503mNo4k	93 — R14 ACTIVE	baseline — do not edit
R17 wrap 189	1kc3rw7JgVr_qjPoD6Qdh7_GLixMq7dtqQpxoCPU1fkM	R17 PAPER LEDGER — WRAP CLOSEOUT	historically sealed — do not reopen

Drive	id	Title	Role
Parallel print QC	190/11qr5MpZhasxZTdrPLrYTpwGlQIWBV2H9 + 191 JSON	R15 FINAL CLOSEOUT PRINT QC	peer lane (not this stamp's packs)

[92]Document 0030: 194 — R15 FINAL CLOSEOUT QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Drive	id	Title	Role
Folder	1eRz9M6HuZBGLZuJN4Y y6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Claim under audit: 0 YES-delta vs R14 skeleton; unresolved Q42/Q7 0/NHYM/TZ-print# intact; verdict «Ready for the booklet».

Verify — six checks — Claim cross-check (non-fail)

Claim element	Result
0 YES-delta vs R14 skeleton	CONFIRMED — 191 YES-delta table NONE; 192 all loci Δ=NO; Hebrew «No finding was found that changes the R14 structure»
Unresolved Q42/Q70/NHYM/TZ -print# intact	CONFIRMED — see verify 1
Verdict «Ready for the booklet»	CONFIRMED — 191 + 192 §11

Verify — six checks — Note (non-fail)

Stamp 191 is shared by SOURCE SUMMARY and parallel PRINT QC JSON (different files). Numbering collision is procedural/peer-lane only — does not fail provenance honesty on the six verifies.

194 — R15 FINAL CLOSEOUT QC.md — Verdict

PASS closeout — R15 FINAL CLOSEOUT provenance audit (191 SUMMARY / 192 FULL).

1. No forced closes (Q42/Q70/NHYM/TZ-print# stay [U]/OPEN) · 2. No remint sealed R14–R17 · 3. No baseline edits · 4. Tags

honest (API vs scan residual) · 5. R17-189 untouched · 6. No new T minted.

Await CoS. No self-seal.

Drive upload: this file → 194 — R15 FINAL CLOSEOUT QC.md · parent 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

File 0135 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[93]

YA-IGK20 R15-GB01 — Net-NEW beyond R13–R14 + prior Grok packs

R14 sealed: T01–T06 (CoS) · prior Grok packs EC15/26/28/43+SHG1 9 + OHT Yitro — awaiting remap (not reminted)

Rules: Source-first. Propose R15-T01+ only. Q42/Q70 reopen ONLY on true NEW Admur/Ari primary.

YA-IGK20 R15-GB01 — Net-NEW beyond R13–R14 + prior Grok packs — Verdict

Goal	Result
Net-NEW NHYM/angel↔neshama	FOUND — propose R15-T01–T03
Q42 MICRO naming flip	Not found — leave HOLD [U]
Q70 graded post-exit kav	Not found — leave HOLD
Moses	forever-OPEN — not closed

[93]Document 0135: 100 — R15-GB01 NET NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0162 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[94]

YA-IGK20 R15-GB01 — Net-NEW Admur/Ari angel↔neshama / NHYM / Iggeret (Grok Bot under CoS)

98 R15 ACTIVE: 1TSg2pYvMBJI6LI7YVhQC3poRGb4ONHZI0_9_LWLGwJo

99 ledger: 1XDTFZOaVguaAR40ECIWcOxNzaLdbIGyEXXpSQ0PqLtc

R14 sealed: 1lrs9EVa0uo-kvP3mkPZw4ubXAPMLq3XBKJnt5vC3iSo (T01–T06)

R13 sealed: 1ykQWV0ehyxmuuJjMcpTILJP3zCmke27_t65OotKFYLc (T01–T09)

LOCKED: all prior T-ids R12–R14; no remint T26 / EC39 / EC40 / EC47 / EC50 / R14 TO·SHH·LT-YK; Q42/Q70 HOLD unless NEW primary; Moses forever-OPEN never fake-close

Rules: Source-first. No invented quotes. Tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]/not found.

Propose R15-T01+ only. Do not reopen sealed R12–R14 T-ids.

Cache: /workspace/ya-igk20/r15gb01/

YA-IGK20 R15-GB01 — Net-NEW Admur/Ari angel↔neshama / NHYM / Iggeret (Grok Bot under CoS) — Baseline (not re-litigated)

[94] Document 0162: 102 — R15-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Item	Status
R14-T01 TO Bereshit 4:21 kelim map	SEALED
R14-T02 TO Bereshit 4:32 neshikin/gufani	SEALED
R14-T03 EC 47 ABYA birth	SEALED
R14-T04 SHH ABYA 2:3/5	SEALED
R14-T05 SHH Abba and Imma 3:1	SEALED
R14-T06 LT Yom Kippur 2:29	SEALED
R13-T01–T09 (LT Shmini / EC39·40·50 / SHP Vayera / IGK19 Moshe app.)	SEALED
R10-T21 EC 28:4 nine/seven outer dimension ·worlds / inner dimension·souls	SEALED (months fork — ≠ angel-origin lemma in 28:1)
R10 IHK20 leidah/ibbur/Atika cluster	SEALED for calendar/leidah — ≠ neshikin→angel-neshama NHYM map

Item	Status
T26 PEC Intro 5:7	SEALED — no remint
Q42 frame	[E] sealed
Q42 MICRO named flip	[U] / HOLD not found
Q70 presence vs degree	presence [E]; degree HOLD not found
Moses pnimiyut NHY”M	OPEN forever
Film / Sicha	HOLD / DEFERRED

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — 1c. NEW — Likkutei Torah Re’eh 7 [E-primary Admur] → propose R15-T03

Opened: Likkutei Torah, Re’eh 7 (Vilna 26d region)

Cache: lt_reeh_7_angel_block.txt, Likkutei_Torah_Re_eh_7_plain.txt

URL: https://www.sefaria.org/Likkutei_Torah,_Re’eh.7?lang=he

> … But behold, it is known that the souls are from the inner dimension of the vessels of Atzilut. And the angels are from the

> outer dimension of the vessels (and see what is written concerning angels and souls in the discourse beginning “Mizmor Shir Chanukkat HaBayit” [“A Psalm, a Song for the Dedication of the House”]) …

Proves: Admur compact pnimi/chitzon angel–neshama kelim map in LT Re’eh (not Yom Kippur / not TO).

vs R14-T06 (LT YK 2:29): same family, different maamar — allowed parallel (as R14 landed both TO + LT YK).

Note: LT Re’eh 7:13 remains Q70 presence≠degree apparatus only — not reminted here as degree.

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — 1e. NEW — EC 28:1 [E-primary Ari] → propose R15-T05

Opened: Sefer Etz Chaim 28:1 / Etz Chayim 28:1 (correct section; R14A miscited as 28:2) Cache: ec28_1_angel_block.txt, Sefer_Etz_Chaim_28_1_plain.txt

URL: https://www.sefaria.org/Sefer_Etz_Chaim.28.1?lang=he

> … And even all the angels are from the outer dimension of ZON of Atzilut. However, there is a second aspect, which is the inner dimension … and from this aspect were created the souls of righteous human beings … so that all the souls of the tzaddikim are more inward than all the angels, except for the souls that are from the aspect of BYA … for, since all the angels are from the outer dimension and the souls from the inner dimension …

Proves: Ari origin+rank — angels←chitzoniyut Z”N; tzaddik-nesham ot←pnimiyut; neshamot more pnimi than angels (except BYA-class).

vs R10-T21 (EC 28:4): 28:4 = nine outer dimension/worlds · seven inner dimension/souls months fork — different lemma; do not remint T21.

vs R13-T02/T07/T08: different gates/lemmas (investiture / ABYA inventory / makif).

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — 1f. NEW — EC 26:1 [E-primary Ari] → propose R15-T06

Opened: Sefer Etz Chaim 26:1 / Etz Chayim 26:1 (correct section; R14A miscited as 26:2)

Cache: ec26_1_tzelem_block.txt, Sefer_Etz_Chaim_26_1_plain.txt

URL: https://www.sefaria.org/Sefer_Etz_Chaim.26.1?lang=he

> … Therefore the tzelem is 613 limbs, and all of them are from the aspect of angels … and these are the 613 angels that ascend to the souls … and know that there are angels greater than the neshamah and angels lesser than the neshamah … however, the aspect of the accompanying angels … they are the 613 limbs of the tzelem, its servants and chariot …

Proves: Ari tzelem / 613-angels ontology + rank (greater/lesser than neshama; escorts = servants of tzelem). Absent from sealed R13–R14 NHYM set.

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — 1g. NEW — Sha'ar HaGilgulim 19:2 hagah [E] Ari-school → propose R15-T07

Opened: Sha'ar HaGilgulim 19:2 (Gloss — Shmuel said)

Cache: shg19_2_hagah_block.txt, Sha_ar_HaGilgulim_19_2_plain.txt

URL: https://www.sefaria.org/Sha'ar_HaGilgulim.19.2?lang=he

> Know that the angels of Beriah are greater in excellence than the souls of the tzaddikim who are from the world of Yetzirah … but the souls of Beriah are greater than the angels of Beriah itself … also in detail … the souls of Keter of Beriah are greater than the angels of Keter of Beriah. However, the angels of Keter of Beriah are greater than the souls of Chochmah of Beriah …

Proves: cross-world and within-sefirah angel↔soul rank grid.

vs R14-T03/T04 (EC47/SHH ABYA birth): those = who-births-whom; SHG = rank comparison grid.

SHG 19:1 neshikin/yesod = corroborates sealed R13-T05 — log only, no remint.

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — 1h. Adjacent opens (log; optional / no forced T)

Target	Result
DMC Mitzvat Periyah Ureviyah 4	OPEN [E-primary] TZ"Tz — neshikin→malachim / gufani→neshamot + «souls from the inner dimension of the vessels and angels from the outer dimension». Not Admur — log companion (TZ"Tz≠Admur), do not force as Admur T. Cache dmc_procreation_4_neshikin_block.txt.
TO Bereshit 4:22	OPEN companion to sealed R14-T01 — angels cannot invert gashmi body; human neshamot can. Same maamar stretch → log companion, not separate T.

Target	Result
PEC Gate of Sabbath Intro 7:7	OPEN — «the angels are from the outer dimension of the vessels» + ABYA kelim→angels. Short formula near T26 family → log / optional; avoid remint pressure vs T26.
PEC Tefillin 12:1 / EC 41:1	OPEN — neshamot←pnimiyut kelim; worlds←kelim (not explicit angels). Adjacent apparatus.
PEC Shema 1:22	reinforce R14 adjacent log (neshikin→fixed-name upper angels).
Sources on LT V'Zot HaBerachah 98:22	[E-secondary] apparatus quoting SaHM on angel/neshama shoresh — not Admur/Ari primary T.
LT Shir HaShirim 8 / Emor 1	opened — neshama←pnimi kelim / angel avodah; no stronger NEW map than T01–T03 this pass.
EC 43:2 (R14A claim)	opened — heikhalot אלהות [Divinity] quote not found at 43:2 this fetch → do not land; R14A citation suspect.
TES / Sulam	[E-secondary] only — out of Admur/Ari T.

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — Verdict Goal 1

NEW primaries: propose R15-T01–T07 (3 Admur IHK/LT + 3 Ari EC + 1 SHG hagah).

Iggeret cluster centered. Moses pnimiyut NHY"M not claimed closed.

YA-IGK20 R15-GB01 — Net-NEW Admur/Ari angel↔neshama / NHYM / Iggeret (Grok Bot under CoS) — GOAL 4 — Moses pnimiyut NHY"M

Do NOT claim to close. Forever-OPEN stands. R13-T03 apparatus unchanged. closes_pnimiyut_NHYM: false.

YA-IGK20 R15-GB01 — Net-NEW Admur/Ari angel↔neshama / NHYM / Iggeret (Grok Bot under CoS) — Proposed R15-T ledger (NEW only)

ID	Claim	Tag	Status
R15-T01	IHK20 §8 — souls of angels←union of kisses; pre-BYA not included in separate yesh (Iggeret cluster)	[E-primary] Admur	propose land
R15-T02	IHK20 §7 — bodies of angels of Atzilut←outer dimension of the vessels (yesh, not complete nullification)	[E-primary] Admur	propose land
R15-T03	LT Re'eh 7 — souls←inner dimension of the vessels of Atzilut; angels← outer dimension of the vessels	[E-primary] Admur	propose land (≠ R14-T06)
R15-T04	EC 15:1 — external union→angels; internal union→souls	[E-primary] Ari	propose land (≠ R14-T05 remint)
R15-T05	EC 28:1 — angels←outer dimension of ZON; souls of tzaddikim←inner dimension; more inward (≠ R10-T21)	[E-primary] Ari	propose land
R15-T06	EC 26:1 — tzelem=613 angels that ascend to the souls; rank/escorts	[E-primary] Ari	propose land
R15-T07	SHG 19:2 hagah — ABYA + within-sefirah angel↔soul rank	[E] Ari-school	propose land
—	DMC Peru 4 neshikin/kelim	[E-primary] TZ"Tz	log only (≠ Admur)

ID	Claim	Tag	Status
—	TO 4:22 body-flip capacity	[E] companion to R14-T01	log only
—	PEC Shabbat Intro 7:7 formula	[E-primary] adjacent	log / optional
—	SHG 19:1 neshikin/yesod	corroborates R13-T05	log only
—	Q42 MICRO named flip	Not found	MICRO [U] HOLD
—	Q70 graded post-exit kav	Not found	HOLD

ID	Claim	Tag	Status
—	Moses pnimiyut NHY”M close	not claimed	forever-OPEN

YA-IGK20 R15-GB01 — Net-NEW Admur/Ari angel↔neshama / NHYM / Iggeret (Grok Bot under CoS) — Open-log (honesty)

- ES POST search-wrapper: angel/kelim/neshikin queries → filtered Admur/Ari; sealed refs excluded.
- IHK20 §§7–8–9 opened from local dump (API segment later 403 — dump authoritative).
- EC15/26/28/41/43, SHG19, PEC Shabbat/Tefillin/Shema, LT Re’eh /Shir/Emor, DMC Peru 4, TO 4:20–22/30–31 opened.
- R14A section corrections recorded (28:1 / 26:1). EC43:2 R14A heikhalot claim not found this fetch.

File 0172 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[95]

98 — R15 ACTIVE — Continuity After R14

YA-IGK20 · R15 · 2026-09-20 · CoS full intensity

No stop · no wait · sicha forgotten.

Locked R14 → R15 delta

1. Net-NEW only beyond all sealed R13–R14 NHYM/angel↔neshama claims.
2. Q42/Q70 reopen only with NEW primary naming flip / graded post-exit kav.

[95]Document 0172: 98 — R15 ACTIVE — Continuity After R14.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

3. Moses apparatus only — never fake-close.
4. Optional: unused print/OHT/Admur loci not yet in ledger.

Rules

Propose R15-T01+. Source-first. No remint sealed ids.

Batch R15-GB01: aggressive net-NEW hunt OR honest empty + open-log (success either way).

File 0217 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[14]

PASS / FAIL TABLE (for Carpo) — corr + T06–T09 — HOLDs / hygiene

Rule	Status
T01–T05 sealed untouched (no remint numbers)	complied — corr/fold only
No remint R13 / R14 wrong	complied
Q42 / Q70 stay [U]	complied
Moses forever-OPEN not closed	complied
Secondary ≠ Admur upgrade	complied (IHK/LT=Admur; EC=Ari; SHG hagah=[E] Ari-school)
EC 15:1 distinct vs 15:2 / R14-T05	verified (see below)
GB01 provisional T01–T07 remapped	complied → corr T01–T03 + R15-T06–T09

R15-GB01 QC LOG — Research Director SOURCE QC (under CoS) — Verdict for Carpo

Three corroborate/fold: corr T01 · corr T02 · corr T03 FOLD.

[14]Document 0217: 103 — R15-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Four net-NEW propose-land: R15-T06–T09 PASS (quotes live/cache MATCH; tags correct; T01–T05 untouched; no R13/R14 remint).

HOLDs kept: Q42 · Q70 · Film · Moses OPEN.

Await Research Director/CoS seal. No self-seal.

Drive upload: this file → 103 — R15-GB01 QC LOG.md

File 0233 · The Beginning of Yesh and the General Rounds · Round 15

Criticism, compilation, or an interim determination.[15]

192 — R15-GB01 CLOSEOUT SOURCE QC FULL

YA-IGK20 · R15 FINAL CLOSEOUT · Grok Bot source-QC lane · FULL

Parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

R14 ACTIVE (locked): 1JfUnzrVptRtLu9rUAsk5f0S74UYC-w0OL1O5 03mNo4k

R15 closeout doc: 1zP0fcyPP_8q8rgpOsdOtLT1YY_zLngERnSFHDkt ZZ-M

R17 wrap ledger 189: 1kc3rw7JgVr_qjPoD6Qdh7_GLixMq7dtqQpxo CPU1fkM — sealed historically — DO NOT REOPEN

Companion: 191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY.md

Rules honored: no Q42/Q70/NHYM close from synthesis · no heter/issur on sefirot · no attributing TZ/Rebbe to Alter Rebbe · no R05–R14 baseline edits · model agreement ≠ evidence · Bot scan reports start [E-primary reported] until direct readback · no film · no booklet drafting

[15]Document 0233: 192 — R15-GB01 CLOSEOUT SOURCE QC FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

1. Iggeret HaKodesh 20 — body (Kehot / Sefaria) — Does not prove

Q42 named flip · Q70 graded kav · IGK19 NHYM ≡ IGK20 perek elyon Netzach.

3. Shaar HaKavanot Pesach drush 12 vs Pri Etz Chaim Gate Pesach ch.8 — Does not prove

No R14 skeleton contradiction; no Q42/Q70/NHYM payload.

6. Or HaTorah Shemot ~p.199 (קצט) — Does not prove

No new AR sentence; no Q42/Q70/NHYM close.

7. Shaarei Kedusha Part 3 Gate 1 (prophecy / Moses–NHYM if any) — Locus / URL

Shaarei Kedushah, Part III · The First Gate

https://www.sefaria.org/Sha'arei_Kedusha,_Part_3.1

7. Shaarei Kedusha Part 3 Gate 1 (prophecy / Moses–NHYM if any) — Exact quote

> Part Three: On the conduct for attaining the holy spirit:
>
> The First Gate: On the nature of the worlds, with the utmost brevity needed to understand the nature of prophecy:
>
> Behold, the Supernal Emanator, who emanated all the worlds, is called Ein Sof, and He has no form whatsoever … and He emanated five worlds … Adam Kadmon … Atzilut, Beriah, Yetzirah, Asiyah …

7. Shaarei Kedusha Part 3 Gate 1 (prophecy / Moses–NHYM if any) — Proves

Worlds ontology as preface to prophecy.

7. Shaarei Kedusha Part 3 Gate 1 (prophecy / Moses–NHYM if any) — Does not prove

No explicit bridge IGK20 «the upper segment of Netzach of ZA» ↔ IGK19 «the inner dimension of NeHYM».

Moses / NHYM forever-OPEN.

7. Shaarei Kedusha Part 3 Gate 1 (prophecy / Moses–NHYM if any) — Δ vs R14 skeleton

NO · Confidence: high (absence)

192 — R15-GB01 CLOSEOUT SOURCE QC FULL — 8. Unresolved ledger (intact — no forced closes)

Item	Status
Q42 MICRO named flip	HOLD [U]
Q70 graded kav post-exit	HOLD [U]
Moses pnimiyut NHYM	forever-OPEN
TZ physical title# (Mantua/Const. header)	residual [U]
Full Kehot/Chabad print hand-read IGK20	print gap [U]
DM §46 physical Kehot scan hand-read	API done; scan residual
Film	HOLD (OOS)

192 — R15-GB01 CLOSEOUT SOURCE QC FULL — 9. Fact / inference / open (hygiene)

Type	Content
Fact [E-primary]	IGK20 digital anchors; TZ70/124a via Kehot EN32/HE29; SHK12‖PEC8 parallel; DM46 Atik-in-ibbur; OHT 199 biur; Shaarei Kedusha III:1 ontology without NHYM bridge
Inference [I]	EN↔HE note crosswalk; SHK/PEC number difference bibliographic
Open [U]	Q42 · Q70 · NHYM · TZ title-line · print hand-reads

File 0271 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[96]

YA-IGK20 R15-GB02 — Net-NEW beyond T01–T12 (Grok Bot under CoS) — Open-log (abbrev)

T13/T14/T15 OPEN NEW · EC unused gates / PEC Tefillin·Shema·Shabbat / SHP / TES / Sources-on-TO → reject or log · Q42/Q70 not found · Moses OPEN · T10–T12 not redone.

File 0278 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[97]

R15-INTAKE QC LOG — Research Director SOURCE QC (under CoS)

Moses pnimiyut NHY”M: OPEN forever (not closed by this intake)

[96]Document 0271: 104 — R15-GB02 NET NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[97]Document 0278: 100 — R15-INTAKE QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Rules: Late R14 packs → assign R15-T## only. Same lemma = merge/corroborate under existing sealed ID — do not double-seal. No remint EC39/40/50 / T26. Do not message CoS.

R15-INTAKE QC LOG — Research Director SOURCE QC (under CoS) — Packs under QC (late R14 → R15 intake)

Pack	Drive id	Title	Role
A	10fNnNlPy59GmcppV-yH5J6vV8SDVJko2	95 — R14-GB01A NHYM_ANGEL.json	NHYM / angel↔neshama (proposed R14-T01–T05)
A md	19a9qpqG4FUbRGDUibBP2oiH7IckgTT4N	96 — R14-GB01A NHYM_ANGEL.md	companion
B	1IvCkrMjcjuz9EPyl_QkJXckdyzcrmWLP	R14_GB01B_YITRO_OHT.json	OHT Yitro / TO Yitro (proposed R14-T07)
prior sealed	R14-GB01 QC 97	R14-T01–T06	dedupe floor
prior sealed	R13 merge 92	R13-T05–T09 (+ T01–T04)	dedupe floor

Pack	Drive id	Title	Role
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Local: packs /workspace/ya_igk20/r14/R14_GB01A_NHYM_ANGEL.{json,md} · R14_GB01B_YITRO_OHT.json · verify r15gb01/ · this log → Drive 100

Note: Pack A self-ids R14-T01–T05 collide with already-sealed R14-T01–T06 (different lemmas). Intake remaps net-NEW → R15-T##; merges stay on sealed IDs.

R15-INTAKE QC LOG — Research Director SOURCE QC (under CoS) — Verdict for Carpo

Five net-NEW propose-land tickets R15-T01–T05: PASS (quotes live/HB MATCH; tags correct; no R13/R14 remint).

One merge: EC15:2 → corroborate sealed R14-T05.

HOLDs kept: Q42 · Film · Moses OPEN · TO Yitro body not found.

Await Research Director/CoS seal. No self-seal.

Drive upload: this file → 100 — R15-INTAKE QC LOG.md

File 0283 · The Beginning of Yesh and the General Rounds · Round 15

Criticism, compilation, or an interim determination.[98]

E1 Complete Criticism Packet for Grok The Assignment

Do not write a new draft or open broad research. Conduct an **original, focused critique** of Claude's draft before it enters the booklet.

Check: 1. Whether every quotation matches the body of Iggeret HaKodesh, Epistle 20. 2. Whether every source is attributed to the correct author. 3. Whether the Alter Rebbe, the Ari, the Tzemach Tzedek, the Rebbe, and commentators have been distinguished. 4. Whether the tags [E], [E-primary], [E-secondary], [I], and [U] are correctly attached. 5. Whether every kabbalistic term is explained before use. 6. Whether Q42, Q70, and NeHYM remain open. 7. Whether any negative claim was constructed solely from failure to find a source. 8. Whether "exactly as in Atzilut" is wrongly presented as an identity of BYA and Atzilut. 9. Whether the three formulation-

[98] Document 0283: E1 — Grok Packet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

s about Moses were mistakenly unified. 10. Whether “two kavim,” “whiteness,” “orcha,” or “613 paths” received too strong an interpretation.

File 0326 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[99]

PASS / FAIL TABLE (for Carpo) — T10–T12 — HOLDs / hygiene

Rule	Status
T01–T05 sealed untouched	complied — remapped to T10+
T06–T09 in flight untouched	complied — no collision land
No remint R13 / R14 wrong	complied
Dedup vs R14-T01 / T02 / T06	verified (see below) — NEW, not remint
Q42 / Q70 stay [U]	complied
Moses forever-OPEN not closed	complied
Secondary ≠ Admur upgrade	complied (T12=TZ”Tz companion; T10/T11= Admur body)
Pack provisional T01–T03 remapped	complied → R15-T10–T12

R15-T10–T12 QC LOG — Research Director SOURCE QC (under CoS) · addendum — Verdict for Carpo

Three net-NEW propose-land tickets: R15-T10 · R15-T11 · R15-T12 — all PASS

(quotes live MATCH; tags correct; T01–T05 untouched; T06–T09 left in flight; no R14-T01/T02/T06 remint; גדול ה׳ [Great is the L-rd] miss untouched).

[99]Document 0326: 104 — R15-T10_T12 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

HOLDs kept: Q42 · Q70 · Film · Moses OPEN.

Await Research Director/CoS seal. No self-seal. Do not message CoS.

Drive upload: this file → 104 — R15-T10_T12 QC LOG.md

File 0002 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[100]

R16-T46–T47 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-14

Moses pnimiyut NHY"M: OPEN forever (not closed)

Rules: Dedup vs sealed R13–R15 + R16-T01–T43 + pending T44–T45 (esp T03/T14/T39/T42 Shir; T06 Shir 25; T28/T34/T35 SK–SRHK; T25/T43 food). No self-seal. Do not message CoS.

Packs under QC

Drive	id	Title	Role
135	1Y-D2JlDTEYKng0QhgI3Gph 1Ltvh_DiEF	R16-GB09 SUMMARY	CoS primary SUMMARY
136	1HBoMnHp38wKUpkxqhvj2b cQIsC09CN9i	R16-GB09 FULL	CoS primary FULL
prior QC	Drive 137 1CRgkmO6VIDYHN NTguLrsDiVOptuBuT4XZOI3 X3BxZDc	T44–T45 QC	floor (T44 PASS; T45 FOLD→R14-T01)
prior QC	Drive 134	T41–T43 QC	CoS GB08 floor
Folder	1eRz9M6HuZBGLZuJN4Yy6I MKgR-Sp7eb9	YA-IGK20 Drive	parent

Local: CoS hunt ya_igk20/r16/hunt_gb09/verify/ · verify qc/r16_t46 _t47_verify/ · this log → Drive 138

[100] Document 0002: 138 — R16-T46–T47 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Floor locked (not reminted): R13–R15 · R16-T01–T43 · pending T44 LT Ki Teitzei 4:4 · T45 locus TO Bereshit 4:18–22 (QC-13 FOLD→R14-T01; locus still locked) · T38–T40

ID rule: Keep CoS R16-T46–T47. No competing IDs this pack.

ID · Claim (one-line) · PASS/FAIL · Tag

R16-T46 · LT Shir HaShirim 26:11–12 — ye'ari=angels (serafim standing / nullification=eating); divshi=souls (fruit / sweetness) — food for "Israel provide sustenance" · PASS → propose SEAL (fold-opt under R16-T06 Shir food/pasuk family) · [E-primary] Admur

R16-T47 · SK Part III, Gate 7 (+ Part IV, Gate 1) — five modes of apprehension; souls of tzaddikim: greatest of all; maggid-angels; dream: lowest of all · PASS → propose SEAL (fold-opt under R16-T34 maggid/SRHK lane) · [E-primary] Ari/RCV

HOLD Q42 · MICRO named flip · PASS as not found HOLD · MICRO [U]

HOLD Q70 · Graded post-exit kav · PASS as not found HOLD · degree [U]

HOLD Film · Film · HOLD · —

NOTE Moses · pnimiyut NHY"M · PASS forever-OPEN kept · not closed

NOTE · R13–R15 / T01–T45 floors · PASS no remint (T44/T45 loci avoided) · locked

HOLDs / hygiene

Rule · Status · HOLD

Rule	Status
R13–R15 sealed untouched	complied
R16-T01–T43 + T44–T45 loci untouched	complied (pack explicitly avoided Ki Teitzei 4:4 / TO Bereshit 4:18–22)
CoS IDs T46–T47 kept	complied
Q42 / Q70 stay [U]	complied

Rule	Status
Moses forever-OPEN not closed	complied
No self-seal	complied
Do not message CoS	complied

Dedup vs sealed R13–R15 + R16-T01–T45

T46 — LT Shir HaShirim 26:11–12

Candidate	Comparator	Same lemma?	QC
T46 ye'ari/ divshi divine-food taxonomy	R16-T06 LT Shir 25:10 souls receive from angels + mutual mayin nukvin	Family Shir + food yes; remint no — different § (26≠25); T06 = souls receive / reciprocal tikkun; T46 = what Israel feeds God (ye'ari=angel bitul-as-achilah; divshi=soul sweetness)	NEW fold-opt
T46	R16-T03 Shir 30 no-ribui	≠ food taxonomy	NEW
T46	R16-T14 Shir 29 3-tier mayin nukvin	≠ quality ladder of mayin nukvin	NEW
T46	R16-T39 Shir 18 OS-as-OS	≠ receiveability of Ein Sof	NEW
T46	CoS R16-T42 Shir 15:3 one third of the world	≠ spatial/makif investiture	NEW
T46	R16-T25 Tzav food/ behemot elevation	Family food yes; remint no — T25 = elevate gashmi from angel shoresh; T46 = K"Sh ye'ari/divshi naming for divine nourishment	NEW
T46	R16-T43 Bechukotai 5:1 grass/grain	≠ agricultural spontaneous-vs-sown ontology	NEW
T46	R16-T38 Esther day/ night food	schedule ≠ ye'ari/divshi identity	NEW
T46	pending T44/T45	avoided (different loci)	NEW

Fold check — T46 vs R16-T06

Aspect	Sealed R16-T06	Propose T46
Locus	LT Shir HaShirim 25:10	LT Shir HaShirim 26:11–12
Axis	souls receive from angels (“Who forms light”); mutual tikkun/mayin nukvin; Israel in thought	ye’ari=angels (standing serafim / bitul=eating); divshi=souls (fruit/sweetness); Israel feeds God
Shared milah	Shir · angels↔souls · food-ish	“I have eaten my honeycomb with my honey” · the recitation of the Shema
Key milah	receive / reciprocal mayin nukvin	ye’ari/divshi naming + nullification =eating

QC call: PASS as separate R16-T46. CoS may FOLD → companion under R16-T06 if single Admur Shir food/pasuk family preferred. Not hard FAIL / remint.

T47 — SK Part 3 Gate 7 (+ Part 4:1)

Candidate	Comparator	Same lemma?	QC
T47 5 ranked hasagah modes	R16-T28 SK 3:2 quarry	Family book yes; remint no — T28= quarry nested rank + servants; T47=five modes of apprehension channel taxonomy with greatest/lowest	NEW
T47	R16-T35 SK 2:3 ladder	Different part/gate; sulam co-motion ≠ hasagah-channel list	NEW
T47	R16-T34 SRHK 1:2 speech→ merkavah for prior souls	Family maggid/soul-reveal yes; remint no — T34=Torah-speech angels as merkavah for prior souls to descend/ teach; T47=explicit 5-mode ranked list (the holy spirit · maggidim · Elijah · souls greatest of all · dream lowest of all)	NEW fold-opt
T47	R13 SRHK maggid adjacent-log	taxonomy logged; never sealed as 5-mode rank — T47 tickets SK print	NEW
T47	R16-T40 SHG 39 Elijah Briah-service	Elijah appears; ≠ pre-descent Briah service like angels	NEW
T47	R16-T36 SHG naming	≠ Atzilut tzaddikim named malakhim	NEW

Candidate	Comparator	Same lemma?	QC
T47	SK 3:5–3:6 (floor avoid)	correctly not reminted (T28 family / mazal)	avoided

Fold check — T47 vs R16-T34

Aspect	Sealed R16-T34	Propose T47
Locus	Shaar Ruach HaKodesh 1:2	Shaarei Kedushah Part III, Gate 7 (+ Part IV, Gate 1 summary)
Axis	Torah-speech angels = merkavah for prior tzaddik souls to descend/teach	5 hasagah channels ranked; tzaddik-souls greatest of all; dream lowest of all; maggid-angels middle
Shared milah	maggid / prior souls reveal	maggidim · a nefesh from the tzaddikim
Key milah	a chariot for the souls of earlier tzaddikim	five modes · greatest of all · lowest of all

QC call: PASS as separate R16-T47. CoS may FOLD → companion under R16-T34 maggid/reveal lane if single Ari hasagah-channel family preferred. Not hard FAIL / remint.

Avoided correctly (not reminted this pack)

T01–T43 · T44 Ki Teitzei 4:4 · T45 TO Bereshit 4:18–22 / Bereshit 8 bitul-shir · Bechukotai 5:2 · Tzav 2:8 · Emor1 / Vayakhel2 · Shir 8/13/17/24/31 · Yitro 7–8 · EC20:11 · SK quarry T28 · SK 3:5–6 · SHG18 · Haazinu 4 · Ki Teitzei 2 (T41 companion) · DMC 44/45 · Q42/Q70 HOLD · Moses forever-OPEN · Film HOLD · R10-T06 → T18 only.

Quote verification (hunt_gb09 verify + qc/r16_t46_t47_verify)

R16-T46 — LT Shir HaShirim 26:11–12

T46_Shir26_quote.txt / Likkutei_Torah_Shir_HaShirim.26.11.txt / .26.12.txt:

“Ye’ari, these are the angels” · “serafim standing” · “this nullification and incorporation is called eating” · “and divshi, these are the souls”

· “the fruits of the forest” · “sweetness and delight” · “Israel provide sustenance” / “pasture and food” — MATCH

Tag [E-primary] Admur. Fold-opt under T06 noted — not FAIL.

R16-T47 — SK Part 3 Gate 7 (+ Part 4:1)

T47_SK3_7_quote.txt / Shaarei_Kedusha_Part_3_7.txt / Shaarei_Kedusha_Part_4_1.txt:

“Five modes of apprehension” (4:1 compact) · “angels called maggidim” · “Elijah” · “the fourth is the greatest of all” · “a nefesh from the tzaddikim” · “the fifth, which is the lowest of all” · “his dreams” — MATCH

Tag [E-primary] Ari/RCV. Fold-opt under T34 noted — not FAIL. ≠ T28 quarry; ≠ T35 sulam; ≠ T40 Elijah Briah.

HOLD Q42 / Q70 / Moses / Film

Two net-NEW propose-land: R16-T46 · T47 — PASS

(T46 fold-option under R16-T06 Shir food/pasuk family; T47 fold-option under R16-T34 maggid/SRHK lane.)

No hard FOLD / FAIL this pack. HOLDs kept: Q42 · Q70 · Film · Moses OPEN. Await Research Director/CoS seal. No self-seal. Do not message CoS.

Drive upload: this file → 138 — R16-T46–T47 QC.md

File 0009 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[16]

[16] Document 0009: R16_GB01_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R16-GB01 — Net-NEW beyond R15 T01–T12 + R16-T01–T03 — Rejected / misses

Item	Why
PEC Shabbat 10:7 / SHK Sabbath Add EC39 / EC40:10	Remint T26 locked

Item	Why
TES Sulam	[E-secondary]
Q42 / Q70	Not found
OHT NEW	Not found
Moses close	forbidden
T01–T03 redo	skipped

File 0014 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[101]

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA beyond sealed + pending — 1d. Opened but NOT proposed as T (log)

Target	Result
SRHK 1–20	prophecy / physiognomy / yichudim — no angel↔neshama NHYM ontology lemma
SHH ABYA 2:1	empty/short fetch — sealed family already at 2:3/5
EC 16.4 / 40.4 / 42.3	no net-NEW angel↔neshama origin (42.3 = portals for angels+souls ascent — adjacent log only; remint risk vs ABYA seals)

[101] Document 0014: 108 — R16-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Target	Result
LT Tzav 2:4 angels of Atzilut= fish of the sea	taxonomy only
LT Emor 1 / Pinchas 4 / Matot 1 / Nitzavim 1	angel taxonomy / serafim standing — no stronger NEW shoresh map
LT Vaetchanan 1:5	machshava/dibbur ranks within both angels and souls (Michael/Avraham) — [E] log companion to T05/T02; not forced as separate T

Target	Result
TO Bereshit 4:19/4:22	companions to sealed R14 — log only
TO Mishpatim 5 / Shemot 1	neshama-as-keili / Adam frame — no NEW angel split
LT Korach makif/pnimi	kav/sovev apparatus — no Q70 degree; no angel↔ neshama T
IHK 15 / 25	no NEW neshikin/kelim angel lemma beyond sealed §§7–8
PEC / EC41 / SHP / TES	reject remint per GB02 floor
Sources on TO Bereshit 4:17	[E-secondary] apparatus only

108 — R16-GB01 FULL — GOAL 4 — Moses / R10-T06 / Film

- Moses pnimiyut NHY”M: forever-OPEN — not claimed closed.
- R10-T06 לידת הנשמות [the birth of the souls]: HOLD — no NEW primary lemma this pass.

108 — R16-GB01 FULL — Open-log (honesty)

1. TO Bo 1:11 צבאות [hosts] BYA souls+angels → OPEN NEW → R16-T04
2. LT Devarim 1:1–2 pre-MB souls / MB angels → OPEN NEW → R16-T05

3. LT Shir 25:10 reciprocal avodah → OPEN NEW → R16-T06 (optional fold)
4. SRHK 1–20 → no NHYM ontology
5. Unused EC/SHH gates scanned → no net-NEW beyond sealed
6. Pending T01–T03 → untouched (no remint)
7. Sealed R13–R15 → untouched
8. Q42 MICRO → not found
9. Q70 degree → not found

File 0020 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[102]

Exclusion floor (not reminted) — Sealed R13–R15 (abbrev; full in 108/112)

R13: LT Shemini 2:3 · EC40:10 · IGK19 Moshe NHYM · EC39:4:2 · SHP Vayera · EC40:11 · EC39:11 · EC50:10

R14: TO Ber 4:21 · TO Ber 4:32 · EC47:3–4 · SHH ABYA 2:3/5 · SHH OA 3:1 · LT YK 2:29

R15: EC28:1 · EC26:1 · SHG19:2 · EC43:2 · OHT Yitro · IHK20 §§7–8 · LT Re'eh 7 · EC15:1 · TO Yitro 8:6 · LT Shir 31:2 · DMC Peru 4

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1b. NEW — Torah Ohr Mishpatim 4:10 [E-primary Admur] → propose R16-T17 (fold-opt under T13)

Opened: Torah Ohr, Mishpatim 4:10 (+ corollary 4:12 Moses-kav apparatus) / Torah Or, Mishpatim 4:10

[102] Document 0020: 116 — R16-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Cache: seg_TO_Mishpatim.4.10.txt · seg_TO_Mishpatim.4.12.txt

URL: https://www.sefaria.org/Torah_Ohr,_Mishpatim.4.10?lang=he · .4.12

> … because Israel arose in thought, above the angels, who are an aspect of speech, which are external vessels in Yetzirah, and the angels of Beriah are Yetzirah of Beriah, for what one thinks, one speaks. Therefore the souls of Israel can vest themselves in a body, unlike the angels who accused and descended into a body and fell below; the soul, even though it vests itself in a body, nevertheless remembers G-d, etc. However, nevertheless, when it is vested in a body it is called the aspect of Jacob, and its level is below the angels (for there are two aspects, Jacob and Israel), and it is the aspect of Asiyah, which does not exist among the angels …
>
> (4:12) … But Moses in Atzilut and in Beriah are equal, for he is an inner aspect, and he is the aspect of the kav and thread of the Ein Sof light, which is equal in all the worlds, etc.

Lemma: (1) Angels = dibbur = kelim chitzonim in Yetzirah; (2) nested — malakhim d'Beriah = Yetzirah of Beriah; (3) embodied soul named Yaakov ranked below angels = Asiyah; Israel (unembodied) above; (4) apparatus: Moses = pnimi kav equal across Atzilut/Beriah (does not close forever-OPEN NHYM).

Beyond:

vs	why distinct
pending R16-T13 Mishpatim 1:5–6	T13 = BYA=thought, speech, and action + reciprocal "holy" — same maamar family, different § (4:10 ≠ 1:5–6); T17 adds nested Yetzirah-d'Beriah + Yaakov/Israel demotion axis

vs	why distinct
R16-T02 / T04 / T07	shoresh / hosts / olamot — ≠ nested world-of-world + Yaakov name
R14-T01 / R15-T08 kelim	Atzilut pnimi/chitzon split — here Yetzirah-locus chitzon + nested Beriah

Proves: Admur nested ABYA + embodied demotion lemma unused as sealed locus.

Does NOT: remint T13 exact locus; close Moses NHYM (4:12 = apparatus only → forever-OPEN kept).

Confidence: high on quote; medium-high on separate T vs FOLD under T13 (CoS call — same Mishpatim maamar).

Note: If CoS prefers single Mishpatim lane → FOLD T17 → companion under pending T13.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1d. NEW — Torah Ohr Noach 3 [E-primary Admur] → propose R16-T19

Opened: Torah Ohr, Noach 3 / Torah Or, Noach 3 (biur block)

Cache: TO_Noach_3.txt

URL: https://www.sefaria.org/Torah_Ohr,_Noach.3?lang=he

> Now, the human soul is from the aspect of Atzilut, the world of Tikkun, and therefore the soul includes all the middot, as explained in Tanya. Unlike the angels, whose root is from the aspect of the world of Tohu: the camp of Michael, the camp of
>
> Gabriel, each one a line unto itself. The camp of Michael is only an aspect of love in exceedingly great intensity, and the camp of Gabriel is only an aspect of fear in great intensity …

Lemma: Souls ← Atzilut / Olam HaTikkun (all midot included); angels ← Olam HaTohu (Michael/Gabriel each a single line unto itself / midah in hitgabrut).

Beyond:

vs	why distinct
R16-T07/T08 olamot pnimi/chitzon	T07 = pnimi/chitzon of olamot — ≠ Tohu vs Tikkun root
R14-T03 / T15 EC ABYA products	ABYA birth/product lists — ≠ Tohu/Tikkun midot structure
R16-T02/T13/T16 machshava-dibbur	different axis entirely
R15-T01 EC28 ZuN class	EC class split ≠ Admur Tohu camps

Proves [E-primary]: Unused Admur Tohu/Tikkun angel↔neshama root map.

Does NOT: remint olamot T07; remint EC ABYA; close Moses/Q42/Q70.

Confidence: high on quote + distinctness.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1e. Opened but NOT proposed as T (log)

Target	Result
LT Shir 13	Beriah=neshamot/machshavah; Yetzirah=angels/dibbur — companion to pending T13 → log only
LT Shir 5 / 5:4	serafim (Beriah) vs ofanim (Yetzirah); souls more pnimi than seraph black-fire — taxonomy/log
LT Shir 17	angels=omdim can't draw new light; souls via yeridah — companion to T16
LT Shir 18	angels have fire/wind bodies; unembodied souls receive Ein Sof — companion to T14 family

Target	Result
LT Shir 24	ye'ari=angels omdim + receive/tikkun — adjacent to sealed T06 → log
LT Shir 7:4	pnimiut hakelim — remint-risk vs R14-T01/ R15-T08 → log under T18
TO Mishpatim 4:12	Moses=kav equal Atzilut/Beriah — apparatus under T17; forever-OPEN kept
EC 17–19/21–24/27/31–34/37–38/46/51	NHY/zivug apparatus — no net-NEW angel↔ neshama beyond sealed EC lane
SHG 4/6–9/11–14/16–18/23–25	many empty/tiny fetches; no NEW beyond sealed SHG19
SHH Circles / OA 1–2/4 / ABYA 1,3	empty or sealed-family
SRHK / IHK 1/5/10/12/18/22/26/29	no NEW NHYM ontology beyond sealed §§7–8 / IGK19
LT Shlach 1	heikhalot souls+angels taxonomy — log
LT Chukat / Kedoshim / TO Vayakhel / Toldot 1+3	no stronger NEW shoresh

116 — R16-GB03 FULL — GOAL 4 — Moses / R10-T06 / Film

- Moses pnimiyut NHY"M: forever-OPEN — T17/4:12 kav note is apparatus only; not a close.
- R10-T06 לידת הנשמות [the birth of the souls]: propose REOPEN via T18 (exact Admur primary).

File 0042 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[17]

[17] Document 0042: 140 — R16-GB10 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

140 — R16-GB10 FULL — Open-log

1. T48+ EMPTY — honest.
2. 548 candidates · 443 fetches · 87 cohits · se'if verify.
3. T01–T47 untouched — T46–T47 CoS SEALED (corroboration only).
4. T45 fold R14 — Meta-R14 not opened.
5. Chukat 8 / Klalim 13 / Shabbat Shuvah 2 / Shir 39 / Shir 23 / Tzav 2 logged not proposed.
6. Q42/Q70 not found.
7. EC/SHH/SRHK/IGK/print net-NEW EMPTY this pass.
8. No invented citations.

File 0052 · The Beginning of Yesh and the General Rounds · Round 16

Criticism, compilation, or an interim determination.[103]

E1 — Editorial QC for Complete Booklet

YA-IGK20 · Iggeret HaKodesh, Epistle 20 · 2026-09-20 ~17:50 ET

Grok Bot · Drive-only · No R16 · No baseline editing · No writing a new booklet

E1 — Editorial QC for Complete Booklet — 1 Checking Mandatory Gates (1–14)

Gate	Result
1. Sequence of the entire epistle from beginning to end	PASS — opening + Stations 1–21 + question box + editorial conclusion

[103] Document 0052: 201 — E1 — Editorial QC for Complete Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Gate	Result
2. Accuracy of quotations	Process — all marked as a digital witness; Kehot printed edition [U]
3. Source attribution	PASS with tag corrections — see QC below
4. Evidence tags	Editorial — consistency of tag names
5. Distinguishing authors	PASS — Alter Rebbe / Ari / Tzemach Tzedek / Rebbe / editor identified
6. Q42 = [U]	PASS

Gate	Result
7. Q70 = [U]	PASS
8. Connection 19↔20 = [U]	PASS
9. The three formulations about Moses are not unified	PASS — Moses sentence at Station 3 without unification with 19
10. “Exactly as in Atzilut” ≠ identity of BYA	PASS — Station 12 + explanation [E-secondary]
11. No “two kavim” as a fact	PASS — Station 13: appearances; identity = [I]
12. No negative conclusion from “not found”	PASS
13. No later glosses as the Alter Rebbe’s wording	PASS with marking corrections
14. Colophon not in the body of the epistle	PASS

2 Corrections — E1-QC-## — E1-QC-04 The Sentence About Moses in Station 3

- **Location:** Station 3 · after cause/effect · before something from nothing.
- **Claim:** “And the prophecy of Moses … from the upper segment of Netzach of ZA” — in place; without unification with the inner dimension of NeHYM (19).

- **Problem:** None; in comparison with the previous Grok critique, this was corrected in the full draft.
- **Correct tag:** Quotation [E-subresearch]; connection to 19 [U].
- **Corrected wording:** Preserve as it appears.
- **Type:** Editorial — PASS.

2 Corrections — E1-QC-## — E1-QC-07 Connection 19↔20 and the Three Formulations About Moses

- **Location:** Station 3; question box “NeHYM and Moses.”
- **Claim:** Each formulation in its place; no unification.
- **Problem:** None.
- **Correct tag:** Each [E-subresearch] in its own place; connection [U].
- **Corrected wording:** Preserve.
- **Type:** Factual — PASS.

E1 — Editorial QC for Complete Booklet — 4 List of Remaining [U] Items

- Q42
- Q70
- Connection 19↔20 / the three formulations about Moses
- Kehot printed edition for quotations (until proofreading)
- Broad interpretation of “Atik of Beriah” beyond its local use
- Precise source of “there is no king without a people” (the epistle: “etc.”)
- Claude’s critique of E1.5 Complete
- Grok’s critique of Stations 6–21

File 0064 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[104]

YA-IGK20 R16-GB06 — Net-NEW beyond R16-T01–T29 (+ no remint of parallel 123/124 T30–T34)

CoS floor: T01–T29 incl T25–T29 (Tzav / Behar / Matot / SK quarry / Yitro) · Chukat/Balak/DMC SMT42 · Vayeshev/Shelach · Mishpatim · Shir clusters

File 0067 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[105]

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1d. Opened but NOT proposed as T (log)

Target	Result
PEC Gate of Sabbath 10:7	angels=outer dimension of the vessels / souls= inner dimension — remint of R14-T01/R15-T08 → log print witness only
SHK Sabbath Additions 1:3.2	same kelim lemma — log witness only
LT Vaetchanan 1:5	Michael/Avraham within-class machshava/dibbur — [E] companion to T02/T13 (GB01 already logged)
LT Behar 3:8	per-world machshavah + 600,000 letters — companion to T02 family
LT Shir 8:29	Tohu→BYA souls+angels revelation — taxonomy/log

[104] Document 0064: R16_GB06_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[105] Document 0067: 112 — R16-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Target	Result
LT Emor / Pinchas / Matot / Balak / Nitzavim / Korach	angel taxonomy / standing / makif apparatus — no stronger NEW shoresh
SRHK 1/5/10/15	prophecy physiognomy — no NHYM ontology
SHG 1–3/5/10/15/20–22	gilgul — no net-NEW angel↔neshama beyond sealed SHG19
EC 16/20/25/29/30/35/36/41/44/45/48/49	makif/pnimi/zivug apparatus — no net-NEW beyond sealed EC15/26/28/39/40/43/47/50
TO Shemot/Yitro/Miketz/Vayetzei/Vayakhel	no stronger NEW split beyond sealed/pending
DMC Discourses 4.3	contains לידת הנשמות [the birth of the souls] string — not NEW lemma to reopen R10-T06 HOLD

112 — R16-GB02 FULL — GOAL 4 — Moses / R10-T06 / Film

- Moses pnimiyut NHY”M: forever-OPEN.
- R10-T06 לידת הנשמות [the birth of the souls]: HOLD (DMC hit = known family, not NEW primary).

File 0082 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[18]

140 — R16-GB10 FULL — Open-log

1. T48+ EMPTY — honest.
2. 548 candidates · 443 fetches · 87 cohits · se’if verify.
3. Chukat 8 / Klalim 13 / Shabbat Shuvah 2 / Shir 39 logged not proposed.
4. Q42/Q70 not found.

[18] Document 0082: 140 — R16-GB10 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

5. EC/SHH/SRHK/IGK/print net-NEW EMPTY this pass.
6. No invented citations.

File 0096 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[19]

111 — R16-GB02 SUMMARY

YA-IGK20 · R16-GB02 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

ACTIVE 105: 1mgRPzKHxqLjkpwAO_BBTrvY0d5-4z3bK6P6uKuCgf4s · LEDGER 106: 1vXQrRYrof44MaoDuY95M7e2GUF7PBAG9-9ojT_j9KrI

Prior floors: R13–R15 sealed · R16-T01–T03 sealed (109) · R16-T04–T06 PASS QC (110) · R16-T07–T12 QC (113; T11/T12 FOLD)

File 0102 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[106]

136 — R16-GB09 FULL — Open-log

1–2: T46–T47 OPEN NEW. 3: T48+ EMPTY this pass (no third crisp locus beyond Kuksik T44–T45 floor). 4: search+deep fetch · 88 NEW-lane · se'if verify. 5: T01–T45 untouched. 6: Q42/Q70 not found. 7: Moses OPEN · Film HOLD · R10-T06→T18. 8: EC/SHH/SRHK/IGK/pr

[19] Document 0096: 111 — R16-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[106] Document 0102: 136 — R16-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

int EMPTY. 9: ID remap — prior draft T44–T46 superseded; Bereshit 8 dropped as T45.

File 0116 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[107]

132 — R16-GB08 SUMMARY

YA-IGK20 · R16-GB08 · Grok Bot under CoS · FULL INTENSITY · Quality 100%

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

GB07 SUMMARY 1ckvu_MAr3Up-6cHenrgnyHHAj0snmyii-2VzF323j04 · FULL 1ZaDLq2voMwHcxGRHG7a7xQTHP2cL6GrljerBuFBUfd8

Ledger T01–T37: 13PQoP9vLgRC0O49CrufIii24wCX5hy5-AOnFpJgYMiQ

ID map: propose R16-T41+ only · No self-seal

File 0137 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[108]

125 — R16-GB06 SUMMARY

YA-IGK20 · R16-GB06 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

[107] Document 0116: 132 — R16-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[108] Document 0137: 125 — R16-GB06 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Floor: T01–T29 · parallel 123/124 T30–T34 reserved

ID map: propose R16-T35+ only

125 — R16-GB06 SUMMARY — Verdict

Goal	Result
Net-NEW beyond T01–T29 + parallel T30–T34	Not found — honest EMPTY
Parallel T30–T34	not reminted
Q42 / Q70	Not found — HOLD
Moses / Film	forever-OPEN / HOLD

125 — R16-GB06 SUMMARY — Proposed (R16-T35+)

None.

125 — R16-GB06 SUMMARY — Avoided

T01–T29 · parallel Beha'alotcha/Ha'Azinu2/DMC38/EC29/SRHK · R14 Bereishit 4 · Haazinu4→Vayeshev · Naso boards · SK quarry family

File 0142 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[109]

123 — R16-GB05 SUMMARY

YA-IGK20 · R16-GB05 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

[109] Document 0142: 123 — R16-GB05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GB04 SUMMARY 1YJ3k82PlX8YB7gCcMtgt11hstF7f8hDF · FULL 1RnYB_WDSbmw4DYU4npjTrJk_-M7CDOh4

Ledger T01–T21: 1BWiaJSVA7f5YqxWhW3eH5pbb9MrVMkIqJc-J59aGMsc

ID map: propose R16-T30+ only

File 0159 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[110]

Exclusion floor (not reminted) — Sealed R13–R15 (abbrev; full in 108/112/116)

R13: LT Shemini 2:3 · EC40:10 · IGK19 Moshe NHYM · EC39:4:2 · SHP Vayera · EC40:11 · EC39:11 · EC50:10

R14: TO Ber 4:21 · TO Ber 4:32 · EC47:3–4 · SHH ABYA 2:3/5 · SHH OA 3:1 · LT YK 2:29

R15: EC28:1 · EC26:1 · SHG19:2 · EC43:2 · OHT Yitro · IHK20 §§7–8 · LT Re'eh 7 · EC15:1 · TO Yitro 8:6 · LT Shir 31:2 · DMC Peru 4

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1d. NEW — Shaarei Kedusha Part 3 Gate 2 [E-primary Ari/RCV] → propose R16-T28

Opened: Shaarei Kedusha, Part 3 2 / Shaarei Kedushah, Part III, Gate 2

Cache: SK_3_2b.txt

URL: https://www.sefaria.org/Sha'arei_Kedusha,_Part_3.2?lang=he

[110] Document 0159: 119 — R16-GB04 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

> For behold, the light of the quarry of souls is more inward and higher than the light of the quarry of angels, and therefore they are its servants, for through it their radiance and vitality are drawn to them from the light of the ten sefirot.
>
> … the light of the Ein Sof … and over it the light of the ten sefirot, and over it the light of the quarry of souls, and over it the light of the quarry of angels, and over it the light of the quarry of the kelipot …

Lemma: (1) Nested light stack per world: Ein Sof → 10 sefirot → quarry of souls → quarry of angels → klipot → rakia-body. (2) Soul-quarry light is more pnimi and higher than angel-quarry → angels are servants, receiving shefa from sefirot via soul-quarry. (3) Frame answers why souls descend to body and angels do not (opening questions of the shaar).

Beyond:

vs · why distinct

R15-T01 EC28 / R14-T03 EC47 / R16-T15 EC42 · EC ABYA products (neshamot/ruchin/malakhim/ofanim) — ≠ quarry nested-light stack + servant pathway

sealed SHG19 · gilgul — ≠ machatzav ontology

Admur T02/T13/T25 pnimi rank · different author; SK gives explicit quarry terminology unused in sealed Admur lane

Proves [E-primary]: Unused R. Chaim Vital quarry of souls > quarry of angels servant lemma.

Does NOT: remint EC product lists; close Moses.

Confidence: high.

Note: SRHK named on Sefaria returned empty this pass; SK Part 3 is the viable print/API witness for this Ari-circle lemma.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1f. Opened but NOT proposed as T (log)

Target	Result
LT Naso 3	omdim/mehalchim as b'chol nafshecha / b'chol meodecha — remint-risk T16/Vayeshev → log
LT Pinchas 1:4 / 2	Olam HaBa separation; Michael/Gabriel camps — T19 family → log
LT Ki Teitzei 2:4	souls+angels attain Malchut mamalei — taxonomy/log
TO Bereshit 8:2	shared bitul for aliyah of souls+angels via song — weaker; log companion to T26 song axis
TO Vaera 2:7	upper worlds delight of malakhim+neshamot — weak → log
TO Shemot 1	heikhalot souls+angels taxonomy — log
LT Haazinu 3 / Matot apparatus	weak fruit/taxonomy
EC 1–14 / EC Klalim 1–12	no angel↔neshama co-hit
SHG 26–38 / SHH high / SRHK named	empty on Sefaria this pass

119 — R16-GB04 FULL — GOAL 4 — Moses / R10-T06 / Film

- Moses pnimiyut NHY"M: forever-OPEN — not closed.
- R10-T06 לידת הנשמות [the birth of the souls]: reopen stays with pending T18 only — GB04 does not remint.

File 0179 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[20]

[20] Document 0179: R16_GB10_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R16-GB10 — Net-NEW beyond R16-T01–T47

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

File 0183 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[111]

PASS / FAIL TABLE (for Carpo) — T01–T03 — HOLDs / hygiene

Rule	Status
R15-T01–T12 sealed untouched	complied — reminted to R16-T##
No remint R13 / R14	complied
Dedup vs R15-T08 / R15-T11	verified (see below)
Q42 / Q70 stay [U]	complied
Moses forever-OPEN not closed	complied
Pack provisional R15-T13–T15 remapped	complied → R16-T01–T03
No self-seal	complied

R16-T01–T03 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-01 — Verdict for Carpo

Three net-NEW propose-land tickets: R16-T01 · R16-T02 · R16-T03 — all PASS

(quotes live MATCH; tags [E-primary] Admur; reminted off colliding R15-T13–T15; no R13/R14/R15-T01–T12 remint; T08/T11 dedup verified; T03 fold-option flagged for CoS — not auto-FOLD).

HOLDs kept: Q42 · Q70 · Film · Moses OPEN.

Await Research Director/CoS seal. No self-seal. Do not message CoS.

[111] Document 0183: 109 — R16-T01–T03 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Drive upload: this file → 109 — R16-T01–T03 QC.md

File 0195 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[112]

R16_GB07_NET_NEW

YA-IGK20 · R16-GB07 · Grok Bot under CoS · FULL INTENSITY · Quality-first

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

Floor: sealed R13–R15 · R16-T01–T34 · CoS T35–T37 (SK II:3 / SHG 35 / LT Emor 4:9) — DO NOT REMINT

ID map: propose R16-T38+ only · No R17

R16_GB07_NET_NEW — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T37	FOUND — propose R16-T38–T39
Q42 MICRO named flip	Not found — HOLD [U]
Q70 graded post-exit kav	Not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed
Film	HOLD
Iggeret unused ≠§7/§8/§20	Not found
NHYM NEW primary	Not found

[112]Document 0195: R16_GB07_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R16_GB07_NET_NEW — Hunt

~265 Sefaria candidates · ~203 nonempty · GB05/GB06 cache reuse · phrase search · quality gate vs full T01–T37 floor

Cache: /workspace/ya_igk20/r16/hunt_gb07/

PROPOSE only. No self-seal. Await Research Director / CoS.

File 0197 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[113]

135 — R16-GB09 SUMMARY

YA-IGK20 · R16-GB09 · Grok Bot under CoS · FULL INTENSITY · Quality 100%

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

GB08 SUMMARY 1K7sr106IWapoao-w1QCZjj2SagkNBSuL · FULL 1qDPnfvptn-BHlPagFWs5Zqogd_a6eBV0

Ledger T01–T40: 1GbxajghvSzfuEGY9JN40PipoVK9FzIXGOJDo8FiNcpU

ID map: propose R16-T46+ only · No self-seal

File 0200 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[21]

[113]Document 0197: 135 — R16-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[21]Document 0200: R16_GB03_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R16-GB03 — Net-NEW beyond R13–R15 + R16-T01–T15 CoS holds — Rejected / misses

Item	Why
TO Mishpatim 4	CoS T13 family — AVOID
TO Mishpatim 6:4	remint-risk T04
LT Emor / Shir 2	weak / non-contrast
IHK NEW / NHY”M NEW	Not found

Item	Why
Q42 / Q70	Not found
Moses close	forbidden
T01–T15 holds	skipped

File 0202 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[114]

118 — R16-GB04 SUMMARY

YA-IGK20 · R16-GB04 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

ACTIVE 105: 1mgRPzKHxqLjkpwAO_BBTrvY0d5-4z3bK6P6uKuCgf4s · LEDGER 106: 1XHKYyn5_n4F4_6-FhUV02htfaB5XKvDt56yQietXu4Y

ID map: propose R16-T25+ only

[114] Document 0202: 118 — R16-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0204 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[115]

PASS / FAIL TABLE (for Carpo) — T38–T40 — HOLDs / hygiene

Rule	Status
R13–R15 sealed untouched	complied
R16-T01–T37 floor untouched (no remint T35–T37)	complied
Q42 / Q70 stay [U]	complied
Moses forever-OPEN not closed	complied
No self-seal	complied
Do not message CoS	complied

Dedup vs sealed R13–R15 + R16-T01–T37 — Avoided correctly (not reminted this pack)

T01–T37 floors · T35 SK sulam · T36 SHG35 naming · T37 Emor otiyot · T03/T14 Shir family (not reminted; T39 adjacent only) · Shir17 mehalchim · Re'eh7 / Shir31 / EC15 / EC28:1 (R15) · SHH OA/ABYA (R14) · SK quarry T28 · EC42/47 · Q42/Q70 HOLD · Moses forever-OPEN · Film HOLD · R10-T06 → T18 only · IGK unused EMPTY.

R16-T38–T40 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-11 — Verdict for Carpo

Three net-NEW propose-land: R16-T38 · T39 · T40 — PASS

[115] Document 0204: 131 — R16-T38–T40 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

(T39 fold-option under R16-T14 Shir unembodied family; T40 adjacent to T36 SHG family but not remint; T38 clean NEW schedule axis.)

HOLDs kept: Q42 · Q70 · Film · Moses OPEN.

Await Research Director/CoS seal. No self-seal. Do not message CoS.

Drive upload: this file → 131 — R16-T38–T40 QC.md

File 0211 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[116]

130 — R16-GB07 FULL — Open-log

1–3: T38–T40 OPEN NEW. 4: multi-hundred Sefaria sweep + deep verify. 5: T01–T37 untouched. 6: Q42/Q70 not found. 7: Moses OPEN · Film HOLD · R10-T06→T18. 8: Parallel early 128/129 (T38–T39 only) superseded by this 129/130 with se'if-precise cites + T40.

File 0219 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[117]

117 — R16-GB04 SUMMARY

YA-IGK20 · R16-GB04 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

[116] Document 0211: 130 — R16-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[117] Document 0219: 117 — R16-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

CoS remap locked: T16=Bechukotai corroborate · T20=Vayeshev · T21=Shelach — untouched

ID map: propose R16-T22+ only

117 — R16-GB04 SUMMARY — Avoided (not reminted)

T01–T21 · Bechukotai/Vayeshev/Shelach · Mishpatim/Shir29/EC42/Noach/Shir7 · Nasso 3 companion · Shir24/13 remint-risk

File 0220 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[118]

139 — R16-GB10 SUMMARY

YA-IGK20 · R16-GB10 · Grok Bot under CoS · FULL INTENSITY · Quality 100%

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

Floor: sealed R13–R15 · R16-T01–T43 SEALED · T44 Ki Teitzei sealed · T45 fold R14 (Meta-R14 NOT opened) · T46–T47 CoS SEALED (corroboration only) — DO NOT REMINT

ID map: propose R16-T48+ only · No self-seal · No R17

139 — R16-GB10 SUMMARY — Proposed (R16-T48+ only)

ID	Claim	Tag
—	EMPTY LOG	—

[118]Document 0220: 139 — R16-GB10 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0236 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[119]

129 — R16-GB07 SUMMARY

YA-IGK20 · R16-GB07 · Grok Bot under CoS · FULL INTENSITY · Quality 100%

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

GB06 SUMMARY 1vKgYw2QpU3bja6bhho9ODMDOtrvuHbSa · FULL 1pFsVLnHbSuz8EY_GLLi9coKthV0OPnNd

Ledger T01–T34: 1UtD13LjrvboHkOWlPpnXJgE2DNQcB-EFF5D4UnwNFZk

Floor: sealed R13–R15 · R16-T01–T34 · pending T35–T37 (SK II:3 · SHG 35 · LT Emor 4:9)

ID map: propose R16-T38+ only · No self-seal

129 — R16-GB07 SUMMARY — Avoided (not reminted)

T01–T34 · T35 SK II:3 · T36 SHG 35 · T37 LT Emor 4:9 · LT Shir 17 mehalchim · LT Re'eh 7 / Shir 31 / EC15 / EC28:1 (R15) · SHH OA/ABYA (R14) · SK quarry (T28) · EC42/47 · Emor1 / Vayakhel2 logs · EC28:4 throne companion-log only

File 0237 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[120]

[119] Document 0236: 129 — R16-GB07 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[120] Document 0237: 135 — R16-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

135 — R16-GB09 SUMMARY

YA-IGK20 · R16-GB09 · Grok Bot under CoS · FULL INTENSITY · Quality 100%

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

Floor: sealed R13–R15 · R16-T01–T40 SEALED · CoS T41–T43 (LT Vayikra 3:10–11 · LT Shir 15:3 · LT Bechukotai 5:1) · Research Director T44–T45 (LT Ki Teitzei 4:4 · TO Bereshit 4:18–22) — DO NOT REMINT

ID map: propose R16-T46+ only · No self-seal · No R17

File 0240 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[121]

YA-IGK20 R16-GB02 — Net-NEW beyond R13–R15 + R16-T01–T12

Remap: T04–T06 CoS HOLD (Bo/Devarim/Shir25) · T07–T12 = Bereshit/V'Zot/Gate/SHH (T11/T12 FOLD→R14)

YA-IGK20 R16-GB02 — Net-NEW beyond R13–R15 + R16-T01–T12 — Exclusion floor (not reminted)

R13 T01–T09 · R14 T01–T06 · R15 T01–T12 · R16-T01–T12 · locked EC39/40/50 · T26 · SHP Vayera · LT Shemini · avoided Bo/Devarim/Shir25.

[121] Document 0240: R16_GB02_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R16-GB02 — Net-NEW beyond R13–R15 + R16-T01–T12 — Rejected / misses

Item	Why
PEC/SHK kelim	Remint R14-T01 / R15-T08 / T26
DMC neshikin shoresh	Remint sealed family
LT Vaetchanan 1:5	log companion (not separate T)
SHH FW 2:2 / 2:5	T12-family apparatus log
Q42 / Q70	Not found
OHT NEW	Not found
Moses close	forbidden
T01–T12 / Bo Devarim Shir25	skipped

File 0242 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[22]

139 — R16-GB10 SUMMARY

YA-IGK20 · R16-GB10 · Grok Bot under CoS · FULL INTENSITY · Quality 100%

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

GB09 SUMMARY 1Y-D2JlDTEYKng0QhgI3Gph1Ltvh_DiEF · FULL 1 HBoMnHp38wKUpkxqhvj2bcQIsC09CN9i

Ledger T01–T43: 1Nwl57Sn-EcaFBPhAiJe8Wgnumf_G1D47t_LMwa LMSkw

ID map: propose R16-T48+ only · No self-seal

[22]Document 0242: 139 — R16-GB10 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0268 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[122]

128 — R16-GB07 SUMMARY

YA-IGK20 · R16-GB07 · Grok Bot under CoS · FULL INTENSITY · Quality-first

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

CoS T35–T37: SK II:3 / SHG 35 / LT Emor 4:9 — not reminted

ID map: propose R16-T38+ only · No R17

128 — R16-GB07 SUMMARY — Verdict

Goal	Result
Net-NEW beyond T01–T37	FOUND — propose R16-T38–T39
Q42 / Q70	Not found — HOLD
Moses	forever-OPEN
Film	HOLD

File 0270 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[123]

[122] Document 0268: 128 — R16-GB07 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[123] Document 0270: R16_GB04_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R16-GB04 — Net-NEW beyond R13–R15 + R16-T01–T21 CoS remap

CoS locked (not redone): T16=Bechukotai corroborate · T20=Vayeshev · T21=Shelach

YA-IGK20 R16-GB04 — Net-NEW beyond R13–R15 + R16-T01–T21 CoS remap — Exclusion floor (not reminted)

R13 T01–T09 · R14 T01–T06 · R15 T01–T12 · R16-T01–T21 (incl CoS T16/T20/T21 + Mishpatim/Shir29/EC42/Noach/Shir7/Bo/Devarim) · locked EC39/40/50 · T26 · SHP Vayera · LT Shemini · IHK 7/8/20 · DMC Priah 4.

YA-IGK20 R16-GB04 — Net-NEW beyond R13–R15 + R16-T01–T21 CoS remap — Rejected / misses

Item	Why
Vayeshev 5 / Shelach 3	CoS T20/T21 — AVOID
Bechukotai 1:3–4	T16 corroborate — AVOID
Nasso 3:25 Gershon/Kehat	companion under T20
Shir 24 / Shir 13	remint-risk
IHK / NHY”M NEW	Not found
Q42 / Q70	Not found
Moses close	forbidden
T01–T21 holds	skipped

File 0277 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[124]

[124]Document 0277: 131 — R16-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

131 — R16-GB08 SUMMARY

YA-IGK20 · R16-GB08 · Grok Bot under CoS · FULL INTENSITY · Quality 100%

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

GB07 SUMMARY 1in7tb3pK5YNcQky2mArjMfNWm7FnoWRc · FULL 1fh4jgr3kK8QwUTCvVUqOX36dL9F5S7Nu · NET_NEW json 1HlANgJOOMWn2v5u_zlmH-AbCQXcTsbLp

Floor: sealed R13–R15 · R16-T01–T37 · pending/CoS T38–T40 (TO Esther 2:10 · LT Shir 18:13 · SHG 39)

ID map: propose R16-T41+ only · No self-seal

131 — R16-GB08 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T40	FOUND — propose R16-T41–T43
Q42 MICRO named flip	Not found — HOLD [U]
Q70 graded post-exit kav	Not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed
Film	HOLD
IGK unused (≠§7/§8/§20)	No angel↔neshama cohit found
NHYM NEW primary	Not found

131 — R16-GB08 SUMMARY — Avoided (not reminted)

T01–T40 · Shir17 mehalchim · Bechukotai5 · YomKippur2 · Haazinu4 log · EC20:11 · SK3:5–6 · IHK≠7/8/20

File 0288 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[125]

105 — R16 ACTIVE — Continuity After R15

YA-IGK20 · R16 · 2026-09-20 · CoS full intensity

No stop · no wait · sicha forgotten.

Locked R15 → R16 delta

1. Net-NEW only beyond all sealed angel↔neshama / NHYM / Iggeret claims (R13–R15).
2. Q42/Q70 reopen only with NEW primary.
3. Moses apparatus only — never fake-close.
4. Optional unused print/OHT loci.

Rules

Propose R16-T01+. Source-first.

Batch R16-GB01: aggressive net-NEW OR honest empty + open-log.

File 0306 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[126]

127 — R16-GB06 FULL — Open-log

1–3: T35–T37 OPEN NEW. 4: ~142 round2 + SHH19 + IGK29 + prior ~480 fetch. 5: T01–T34 untouched. 6: Q42/Q70 not found. 7: Moses OPEN · Film HOLD · R10-T06→T18. 8: IGK/SHH ontology EMPTY.

[125] Document 0288: 105 — R16 ACTIVE — Continuity After R15.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[126] Document 0306: 127 — R16-GB06 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

9: Prior local 125 premature EMPTY superseded by this independent pass.

File 0307 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[127]

107 — R16-GB01 SUMMARY

YA-IGK20 · R16-GB01 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 ACTIVE 105: 1mgRPzKHxqLjkpwAO_BBTrvY0d5-4z3bK6P6uKuCgf4s · LEDGER 106: 1biC1yCMwkwRV5C_XNMp72jcaI6HSU7vicfrq1L6XZcc

Prior R15 sealed: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo

File 0310 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[23]

115 — R16-GB03 SUMMARY

YA-IGK20 · R16-GB03 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

[127] Document 0307: 107 — R16-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[23] Document 0310: 115 — R16-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ACTIVE 105: 1mgRPzKHxqLjkpwAO_BBTrvY0d5-4z3bK6P6uKuCgf4s · LEDGER 106: 1VmjoOdpddMDz7NNjUuo5HWoOy_GZ7wakubosuD-Zn5E

ID map: propose R16-T16+ only

File 0312 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[128]

133 — R16-GB08 FULL — Open-log

1–3: T41–T43 OPEN NEW. 4: 632 Sefaria candidates · 97 cohits · deep se'if verify. 5: T01–T40 untouched (incl Kuksik T38–T40). 6: Q42/Q70 not found. 7: Moses OPEN · Film HOLD · R10-T06→T18. 8: EC/SHH/SRHK/IGK/print net-NEW EMPTY this pass. 9: Bechukotai 5:2 / Tzav 2:8 logged not proposed.

File 0323 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[129]

YA-IGK20 R16-GB08 — Net-NEW beyond R16-T01–T40 (CoS T38–T40 held)

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

[128] Document 0312: 133 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[129] Document 0323: R16_GB08_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R16-GB08 — Net-NEW beyond R16-T01–T40 (CoS T38–T40 held) — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T40	FOUND — propose R16-T41–T43
Q42 MICRO named flip	Not found — HOLD [U]
Q70 graded post-exit kav	Not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed
Film	HOLD
Iggeret / NHYM unused	No NEW primary found

YA-IGK20 R16-GB08 — Net-NEW beyond R16-T01–T40 (CoS T38–T40 held) — Floor avoided (not reminted)

T01–T37 · T38 TO Esther 2:10 · T39 LT Shir 18:13 · T40 SHG 39 · Shir 17 mehalchim · Bechukotai 5 · Yom Kippur 2 · Haazinu 4 companion · EC20:11 · SK3:5–6 · IHK≠7/8/20

File 0324 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[130]

114 — R16-GB03 SUMMARY

YA-IGK20 · R16-GB03 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

Prior floors: R13–R15 sealed · R16-T01–T12 sealed/FOLD · CoS T13–T15 HOLD (Mishpatim/Shir29/EC42) — untouched

ID remap: propose R16-T16+ only

[130]Document 0324: 114 — R16-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

114 — R16-GB03 SUMMARY — Avoided (not reminted)

T01–T12 · CoS T13–T15 · Bo/Devarim/Shir25 · Toldot/Re'eh6/Shir30 · Ber/V'Zot/Gate · Mishpatim 4 family

File 0347 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[131]

126 — R16-GB06 SUMMARY

YA-IGK20 · R16-GB06 · Grok Bot under CoS · FULL INTENSITY

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

GB05 SUMMARY 1PMzXXyXW4brZwwhzFYpK0KUUpqU9HaRV · FULL 18cuMDmBG3We2Kpbc01rC_R6JUI9Y8hFG

Ledger T01–T29: 1Q3u1YROZJkw4d5h3qmVrSZGb2mwCFVvWAVrcl1z9X5w

Floor: sealed R13–R15 · R16-T01–T29 · pending/proposed T30–T34 (GB05)

ID map: propose R16-T35+ only

126 — R16-GB06 SUMMARY — Avoided (not reminted)

T01–T29 · T30 LT Beha'alotcha 1:13 · T31 LT Ha'Azinu 2:10 · T32 DMC SMT 38 · T33 EC 29:3 · T34 SRHK 1:2 · Emor 1 shared-hasagah Beriah (GB05 log) · Vayakhel 2 hasagah-gap · Pinchas camps (T19) · SK quarry family (T28) · SHG19 · EC42/47 products · SHH OA/ABYA (R14)

[131]Document 0347: 126 — R16-GB06 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0353 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[132]

YA-IGK20 R16-GB09 — Net-NEW beyond R16-T01–T45 (CoS T41–T43 · Research Director T44–T45 held)

Canon parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

File 0354 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[133]

136 — R16-GB09 FULL — Open-log

1–2: T46–T47 OPEN NEW. 3: Bereshit 8:2 LOG only. 4: ~350 deep refs · 88 NEW-lane cohits. 5: T01–T45 untouched (incl Research Director T44/T45). 6: Q42/Q70 not found. 7: Moses OPEN · Film HOLD · R10-T06→T18. 8: EC/SHH/SRHK/IGK/print EMPTY this pass.

File 0012 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[134]

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[132] Document 0353: R16_GB09_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[133] Document 0354: 136 — R16-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[134] Document 0012: 154 — R17-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

3. Continuous peshat — יב [12] (Three Degrees of Radiance) — 3.6 Implicit Qs

- Exact mapping of three degrees onto worlds/partzufim beyond Admur's wording — [U].
- Relation of haarah³ to later earth's "immense revelation" — deferred to יד [14].
- Q42/Q70/NHYM: not closed.

File 0031 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[135]

157 — R17-T16–T24 QC.md — Verdict

Await CoS seal ingest.

Drive: 157 — R17-T16–T24 QC.md · parent 1eRz9M6HuZBGLZuJN4Y y6IMKgR-Sp7eb9

File 0034 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[136]

177 — R17 PAPER LEDGER — BATCH + OPEN Q

YA-IGK20 · R17 · Parent ACTIVE: 144

QC T01–T08: 1ave2nMWUvEYO9yejKh1nuKWDGhiMbFUc

QC T09–T15: 11t4cTVbyIH59njnXW50fskHZEgID8CjU

[135] Document 0031: 157 — R17-T16–T24 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[136] Document 0034: ZZ - SUPERSEDED — 177 R17 PAPER LEDGER (pre GB08 empty stamp). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

QC T16–T24: 13oHDpeit3luaS-vqZJWHoHCDpQESe9Uz

QC T25–T29: 1GaNZLKMK24-BrvJZEYZZ8_IgpiXmbIkX

QC T30–T33: 1oKD1fRzuf39imPJjuNGH3qSHV_xN3Aps

QC GB06 EMPTY: 1AjX2WbW4R86Z2c8MJDaIh2lcHM9BESck

QC T34–T36: 1Q7SK906EUy2uBIXcDvhyRXX-kiVW9OfS

Packs GB07: 173 1zxS86UmAwcW5cuWsMW9VEYvk6QZQA8rtDzv UeFJuIZ4 · 174 1Ot0A4kGXRPL-sRk_3peBMqIiVnQi41cf4h44qOPLA mM

Prior ledger (GB06 EMPTY): 1Y3fKdYvQ1wx_h5zvTTZaoCclaZMkWf ozt-M_r6bPWOY (superseded)

Sealed prior (do not remint)

R13–R15 · R14(ours) T01–T06 · R16 T01–T47 · R16-GB10 EMPTY (QC 143)

SEALED — R17-T01–T33 (prior)

T01–T33 stand · untouched. GB06 EMPTY · no prior T34+ from GB06.

SEALED — R17-T34–T36 (QC 176 / GB07)

ID	Grade	Claim
R17-T34	[E] wording/absence · [U] identity SEALED	IHK20 Moses lemma = only «from the upper segment of Netzach of ZA»; does not restate IHK19 «the inner dimension of NeHYM» — cross-letter identity [U] · Moses forever-OPEN
R17-T35	[E] loci · [I] non-collapse SEALED	IHK20 NeHY of Adam Kadmon (יא [11]) ≠ Netzach of ZA Moses (ב [2]); body never equates — ≠ remint T16 · Moses forever-OPEN
R17-T36	[E] structure SEALED	IHK20 angels‖humans under «they emerged and became separate»; Moses digression structurally separate — ≠ close Moses · Moses forever-OPEN

Open Q carry

Q · Status

Q42 MICRO named flip · HOLD [U]

Q70 graded kav post-exit · HOLD [U]

T16 A≡B identity · [U]/[P] open

T26 mitzvot enumeration · [P]

T31 BYA≡Atzilut identity · [U]

T32 path-A exclusive feed · [U]

Moses pnimiyut NHY”M · forever-OPEN (reinforced on T34–T36)

Film · HOLD

Batches

GB	Focus	Result
GB01–GB05	sealed T01–T33	SEALED
GB06	HOLD reinforce / empty	EMPTY · no T34+
GB07	Moses / NHYM apparatus	SEALED T34–T36

File 0036 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[137]

176 — R17-GB08 SUMMARY

YA-IGK20 · R17-GB08 · CoS research executor (Grok Bot) · 2026-09-20 ~13:11–13:20 ET

Floor: T01–T33 SEALED on ledger 1Y3fKdYvQ1wx_h5zvTTZaoCclaZMkWfozt-M_r6bPWOY (175 GB06 empty stamp)

GB06: EMPTY stamped (QC 172 Research Director) — do not remint

[137] Document 0036: 180 — R17-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GB07: T34–T36 Moses apparatus pending QC (173/174) — do not collide; next free if proposing = T37+

No self-seal · No film · Prefer EMPTY over thin remints

176 — R17-GB08 SUMMARY — Mission

1. Re-read sealed T01–T33 + ACTIVE 144 + meta residual after יא–טו [11–15] / C / D / G.
2. Mint net-NEW continuous-peshat T37+ only if a remaining IHK20 segment / cluster is still claim-worthy and not remint of R13–R16 / R17-T01–T36.
3. If letter-body continuous map is coverage-complete → honest EMPTY LOG.

176 — R17-GB08 SUMMARY — Proposed (R17-T37+ only)

ID	Claim	Tag
—	EMPTY LOG	—

176 — R17-GB08 SUMMARY — Coverage checklist (sections א [1]…end vs T-ids)

§	Meta spine	Primary T coverage (sealed unless noted)	Status
א [1]	He and His vessels / limited kelim	T01–T02	COVERED
ב [2]	yesh me'ayin ≠ cause and effect; before Him/from below; Moses digression	T01–T03; Moses → T34–T35 pending GB07	COVERED (G pending QC)

§	Meta spine	Primary T coverage (sealed unless noted)	Status
ג [3]	ladder of yesh; angels/souls pre-descent; they emerged and became separate; gulgulta paren	T04; angel bridge = sealed R13–R16 + T36 pending; paren logged GB01 remint-guard	COVERED (no T37)
ד [4]	Malchut→Atik of Beriah; alma de-itgalya	T05–T06	COVERED
ה [5]	first 9 cause and effect; Chochmah; Keter/Malchut embedded	T07–T08	COVERED
ו [6]	birth / gestation / it depends on Atika	T09–T10	COVERED
ז [7]	mitzvot/Torah · Gulgulta/Love n/orchata · concealed Chochmah · seal	T11–T12 + C deepen T25–T26, T28	COVERED
ח [8]	embedded teleology · the end of the deed	T13	COVERED
ט [9]	placenta · Yerushalmi	T14 + T27 (and as below)	COVERED

§	Meta spine	Primary T coverage (sealed unless noted)	Status
י [10]	BYA zivvug · parsa · exactly as in Atzilut	T15 + D T31	COVERED
יא [11]	dual kav paths · NeHY of Adam Kadmon	T16 + D T30, T32; non-collapse Moses T35 pending	COVERED
יב [12]	three he'arah degrees	T17	COVERED
יג [13]	sovev/makif · illuminates the kav	T18–T19 + T30 (memale absence)	COVERED
יד [14]	earth · returning light · Gilgulim 20	T20–T21 + T33	COVERED
טו [15]	inanimate, vegetative, animal, and speaking orders · Merkavah · practical mitzvot telos	T22–T24 + T29	COVERED
colophon	«Thus far we have found in his holy handwriting»	apparatus only — not T-worthy	N/A

Clusters residual:

- A continuous = T01–T24 sealed · C = T25–T29 · D = T30–T33 · E/F = GB06 EMPTY · G = T34–T36 pending QC · B/H/I = glossary/parallel/critique apparatus (Kuksik ZERO T-ids) — not continuous-peshat mint lane this GB.

176 — R17-GB08 SUMMARY — Verdict line

PASS EMPTY R17-GB08 continuous-peshat residual · letter body coverage-complete · no T37+ · T01–T33 untouched · T34–T36 not collided · HOLDs intact · upload 176+177 · no self-seal.

File 0058 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[138]

148 — R17-GB02 SUMMARY

YA-IGK20 · R17-GB02 · CoS / Grok Bot · 2026-09-20 ~12:44–13:10 ET

ACTIVE 144 · LEDGER 145 · Meta map 141 · Floor: R17-T01–T08 proposed (GB01) — do not remint

148 — R17-GB02 SUMMARY — Verdict

PASS R17-A continue י–ו [6–10] · T09–T15 proposed · R17-B extended for forced terms · upload 148+149 to parent · no self-seal.

[138] Document 0058: 148 — R17-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0099 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[139]

162 — R17-T25–T29 QC.md — Dedup vs sealed T11–T14 / T24 (cluster C)

Proposed	Comparator	Same claim?	QC
T25 היא ["it/she"]-identity + secondary cut	T11 Gulgulta/Leven/orchata placement	No — T11=Arich site bundle; T25=syntax identity + peirush cut	NEW (not FOLD)
T26 613 paths-of-Torah-in-ZA wording	T11 orchata→613	Related lemma; different claim (fine syntax freeze + [P] on enumeration)	NEW (not FOLD)
T27 וכדלקמן ["and as below"] absence	T14 shelaya/chitz/pnim	T14 seals shelaya/principal; T27 = unresolved forward pointer	NEW
T28 primary/peirush ladder	T11–T14 / T12 chotem / Lessons	Meta map only; does not remint sealed lemmas	NEW

Proposed	Comparator	Same claim?	QC
T29 dual loci map	T11–T14 + T24	Observes both sealed jobs; remints neither	NEW (not FOLD)
(not proposed) remint T01–T24 / Q42 / Q70 / Moses / film / self-seal	HOLDs / forever-OPEN	Correctly out of propose	complied

FOLD required? None.

162 — R17-T25–T29 QC.md — Verdict

Await CoS seal ingest.

[139] Document 0099: 162 — R17-T25–T29 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Drive: 162 — R17-T25–T29 QC.md · parent 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

File 0103 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[140]

R17 SCOUT — Iggeret HaKodesh 20 §§יא–טו [11–15]

YA-IGK20 · Independent GROK optional scout · under CoS

HARD: ZERO R17-T## · CoS owns all IDs · CoS GB03 owns T16+ propose · do NOT compete

Proposed T##: NONE

Numbering: Glossary stays 151/152. Prior scout 149/150 leave alone. CoS local 153_R17-GB03_SUMMARY.md claims 153 → this scout uploads as 155+.

R17 SCOUT — Iggeret HaKodesh 20 §§יא–טו [11–15] — 0. Sources actually read

Source	Tag
Wikisource Tanya Part IV 20	[E]
Sefaria Tanya, Part IV; Iggeret HaKodesh 20 (API + page)	[E]
Local ya-igk20/igk20_plain.txt Kehot-nikud cross-check	[E]
Drive 141 meta map (א–טו [1–15] working cuts)	[E] meta — VERIFY
Prior scout ו–י [6–10] Drive 149/150	seam only — leave alone

[140] Document 0103: 155 — R17 SCOUT יא–טו CORROBORATE-ONLY.md [155 — R17 SCOUT 11–15 CORROBORATE-ONLY.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Source	Tag
CoS GB03 local 153 SUMMARY	peer awareness — NO compete / NO remint

No invented cites. No Tanya LaAm as Admur wording. No film. No Q42/Q70/Moses close.

File 0134 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[141]

R17-GB02 SCOUT — Iggeret HaKodesh 20 י–ו§§ [6–10]

YA-IGK20 · Independent GROK lane · CoS

HARD: ZERO R17-T## · CoS owns all IDs · do not compete with T01–T08

File 0140 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[142]

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus

YA-IGK20 · R17-GB07 · CoS research executor (Grok Bot)

ACTIVE 144 · SEALED LEDGER T01–T33: 1rDQ45d3u_iPmmdfE6SgVbds3I4fYq34ypYudW1b5QnA

[141]Document 0134: 149 — R17-GB02 SCOUT .md.י–ו The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[142]Document 0140: 174 — R17-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GB06 EMPTY (Q42/Q70): 168/169 — pending empty-QC — do not remint

No self-seal · No booklet · No film · Propose R17-T34+ only if net-NEW apparatus

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus — 0. Floor & mission

Sealed — do not remint: R17-T01–T33.

GB06 = EMPTY on Q42/Q70 — not this cluster; leave HOLD [U].

This GB = R17-G only: Moses / NHYM apparatus — map + deepen primaries; relation to IHK20 without forcing a close.

HARD RULE (ledger Open Q + standing order):

Moses pnimiyut NHY”M is forever-OPEN. You may deepen apparatus and map sources. You must NEVER write that the question is solved/closed.

Also HOLD: Film · Q42 MICRO [U] · Q70 kav [U].

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus — 1. What was actually read

Source	Locus	Tag	Notes
Wikisource Tanya Part IV 19	https://he.wikisource.org/wiki/טי_ד_קלח_אינת	[E] print	Full IHK19; Moses NHY”M formula

Source	Locus	Tag	Notes
Wikisource Tanya Part IV 20	https://he.wikisource.org/wiki/כ_ד_קלח_אינת	[E] print	Full IHK20; Moses netzach digression; souls/angels; NHY-AK
Sefaria/Kehot Tanya IH 19–20	API continuous HE	[E]	Nikud body; no invented pages

Source	Locus	Tag	Notes
LT Shemini 2 (Kehot)	https://www.sefaria.org/Likkutei_Torah,_Shmini.2	[E-primary] Admur	Nounei yama / shor haber; AGH”K cross-cite; souls+angels
EC 39	Sefaria Sefer Etz Chaim 39	[E-primary] Ari	M”N/M”D / neshamot background
EC 40:10	Sefaria + local R13 cache	[E-primary] Ari	chitzon→angels / pnimi →humans — corroborate; ≠ remint R13-T02
EC 50	Sefaria Sefer Etz Chaim 50	[E] skim	ABYA digest — no Moses lemma
Drive 145 / ACTIVE 144 / 163–164 / 168–169	floor	[E]	T01–T33 seal; GB06 EMPTY template
Prior R13	R13_NHYM_MOSES · R14 NHYM_ANGEL	red-team	forever-OPEN order; remint map

Not done: invented pages · film · closing Moses/Q42/Q70 · reminting T01–T33 · reminting R13-T01/T02 · reminting R14 angel tickets · converting placement→seal.

2. Map A — NHY”M vs neshamot / angels — 2.4 EC 39 / 50

- EC 39: M”N/M”D / neshamot machinery — background to soul-birth; no Moses/NHY”M prophecy lemma this pass.
- EC 50: ABYA digest — no Moses; weak for R17-G mint.

3. Map B — Moses and pnimiyut NHY”M (what texts say / don’t say) — 3.1 IHK19 — full NHY”M pnimiyut formula [E]

> … extends to the end of the four lower sefirot, which are N etzach–Hod–Yesod–Malchut, and there the apprehension of his prophecy was of the inner dimension, that is, of the inner dimension of Netzach–Hod–Yesod–Malchut. But above Netza

> ch–Hod–Yesod–Malchut he had no apprehension whatsoever of the inner dimension, only of the back-aspect of Chochmah …

Says [E]: Prophetic attainment in pnimiyut = within NHY”M; above N-HY”M = no pnimiyut hashagah (only achorayim of Chochmah vested downward).

Does not say: that this formula “solves” or seals the forever-OPEN CoS inventory tag; does not equate NHY”M-of-prophecy with NHY-of-AK kav terminus.

3. Map B — Moses and pnimiyut NHY”M (what texts say / don’t say) — 3.2 IHK20 — Moses digression lemma [E]

> And the prophecy of Moses our teacher, peace be upon him, and his apprehension were from the upper segment of Net-zach of Ze’ir Anpin.

Says [E]: Prophecy/hashagah locus = upper joint of Netzach of ZA — inside the cause/effect / «without whatness» digression.

Does not say [E absence]:

- «the inner dimension of Netzach–Hod–Yesod–Malchut»
- «above NeHYM there is no apprehension of the inner dimension»
- Any equation of this netzach line with forever-OPEN inventory clo-sure
- Any ranking of Moses inside the later souls/angels «they emerged and became separate» paragraph

3. Map B — Moses and pnimiyut NHY”M (what texts say / don’t say) — 3.3 Standing rule — forever-OPEN

Placement lemmas (IHK19 NHY”M pnimiyut; IHK20 upper Netzach ZA) = apparatus.

Per ledger Open Q + R13 standing order + every R17 GB header: forever-OPEN.

This GB does not close. T34–T36 deepen the map only.

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus — 4. Map C — Relation to IHK20 without forcing a close

IHK20 locus	Function in letter	Link to Moses/NHYM?
ב [2] — Moses «from the upper segment of Netzach of ZA»	Digression inside ilah/alul / non-dense-yesh argument	Apparatus — forever-OPEN
Souls of angels / human beings + they emerged and became separate	Ontology of pre/post separation	Parallel souls/angels; Moses not inside paragraph
יא [11] — NeHY of Adam Kadmon / the feet of the upright configuration	Second kav terminus (sealed floor T16 / T32 family)	≠ Moses netzach; do not collapse (T35)
LT Shemini cross-cite	Admur points back to IHK20 for souls+angels	Strengthens souls/angels map; Moses absent

Forbidden bridge (not taken): IHK19 pnimiyut-NHY”M + IHK20 upper-Netzach + IHK20 souls/angels → “Moses question closed.”

Taken bridge: lemma split + locus non-collapse + structural separation (T34–T36).

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus — 5. Fold / remint map

Prior sealed / logged	Claim family	GB07 action
R17-T01–T33	Letter spine, kav/parsa, mitzvot, etc.	Do not remint
R17-T16 / T32	Dual kav loci; D1 משם [“from there”] pointer	FOLD — T35 is Moses non-collapse, not path remint
R13-T01 / LT Shemini AGH”K	nounei / shor / yesh nifrad	Corroborate only
R13-T02 / EC 40:10	chitzon→angels / pnimi→ humans	Corroborate only
R14 angel↔neshama tickets	EC 15/26/28/43 etc.	Do not remint

Prior sealed / logged	Claim family	GB07 action
GB06 EMPTY Q42/Q70	HOLD [U]	Untouched
GB01 note «from the upper segment of Netzach»	Logged forever-OPEN; no T minted	T34–T36 mint the apparatus distinctions

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus — 6. Proposed R17-T34+

ID	Claim	Tag	Status
R17-T34	IHK20 states Moses prophecy/hashagah as «from the upper segment of Netzach of ZA» only; it does not restate IHK19’s «the inner dimension of NeHYM» / «above NeHYM there is no apprehension of the inner dimension». Cross-letter identity remains [U]. Forever-OPEN — apparatus, not close	[E] wording/ absence · [U] identity	PROPOSE
R17-T35	IHK20 NeHY of Adam Kadmon (kav terminus, יא [11]) ≠ Netzach of ZA (Moses, ב [2]) as body loci; never equated. Collapse = eisegesis · ≠ remint T16	[E] loci · [I] non-collapse	PROPOSE

ID	Claim	Tag	Status
R17-T36	IHK20 souls-of-angels (neshikin) ‖ souls-of-humans (ZA/Nukva) under they emerged and became separate; Moses digression is structurally separate and not ranked in that ontology · ≠ Moses close · ≠ remint R13/R14	[E] structure	PROPOSE

EMPTY subsections: none for the three mission foci — all have body/Ari [E]; net-NEW after fold = 3 apparatus tickets.

Honest EMPTY would apply if only remint/corroboration remained; here T34–T36 are net-NEW relative to sealed R17-T01–T33 and to G-B01's unminted Moses note.

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus — 7. HOLD notes (unchanged)

Item	Status
Film	HOLD
Moses pnimiyut NHY"M	forever-OPEN — explicit: T34–T36 do not solve/close
Q42 MICRO named flip	HOLD [U] (GB06 EMPTY)
Q70 graded kav post-exit	HOLD [U] (GB06 EMPTY)
T16 A≡B / T31 / T32 open tails	untouched

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus — 8. Corpora checklist

1. IHK19 body — Wikisource + Sefaria/Kehot (Moses NHY"M formula)
2. IHK20 body — Wikisource + Sefaria/Kehot (Moses netzach; souls/angels; NHY-AK)

3. LT Shemini 2 — Sefaria Kehot (AGH”K cross-cite; Moses absent)
4. EC 39 — Sefaria (background)
5. EC 40:10 — Sefaria + R13 print cache (corroborate only)
6. EC 50 — Sefaria skim
7. Drive floor: 144 · 145 · 163/164 · 168/169
8. Not claimed as new HB daf beyond prior caches

174 — R17-GB07 FULL — Cluster R17-G Moses / NHYM apparatus — 9. Verdict

R17-GB07 PASS for cluster R17-G.

Next (not this GB): Research Director/QC on T34–T36 · empty-QC stamp on GB06 · HOLDs stay until primary thresholds met.

File 0149 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[143]

176 — R17-T34–T36 QC.md

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: PASS/FAIL/FOLD per T-id. Do NOT remint sealed T01–T33 — especially ≠ remint T16 (dual kav paths). No self-seal. Do not message CoS.

Numbering note: next free after 172 QC; 173/174 = GB07 packs; 175 = PAPER LEDGER (GB06 EMPTY stamp) — already taken → this QC = 176.

[143] Document 0149: 176 — R17-T34–T36 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

176 — R17-T34–T36 QC.md — Verdict table — R17-T34–T36

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T34	IHK20 Moses lemma = only «from the upper segment of Netzach of ZA»; does not restate IHK19 «the inner dimension of NeHYM» / «above NeHYM there is no apprehension of the inner dimension»; cross-letter identity stays [U] · forever-OPEN — ≠ close	PASS	[E] wording/ absence · [U] identity	WS IHK20 exact: «And the prophecy of Moses our teacher, peace be upon him, and his apprehension were from the upper segment of Netzach of ZA»; WS IHK19 exact NHY”M pnimiyut formula present there only; IHK20 window = absence of that formula; pack correctly leaves identity [U] and Moses OPEN
R17-T35	IHK20 NeHY of Adam Kadmon — יא [11] (kav terminus / feet of the upright configuration) ≠ Netzach of ZA Moses (ב [2]); body never equates; collapse = eisegesis · ≠ remint T16	PASS	[E] loci · [I] non-collapse	WS IHK20: Moses digression early («from the upper segment of Netzach of ZA»); NHY-d’AK late («the kav itself vested in the termination and end of NeHY of Adam Kadmon … the end of the feet of the upright configuration»); grammatically distinct; T16 = dual kav paths A/B (parsa/Malchut vs AK-feet) with A≡B [U] — T35 = Moses/NHYM non-collapse, not path remint

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T36	IHK20 angels‖humans under «they emerged and became separate»; Moses digression structurally separate · ≠ close Moses · ≠ remint R13/R14 angel tickets	PASS	[E] structure	WS IHK20: «But the souls of the angels … and likewise the soul of man …» then «they emerged and became separate from the vessels of the ten sefirot»; Moses sentence is earlier digression inside ilah/ alul — not ranked inside that ontology; apparatus separation ≠ Moses close

176 — R17-T34–T36 QC.md — Dedup vs sealed T01–T33

Proposed	Comparator	Same claim?	QC
T34 IHK20-only netzach lemma + IHK19 ≠IHK20 wording split + identity [U]	GB01 unminted Moses note; no prior R17-T	No prior T minted this lemma	NEW
T35 AK-NHY ≠ ZA-netzach Moses non-collapse	T16 dual kav paths · T32 D1 משם [“from there”] pointer	No — T16/T32 = kav-path apparatus; T35 = Moses/ NHYM locus non-collapse	NEW (not FOLD)
T36 angels‖humans + structural Moses separation	R13-T01/T02 · R14 angel tickets	Related ontology family; different claim (IHK20 paragraph structure + Moses-not-inside)	NEW (not remint)

Proposed	Comparator	Same claim?	QC
(not proposed) Q42 / Q70 / Film / Moses close / T01–T33 remint	HOLDs / forever-OPEN / sealed floor	Correctly out of propose	complied

FOLD required? None.

176 — R17-T34–T36 QC.md — Source windows (Wikisource Tanya Part IV)

T	Lemma hit	Match
T34	IHK20 «from the upper segment of Netzach of ZA» present; IHK19 NHY”M pnimiyut formula absent from IHK20	MATCH (presence + absence)
T34 cross	IHK19: «the inner dimension of NeHYM» + «above NeHYM he had no apprehension whatsoever of the inner dimension»	MATCH (IHK19 only)
T35	IHK20 ב [2] Moses netzach ≠ IHK20 יא [11] «NeHY of Adam Kadmon» / feet of the upright configuration; never equated	MATCH
T36	«the souls of the angels» ‖ «the soul of man» + «they emerged and became separate»; Moses digression earlier/separate	MATCH

176 — R17-T34–T36 QC.md — Moses-OPEN confirmation (HARD rule)

Ticket	Closes Moses/NHYM?	QC
T34	No — apparatus wording split; identity [U]; forever-OPEN explicit	PASS
T35	No — non-collapse of two IHK20 loci only	PASS
T36	No — structural separation ≠ ontology close	PASS

Any FAIL for Moses-close or remint? None.

176 — R17-T34–T36 QC.md — Verdict

3/3 PASS · 0 FAIL · 0 FOLD · HOLDs intact (Q42/Q70 [U] · Film HOLD · Moses forever-OPEN) · no self-seal · sealed T01–T33 untouched (esp. ≠ remint T16) · EC/LT/R13/R14 corroboration correctly not reminted.

Await CoS seal ingest.

Drive: 176 — R17-T34–T36 QC.md · parent 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

File 0186 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[144]

183 — R17 PAPER LEDGER — BATCH + OPEN Q

YA-IGK20 · R17 · Parent ACTIVE: 144

QC T34–T36: 1Q7SK906EUy2uBIXcDvhyRXX-kiVW9OfS

QC GB06 EMPTY: 1AjX2WbW4R86Z2c8MJDaIh2lcHM9BESck

QC GB08 EMPTY: 1DbyPE3VciEFNIKkoA7rs9XU2ke01Hacn

Packs GB08: 180/181

Prior ledger (177): 14I41T9RZBnU8vo0d_zeUdUPVDV6jKoB1qz7ATpR2Kew (superseded)

Sealed prior (do not remint)

R13–R15 · R14(ours) T01–T06 · R16 T01–T47 · R16-GB10 EMPTY (QC 143)

SEALED — R17-T01–T36 (final set)

T01–T36 stand · untouched.

Highest sealed T-id: T36. No T37+.

א–טו [1–15] coverage-complete.

R17-GB08 EMPTY (QC 182)

Research Director PASS empty. Stamp: GB08 empty · no T37+. א–טו [1–15] coverage-complete.

[144]Document 0186: ZZ - SUPERSEDED — 183 R17 PAPER LEDGER (pre GB09 wrap). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Open Q carry (REINFORCED)

Q · Status

Q42 MICRO named flip · HOLD [U] REINFORCED

Q70 graded kav post-exit · HOLD [U] REINFORCED

T16 A≡B identity · [U]/[P] open

T26 mitzvot enumeration · [P]

T31 BYA≡Atzilut identity · [U]

T32 path-A exclusive feed · [U]

Moses pnimiyut NHY”M · forever-OPEN

Film · HOLD

Batches

GB	Focus	Result
GB01–GB05	sealed T01–T33	SEALED
GB06	HOLD reinforce / empty	EMPTY · no T34+
GB07	Moses / NHYM apparatus	SEALED T34–T36
GB08	א–טו [1–15] coverage check	EMPTY · no T37+ · coverage-complete

File 0187 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[145]

188 — R17-GB09 WRAP QC.md — Numbering note

Parent scan: 180–185 present (GB08 packs + QC 182 + ledger 183 + GB09 184/185).

Next free ≥188 → this stamp = 188.

[145]Document 0187: 188 — R17-GB09 WRAP QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

188 — R17-GB09 WRAP QC.md — Packs under QC

Drive	id	Title	Role
184	1joY4WRaeS_0ksT_zcFXcm39YijlPofCo	R17-GB09 SUMMARY	CoS WRAP SUMMARY
185	1dv-fP-Fnc14Hv-VRLATadNsA2gQiquIB	R17-GB09 FULL	CoS WRAP FULL
Ledger floor 183	1VoxS6PePl7ASyMIdoHDEzV_6w1TNibsvzJzIMO4Xzck	R17 PAPER LEDGER (GB08 EMPTY stamp)	post-GB08 empty floor
Prior ledger 177 ZZ	14I41T9RZBnU8vo0d_zeUdUPVDV6jKoB1qz7ATpR2Kew	R17 PAPER LEDGER (T01–T36)	reference only — T34–T36 sealed
GB08 empty QC	182 1DbyPE3VciEFNIKkoA7rs9XU2ke01Hacn	R17-GB08 empty QC	residual EMPTY trail
T34–T36 QC	176 1Q7SK906EUy2uBIXcDvhyRXX-kiVW9OfS	R17-T34–T36 QC	G apparatus — do not remint

Drive	id	Title	Role
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Floor locked (not reminted): R17-T01–T36 SEALED (ledger 177 + 183). GB08 EMPTY (QC 182). This wrap is documentation-only.

188 — R17-GB09 WRAP QC.md — Verify — five checks

#	Check	Result	Evidence
1	No new T minted (no T37+)	PASS	184/185: Net-NEW T37+ = NONE · wrap mints none · highest sealed T36. Ledger 183: No T37+. No proposed T-table in wrap packs.

#	Check	Result	Evidence
2	א–טו [1–15] coverage claim honest vs sealed T01–T36	PASS	Coverage map א…טו [1…15] all COVERED → sealed T bands only (A T01–T24 · C T25–T29 · D T30–T33 · G T34–T36). Matches GB01–GB07 seal trail + GB08 EMPTY coverage-complete (180/181 · QC 182 · ledger 183). Colophon correctly N/A (apparatus). No invented gaps filled by remint.

#	Check	Result	Evidence
3	OPEN register intact — Q42/Q70 HOLD [U], Moses forever-OPEN, Film HOLD	PASS	184/185 OPEN register + ledger 183 Open Q carry: Q42 MICRO HOLD [U] · Q70 HOLD [U] · Moses forever-OPEN · Film HOLD. Matches ledger 177 carry. Carried [U]/[P] on T16/T26/T31/T32 still open.
4	No forced closes	PASS	Explicit wrap statements: HOLDs not upgraded to closed/sealed fact. Moses never written solved/closed. Film stays HOLD.
5	No remint of sealed lemmas	PASS	HARD line on 184/185: no remint T01–T36. T34–T36 cited as apparatus only (QC 176). Coverage map references sealed IDs — does not re-propose them as new T.

Verify — five checks — Note (non-fail)

FULL 185 still lists “182–183 pending Research Director/Carpo” in batch table; those stamps already exist (182 empty QC · 183 ledger). Stale procedural aside only — does not fail wrap honesty on the five verifies.

188 — R17-GB09 WRAP QC.md — Verdict

PASS wrap — R17-GB09 WRAP / SEAL CHECKPOINT.

1. No T37+ · 2. א–טו [1–15] coverage honest vs sealed T01–T36 · 3. OPEN register intact (Q42/Q70 HOLD [U] · Moses forever-OPEN · Film HOLD) · 4. No forced closes · 5. No remint of sealed lemmas.

Idle-ready documentation accepted. Await CoS. No self-seal.

Drive upload: this file → 188 — R17-GB09 WRAP QC.md · parent 1eR z9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

File 0215 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[146]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms

Hard rules: No R17-T## IDs (CoS owns). Quotes+[E] only. No inventing. No closing Q42/Q70/NHYM. No film.

Sources [E]: Wikisource Tanya Part IV 20 · Sefaria Tanya IH 20 · scout GB02 context

Term count: 17

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — Verdict

GLOSSARY DEEPEN PASS. 17 term entries with body [E] quotes, plain peshat in IHK20 context, optional parallel only when Admur-cited or explicitly marked unloaded [U]. ZERO R17-T##. Film HOLD · Moses OPEN · Q42/Q70 HOLD [U].

proposed_ticket_numbers: [] (CoS owns all IDs)

[146] Document 0215: 151 — R17-B GLOSSARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0224 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[147]

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG) — 0. Floor & mission

Sealed — do not remint: R17-T01–T33.

GB06 EMPTY (168/169 · QC 172): Q42/Q70 HOLD hunt — empty stamped; untouched.

GB07 (173/174): proposes T34–T36 Moses/NHYM apparatus — pending QC; treat as reserved; do not collide. Next free mint IDs = T37+ .

This GB: residual continuous-peshat for any IHK20 segment / R17 cluster still uncovered after A (א–טו [1–15]), C, D, G. Prefer EMPTY over thin remints. Prefer print/Sefaria primary opens.

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG) — 1. What was actually read (this pass)

Source	Locus / ID	Tag	Role
Wikisource Tanya Part IV 20	https://he.wikisource.org/wiki/כ_ד_קלח_אינת	[E]	Full Hebrew body end-to-end re-open; colophon «Thus far we have found in his holy handwriting»
Local Kehot-nikud / bare	ya-igk20/igk20_plain.txt · r17-gb07/ihk20_bare.txt	[E] corroborate	Continuous check

[147] Document 0224: 181 — R17-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Source	Locus / ID	Tag	Role
Drive ACTIVE 144	1bCgGWz9EjgVaGvb8pEZA73H9VhYvdg3GQxzSKp04qcE	[E]	Cluster map A–I; rules
Drive ledger 175	1Y3fKdYvQ1wx_h5zvTTZaoCclaZMkWfozt-M_r6bPWOY	[E]	T01–T33 sealed · GB06 EMPTY stamp

Source	Locus / ID	Tag	Role
Meta peshat / intake	1ChX_RfFZo6ne3CVs8pm9BB0NawObySiOZWe5wye9DdY / 1O4hMgSg3QJLk2y3dXvW7-ZnpRN7mCzhu_F5AYf5niV0	[E]	Sections א–טו [1–15] spine
GB01–GB05 SUMMARY/FULL	146–147 · 148–149 · 153–154 · 159–160 · 163–164	[E]	Sealed T01–T33 claims + section maps
GB06 EMPTY	168/169 · QC 172 1AjX2WbW4R86Z2c8MJDaIh2lcHM9BESck	[E]	E/F HOLD empty floor
GB07 Moses apparatus	173/174 · Drive 1zxS86UmAwcW5cuWsMW9VEYvk6QZQA8rtDzvUeFJuIZ4 / 1Ot0A4kGXRPL-sRk_3peBMqIiVnQi41cf4h44qOPLAmM	pending	T34–T36 reserved — do not collide
R17-B glossary / H / I / M1–M14	local ya_igk20/r17/	red-team	ZERO T-ids by design; apparatus ≠ continuous mint

Not done: reminting T01–T33 · colliding T34–T36 · closing Q42/Q70/Moses · film · upgrading secondary peirush to [E] · inventing pages.

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG) — 2. Coverage checklist — letter body א [1]…end vs T-ids

Meta continuous spine (141/144) maps IHK20 into א–טו [1–15]. Batches:

Batch	Focus	Result
GB01	א–ה [1–5]	SEALED T01–T08
GB02	ו–י [6–10]	SEALED T09–T15

Batch	Focus	Result
GB03	יא–טו [11–15]	SEALED T16–T24
GB04	R17-C mitzvot/Torah deepen	SEALED T25–T29
GB05	R17-D kav/parsa deepen	SEALED T30–T33
GB06	R17-E/F Q42/Q70	EMPTY (QC 172)
GB07	R17-G Moses/NHYM	T34–T36 pending QC
GB08	residual continuous	EMPTY (this doc)

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG) — 4. Proposed R17-T37+

ID	Claim	Tag	Status
—	EMPTY LOG — letter-body continuous peshat א–טו [1–15] is coverage-complete vs T01–T33; residual clusters either EMPTY (E/F), pending reserved (G T34–T36), or non-mint apparatus (B/H/I). No net-NEW continuous claim survives Quality-100% without remint.	—	PASS empty

File 0225 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[148]

144 — R17 ACTIVE — Continuous Peshat Map

YA-IGK20 · R17 · CoS · FULL INTENSITY · Quality 100%

Opened: 2026-09-20 ~12:40 ET

[148]Document 0225: 144 — R17 ACTIVE — Continuous Peshat Map.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Q42 MICRO / Q70 kav: HOLD [U] until primary meets threshold

Naming

Meta-doc “R14 peshat” (Drive 141 / source YA-IGK20-RESHIT-HAYESH-R14) ≠ our sealed Grok Bot R14 (angel↔neshama T01–T06). This lane is numbered R17 to avoid ID collision.

Floor (locked — do not remint)

- R05–R13 baseline (meta numbering) / our sealed R13–R15
- Our R14 SEALED (T01–T06)
- R15 SEALED
- R16 SEALED T01–T47 + GB10 EMPTY LOG (QC 143 PASS empty · no T48+)

Intake

- Canonical meta: user doc YA-IGK20-RESHIT-HAYESH-R14
- Local copy 141 1O4hMgSg3QJLk2y3dXvW7-ZnpRN7mCzhu_F5AYf5niV0
- Dual-track note 142 1FUTVKErguCBCbPmX1Y0w1eXm47z9_x8-qim7rogJJmI

Goal

Continuous peshat map of entire Iggeret HaKodesh 20 (blocks A–O / א–טו). Per paragraph: what Admur says · why here · link to neighbors · plain kabbalistic terms · primary vs secondary · implicit Qs.

Clusters (from meta)

- R17-A continuous peshat (priority GB01)
- R17-B glossary
- R17-C mitzvot/Torah
- R17-D kav/parsa
- R17-E Q42 (threshold: explicit flip sentence only)
- R17-F Q70 (threshold: measure after separation)
- R17-G NHYM/Moses (apparatus only; forever-OPEN)

- R17-H parallel Chassidic sources
- R17-I critique

Rules

Source-first · tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]

No model-agreement as proof · no booklet · no self-seal · propose R17-T01+ only

Do not rewrite Q01–Q88 · do not close Q42/Q70/NHYM without threshold

Next

R17-GB01 → cluster A (peshat continuous, sections א–ה [1–5] first pass) · honest empty OK

File 0226 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[149]

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M14 — Moses pnimiyut NHY″M — open-log only

Field	Value
Status	forever-OPEN — apparatus only; do not force-close

[149] Document 0226: 178 — R17 MISSING PRIMARIES M1–M14.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0230 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[24]

146 — R17-GB01 SUMMARY

YA-IGK20 · R17-GB01 · CoS / Grok Bot · 2026-09-20 ~12:40–12:55 ET

146 — R17-GB01 SUMMARY — Mission

Cluster R17-A continuous peshat of Iggeret HaKodesh 20 sections א–ה [1–5] (opening → Keter/Chochmah/Malchut) from meta map 141. Start R17-B glossary only for terms forced by א–ה [1–5].

146 — R17-GB01 SUMMARY — Verdict

PASS R17-A first pass א–ה [1–5] · T01–T08 proposed · upload 146+147 to parent.

File 0234 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[25]

2. Continuous peshat — א [1] — 2.3 Link previous / next

- Previous: end of Iggeret HaKodesh 19 (Moses/netach apparatus) — Admur will briefly touch Moses again in ב [2]; do not close N-HYM. [U] forever-OPEN

[24]Document 0230: 146 — R17-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[25]Document 0234: 147 — R17-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- Next: ב [2] answers the difficulty — unity = capacity for yesh me'ayin, not denial of limitation.

2. Continuous peshat — א [1] — 2.6 Implicit Qs (do not close)

- Q-open: exact EC locus for "vessels = limit and finitude" (Admur says Etz Chayim; page not fixed this GB). [U]
- Moses/NHYM: not yet; forever-OPEN.
- Q42/Q70: not raised yet.

3. Continuous peshat — ב [2] — 3.1 What Admur says

1. Intention of «He and His vessels are one»: kelim are Elokut to create yesh me'ayin like Ein Sof, not merely the chainlike progression of cause and effect. [E]
2. Ramak + Zohar Bereshit on cause and effect = hishtalshelut within the sefirot themselves (in kelim), called «without whatness» in Sefer Yetzirah — not apprehensible yesh; like Ein Sof, «whom no thought grasps». Cites «My face shall not be seen». [E]
3. Moses' prophecy/apprehension: «from the upper segment of Netzach of ZA». [E] — apparatus only; forever-OPEN for NHYM link.
4. In the cause/effect chain: the effect is encompassed by the cause and nullified «like the sun's radiance within the sun» (Pardes/Ramak). [E]
5. Even many tzimtzumim cannot produce dense earth-matter from spiritual hishtalshelut of separate intelligences / angels — only «the animal spirit from the face of the ox» (elsewhere). [E]
6. «Something from nothing is called beriah in the Holy Tongue». [E]
7. Epistemic split: before Him (His knowledge above→below) — created yesh is nullified like sun-ray in sun (ref. Likkutei Amarim, Part II). From below upward — yesh is fully separate; the creative

force is not apprehended at all; no proportion to the cause/effect relation. Therefore precisely «something from nothing». [E]

3. Continuous peshat — ב [2] — 3.5 Tags

Body [E] · Ramak/Zohar/SY/Exodus cites [E-primary] via Admur · Moses netzach [E] body + NHYM [U] forever-OPEN · “elsewhere” animal spirit [U] until that locus re-opened

6. Continuous peshat — ה [5] — 6.7 Implicit Qs

- How “Or Ein Sof in Chochmah alone” relates to Keter’s “last of Ein Sof” — tension to map later; do not force. [U]
- «It depends on Atika» ≠ automatic Q42 MICRO (meta lock). HOLD [U]
- NHYM: Moses line was in ב [2]; no close.

File 0238 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[150]

159 — R17-GB04 SUMMARY

YA-IGK20 · R17-GB04 · CoS / Grok Bot · 2026-09-20 ~12:51–13:05 ET

ACTIVE 144 · Sealed ledger T01–T24 · Meta map 141

Floor: R17-T01–T24 SEALED on ledger 1DZ5eYVGNDo7aFucSNJe5eTuYbT5Ddp17q9aYqEXvhkk — do not remint T01–T24

[150] Document 0238: 159 — R17-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0245 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[151]

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20

YA-IGK20 · Independent GROK under CoS · R17-I

HARD: ZERO R17-T## · Proposed T##: NONE · terms+loci+flags only Drive numbering: 170 MD / 171 JSON (167 = Research Director stamp — avoid; leave 168/169 for CoS GB06; avoid ≤166; 159/160 GB04; 162 Research Director; 163/164 GB05).

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20 — Verdict

CRITIQUE PASS (thin, honest).

Overclaims = mild/soft only (O1–O5). Duplicate-lemma watch on the three applications of "embedded" (D1). Secondary-as-Admur = clean except HIT 3.1 tag ambiguity (S2). Several [U]/[P] soft-settles in Glossary prose (U1–U5). Q42/Q70/NHYM/Film = no accidental close; reject watches listed. Continuous-map intake largely CORROBORATES sealed/becoming-sealed T01–T33 — remint risk if anyone mints; this pack mints none. T30–T33 overlaps = corroborate-only (same ban as T01–T29).

[151] Document 0245: 170 — R17-I CRITIQUE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0247 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[152]

185 — R17-GB09 FULL — WRAP / SEAL CHECKPOINT

YA-IGK20 · R17-GB09 · CoS research executor (Grok Bot)

ACTIVE 144: 1bCgGWz9EjgVaGvb8pEZA73H9VhYvdg3GQxzSKp04qcE

Ledger 177 (T01–T36 SEALED): 14I41T9RZBnU8vo0d_zeUdUPVDV6jKoB1qz7ATpR2Kew

GB08 EMPTY packs (retitled): SUMMARY 180 14_LWfmEUo9txnyAM7ncxEIAXo9D7O9a6 · FULL 181 1bAg9KQI7rvwG0aLuuec7QhKW69Q92Voz

Parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

HARD: No remint T01–T36 · No self-seal · Prefer ZERO new T · Moses never written solved/closed · No film

185 — R17-GB09 FULL — WRAP / SEAL CHECKPOINT — 1. Coverage map א–טו [1–15] ↔ sealed T01–T36

Derived from ledger 177 + GB08 coverage checklist (180/181) + GB01–GB05 section spines. Status = COVERED for all letter-body sections.

§	Meta spine (Admur core, compressed)	Primary sealed T	Cluster deepen	Status
א [1]	He and His vessels / limited kelim vs Ein Sof	T01–T02	A	COVERED

[152] Document 0247: 185 — R17-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

§	Meta spine (Admur core, compressed)	Primary sealed T	Cluster deepen	Status
ב [2]	yesh me'ayin ≠ mere cause and effect; before Him/from below; Moses digression	T01–T03; Moses → T34–T35	A + G	COVERED
ג [3]	ladder of yesh; angels/souls pre-descent; they emerged and became separate; gulgulta paren	T04; angel bridge R13–R16 + T36	A + G	COVERED
ד [4]	Malchut→Atik of Beriah; alma de-itgalya	T05–T06	A	COVERED
ה [5]	first 9 cause and effect; Chochmah; Keter/Malchut embedded	T07–T08	A	COVERED
ו [6]	birth / gestation / it depends on Atika	T09–T10	A	COVERED
ז [7]	mitzvot/Torah · Gulgulta/Love n/orchata · concealed Chochmah · seal	T11–T12 + T25–T26, T28	A + C	COVERED

§	Meta spine (Admur core, compressed)	Primary sealed T	Cluster deepen	Status
ח [8]	embedded teleology · the end of the deed	T13	A	COVERED
ט [9]	placenta · Yerushalmi · and as below	T14 + T27	A + C	COVERED
י [10]	BYA zivvug · parsa · exactly as in Atzilut	T15 + T31	A + D	COVERED
יא [11]	dual kav paths · NeHY of Adam Kadmon	T16 + T30, T32; non-collapse T35	A + D + G	COVERED
יב [12]	three he'arah degrees	T17	A	COVERED
יג [13]	sovev/makif · illuminates the kav	T18–T19 + T30	A + D	COVERED
יד [14]	earth · returning light · Gilgulim 20	T20–T21 + T33	A + D	COVERED

§	Meta spine (Admur core, compressed)	Primary sealed T	Cluster deepen	Status
טו [15]	inanimate, vegetative, animal, and speaking orders · Merkavah · practical mitzvot telos	T22–T24 + T29	A + C	COVERED
colophon	«Thus far we have found in his holy handwriting»	apparatus only — not T-worthy	—	N/A

1. Coverage map א–טו [1–15] ↔ sealed T01–T36 — Sealed T roll-up (claims compressed — from GB SUMMARIES + ledger)

Band	IDs	Role
A continuous א–ה [1–5]	T01–T08	His vessels/cause · something from nothing · beginning · Atik of Beriah · alma de-itgalya · Chochmah/Malchut/embedded

Band	IDs	Role
A continuous ו–י [6–10]	T09–T15	birth/gestation · mitzvot/Torah Arich · seal · embedded kingship · placenta · BYA/parsa
A continuous יא–טו [11–15]	T16–T24	dual kav · he'arah³ · sovev · or chozer/earth · inanimate, vegetative, animal, and speaking orders · Merkavah · practical mitzvot
C deepen	T25–T29	whiteness=orchata · 613 paths-of-Torah · וכדלקמן ["and as below"] absence · primary/peirush ladder · dual mitzvot loci
D deepen	T30–T33	memale absence · "like"-scope · D1 path-B pointer · or-chozer analogy architecture
G apparatus	T34–T36	Moses lemma IHK19≠IHK20 · NHY-AK ≠ Netzach of ZA · Moses digression ≠ angel/neshama ontology
E/F	—	EMPTY (GB06)
residual A	—	EMPTY (GB08)

Verdict on body: continuous peshat map for Iggeret HaKodesh 20 letter body is coverage-complete. Honest wrap with ZERO new T is correct.

2. OPEN register — HOLDs and carried [U]/[P] — Cluster residual status (ACTIVE 144)

Cluster	Status at wrap
A continuous peshat	DONE — T01–T24 + residual EMPTY GB08
B glossary	Apparatus only (forced terms logged GB01–GB05); ZERO T-ids by design
C mitzvot/Torah	DONE — T25–T29
D kav/parsa	DONE — T30–T33

Cluster	Status at wrap
E Q42	EMPTY GB06 — HOLD [U]
F Q70	EMPTY GB06 — HOLD [U]
G NHYM/Moses	Apparatus sealed T34–T36 — question forever-OPEN

185 — R17-GB09 FULL — WRAP / SEAL CHECKPOINT — 3. Batch table GB01–GB08 (+ GB09 wrap)

GB	Focus	Result	Pack docs	QC
GB01	R17-A א–ה [1–5]	SEALED T01–T08	146 SUMMARY · 147 FULL	151 T01–T08
GB02	R17-A ו–י [6–10]	SEALED T09–T15	148 SUMMARY · 149 FULL	152 T09–T15
GB03	R17-A יא–טו [11–15]	SEALED T16–T24	153 SUMMARY · 154 FULL	157 T16–T24
GB04	R17-C mitzvot/ Torah deepen	SEALED T25–T29	159 SUMMARY · 160 FULL	162 T25–T29

GB	Focus	Result	Pack docs	QC
GB05	R17-D kav/parsa deepen	SEALED T30–T33	163 SUMMARY · 164 FULL	(ledger stamp)
GB06	R17-E/F Q42/Q70 HOLD hunt	EMPTY · no T34+	168 SUMMARY · 169 FULL	172 empty QC
GB07	R17-G Moses/ NHYM apparatus	SEALED T34–T36	173 SUMMARY · 174 FULL	176 T34–T36
GB09	WRAP / SEAL CHECKPOINT	ZERO new T · idle-ready wrap	184 SUMMARY · 185 FULL	await Research Director/CoS

Highest sealed T: T36.

Next free mint ID if ever needed: T37+.

This wrap mints: none.

5. Recommended next — Idle-ready checkpoint (recommended)

R17 continuous-peshat lane has reached a natural stop:

- Body א–טו [1–15] coverage-complete
- Deepens C/D/G sealed
- E/F EMPTY with HOLDs intact
- Residual EMPTY

Do not open R18 continuous remint solely to fill queue — that would force remints.

185 — R17-GB09 FULL — WRAP / SEAL CHECKPOINT — 7. Verdict

R17-GB09 PASS WRAP / SEAL CHECKPOINT.

Continuous peshat body coverage-complete · T01–T36 sealed floor stands · OPEN register intact (Q42/Q70 HOLD [U] · Moses forever-

OPEN · Film HOLD · carried [U]/[P]) · batch GB01–GB08 logged · ZERO new T · idle-ready · upload 184+185 · no self-seal.

File 0251 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[26]

165 — R17-H PARALLEL CHASSIDIC LOCI (terms + loci)

YA-IGK20 · Independent GROK under CoS · R17-H

HARD: ZERO R17-T## · CoS GB04 owns R17-C/T25+ · Proposed T##: NONE

Drive numbering: 165 MD / 166 JSON (avoid 149–158, 161; 159/160 CoS GB04; 162 Research Director QC; 163/164 CoS GB05)

File 0274 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[153]

184 — R17-GB09 SUMMARY — WRAP / SEAL CHECKPOINT — Coverage map (א–טו [1–15] ↔ sealed T)

§	Primary sealed T	Status
א [1]	T01–T02	COVERED
ב [2]	T01–T03; Moses apparatus T34–T35	COVERED
ג [3]	T04; angel frame + T36	COVERED
ד [4]	T05–T06	COVERED

[26]Document 0251: 165 — R17_H_PARALLEL_CHASSIDIC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[153]Document 0274: 184 — R17-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

§	Primary sealed T	Status
ה [5]	T07–T08	COVERED
ו [6]	T09–T10	COVERED
ז [7]	T11–T12 + C deepen T25–T26, T28	COVERED
ח [8]	T13	COVERED
ט [9]	T14 + T27	COVERED
י [10]	T15 + D T31	COVERED
יא [11]	T16 + D T30, T32; non-collapse T35	COVERED
יב [12]	T17	COVERED
יג [13]	T18–T19 + T30	COVERED
יד [14]	T20–T21 + T33	COVERED
טו [15]	T22–T24 + T29	COVERED
colophon	apparatus only	N/A

184 — R17-GB09 SUMMARY — WRAP / SEAL CHECKPOINT — Batch table GB01–GB08

GB	Focus	Outcome	Docs
GB01	א–ה [1–5] continuous	SEALED T01–T08	146/147 · QC 151
GB02	ו–י [6–10] continuous	SEALED T09–T15	148/149 · QC 152

GB	Focus	Outcome	Docs
GB03	יא–טו [11–15] continuous	SEALED T16–T24	153/154 · QC 157
GB04	R17-C mitzvot/Torah	SEALED T25–T29	159/160 · QC 162
GB05	R17-D kav/parsa	SEALED T30–T33	163/164
GB06	R17-E/F Q42/Q70	EMPTY (QC 172)	168/169
GB07	R17-G Moses/NHYM	SEALED T34–T36 (QC 176)	173/174
GB08	residual continuous	EMPTY — coverage-complete	180/181 (QC 182–183 pending)
GB09	WRAP / SEAL CHECKPOINT	this pack — ZERO new T	184/185

184 — R17-GB09 SUMMARY — WRAP / SEAL CHECKPOINT — Explicit

- Continuous peshat body א…טו [1…15] = coverage-complete vs sealed T01–T36.
- No forced closes on Q42 / Q70 / Moses / Film / carried [U]/[P].
- No T37+ minted this wrap.

184 — R17-GB09 SUMMARY — WRAP / SEAL CHECKPOINT — Verdict line

PASS WRAP R17-GB09 · body coverage-complete · T01–T36 sealed floor stands · ZERO new T · OPEN register intact · idle-ready · upload 184+185 · no self-seal.

File 0280 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[154]

189 — R17 PAPER LEDGER — WRAP CLOSEOUT

YA-IGK20 · R17 · Parent ACTIVE: 144

QC WRAP: 1WVH0KVYRc4hHn_SsxtOllYQIpNadnim7

Packs GB09: 184/185

Prior floor (183): 1VoxS6PePl7ASyMIdoHDEzV_6w1TNibsvzJzIMO4Xzck (superseded)

Checkpoint — R17 WRAP SEALED

Item	Status
Sealed T-ids	T01–T36

[154]Document 0280: 189 — R17 PAPER LEDGER — WRAP CLOSEOUT.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Item	Status
Highest T-id	T36
T37+	None
א–טו [1–15] coverage	Complete vs T01–T36
Forced closes	None
Remint of sealed prior	None

Sealed prior (do not remint)

R13–R15 · R14(ours) T01–T06 · R16 T01–T47 · R16-GB10 EMPTY (QC 143)

SEALED — R17-T01–T36 (final)

T01–T36 stand · untouched from floor 183.

Batches (closed)

GB	Focus	Result
GB01–GB05	sealed T01–T33	SEALED
GB06	HOLD reinforce / empty	EMPTY · no T34+
GB07	Moses / NHYM apparatus	SEALED T34–T36
GB08	א–טו [1–15] coverage check	EMPTY · no T37+ · coverage-complete
GB09	wrap closeout	WRAP SEALED (checkpoint)

OPEN register (intact — no forced closes)

Q	Status
Q42 MICRO named flip	HOLD [U]
Q70 graded kav post-exit	HOLD [U]
T16 A≡B identity	[U]/[P] open
T26 mitzvot enumeration	[P]
T31 BYA≡Atzilut identity	[U]
T32 path-A exclusive feed	[U]
Moses pnimiyut NHY”M	forever-OPEN
Film	HOLD

QC trail (abbrev)

151 · 152 · 157 · 162 · 167 · 172 (GB06 empty) · 176 (T34–T36) · 182 (GB08 empty) · 188 (GB09 wrap)

File 0300 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[155]

167 — R17-T30–T33 QC.md — Verdict

Await CoS seal ingest.

Drive: 167 — R17-T30–T33 QC.md · parent 1eRz9M6HuZBGLZuJN4 Yy6IMKgR-Sp7eb9

File 0330 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[156]

153 — R17-GB03 SUMMARY

YA-IGK20 · R17-GB03 · CoS / Grok Bot · 2026-09-20 ~12:47–13:00 ET

ACTIVE 144 · LEDGER 145 · Meta map 141 · Floor: R17-T01–T15 proposed (GB01/GB02) — do not remint

[155] Document 0300: 167 — R17-T30–T33 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[156] Document 0330: 153 — R17-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

153 — R17-GB03 SUMMARY — R17-B glossary extensions (forced by יא–טו [11–15] only)

NeHY of Adam Kadmon · the feet of the upright configuration · radiance / a radiance of a radiance / a radiance of a radiance of a radiance · sovev/encompassing · returning light · the element of earth · the inanimate, vegetative, animal, and speaking orders · the igulim of Adam Kadmon (as interruption only)

Already prior (reappear, not reminted): parsa · kav · embedded · Malchut

Deferred: deep EC iggulim/yosher apparatus beyond Admur's own wording; Q70 measure; Moses NHYM

153 — R17-GB03 SUMMARY — Verdict

PASS R17-A continue יא–טו [11–15] · T16–T24 proposed · R17-B extended for forced terms · upload 153+154 to parent · no self-seal · letter body complete for continuous peshat map A–O.

File 0365 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[157]

173 — R17-GB07 SUMMARY

YA-IGK20 · R17-GB07 · CoS research executor (Grok Bot) · 2026-09-20 ~13:06–13:15 ET

Cluster R17-G — Moses / NHYM apparatus (map + deepen primaries)

Floor: T01–T33 SEALED on ledger 1rDQ45d3u_iPmmdfE6SgVbds3I4fYq34ypYudW1b5QnA — do not remint T01–T33

[157] Document 0365: 173 — R17-GB07 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GB06: EMPTY on Q42/Q70 (pending empty-QC) — do not remint; this GB ≠ E/F HOLD hunt

No self-seal · No film · Propose R17-T34+ only if net-NEW apparatus

Mission

Map and deepen primary loci on:

1. NHY”M vs neshamot / angels
2. Moses and pnimiyut NHY”M (what texts say / don’t say)
3. Relation to IHK20 without forcing a close

Hard rule honored: Moses pnimiyut NHY”M is forever-OPEN — deepen apparatus and map sources; NEVER write that the question is solved/closed.

Verdict

Goal	Result
NHY”M vs neshamot/angels map	Deepened — IHK20 parallel souls/angels frame + EC 40:10 chitzon/pnimi (corroborate; no remint R13-T02) + LT Shemini cross-cite
Moses / pnimiyut NHY”M	Apparatus only — forever-OPEN; lemma split IHK19≠ IHK20 locked as tickets
Relation to IHK20 without close	PASS — digression locus ≠ ontology close
Net-NEW T34+	YES — T34–T36 (apparatus; none closes Moses)
Remint T01–T33 / GB06 EMPTY	none
Film / Q42 / Q70	HOLD unchanged

Proposed (R17-T34+ only)

ID · Claim · Tag

R17-T34 · IHK20 body lemma for Moses is only «from the upper segment of Netzach of ZA» (prophecy/hashagah). It does not restate IHK19’s formula «the apprehension of his prophecy … the inner dimension of Netzach–Hod–Yesod–Malchut» / «above NeHYM there is

no apprehension of the inner dimension». Cross-letter identity of the two Moses statements stays [U] · forever-OPEN — ≠ close · [E] wording absence · [U] identity

R17-T35 · In IHK20, NeHY of Adam Kadmon (יא [11] — kav terminus / the feet of the upright configuration) and Netzach of ZA (ב [2] — Moses prophecy) are grammatically distinct loci; body never equates them. Collapsing AK-NHY into ZA-NHY"M pnimiyut = eisegesis · ≠ remint T16 (T16 = dual kav paths; T35 = Moses/NHYM non-collapse) · [E] loci · [I] non-collapse

R17-T36 · IHK20 treats souls of the angels (union of kisses) and souls of human beings (ZA/Nukva) in parallel under the pre/post «they emerged and became separate» frame (me'ein Elokut → not creatio-Elokut). Moses prophecy digression is a separate paragraph and is not ranked inside that angel/neshama ontology · ≠ close Moses · ≠ remint R13/R14 angel tickets · [E] structure

Not proposed (corroboration / remint risk): EC 40:10 chitzon→angels / pnimi→humans (R13-T02 family) · LT Shemini AGH"K biur nounei/shor (R13-T01 family) · Q42 MICRO · Q70 measure · film · any Moses "solved" claim.

What was actually opened (this pass)

Source	Tag	Role
Wikisource Tanya Part IV 19 / 20	[E] print	IHK19 Moses NHY"M formula; IHK20 Moses netzach + souls/angels + NHY-AK
Sefaria/Kehot Tanya IH 19–20 HE	[E]	Continuous nikud; quote windows
LT Shemini 2 (Kehot/Sefaria)	[E-primary] Admur	Cross-cite to IHK20 AGH"K; souls+angels birth; Moses absent
EC 39 (Sefaria)	[E-primary] Ari	M"N/M"D / neshamot apparatus (background)
EC 40:10 (Sefaria + prior R13 cache)	[E-primary] Ari	chitzon kelim→angel souls; pnimi →human souls — corroborate only

Source	Tag	Role
EC 50 (Sefaria)	[E] skim	ABYA digest — no Moses; weak for this cluster
Drive 145 ledger T01–T33 · 168/169 GB06 EMPTY · 163/164 GB05	floor	Do not remint; HOLDs
Prior R13 NHYM_MOSES / R14 NHYM_ANGEL packs	red-team	Remint map; forever-OPEN standing order

HOLD (unchanged)

Item	Status
Film	HOLD
Moses pnimiyut NHY”M	forever-OPEN — T34–T36 deepen apparatus only; never solved/closed
Q42 MICRO	HOLD [U] — GB06 EMPTY stands; not this GB
Q70 kav measure	HOLD [U] — GB06 EMPTY stands; not this GB

Explicit note

Moses pnimiyut NHY”M is forever-OPEN. This GB maps what IHK19 / IHK20 / LT Shemini / EC 39–40 / 50 say and do not say. No ticket claims the question is answered.

Verdict line

PASS R17-G Moses/NHYM apparatus · T34–T36 proposed · T01–T33 untouched · GB06 EMPTY untouched · HOLDs intact · upload 173+174 · no self-seal.

File 0214 · The Beginning of Yesh and the General Rounds · Round 96

Criticism, compilation, or an interim determination.[158]

[158]Document 0214: ZZ - SUPERSEDED — 196 E1 Editorial QC (intake only; see 197). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

E1 — Editorial QC for Booklet

YA-IGK20 · Iggeret HaKodesh, Epistle 20 · 2026-09-20 ~16:55 ET

Grok Bot · Drive-only · No R16 · No baseline editing · No writing a booklet

1 Corrections and Intake Findings — E1-QC-03 Mandatory Gates from the Handoff Ready for Draft Checking

- **Location:** Handoff, Evidence Rules §§1–12; Grok Bot Packet, Rules 1–10.
- **Claim:** On receipt of the draft, check line by line: 1. A digital witness's "not checked" label is not canceled by agreement between websites/models. 2. No negative conclusion from an opening/report whose body was not read. 3. Q42 remains [U]. 4. Q70 remains [U]. 5. The three formulations about Moses are not unified. 6. "Exactly as in Atzilut" ≠ BYA are Atzilut. 7. "Whiteness" / "the parting of the hair" without unsupported interpretation. 8. No "two kavim" as a fact. 9. No attribution of a later explanation to the Alter Rebbe. 10. The colophon "Thus far we have found …" is not the Alter Rebbe's wording.
- **Evidence status:** [E] Handoff + Bot Packet; application to draft = [U] until the body is read.
- **Type:** Editorial gates (not stylistic).
- **Proposed correction:** Rerun the list as E1-QC-10ff immediately on receipt of the draft.

1 Corrections and Intake Findings — E1-QC-04 Compatibility of the R15 Closeout with the E1 Gates

- **Location:** ledger 195; GB01 191/192; print QC 190/193.

- **Claim:** R15 sealed “Ready for the booklet,” with Q42/Q70 HOLD [U], Moses forever-OPEN, 0 skeleton delta against R14 — consistent with Handoff (do not close [U] during editing).
- **Evidence status:** [E] R15 closeout documents previously read/signed off.
- **Type:** Factual (consistency of the track).
- **Proposed correction:** None; retain [U] in open boxes in the booklet.

E1 — Editorial QC for Booklet — 2 Stylistic Improvements Not Factual

None at present: there is no draft body on which to check wording.

E1 — Editorial QC for Booklet — 4 What Was Not Done

- R16 was not opened
- The R05–R15 baseline was not edited
- No booklet was written
- No missing draft/critique was invented

E1 — Editorial QC for Booklet — 5 Closing Line

A correction was found that changes the editorial structure: focused clarification is required.

(Focused clarification = supplying/locating Claude’s draft + Grok’s critique for E1; without the draft body, there is no editorial QC of the booklet. After upload, an E1-QC-10+ round will be run and the closing line updated.)

File 0066 · The Focused Studies · Round 1

A report or testimony from the history of the research.[27]

IGK20-Focused-F1 — Grok Bot — Sources and Questions Explicit Closure Status

Item	Status
Q42	OPEN — no primary sentence closing it in this round
Q70	OPEN
NeHYM / old Nehemiah–mechanism connection	OPEN (Nehemiah read as a verse; does not close the file)
Booklet	Suspended — not edited
R16	Not opened

File 0538 · The Focused Studies · Round 1

A report or testimony from the history of the research.[28]

Station 3 Cause and Effect Versus Something from Nothing Terms

Cause and effect are a relationship of source and result. This does not mean here that everything is drawn forth in precisely the same way, but that there is continuity: the effect proceeds from the cause, and its connection to its place is recognizable in it.

Hishtalshelut is an order of derivations one from another. The sefirot unfold from one another in an order of cause and effect.

[27] Document 0066: IGK20-Focused-F1 — Grok Bot — Sources and Questions.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[28] Document 0538: E1.6-HY1-Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Something from nothing is coming into being that is not described as the ordinary continuation of one thing from another. The created being appears as a new reality, not merely another form of the source.

Ze'ir Anpin (ZA) is a designation for the system of the middot in the world of Atzilut; the term appears here only within the sentence about Moses and will be explained more fully in other places.

Station 3 Cause and Effect Versus Something from Nothing The Wording of the Epistle

> "As for what the Ramak wrote concerning the chainlike progression of cause and effect, and likewise in the holy Zohar, Parashat Bereshit, this refers to the unfolding of the sefirot within the sefirot themselves (in the aspect of the vessels), which are called 'without whatness' in Sefer Yetzirah, for they are not in the category of yesh and apprehensible nature, and are like the Ein Sof, whom no thought grasps at all, as it is written, 'My face shall not be seen.' "
>
> "And the prophecy of Moses our teacher, peace be upon him, and his apprehension were from the upper segment of Netzach of ZA. And in hishtalshelut, the effect is encompassed by the cause and nullified in its existence in relation to it, like the sun's radiance within the sun, as stated in the Ramak's Pardes. Even very many contractions will not suffice for matter as coarse as earth to arise through the chainlike descent of spirituality from separate intelligences, even those of the angels, but only for the animal spirit to arise from the face of the ox, as stated elsewhere; see there. And something from nothing is called beriah in the Holy Tongue."

Station 3 Cause and Effect Versus Something from Nothing The Sentence About Moses in Its Place

Moses our teacher is mentioned here, before the continuation of the discussion of something from nothing. According to the wording of the epistle, his apprehension was "from the upper segment of Netzach of ZA." The epistle describes the effect as encompassed by its cause and nullified in relation to it, "like the sun's radiance within the sun," referring in this connection to the Ramak's Pardes. No other formulation, such as "the radiance that flows there," should be added here.

Station 19 The Sacrifices and the Vitality That Ascends Through Human Divine Service A Plain Explanation

Here the epistle does not speak merely in general terms about "the human being who elevates vitality." It gives a particular example: supernal angels of the Chariot enjoy and are nourished by the spirit of the animal and bird that ascends from the sacrifices on the altar.

The determination that a person elevates all physicality through eating, prayer, and study is an editorial expansion [I] unless supplied from an additional source. In the body of Epistle 20, the explicit example is the sacrifices and the vitality that ascends from them.

Summary of the Progression Open Questions Box

Q42 — the link between a likeness of Divinity and separate yesh [U]. The epistle sets out states and sources, but no primary sentence was found in it detailing the inner link itself. "Not found" does not mean that such an explanation does not exist elsewhere.

Q70 — the level of the kav after separation [U]. The epistle says that the kav is vested in nefesh–ruach–neshamah, and afterward that the

souls emerged and became separate from the vessels in which the kav is vested; it gives no explicit measure of the kav after separation.

NeHYM and Moses [U]. In Epistle 20: “the upper segment of Netzach of ZA.” In Epistle 19: “the inner dimension of NeHYM.” We do not possess a primary sentence unifying the two formulations. The third formulation appearing in the source reports, “the first two segments of Netzach and Hod of Ze’ir from within” (תרין פרקין קדמאין דנ”ה דזעיר מפנים), will remain in the appendix as a secondary/reported source, without merging it with the two principal formulations.

“Mamash” as an overarching term [U]. Each occurrence should be interpreted in its own place, rather than creating one definition for the entire epistle.

Two descriptions of the kav [I]. The epistle uses “the radiance of the kav” and “the kav itself.” They can be read as two functional appearances of one system, but their complete identity is not explicit.

File 0083 · The Focused Studies · Round 2

A report or testimony from the history of the research.[159]

IGK20-Focused-F2 — Grok Bot

Assignment: IGK20-Focused-F2 · YA-IGK20 (Iggeret HaKodesh 20)

Agent: Grok Bot

Time: September 22, 2026, ~12:05 EDT

Input: local F1 (/workspace/IGK20-Focused-F1-Grok-Bot-Sources-and-Questions.md) + source bodies opened in this round

Booklet: suspended · No general R16 · No inventing two kavim / an additional parsa / four attributes from four concluding words

[159] Document 0083: IGK20-Focused-F2 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Tags: [E-subresearch] digital Tanya body, not verified against print · [E-secondary] attributed explanation · [I] inference · [U] unresolved

Q42 / Q70 / NeHYM: remain OPEN — no primary sentence closing them was found in this round

א [1] Overall Result What Changed Since F1 What Actually Changed

1. **Etz Chayim — verified gate:** The heading "Seder ABYA" is **Gate 47** (six chapters), not Gate 42. Gate 42 = "Discourses on ABYA"; Gate 42* = "The General Structure of ABYA." Gate 47, chapters 4–5, were opened. [Wikisource digital body]
2. **Sefer HaGilgulim ≠ Shaar HaGilgulim:** Shaar HaGilgulim 20 was opened on Sefaria: content about the union/reincarnation of a wife; **not** the content the Alter Rebbe cites in Iggeret HaKodesh 20. HebrewBooks scans of **Sefer HaGilgulim** (Frankfurt am Main edition, 5444 [פפד"מ תמ"ד], HB#23822) were opened around chapters 19–21; partial OCR. The reference in the epistle itself is to "Sefer HaGilgulim, chapter 20."
3. **The light of the neshamah — precise loci in the working passage:** Two occurrences in the focused paragraph + a grammatical-gender pattern: **שהיא / שהוא** ["which is," feminine / masculine]; and an earlier pattern in the epistle, **הנשמה...שהוא** ["the neshamah … which is," with a masculine pronoun]. [E-subresearch]
4. **Thirty vessels:** Confirmed in the wording of S1; **no** thirty-two/thirty-four in the text opened. F1 already wrote thirty; no contaminating correction.
5. **Separation of files:** NeHYM+Moses = one file (OPEN). Nehemiah 9:6 = a different file (read as a verse; does not close NeHYM).

י [10] Conclusion Actual Answers Versus Better Wording Received a Substantive Answer with an Opened Witness

- Identification of the gate **Seder ABYA = 47** (not 42).
- Verification that the quotation about ABYA within Asiyah depends on **Sefer** HaGilgulim, while Shaar HaGilgulim 20 contains different content.
- Loci of **the light of the neshamah** and the patterns **/ שהיא/שהוא הנשמה...שהוא**.
- **Thirty** vessels without contamination by thirty-two/thirty-four.
- Distinguishing **neshikin / ZON of Atzilut / ZON of BYA**.
- Separating the **Nehemiah** file from the **NeHYM** file.
- Strengthening the Lurianic background for levels of union/vitality in ABYA from Etz Chayim, Gate 47, chapters 4–5.

י [10] Conclusion Actual Answers Versus Better Wording Defined Open Points

1. Q42 / Q70 / **NeHYM+Moses** — OPEN (separate from Nehemiah).
2. The body of **5666**, end of chapter 21: not opened; S9 blocked.
3. **5672**, chapter 129; **5703**, end of p. 131; Or Torah §6; Shaar HaYichud VehaEmunah by the Mitteler Rebbe §16; Pri Etz Chayim, Shema 11; S4/S8/S10.
4. A complete, clean OCR quotation from **Sefer HaGilgulim, chapter 20**, in the printed edition in our possession.
5. A verified printed Tanya page (not merely digital).

File 0114 · The Focused Studies · Round 2

Criticism, compilation, or an interim determination.[160]

[160]Document 0114: IGK20-F2-01_F2_Research_Audit.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Returning to Research on the Particular Questions Corrections That Must Be Explicitly Examined

1. **Gemini:** Confusion between thirty-two paths, thirty vessels, and thirty-four vessels; claims of exclusivity and checking every printed edition without documentation; a bypassing Adam Kadmon route and the kav's inability to create: establish or qualify.
2. **Claude:** Equating Essence and sovev; the tension between "not a created reality" and "the beginning of yesh"; determining that the mechanism has been explained, and excluding a parsa because it is not mentioned: examine.
3. **Grok:** Move from caution to explaining why the additions are necessary; distinguish neshikin and ZON, and emergence and separation; restrict "disproved" to cases in which a contradiction has been established.
4. **Grok Bot:** Align claims with the actual state of access; distinguish NeHYM from Nehemiah; open the missing sources.
5. **ChatGPT:** Correct every sweeping use of continuous creation as a substitute for examining the difference between coming into being, continued existence, vitality, and revelation. Do not impose on the questioner an assumption of one-time creation that he did not assert.

Returning to Research on the Particular Questions What Will Count as Progress

A relevant new source; correction of attribution or quotation; an explanation answering a difficulty; separation of two contexts that were merged; a determination between alternatives; or a precise narrowing of what is still missing. Repeating F1 in more impressive wording is not progress.

At the next stage, we will compare by questions and sources, not by majority vote. Q42, Q70, and NeHYM are not closed by resemblance or agreement. If new evidence is found, it must be examined on its merits. Research on the questions is active; production of the booklet remains suspended.

File 0151 · The Focused Studies · Round 4

Criticism, compilation, or an interim determination.[161]

IGK20 Critique of F3 and Plan for F4 — 9 What Will Count as Success for F4

- **Claude:** Clarification of the three comparisons using "mamash" and the status of the soul born in Atzilut, while addressing the kav within its nefesh–ruach–neshamah.
- **Grok:** A source for the union of ZON of Yetzirah and Asiyah in the relevant scope, or a precise formulation of the link still missing; and examination of the bridge from revelation to coming into being in kav–sovev.
- **Grok Bot:** Identified images and transcriptions of 5666 and Sefer HaGilgulim; distinguish finding the book, finding the chapter, and finding the sentence.

Another twenty-two rewritten answers are not required. The F1 and F3 identifiers are retained, and only an established change is reported. Q42 remains the file concerning the transitional link, Q70 the file concerning the status/measure of the kav after separation from the vessels, and NeHYM/Moses a separate file. If a source that closes a question is found, close it; if not, do not replace the question in order to mark it solved.

[161]Document 0151: IGK20-Focused-F4-Audit.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0221 · The Focused Studies · Round 7

A report or testimony from the history of the research.[162]

IGK20 Independent Findings after F6 and the F7 Packet ה [5] What Was Not Reopened

Q70: the denial of the power of creation is explicit; the pronoun reading in S7 was corrected; the positive status of "a likeness of Divinity" is open and substantive. The three radiances: the status of the light must not be transferred to the recipient. "Reality" on p. 955 (תתקנה) is also used in the sense of apprehension, and must not automatically be identified with the ontological hierarchy in explanation S10. Q42, NeHYM, and Sefer HaGilgulim retain their status and are not closed as a result of these findings.

File 0092 · The Focused Studies · Round 14

A report or testimony from the history of the research.[163]

142 — R14 META INTAKE NOTE — Dual-track policy (2026-09-20)

Source (canonical): https://docs.google.com/document/d/1ChX_RfFZo6ne3CVs8pm9BB0NawObySiOZWe5wye9DdY/edit

Local copy (141): https://docs.google.com/document/d/1O4hMgSg3QJLk2y3dXvW7-ZnpRN7mCzhu_F5AYf5niV0/edit

Owner order: ingest both carefully · 100% quality · no dual full-intensity

What this R14 is

[162] Document 0221: 01_Findings_F7.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[163] Document 0092: 142 — R14 META INTAKE NOTE — Dual-track policy.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- Super-round / delta plan for continuous peshat map of entire Iggeret HaKodesh 20 (blocks A–O).
- Glossary + clusters R14-A…I + Claude/Grok/Grok Bot instructions.
- Thresholds: Q42 / Q70 / NeHYM stay open unless primary source proves flip/measure/link.
- R05–R13 locked as baseline in that numbering scheme.

Relation to our sealed Grok Bot rounds

Our lane	Status	Note
R14 (angel↔neshama T01–T06)	SEALED ARCHIVE	Different scope from meta-R14 peshat
R15	SEALED	
R16	ACTIVE — sealed through T47; GB10 on T48+	Primary full-intensity track

Naming collision: ChatGPT-lane "R14 meta" ≠ our sealed Grok Bot R14 ledger. Do not remint our R14 IDs. Treat meta-doc as future R17+ / peshat lane intake.

Dual-track policy (careful)

1. Primary intensity: finish R16 net-NEW (T48+) → seal → then open dedicated peshat round.
2. Secondary (this note only): map overlap — R14-E≈Q42, R14-F≈Q70, R14-G≈NeHYM/Moses; R14-D (kav/parsa) vs our HOLD notes.
3. No second full research GB until R16 batch settles or Arie says GO on peshat lane.

Overlap checklist (for later peshat round)

- R14-A continuous peshat vs our sealed Iggeret claims
- R14-B glossary vs sealed Ari/Admur loci
- R14-E Q42 flip — still HOLD unless primary
- R14-F Q70 kav measure — still HOLD
- R14-G NeHYM / Moses — forever-OPEN apparatus only

- R14-D kav/parsa vs R10–R16 HOLD notes

Team

- CoS: primary R16; secondary intake owner

3 · Bittul and Yeshut What Is Separate and from Whose Perspective

When the epistle says that created yesh is not a separate thing before Him, blessed be He, it does not retract the determination that a yesh has been created. It teaches that separateness is not true independence from the source of existence. Nor, however, does it reduce the whole distinction of creation to the created being's mistaken feeling.

The research examined a proposal that the difference between cause and effect and creation lies entirely in the recipient's knowledge. The proposal has a foothold in the expressions "before Him" and knowledge from below. But the continuation also concerns the relationship between natures: the effect stands in a particular relationship to its cause, whereas the created being does not have that same commensurability with the power that brings it into being. Its mere lack of knowledge does not exhaust this difference.

Three axes must therefore be followed simultaneously: dependence of existence, knowledge, and the relationship between natures. A created being can depend continually on its source without apprehending it; lack of apprehension can be connected with lack of commensurability without turning the two concepts into one word. The analogy of the sun's radiance helps explain nullification, but all the differences in coming into being must not be loaded onto it alone.

The consequence for the continuation of the epistle is substantial. When "emanated yesh," "the beginning of created yesh," and "a likeness of Divinity" appear later, they must not be classified solely by the

degree of self-awareness. In every instance, the relationship being described must be examined. This also shows the error of drawing a single ladder on which every descent necessarily entails more separation of the same kind.

The Wording of the Epistle Source Units

W03-01 · 1–8

> And although the created yesh is also accounted as naught before Him,

W03-02 · 9–16

> that is, it is nullified in its existence in relation to the power and light flowing into it

W03-03 · 17–25

> from the vessels of the ten sefirot of ABYA, in which the kav, the light of the Ein Sof, blessed be He, shines,

W03-04 · 26–31

> and like the sun’s radiance within the sun, as stated in Likkutei Amarim, Part II.

W03-05 · 32–39

> This is specifically before Him, which is His knowledge, blessed be He, from above downward.

W03-06 · 40–49

> But in knowledge from below upward, the created yesh is an entirely separate thing

W03-07 · 50–61

in this knowledge and apprehension from below, for the power flowing into it is not apprehended at all, in any way,

W03-08 · 62–68

and also the two are utterly incommensurate, in every respect,

W03-09 · 69–76

bearing neither the relationship nor any fraction of the relationship of the effect to the cause,

W03-10 · 77–82

for the effect knows and apprehends something of its cause

W03-11 · 83–88

and is nullified in relation to it through this knowledge and apprehension,

W03-12 · 89–100

and also in their nature and essence there is no such great difference, except that this is the cause and that is the effect,

W03-13 · 101–109

and neither it nor any fraction of it approaches the difference between the nature of the created yesh

W03-14 · 110–117

and the nature of the power and light flowing into it to bring it into being from nothing to something.

W03-15 · 118–122

And therefore it is specifically called something from nothing.

The word ranges preserve the local counting in the previous division of the source; the W identifiers are fixed. Word count of the working text: 1,640 words.

Mapping the Question and Its Examination

If the created being too is nullified like the sun's radiance within the sun, how does it differ from an effect? Is "yesh" merely an error on the observer's part?

The epistle anticipates a difficulty concerning the distinction it has just introduced. Created yesh too is nullified in relation to the Divine power that brings it into being. Why, then, should it not be considered an effect like any other effect? The answer distinguishes "before Him" (קמיה), before Him, blessed be He, from knowledge from below upward.

From the perspective of its Divine source, the created being possesses no independent existence. In the created being's knowledge, however, the power that brings it into being is not apprehended at all; there is no commensurate relationship between it and the source. The effect, by contrast, apprehends something of its cause, and its nullification is connected with this knowledge. The epistle adds that the gap is not only epistemic: the difference in the nature and essence of source and result is also incomparably greater in creation.

The whole discussion therefore cannot be reduced to a feeling of ego. A sense of separateness is part of the description, but the epistle also

speaks of the mode of coming into being and the relationship between natures. Conversely, the created being cannot be described as truly independent of the Creator. Both claims are preserved: a genuine created being within the order of creation, and absolute dependence on the power bringing it into being.

The same sun analogy is used in two contexts; this does not establish the identity of the relationships. In each occurrence, one must ask what the analogy illustrates. Here it illustrates nullification in relation to the source; the difference between creation and hishtalshelut is learned from the details that follow.

Knowledge Nature and Capacity

Three tests accompanied the research: whether the recipient apprehends its source; whether it is considered a separate thing; and whether it has the power to create. They do not overlap completely. Before its descent, a soul is not separate yesh in the ordinary sense, yet it is not actual Divinity capable of creating. A single ranking of "more nullification" therefore cannot replace these three examinations.

What Utter Incommensurability Negates

Utter incommensurability is not a claim that there is no connection at all: without the power flowing into it, the created being would not exist. It negates the relationship in which the result can be derived from the cause as a continuation of a similar nature. There is therefore no contradiction between a causal connection in the broad sense and the denial of cause and effect in the sense defined by the epistle. Erasing the distinction would turn every source mentioned in the epistle into a refutation of "without any cause."

C01 Nullification in Existence and Knowledge from Below

An early proposal sought to explain the entire difference between creation and cause and effect through the recipient's knowledge: in both cases everything is nullified, but the created being does not know it. The proposal has a real basis. The epistle explicitly distinguishes between "before Him," knowledge from above, and knowledge from below. Created yesh must therefore not be described as separate in the sense of independence from its source.

But the continuation does not stop at knowledge. It compares the nature of the effect with its cause and the nature of the created being with the power bringing it into being. In cause and effect there is a relationship that permits drawing forth and some apprehension; the gap in creation is not of the same kind. Concealment of the source and incommensurability of nature are intertwined, but they do not replace one another. The sun's radiance within the sun illustrates nullification without canceling the difference between modes of coming into being.

The preferred explanation distinguishes dependence of existence, the recipient's knowledge, and the relationship between natures. The epistle denies true independence, establishes that the lower recipient does not apprehend the power bringing it into being, and adds that the created being and the power are incommensurate. There is no need to turn one of these determinations into an analogy in order to uphold the others. What remains to be examined is the precise applicability of each analogy in parallel passages, not the very presence of the three claims in the text.[164]

[164] Iggeret HaKodesh 20; Shaar HaYichud VehaEmunah 3; opening research R1–R4.

Determination of the Topic Perceived Independence and Actual Dependence

We have two statements that hold together: the created being is a yesh, and it has no independent existence before the Creator. The first describes the reality that was created and its appearance as distinct; the second denies any source of existence in addition to the Divine power. The distinction makes it possible to read the language of nullification without interpreting it as negating the world's very reality.

The claim that the entire difference between something from nothing and cause and effect is an error in the created being's knowledge is insufficient. It explains why the created being does not sense its dependence, but does not explain the lack of commensurability between its nature and the source of its coming into being. Likewise, the denial of independence must not be turned into a claim that all created beings share the status of the vessels of Atzilut. If that were so, the detailed distinctions later in the epistle would lose their meaning.

The sunlight analogy helps clarify dependence and nullification, but remains an analogy whose point of comparison must be examined. Returning a ray to its source is not a physical description of the relationship between the Creator and creation. Precise use of the analogy shows how a reality can depend entirely on its source even though, from the recipient's perspective, it appears to stand on its own; it does not settle every detail of producing something from nothing.

The conceptual conclusion is that the sense of separateness, the status of the created being, and the mode of coming into being are interconnected, but are not three names for the same thing. From here we can ask what is considered the beginning of yesh within the

order of the worlds, without inferring that everything called light is necessarily Divinity.

The Course of the Research Claims Evidence Criticisms and Alternatives

The files are arranged here by inquiry family and round within the topic. Questions and briefings are identified separately from answers. Labels such as PASS, SEALED, and the like are historical judgments by the author of the file; they are not independent validation by the editor. English passages were retained in their original language so as not to replace original evidence with a conjectural translation. The document identifiers make it possible to return to the archive.

File 0345 · The Beginning of Yesh and the General Rounds · Round 4

Criticism, compilation, or an interim determination.[35]

Details — R02-02 The Power of Creation and Its Principal Revelation

What was found and established: S10 (reviewed) is the direct source: “And within BYA itself, the principal revelation of the power of the Essence is specifically in the coming into being of physical yesh.” Derech Mitzvotecha, “Haamanat Elokut” (“Belief in Divinity”), adds the link explaining how the creation of spiritual yesh accords with the power of the Essence: “The vessels of Atzilut become a neshamah for BYA, to give life from nothing to something to created beings … because they are Divinity.” Chabadlibrary. That is, every creation of something from nothing, including spiritual creation, is

[35]Document 0345: 08 — R04 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

through the power of Divinity; and within BYA itself, this power is revealed with greater force specifically in physical yesh.

Four distinct planes (the requirement from T020 and the critique of S10):

1. **The acting power:** who brings into being: the Essence alone; "utterly incommensurate … the nature of the power and light flowing into it."
2. **The mode of coming into being:** something from nothing (utter incommensurability, "neither it nor any fraction of it") versus the chainlike progression of cause and effect (commensurability).
3. **The sense of independence:** the created being feels itself to be a separate yesh (to the point of "My Nile is mine, and I made myself").
4. **The purpose — a dwelling in the lower realms:** the conclusion of the discourse (reviewed wording): "And precisely through this is fulfilled the intention that the Holy One, blessed be He, desired to have a dwelling for Himself, blessed be He, in the lower realms."

Explicit clarification (as required by the critique): "Revelation of the power of the Essence in bringing into being" is an **objective** revelation in the very fact of coming into being as something from nothing (which only the Essence is capable of), **not** the body's conscious recognition of the Essence. On the contrary, it is precisely the maximal concealment (the sense of separate yesh) that testifies that only the Essence could have brought it into being.

Missing link: Derech Mitzvotecha 129b (the location in the notes to S10) was not opened; what was read is "Haamanat Elokut" ("Belief in Divinity"). Or HaTorah, Shemot 199, was not opened. There is no established addition from the specific locations in notes 36–37.

File 0104 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[9]

Result — Adjacent → A/B (light; do not steal)

- A/Atika: same OHT block — cantillation marks from the aspect of Atik and Arich Anpin next to GADOL pointer; His great Name= Keter.
- B/birth: SMT 46 tipah/newborn metaphors only — awareness, no E claim.

Files: /workspace/ya_igk20/r10/R10_E_GADOL.json

File 0217 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[14]

Quote verification (Sefaria live + cache `r15gb01/`) — R15-T07 IHK20 §7

Cache ihk20_7_block.txt:

“From the outer dimension of the vessels” · “the bodies of the angels of Atzilut” · “an aspect of yesh” · not complete nullification — MATCH ≠ R14-T01 (TO angel-neshama←kelim) — here angel-bodies inside IHK20. Distinct lemma.

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[9] Document 0104: 59b — R10-E GADOL NOTE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[14] Document 0217: 103 — R15-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0270 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[123]

Proposed tickets (R16-T22+ only) — R16-T23 quote

> The explanation is that, behold, in Pesukei DeZimra and the blessing of Yotzer, we mention the song and praise with which the angels praise and say in awe “Holy” three times, etc. That is, how He, blessed be He, is holy and separate and is not apprehended, for no thought grasps Him and there is no commensurability with Him at all. And the ofanim are in a great tumult because they apprehend a little of how He is holy, etc. Now, the angels are called “those who stand,” as it is written, “I will give you those who walk among these who stand,” and as is known in the explanation of “standing acacia boards,” namely that they are only on the level and in the aspect of feet alone. (As is also written on the verse “She fell before his feet, wept, and implored him,” etc., and it is explained in the Zohar) (Parashat Lech Lecha, folio 86a): “Who are ‘his feet’? These are the angels,” etc. And Israel below are in the aspect and level of the head, for Yisrael means li rosh (ישראל / לי ראש, “a head for Me”); Israel arose in thought. Therefore, when a person takes to heart how the aspect of the angels and ofanim, etc., who are the aspect of feet alone, stand in great love and awe and, in a great tumult, say “Holy” and “Blessed,” etc., from their being moved by their apprehension of the greatness of the Ein Sof, blessed be He.

URL: https://www.sefaria.org/Likkutei_Torah,_Balak.3.22?lang=he

[123] Document 0270: R16_GB04_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

4 · The Beginning of Yesh and the Thirty Vessels of Malchut

This is one of the places where the research correction changes the explanation itself. The question “How is the neshamah Divinity while the vessels are created?” is not resolved if different vessels continue to be called by the same name without being identified. The vessels of Malchut of Atzilut that vest themselves in BYA are a life-giving source; the local receptive vessels of BYA are the created entities of which the Epistle speaks.

The word “neshamah” can designate the role of a source in relation to a recipient. It does not require, in every occurrence, an additional entity between the source and the local vessel. This is why the model once called “three layers” also needed correction: the source vessels and their function as neshamah must not be counted as two entities merely because the wording describes the same thing in two ways.

Alongside this distinction, two maps of nefesh, ruach and neshamah were needed. In the general map, Beriah, Yetzirah and Asiyah correspond to neshamah, ruach and nefesh. In the local map, each world contains an internal relationship of neshamah, ruach and nefesh. There is no contradiction in a source that gives life to Yetzirah being called neshamah in relation to it, although Yetzirah itself is called ruach in relation to the whole. A contradiction arises when one moves from one map to the other without saying that the criterion has changed.

The sources in Etz Chaim 44 and in the discourses of 5566 advanced the identification of the maps. In the process, quotation fidelity was also examined: the conclusion that the local vessels are created does not permit adding the word “created” inside a quotation from Etz

Chaim that does not contain it. The wording of the source must be distinguished from a conclusion constructed by combining sources.

What was accepted and what was not: The distinction between the source vessels and the recipient vessels is better supported than the explanation of why the level of neshamah differs from ruach. It removes a fundamental confusion; it does not make the question of the boundary between levels of vitality unnecessary.

The Wording of the Epistle: Source Units

W04-01 · 1–5

And behold, the beginning of created yesh and its inception

W04-02 · 6–13

are the vessels of the ten sefirot of BYA, and also the lights nefesh and ruach,

W04-03 · 14–20

and they were created from the aspect of the neshamah of the ten sefirot of BYA, which is Divinity,

W04-04 · 21–25

and these are the thirty vessels of Malchut of Atzilut.

The word ranges retain the local count in the earlier division of the source; the W identifiers are fixed. Working-text count: 1,640 words.

Map of the Question and Its Investigation

How are the vessels and the lights nefesh and ruach the beginning of yesh, while the neshamah that gives them life is Divinity? Are the thirty vessels the source or the recipient?

The beginning of created yesh is not the beginning of everything that exists in every sense. Here it is the beginning of created reality in

the order under discussion: the vessels of the ten sefirot of Beriah, Yetzirah and Asiyah, and also the lights nefesh and ruach. They are created from the aspect of the neshamah of these sefirot, and this neshamah is Divinity.

The word "vessels" is used for two systems. The thirty vessels of Malchut of Atzilut are the Divine source that becomes neshamah for BYA. The local vessels of the sefirot of BYA are the created recipients. The local vessel of neshamah is not identical to the Divine light of neshamah vested in it. Confusing source and recipient creates a contradiction that the text itself does not require.

Nor does "light" guarantee Divine status. Light and vessel describe a relationship of vitality and recipient; Divinity and created being describe status in relation to the source. Thus nefesh and ruach can be lights in relation to their vessels and created entities in relation to their source. Etz Chaim, Gate 44, describes the boundary of the Divine neshamah as against ruach and nefesh in the world of separation.

In the particular mapping, ten inner vessels of Malchut become neshamah for Beriah, ten intermediate vessels for Yetzirah, and ten outer vessels for Asiyah. This must not be identified with the general mapping in which the three worlds are called neshamah, ruach and nefesh. The word "neshamah" appears in each world in the first mapping, and in relation to Beriah as a whole in the second. Both scales are needed for the reading.

Thirty Does Not Mean Twenty-Seven Plus Three That We Guessed

The proposal to distinguish thirty vessels of Malchut from twenty-seven vessels of ZA as a fixed rule was examined. Etz Chaim 44:2 also mentions thirty vessels in ZA, so the number alone does not identify

a partzuf. The count must be read within its unit: which layers are counted, for which world they become neshamah, and what the system includes. The local mapping in the Epistle remains valid without turning it into a comprehensive numerical dictionary.

Why Is the Boundary Specifically at Neshamah?

The Lurianic source establishes the boundary; the research does not provide a complete philosophical explanation of why it was placed precisely there. A description of inward light or spiritual subtlety does not by itself prove Divinity. A clear textual finding must therefore be separated from a conceptual question that remains: what is the basis of the distinction between the level of neshamah and ruach and nefesh in each system?

C02 · Source Vessels and Recipient Vessels: The Decisive Correction

In the early rounds, a contradiction arose because the designation “vessels of neshamah” referred to two objects. The vessels of Malchut of Atzilut descend and become neshamah for BYA, remaining Divinity; the local vessel of neshamah in BYA, however, is described as created. If both claims concern the same vessel, it appears that descent turns Divinity into a created entity or contradicts the paragraph.

The R04 conclusion accepted Claude’s correction of his earlier statements: the local receptive vessel in BYA is created, whereas the source vessel of Atzilut vested in it does not thereby become a created vessel. Etz Chaim 44:2 supplies the relationship of vesting in the vessel of the lower world. The discourses of 5566, pages 78 and 96, further distinguish between the Divine light of neshamah and its local vessel. The Epistle itself already calls the local vessels the beginning of created yesh.

The compiler also corrected the heading “three layers.” The vessel of Atzilut that becomes neshamah and its role as neshamah are not two additional entities: this is a source and its function in relation to a recipient. Three distinctions remain, not necessarily a chain of three entities. This matters in teaching: a diagram can clarify a relationship while at the same time inventing stages that are not written in the text.

The reason for the boundary between neshamah and ruach is still incomplete. The structure is better supported than the explanation of its cause. To say that neshamah is Divinity because it is higher repeats part of what needs explaining.[165]

C03 · Thirty Vessels and Two Maps of Nefesh, Ruach and Neshamah

The accepted local mapping assigns the ten inner vessels of Malchut as neshamah to Beriah, the intermediate vessels to Yetzirah, and the outer vessels to Asiyah. The function of neshamah recurs in each world because it designates a life-giving source in relation to the receiving system. This does not turn Yetzirah into neshamah in the general mapping of the worlds.

Alongside it stands the general correspondence Beriah–neshamah, Yetzirah–ruach, Asiyah–nefesh, with particulars of all three in each world. The discourse of 5566, page 78, maintains both mappings. A contradiction arises when the general designation “ruach of Yetzirah” is compared without qualification to the local created light of ruach. The words recur, but the scope of the mapping changes.

Grok’s criticism of the Etz Chaim quotation was accepted on a precise point: the word “created” must not be added inside quotation marks

[165]The Beginning of Yesh R01–R04; Etz Chaim 44:1–2; Maamarei Admur HaZaken 5566, pp. 78, 96.

when the source does not say it. This is a correction of attribution, not a rejection of the conclusion explicit in the Epistle. The numerical rule that thirty proves Malchut and twenty-seven proves ZA was similarly withdrawn: chapter 2 describes ten sefirot and thirty vessels in ZA as well. Context identifies the subject; a number is no substitute for reading.[166]

Resolution of the Issue: Identify the Vessel Before Explaining the Relationship

This dossier accepted a correction that changes the structure of the explanation: a vessel of Malchut of Atzilut that becomes neshamah for a lower world is not that world's local receptive vessel. The difference is not a play on names. It determines which is the Divine source and which is the created yesh that receives from it. The sources collected in Etz Chaim and in the discourses of 5566 are read against the Epistle's statement that the local vessels and nefesh and ruach are the beginning of yesh.

An entity must also be distinguished from its role. The same vessel of Atzilut may be called "neshamah" in relation to the lower system; there is no need to count the vessel and its function as neshamah as two separate stages. A diagram with three distinctions can be useful as long as it does not present three entities that the source did not enumerate.

The numerical mapping is retained within its limits: the inner, intermediate and outer dimensions of the vessels of Malchut are discussed in relation to Beriah, Yetzirah and Asiyah. The number thirty does not warrant a rule that every occurrence of it identifies Malchut, since the dossier also examined passages about thirty vessels in ZA. Context takes precedence over identification by number.

[166] Etz Chaim 44:1–2; 5566, p. 78; R04 conclusions.

A further conclusion is that the general and local maps must be held together. Yetzirah can be called ruach in relation to the three worlds, while within it there is an aspect of neshamah in relation to its recipients. This is not a contradiction, because the criterion differs. The question of the deeper reason for the boundary between neshamah and ruach is not resolved by mapping alone; the structural explanation has advanced further than the explanation of its cause.

Research Questions on the Issue

The wording of the questions is retained so that the completeness of the discussion can be checked. A question's appearance in the ledger is not a resolution of it; the investigation and the limit of the conclusion must be read. The identifiers here form the edited question map and are not an automatic merger with earlier numbering in other reports.

Q01 — What is the "beginning" of yesh, and in what sense does it have levels?

Q02 — How does "and they were created from the aspect of the neshamah" fit with "without any other cause or reason preceding this yesh"? What is excluded, and what remains of the vessels' role?

Q03 — Does spiritual yesh also come into being through the power of the Essence, and what is distinctive about physical yesh and its connection to the true Yesh? Provide a source that compares them.

Q04 — Distinguish emanated yesh (yesh ha-ne'etzal), spiritual created yesh (yesh ha-nivra), and physical yesh. Do not use the word yesh as though it always meant the same thing.

Q05 — How are the lights nefesh and ruach created, while neshamah is Divinity? A substantive explanation is required, not merely "higher."

Q06 — What is the scope of the division in BYA and in Atzilut? Check whether it may be extended to the lights of Atzilut.

Q07 — Explain the thirty vessels of Malchut of Atzilut, inner/interme diate/outer, and why they are neshamah in BYA. Separate the division of the vessels from the division of the lights; verify the mapping in the writings of the Arizal.

Q08 — Check "שהוא אלקות" ["which is Divinity," masculine] against "שהיא" ["which is," feminine] in printed editions and glosses. Do not emend without a textual witness, and distinguish a syntactical explanation from evidence for a reading.

The Course of the Research: Claims, Evidence, Critiques and Alternatives

The dossiers are arranged here by research family and round, within the issue. Questions and briefs are marked separately from answers. Labels such as PASS, SEALED and the like are historical judgments by the dossier's author; they are not independent certification by the editor. English passages were retained in their original language so as not to replace original evidence with a conjectural translation. The document identifiers allow a return to the archive.

Dossier 0184 · The Beginning of Yesh and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[2]

E1 — Complete Work Packet for Claude — Attached Files

1. YA-IGK20-RESHIT-HAYESH-R15 — General Research Closure Report.

[2]Document 0184: E1 — Claude Packet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. E1 — Universal Editorial Handoff.
3. The text of Iggeret HaKodesh, Epistle 20.

E1 — Complete Work Packet for Claude — Style

The Hebrew should be clear, continuous and dignified. This is a draft explanation for the reader, not a technical report. Do not write only a summary; write actual text that can be edited into a booklet.

E1 — Complete Work Packet for Claude — At the End

Add: 1. A list of concepts that will be needed later. 2. A list of open questions. 3. A list of places where you are unsure about wording or attribution.

Dossier 0231 · The Beginning of Yesh and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[3]

Station 4 — Levels of Yesh and Bittul — The Quotations

> "And behold, the beginning of created yesh and its inception are the vessels of the ten sefirot of Beriah–Yetzirah–Asiyah, and also the lights nefesh and ruach."
>
> "And likewise in Atzilut, from the outer dimension of the vessels of the ten sefirot of Atzilut, which are Divinity, were created the palaces of Atzilut… and also the bodies of the angels of Atzilut, which are an aspect of yesh… which are not in a state of complete nullification like an effect in relation to its cause."

[3] Document 0231: E1 — Claude Draft — Introduction and Stations 1-5.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

> “But the souls of the angels that emerged from the union of kisses, and likewise the soul of man that emerged from the union of male and female of Atzilut, before they descended to Beriah–Yetzirah–Asiyah, are not included in the category of yesh and an independently separate entity; rather, they are a likeness of an aspect of Divinity under immense contraction.”

[E] — All are in the text of the Epistle.

Dossier 0239 · The Beginning of Yesh and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[4]

Station 14 — Three Degrees of Radiance — Plain Explanation

The Epistle depicts a descent here in three degrees:

First: the light of neshamah of the sefirot. The radiance reaches the level of neshamah of the ten sefirot of BYA. The Epistle defines it as Divinity.

Second: nefesh and ruach of the sefirot and the vessels. The radiance vests itself in a lower stratum, in the nefesh and ruach of the ten sefirot, and also in their vessels.

Third: all created beings. A further radiance reaches the beings created, formed and made.

It is not necessary to say that these are three independent natures. On the plain reading, this is a description of levels of vesting: the same system of vitality is revealed at different levels of vessels and created beings.

[4] Document 0239: E1.3 — תחנות — חוברת הפשט 12-17.md [E1.3 — Plain-Sense Booklet — Stations 12–17.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

It is also important not to identify “nefesh, ruach” here automatically with the nefesh, ruach and neshamah of human souls in the preceding passage. The Epistle uses similar terms in different contexts. Verbal similarity is insufficient to prove structural identity.

Dossier 0243 · The Beginning of Yesh and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[5]

Station 4 — Levels of Yesh and Bittul — The Wording of the Epistle

The Epistle says:

> “And behold, the beginning of created yesh and its inception are the vessels of the ten sefirot of Beriah, Yetzirah and Asiyah, and also the lights nefesh and ruach; and they were created from the aspect of the neshamah of the ten sefirot of BYA, which is Divinity, and these are the thirty vessels of Malchut of Atzilut.”

It subsequently adds:

> “And likewise in Atzilut, from the outer dimension of the vessels of the ten sefirot of Atzilut, which are Divinity, were created the palaces of Atzilut, in which the aspect of the igulim of the ten sefirot vests itself, and also the bodies of the angels of Atzilut, which are an aspect of yesh… and He charges His angels with deficiency.”

Of the souls it says:

[5]Document 0243: E1.1 — חוברת הפשט — פרק פתיחה ותחנות 1-5.md [E1.1 — Plain-Sense Booklet — Opening Chapter and Stations 1–5.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

> “But the souls of the angels that emerged from the union of kisses, and likewise the soul of man that emerged from the union of ZA and Nukva of Atzilut before they descended to BYA, are not included in the category of yesh and an independently separate entity; rather, they are a likeness of an aspect of Divinity under immense contraction.”

And later:

> “And the kav vested in their nefesh, ruach and neshamah… but they are not actual Divinity capable of creating yesh me-ayin, since they have already emerged and become separate from the vessels of the ten sefirot in which the kav is vested.”

The quotations were checked in a digital witness — [E-subresearch]. Print — [U].

Dossier 0122 · The Beginning of Yesh and the General Rounds · Round 2

Critique, collection or interim determination.[6]

R02 — Research Packet — The Beginning of Created Yesh

Identifier: YA-IGK20-RESHIT-HAYESH-R02

This is the packet of sources and responses for a second round of investigation, not a concluding booklet. Begin with the critique report. The full wording of the instructions for forwarding appears in section 9 of the report. The peer responses are presented as received; their inclusion here is not approval of their correctness. The earlier booklet is not included in full; continuity is documented in research R01.

[6]Document 0122: 06 — R02 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02

YeshivahAI | Study of the Daily Tanya | 6 Tishrei 5787

Identifier: YA-IGK20-RESHIT-HAYESH-R02

Status: ChatGPT critique after receiving Claude's and Grok's responses; this does not include their response to this critique, a joint determination, or a concluding booklet.

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02 — 1. What Was Received and What Was Checked

Both responses were received in the user's message and saved in the files Claude-R01-received.md and Grok-R01-received.md. They were copied from the message and separated into two files;

this is not an export of the original conversations or a record of the models' search activity. The originals' errors and qualifications were preserved. Both models reported that they had read ChatGPT's answer before writing, so the agreement must not be described as three independent studies. Claude expressly noted that he knew the earlier booklet only from the continuity summary; Grok did not demonstrate that he had read the files themselves.

At this stage ChatGPT opened and checked the sources listed in section 8, especially the new passages supporting the claims for upgrading status. All Torah-source checks at this stage used digital transcriptions; there is no claim that scans of printed editions were viewed. A peer's report of having read something is not in itself a check by the editor.

Continuity with "Apprehension and Coming into Being in Atzilut" is maintained according to the reading documented in R01: relative

yesh is not necessarily created yesh; the opening example of the angels examines a mechanism and does not necessarily identify angels of Atzilut; the difficulty concerning apprehension of the inner dimension of NeHYM is still open. No result in this round permits closing it.

2. The Main Advance and Its Limits — ב [2]. The Thirty Vessels: The Mapping Was Found; Its Application to Our Question Is Not Yet Complete

In the discourse beginning “Amar Rabbi Alexandri” [“Rabbi Alexandri Said”], 5731, sections 4–5, the mapping was found: inner/Chabad for Beriah as neshamah; intermediate/Chagat for Yetzirah as ruach; outer/NeHY for Asiyah as nefesh. It adds that the aspects are interincluded in each world. The passage is marked in note 16 as an unreviewed transcript; the entire page must not be described as reviewed merely because it appears in the collected-discourses section. The proximate reference is to Maamarei Admur HaZaken 5568, vol. I, beginning of p. 120. [S11]

This is a genuine contribution by Claude. But the discourse speaks of the thirty vessels of Atzilut, whereas the Epistle specifies thirty vessels of Malchut of Atzilut and distinguishes neshamah from nefesh and ruach in BYA. The transition from the general mapping to the specific identification still needs to be proved, and it must be explained how ruach for Yetzirah and nefesh for Asiyah in one system are the Divine aspect called neshamah in the other. One cannot say that finding a single table resolved both divisions. ChatGPT’s T008, too, was too broad to receive one blanket approval.

Etz Chaim 42:5, brought by Grok, supplies an explicit basis for the relativity of the names: the three vessels of ZA of Atzilut are called nefesh, ruach and neshamah in relation to the system of worlds, and they are vessels in relation to chayah; their Divinity is retained. Later

it discusses the imprinting of vessels in BYA. This is a primary Kabbalistic source that was read, not merely an encyclopedic summary. Nevertheless, it too does not mention in that same sentence the specific thirty vessels of Malchut in the Epistle. [S12]

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02 — 3. A Shared Correction to the Explanation of "Without Any Cause"

The three models' line of answer is correct in that the Epistle itself combines the uniqueness of the power of creation with vesting in vessels. But "there is no independent factor" is not the whole explanation. Ordinary cause and effect are not independent of the Holy One, blessed be He, either; nevertheless, the Epistle distinguishes hishtalshelut from creation. Two things must be said together: the new yesh is not explained as the development of a previously existing nature through cause and effect; and the Divine power of origination acts in the vessels united with Him, not through a separate creative power that the vessels hold on their own. This does not deny every source, nor does it convert creation into ordinary drawing down merely because that too depends on the Creator. "In them and through them" pertains to the act of bringing into being, so the distinction between existence itself and form requires caution if it sounds like two independent operations. [S01]

This refines ChatGPT's own wording; it is not criticism directed only at peers. The explanation is a reading of the Epistle's sequence; its exact wording must not be attributed to the Alter Rebbe.

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02 — 4. "Like an Effect in Relation to Its Cause": Do Not Reintroduce the Difficulty Through the Summary Table

The local analogy is explicit: "and is nullified in its existence in relation to it, like the radiance of the sun within the sun." Thus Claude's wording "less nullified even than partial nullification," and the table cause and effect = partial / light and luminary = absolute, are not conclusions proved by the passage. They reintroduce into it a hierarchy imported from outside without a reference that clarifies its applicability. Grok is more precise on this point. [S01]

There is no need to decide that every cause-and-effect relationship in every discourse equals light and luminary. The demand for proof is local: what is meant here by encompassing, by knowledge and apprehension, and by nullification of existence; and in which respect the analogy is used. The distinction between nullification in relation to the source and the way the created being appears to itself also requires precise formulation. "It does not apprehend its source" does not deny knowledge that there is a Creator, but means the absence of apprehension in the particular relationship under discussion.

"The light is akin to the luminary" must not be turned into a claim that the light is the Essence itself. Claude uses overly strong language of identity here. What the word "akin" proves, and how it relates to the power of creation through the kav and the vessels, must be examined separately.

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02 — 6. Corrections to Sources, Wording and Documentation

Topic	Result of the Check and Corrected Wording
S09 — Etz Chaim 47, ch. 12	The English commentary indeed gives this reference in note 3, but the note marker is attached to the opening of the Epistle, not to the paragraph on the thirty vessels. In Wikisource, Gate 47 displays six chapters. Chapters 1–2, which were read, discuss the Atzilut/BYA transition and screens; this does not securely identify the reference. Do not silently correct it by guessing, and do not delete a note because it fails to prove a mapping for which it was not supplied. ChatGPT likewise removes the impression that the reference is a specific source for the mapping of nefesh, ruach and neshamah.
Epistle 11 in Claude's answer	The transcription that was read concerns creation from His blessed wisdom. The sentence "the created yesh is formed from the true Yesh" was not found in it. Remove the attribution of the sentence to the Epistle or provide another precise source. [S17]
"שהוא אלקות" ["which is Divinity," masculine]	The existing wording is retained. Printed editions were not checked in this round. The claim that "bechinah" [aspect] frequently takes the masculine was not proved with examples; it is not an adequate grammatical answer. One witness to the reading "שהיא" [feminine] would prove that a variant exists, but would not itself prove that it is original or that "שהוא" is an error.
"גופות" [bodies]	The basic linguistic evidence stands. In Rambam 4:12, in the transcription that was read: "הגופות הקדושים הגדולים" ["the great holy bodies"], without a vav before "הגדולים" ["the great"]. Grok added a vav in the quotation. The ending does not require the feminine, so his explanation that "שהן" ["which are," feminine] automatically follows the ending was not proved. This does not rule out varying usages in the literature. [S07]
Claude's references to Rambam	His general claim does not depend on the additional quotations; the link to chapter 3 does not automatically verify a claim about chapters 2 or 4. The final investigation needs a matching link and location.
H1 / H3 / S07	The R01 file supplied contains no H1 or H3 identifiers. In Claude's Q08, the reference S07 is to Rambam, not to a textual witness of Tanya. The identifiers need correction; do not retroactively manufacture claims that were not in the ledger.
The questioner's statements about bittul	The questioner did not assert that an effect is the maximum degree of nullification; he asked why the example seems to present it that way. Do not "correct" him by attributing to him the very claim he questioned.

No claim was accepted that a chapter's absence from a website proves that it does not exist in any edition. Nor was the recommendation accepted to devote the entire round initially to investigating "שהוא/שהיא" [masculine/feminine "which is"]: the substantive questions of nefesh, ruach and neshamah and of yesh in Atzilut take priority over the secondary linguistic question.

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02 — 7. Change Ledger and Evaluation of Contributions

Identifiers T001–T019 are retained as they were in R01. Status updates are recorded here without rewriting the historical file.

Identifier	Change Following the Round
T001–T003	The main conclusions stand. T002 is refined: denying independence does not exhaust the difference between hishtalshelut and creation.
T004	The avoidance of conflating all usages of yesh has been strengthened. A rigid three-category table is inadequate.
T005–T007	Retained. The definition of neshamah as Divinity is explicit; the full technical explanation of its difference from nefesh and ruach is not yet complete.
T008	Split: a general mapping of vessels to worlds was verified; its application to the thirty vessels of Malchut and to nefesh, ruach and neshamah within each world still requires proof.
T009–T014	The main caution is retained. No alternative reading, reason for the order, or complete Kabbalistic definition of an angel's body has been determined.
T015	The Epistle's qualification is retained; a parallel concerning ZA was added from the Zohar. S08 has not been closed.
T016–T017	The linguistic evidence and the limit of the verse's evidentiary force are retained, with correction of quotation precision and avoidance of an unproved grammatical rule.
T018	The local reading is strengthened; Claude's partial/absolute table needs correction or a source and a demonstration of applicability.

Identifier	Change Following the Round
T019	Chapter 36 or a secondary summary no longer suffices; S10 supplies an explicit source for the principal revelation of the power of the Essence in the coming into being of the physical.
T020 — new	"There is no independent factor" alone does not exhaust the definition of yesh me-ayin: a refinement by ChatGPT after the critique.

Identifier	Change Following the Round
T021 — new	The general division of the thirty vessels and the local division of nesh amah/nefesh–ruach are two separate requirements of proof: ChatGPT's critique of the upgrade of CL-006.
T022 — new	Finding a parallel in the Zohar does not verify the Tzemach Tzedek's interpretation or the wording of Tanya word for word: ChatGPT's critique of CL-010.
T023 — new	The commentary also calls palaces yesh ha-ne'etzal: a verified observation by Grok; Claude's map must be updated.

Claude contributed two major source directions: the discourse of 5731 and the reference to the discourse of 5738. He honestly marked the second as not yet read by him. Conversely, he upgraded the status of the solution concerning the thirty vessels too quickly, attributed a sentence to Epistle 11 that was not found, and described locating the Zohar as a fuller verification than had been proved.

Grok contributed Etz Chaim 42:5 and the check of the structure of Gate 47, and was more precise in the usages of yesh ha-ne'etzal and the analogy of the sun's radiance. Nevertheless, most of his answer repeats ChatGPT's map; not everything he described as a tightening was a change, since those qualifications were already written in R01. His report lacks individual links for most sources. The body/soul contrast alone does not prove the full reason for choosing the bodies of the angels.

ChatGPT must correct the abbreviated explanation "independent factor," split T008, and reduce the weight assigned to S09. The editor

must not be credited with verification of printed editions or access to the discourses of 5568 or Or HaTorah that did not occur. At this stage there are no final scores and no claim that the peers agree with the R02 critique.

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02 — 8. Ledger of Sources Checked at the Present Stage

The source list retains numbering S01–S09 from R01; new sources begin at S10. "Read" refers to the relevant passages and their context, not the entire book.

Identifier	Source and Link	Location and Status
S01	Epistle 20, Hebrew and English commentary	Source wording in the passages under discussion; note 3 and its location were checked again. The commentary's statements are distinguished from the Alter Rebbe's words.

Identifier	Source and Link	Location and Status
S07	Rambam, Hilchot Yesodei HaTorah 4	Halachah 12, checking the linguistic quotation; transcription.
S10	Mitzvatah Mishetishka HaChamah, 5738	Sections 3–4 and notes 36–37; transcription. The direct comparative source.
S11	Amar Rabbi Alexandri, 5731	Sections 4–6, especially 4–5; notes 14, 16, 20–21. The relevant passage is unreviewed.
S12	Etz Chaim 42:5	Nefesh, ruach and neshamah, the three vessels of ZA, relativity of vessels and lights; transcription.
S13	Shiurim BeSefer HaTanya, Epistle 20 — Hebrew	Commentary around "And behold, the beginning" and "And likewise in Atzilut"; in particular, the use of yesh ha-ne'etzal for palaces.
S14	Bereishit Bara, 5716	Section 2 and the continuing context; transcription of an unreviewed transcript. Not direct proof of the distinctiveness of matter.

Identifier	Source and Link	Location and Status
S15	Zohar III, 292b	End of the page, worlds and the skull in the context of ZA; also read continuously in Parashat Haazinu.
S16	Etz Chaim 42:4	End of the chapter: garments, igulim and palaces; no complete identification of the body of an angel of Atzilut.
S17	Epistle 11	Read to check Claude's attribution; the sentence attributed to it was not found.
S18	Etz Chaim 47 — Contents, 1, 2	The contents list six chapters; chapters 1–2 on screens and the Atzilut/BYA relationship were read. They were not determined to resolve the reference to chapter 12.
S19	Etz Chaim 42:12	Checked as another possible location; the discourse on roof and parapet. There is no proof that this is the target of the reference, so the reference was not replaced with it.

Missing: the source of 5568 in print or a verified transcription; Derech Mitzvotecha 129b; Or HaTorah, Shemot 199; investigation of printed readings of "שהוא" [masculine "which is"]; the specific parallel in the Idra concerning Arich Anpin; a complete explanation of the body of an angel of Atzilut. Search results that displayed a home page instead of the discourse were not counted as reading; the discourse pages were opened through the identified contents and navigation.

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02 — 9. Full Wording for Forwarding: The Same Basis for Claude and Grok

Round R02 — "The Beginning of Created Yesh," Iggeret HaKodesh 20. Identifier: YA-IGK20-RESHIT-HAYESH-R02.

The research packet reshit-hayesh-R02-packet.md is attached. First read the R02 critique report at its beginning, then your answer and

the other model's answer. The packet also includes the questioner's question, ChatGPT's research in R01, and the continuity map with "Apprehension and Coming into Being in Atzilut." Do not claim to have read the previous booklet in full if you read only its summary. Both models saw ChatGPT's answer in R01; the agreement must not be described as three independent checks.

The purpose of the round is to resolve or delimit the following gaps. There is no need to answer all of Q01–Q17 again. The user is forwarding the material; respond only in your own model's name and in writing, without editing files. There is no booklet at this stage.

R02-01 — The thirty vessels and nefesh, ruach and neshamah. Check S11 and S12 in the report. Distinguish explicitly between vessels of Atzilut generally, the three vessels of ZA, and the thirty vessels of Malchut; between nefesh, ruach and neshamah assigned to the three worlds and nefesh, ruach and neshamah within each world. Do the sources prove how the aspect called ruach for Yetzirah or nefesh for Asiyah is also the Divine neshamah in the Epistle? Present the connection or the missing link. Why are precisely the local nefesh and ruach created? It is not enough to say that they are lower. If possible, open Maamarei Admur HaZaken 5568, vol. I, pp. 114–125, especially p. 120.

R02-02 — The power of creation and its principal revelation. S10, sections 3–4 and notes 36–37, has now been opened and verified. Explain how the distinctiveness of physicality fits with the creation of spiritual yesh through the power of the Essence. Distinguish the acting power, the manner of coming into being, the sense of independence, and a dwelling in the lower realms; do not identify revelation of power in coming into being with the body's conscious awareness. Advance the explanation through the sources in the notes if accessible, especially Derech Mitzvotecha 129b onward. Do not present an unopened source as though it had been read.

R02-03 — Yesh ha-ne'etzal. Check S13 around "And likewise in Atzilut" and S14, section 2, in sequence. Can palaces be called yesh ha-ne'etzal without being Divinity like the vessels of the sefirot? How does this wording fit with "were created" and with the distinction from cause and effect? Present a map of usages limited to the sources checked, not three rigid categories. Distinguish Tanya's wording, Rabbi Weinberg's statements, and the wording of the discourse.

R02-04 — Effect, radiance, and akin to the luminary. Is it justified to call the local nullification in the Epistle "partial" when the analogy is the radiance of the sun within the sun? If comparing it with another discourse that distinguishes cause and effect from light and luminary, provide a source and explain the point of comparison. Also examine why "there is no independent factor" is not by itself an adequate definition of yesh me-ayin: what is excluded concerning a previously existing cause even when it depends on the Creator? Do not replace "akin to the luminary" with a simple identity of light and Essence.

R02-05 — Palaces and an angel's body. Using S16 and other precise sources, attempt to define the body of an angel of Atzilut and explain the vesting of igulim in palaces. Distinguish the body of a partzuf, an angel's body, and the root of the human body. Can a reason be proved for the order of palaces followed by bodies? An explicit source or a demonstrated inference may advance the inquiry; without proof, retain the proposal's status.

R02-06 — Two brief investigations. A: S15 verifies a parallel in the Zohar concerning ZA; it is not word-for-word verification of Tanya's wording or a substitute for S08. Complete Arich Anpin and Or Ha-Torah if possible, retaining "it is plausible to say." B: Note 3 in the English commentary, S09, refers to 47, chapter 12, and is attached to the opening. S18 displays six chapters. Verify the reference before

proposing a correction; do not judge its correctness by a mapping of the thirty vessels for which it was not necessarily supplied.

R02-07 — Corrections to your answer. Claude: respond concerning the attribution of the sentence to Epistle 11; the upgrade of CL-006; the table of yesh ha-ne'etzal; partial nullification; the description of the Zohar verification; H1/H3 and S07; and the description of the questioner's position in Q17. Grok: respond concerning "שהן" ["which are," feminine] as automatic agreement with the ending; precision of the Rambam quotation; the limit of the conclusion from the contents of Gate 47; and the difference between a new contribution and a qualification already written in R01. To both: investigation of "שהוא/שהיא" [masculine/feminine "which is"] will advance only through an identified textual witness; one alternative witness does not automatically determine which is original.

Order of the answer: what was actually read; response by R02-01–R02-07; a table of what was accepted, corrected, rejected and left open; the new source or inference in each change. State location and direct link. Distinguish transcription, scan, sub-research report and reference only; likewise, a reviewed source and an unreviewed one. Agreement is not evidence. If there is no proved addition, say so. The difficulty concerning the inner dimension of NeHYM from the previous booklet remains open unless a new source supplies proof that genuinely bears on it.

YeshivahAI

The Beginning of Created Yesh — Review of Round R01 and Preparation for Round R02 — 10. The Round's Decision

R02 is justified: there are genuine new sources, but also gaps in application and claims requiring correction. There is no need to repeat the entire opening question. The round focuses on nefesh, ruach and

neshamah and their mapping, on the meaning of the revelation of the power of the Essence, and on usages of yesh ha-ne'etzal; alongside these are limited supplements on nullification, the angel's body, and source precision.

No message was sent to the models. The prompt is ready for the user to forward. Their responses to R02 have not yet been received. The new files are intended for research and critique, not publication as a booklet.

ב [2] — Claude's R01 Answer as Received

With the help of G-d — Claude's answer | Round R01 | The Beginning of Created Yesh (Iggeret HaKodesh 20) | YA-IGK20-RESHIT-HAYES H-R01 | 6 Tishrei 5787

Preliminary clarification: I saw ChatGPT's full answer in the R01 file before writing this report, and it influenced the focus of my examination. Throughout, I distinguished an independent check I made in the source from confirmation, qualification or objection to its statements. This is a first-round research answer, not a booklet or final determination. Grok's answer has not yet been received, and I attribute nothing to it.

Details — Q01 — What Is the "Beginning" of Yesh, and in What Sense Does It Have Levels?

"The beginning of created yesh and its inception" = the starting point of the domain of yesh within the order of created beings: where a reality that feels itself to be a "separate entity" begins. This is not "beginning" in the sense of an independent source of the power of creation. The evidence: of the very same things, it immediately says "and they were created from the aspect of the neshamah… which is Divinity": they are an outcome, not a source. There are indeed levels of yesh:

the vessels of the sefirot of BYA and the lights nefesh–ruach are the "beginning" of yesh; physical yesh follows them; and on the other hand there is "yesh ha-ne'etzal" (the vessels of Atzilut), which is yesh of an entirely different kind. The hierarchy is determined chiefly by the manner of coming into being and the degree of self-awareness, not only by "how much bittul." **Layer:** (א [1]) the Alter Rebbe's wording; (ג [3]) printed commentary. **Not proved:** a precise division of all levels of yesh into one scale is not supplied in the passage.

Details — Q02 — How Does "And They Were Created from the Aspect of the Neshamah" Fit with "Without Any Other Cause or Reason"?

There is no contradiction. "Without any other cause or reason" excludes an independent intermediary source that produces yesh by its own power (in the manner of cause and effect), and assigns the power of creation yesh me-ayin uniquely to the Essence alone. It does not exclude vesting and levels. The vessels are not an independent factor but a vessel united with the Ein Sof light to the point of "He and His vessels are one." The wording of the Epistle: "And in order that this yesh, created through the power of Ein Sof, should possess limit and measure, the Ein Sof light vested itself in the vessels of the ten sefirot of Atzilut and unites within them in the ultimate unity, to the point that He and His vessels are one, to create in them and through them creatures possessing limit and finitude." chabad **Excluded:** "There is no vesting and there are no levels." **Retained:** the vessels' role as the "power of limitation." **Layer:** (א [1]) the Alter Rebbe's wording. **To ChatGPT:** I confirm T001 and the rejection of T002; I checked "to create in them and through them" in the source: it supports this.

Details — Q03 — Does Spiritual Yesh Also Come into Being Through the Power of the Essence, and What Is Distinctive About Physical Yesh?

Yes. Spiritual yesh too (vessels of BYA, palaces, angels' bodies) is created yesh me-ayin, and every creation of yesh me-ayin, including the spiritual, is solely through the power of the Essence, since only the Essence "exists of itself." But the distinctiveness of physical yesh is that the power of the Essence is revealed in it with greater force. In the Rebbe's discourse beginning "Bereishit Bara" ["In the Beginning [G-d] Created"], Shabbat Parashat Bereishit, when the month of Marcheshvan was blessed, 5716, the difference is formulated: "And as it is with regard to the worlds, this is the difference between Atzilut and BYA: in BYA it is the ayin of the created yesh, and in Atzilut it is the ayin of the true Yesh." And in the wording of Chabadpedia's entry "Koach HaAtzmut" ["The Power of the Essence"]: "Because physical yesh is created from the 'power of the Essence,' it has an advantage over all other existing things, including the loftiest Divine lights and revelations, for specifically it has a connection to the true Yesh, His blessed Essence." (Note: my sub-research also located a sharp formulation in the same direction in the discourse beginning "Mitzvatah Mishetishka HaChamah" ["Its Mitzvah Is from Sunset"], 5738, Kuntres Chanukah 5747: "Within BYA itself, the principal revelation of the power of the Essence is specifically in the coming into being of physical yesh." But I did not open this page myself, and therefore mark this quotation as unverified.) **Layer:** (א [1]) the Alter Rebbe's wording; (ה)/([2] ב [5]) an identified discourse of the Rebbe. **Not proved:** the expression "physical yesh is connected to the true Yesh" appears in similar wording in Iggeret HaKodesh 11 ("the created yesh is formed from the true Yesh"); full comparative treatment requires further study.

Details — Q04 — Distinguish Yesh Ha-Ne'etzal, Spiritual Created Yesh, and Physical Yesh

Three meanings of "yesh": (1) **Yesh ha-ne'etzal** — the vessels of Atzilut; "yesh" that already has division and limitation but is "emanated" and connected to its source ("implying connectedness to their Source"), and remains Divinity. (2) **Spiritual created yesh** — vessels of BYA, lights nefesh–ruach, palaces of Atzilut and angels' bodies; a separate reality created yesh me-ayin, but spiritual. (3) **Physical yesh** — the world of Asiyah; maximum concealment, tangible reality. Do not use "yesh" as though its meaning were identical in every occurrence. **Layer:** (ג [3]) printed commentary ("except that there, the kelim are emanated (as a yesh hane'etzal)… rather than created (as a yesh hanivra)"); (א [1]) the Alter Rebbe's wording. **To ChatGPT:** I confirm T003 and the need expressed in T004.

Details — Q05 — How Are the Lights Nefesh and Ruach Created, While Neshamah Is Divinity?

The three aspects of lights that give life to the vessels are nefesh, ruach and neshamah. The "neshamah" of the ten sefirot of BYA is the Divine, originating side: the radiance of the outer dimension of the vessels of Malchut of Atzilut descending to bring BYA into being, and therefore Divinity. Nefesh and ruach are the lights "of the world itself": the receiving/coming-into-being side of vitality in each world, and therefore "also an aspect of yesh." The difference is substantive: not "higher," but a difference in the source of coming into being. Neshamah descends from the world above (a Divine aspect); nefesh–ruach come into being in the world itself. This is a reading I propose as plausible on the basis of the sources; it is not formulated word for word in the passage (essentially identical to H1 in the file). **Layer:** (ג [3]) printed commentary; (ז [7]) Claude's reasoning. **Not proved:** the

status of chayah and yechidah here; the Arizal's precise explanation of the transition neshamah→nefesh–ruach.

Details — Q06 — What Is the Scope of the Division in BYA and in Atzilut? May It Be Extended to the Lights of Atzilut?

The division "vessels and nefesh–ruach = yesh, neshamah = Divinity" was stated explicitly about BYA. In Atzilut the situation differs: at the beginning of the Epistle, "the ten sefirot of Atzilut… chayohi are the lights and garmohi are the vessels, all of which are Divinity, unlike in BYA." Abc770 chabad Thus "nefesh–ruach are yesh" must not be extended to the lights of Atzilut: there, both lights and vessels are Divinity. The "yesh" in Atzilut appears only at a second stage (palaces and angels' bodies from the outer dimension of the vessels), not in the lights and vessels themselves. **Layer:** (א [1]) the Alter Rebbe's wording. **To ChatGPT:** I confirm the rejection of T006.

Details — Q07 — Explain the Thirty Vessels of Malchut of Atzilut and Why They Are Neshamah in BYA

"The thirty vessels of Malchut of Atzilut" are the outer dimension of the vessels of Malchut, divided into three strata of ten: ten inner, ten intermediate (middle), ten outer: thirty. This outer dimension descends and vests itself in BYA and becomes their "neshamah and vitality." The mapping was verified from an identified source, the discourse beginning "Amar Rabbi Alexandri," 5731 (the Rebbe): "The thirty vessels of Atzilut become nefesh, ruach and neshamah for BYA. From the aspect of ten inner vessels, the aspect of Chabad, the aspect of neshamah for Beriah is made; from the aspect of ten intermediate vessels, the aspect of Chagat, the aspect of ruach for Yetzirah is made; and from the aspect of ten outer vessels, the aspect of NeHY, the aspect of nefesh in Asiyah is made." A distinction must be drawn: the division of vessels (inner/intermediate/outer) ≠

the division of lights (nefesh, ruach and neshamah): two axes. They are "neshamah" for BYA because they are the Divine part (the outer dimension of Malchut of Atzilut, which is Divinity) descending to give life to the lower worlds. **Layer:** (א [1]) the Alter Rebbe's wording; (ב [2]) the Rebbe's discourse of 5731, read in full; it relies on the discourse beginning "Lehavin Mah Shekatuv BeEtz Chaim" ["To Understand What Is Written in Etz Chaim"] (Maamarei Admur HaZaken 5568, vol. I, p. 114 onward) and Etz Chaim, Gates 3/42. **Not proved:** that specifically Etz Chaim, Gate 47, chapter 12, is the precise source. **To ChatGPT:** I qualify T008: the general mapping is now corroborated from an identified source, but its attribution specifically to Etz Chaim, Gate 47, chapter 12, has not been verified. ChatGPT's mapping (inner→Beriah, etc.) matches the general axis and is accurate according to the discourse.

Details — Q08 — "שהוא אלקות" ["Which Is Divinity," Masculine] Versus "שהיא" [Feminine]

In all the transcriptions opened (chabad.org/Kehot, abc770), the wording is "הנשמה די ספירות דבי"ע שהוא אלקות" ["the neshamah of the ten sefirot of BYA, which [masculine] is Divinity"]. chabad. I did not find a textual witness for the reading "שהיא." Syntactically, "שהוא" may refer to "the aspect of the neshamah" ("bechinah" [aspect] frequently occurs in the masculine in Chassidut) or to the originating side. This is syntactic plausibility alone, not evidence for a reading. The questioner's hypothesis that there is a printing error is not proved; a determination requires the first edition (Shklov, 5574), Kehot's "Luach HaTikkun" ["List of Corrections"], and "Likkutei Hagahot LeSefer HaTanya" ["Collected Glosses to the Book of Tanya"], which were not opened. **Layer:** (ו [6]) syntactical source; (ז [7]) Claude's reasoning. **Not proved:** any textual claim. I explicitly distinguished the syntacti-

cal explanation from evidence for a reading. I did not silently emend.
To ChatGPT: I confirm T009 and S07.

ב [2] — Claude's R01 Answer as Received — Caveats

- All Torah sources were read as digital transcriptions, not as scans of printed editions; I did not write "verified on the page" about a transcription.
- I did not attribute the whole Lessons in Tanya commentary to the Rebbe; I distinguished the author's statements (Rabbi Weinberg) from additions explicitly identified in the Rebbe's name.
- A logical proposal is not an explicit source, and agreement between ChatGPT and me is not evidence. I marked every place where I relied on reasoning (ד [7]), on a transcription instead of a scan, or on a mediated reference.
- The quotation from the discourse beginning "Mitzvatah Mishetishka HaChamah," 5738, is marked unverified (not opened by me).
- Or HaTorah, Shemot, p. 199, and the specific Etz Chaim, Gate 47, chapter 12, were not opened; reliance on them is mediated only.
- This is a research answer for round R01 only, not a booklet or final determination. Grok's answer has not yet been received.

ג [3] — Grok's R01 Answer as Received

Round R01 — Grok's answer

YeshivahAI / Study of the Daily Tanya

Subject: "The Beginning of Created Yesh," Iggeret HaKodesh, Epistle 20

Identifier: YA-IGK20-RESHIT-HAYESH-R01

ChatGPT's answer for this round was read. The examination below was conducted in the sources themselves; agreement or objection is marked separately and is not evidence.

Answers Q01–Q17 — Q01. What Is the "Beginning" of Yesh, and in What Sense Does It Have Levels?

"The beginning of created yesh and its inception" is not the source of the creative power, but **the first point at which created yesh appears in the order described**. The evidence comes from the syntax itself: of the very things called "the beginning," it immediately says "and they were created."

"Yesh" here is not only "matter," nor is it "everything that has a limit." The vessels of Atzilut are limited, and the Epistle calls them Divinity. "Created yesh" in this passage is a defined reality distinguished from its source to the point that it is called created, not a continuation through cause and effect.

Levels of yesh are not one scale of nullification. They are differences in:

- what the thing is (vessel, light, palace, angel's body);
- how it comes into being;
- its relationship to the source.

The previous booklet already distinguished relative yesh from created yesh. The present passage continues: even within created yesh there is a "beginning," meaning a first appearance in the system, without that beginning being a creator in its own right.

Answers Q01–Q17 — Q02. How Does "And They Were Created from the Aspect of the Neshamah" Fit with "Without Any Other Cause or Reason"?

"Without any other cause or reason preceding this yesh" must not be interpreted as denying all vesting. The immediate continuation in the same Epistle:

> "And in order that this yesh, created through the power of Ein Sof, should possess limit and measure, the Ein Sof light vested itself in the vessels of the ten sefirot of Atzilut and unites within them in the ultimate unity, to the point that He and His vessels are one, **to create in them and through them** creatures possessing limit and finitude, and especially through their vesting in BYA."

What is excluded: an independent created cause, or a chain of effects capable on its own of originating yesh me-ayin.

What remains: the vessels united with Him, blessed be He, are the way of giving yesh limit and measure. There is no second power here supplying a deficiency in the Creator.

The formula "the Essence provides existence itself, and the vessels provide form" is useful only if it is not turned into two separate actions. The wording is "to create **in them and through them**."

"And they were created from the aspect of the neshamah" does not add a created cause. Neshamah here is identified with the thirty vessels of Malchut of Atzilut, which are Divinity (see Q05, Q07).

Answers Q01–Q17 — Q03. Does Spiritual Yesh Also Come into Being Through the Power of the Essence, and What Is Distinctive About Physical Yesh?

Yes. The definition of "created yesh" in the passage explicitly includes spiritual realities: vessels of BYA, lights nefesh–ruach, palaces of Atzilut, and bodies of angels of Atzilut. The power to originate yesh me-ayin must not be confined to matter alone. This continues the previous booklet's conclusion that yesh me-ayin also includes spirituality.

The distinctiveness of physical yesh **is not proved by this paragraph** as a need for a different power. Two different axes:

1. **Who can create** — the Epistle attributes the power to His blessed Essence, and it acts in spiritual yesh as well.
2. **For what purpose and to what degree of concealment** — chapter 36 explains the distinctiveness of the lower world in terms of the depth of concealment and the purpose of a dwelling in the lower realms. This is an axis of purpose, not of "who can."

Later Chabad sources (summaries of "the power of the Essence") emphasize that the sense of "existing of itself" is stronger in physical yesh, and there the created yesh connects to the true Yesh. These are not the Alter Rebbe's words in Epistle 20, and the discourse "Zeh HaYom Techillat Maasecha" ["This Is the Day of the Beginning of Your Works"], 5741, was not opened in full in this round. An explicit comparative source is required in the next round.

Answers Q01–Q17 — Q04. Yesh Ha-Ne'etzal, Spiritual Created Yesh, Physical Yesh

The word "yesh" must not be used as though it had one meaning.

Usage	What Can Be Established Now	What Must Not Be Inferred
The true Yesh	Exists of itself; only He creates yesh me-ayin	Is not the subject of the paragraph "the beginning of created yesh"
Yesh ha-ne'etzal	Later in the Epistle, the first nine sefirot were emanated through the chainlike progression of cause and effect; printed commentary also calls palaces "emanated yesh"	Not every "yesh" in Atzilut may be identified with the created yesh of our paragraph
Spiritual created yesh	Explicit in the passage: vessels and lights nefesh–ruach of BYA; palaces and angels' bodies of Atzilut	Is not automatically identical to physical yesh
Physical yesh	Purpose and concealment in chapter 36; in the Epistle itself, limited yesh comes into being "especially" through vesting in BYA	It does not follow that only this requires the power of the Essence

"Yesh ha-ne'etzal" is a subject whose usages need investigation. It must not be presented as a heading that reconciles all the rows.

Answers Q01–Q17 — Q05. How Are the Lights Nefesh and Ruach Created, While Neshamah Is Divinity?

Two different systems of terms:

- **Light / vessel** — a relationship of vitality to recipient. Something can be light in relation to a vessel, yet created in relation to its source.
- **Divinity / created entity** — a distinction of nature and source.

The local evidence is the very wording of the Epistle: "and also the lights nefesh and ruach" within "the beginning of created yesh." "Light" does not prove Divinity. This is the explicit correction to the definition of "light" in the previous booklet, which was given in the context of the sefirot of Atzilut.

Neshamah here is not a "more refined created entity." The Epistle identifies it with the thirty vessels of Malchut of Atzilut: the Divine aspect that brings the system of BYA into being and gives it life. Chapter 52 shows that Malchut of Atzilut vests itself in the palace of the Holy of Holies of each world without ceasing to be Divinity. Vesting in a created world does not turn what vests itself there into a created entity.

This must not turn every "neshamah" into Divinity and every "nefesh" into a created entity. Chapter 18 speaks of nefesh, ruach and neshamah drawn from the four worlds of ABYA, and the Epistle also mentions nefesh, ruach and neshamah of Atzilut. The world and system must be identified.

The precise explanation in the writings of the Arizal of the transition between the aspect of neshamah and nefesh and ruach is still missing. Do not fill the gap with a psychological statement ("intellect is more nullified than emotion").

Answers Q01–Q17 — Q06. The Scope of the Division in BYA and in Atzilut

The sentence "the beginning of created yesh… the vessels of the ten sefirot of BYA and also the lights nefesh and ruach" is limited to the sefirot of BYA.

At the beginning of the Epistle: the lights and vessels of Atzilut "are all Divinity, unlike in BYA." Thus one **must not extend** from this passage a rule that "even in Atzilut, nefesh and ruach are yesh." This extension is rejected as unsupported by the paragraph.

"And likewise in Atzilut" teaches a structural similarity: a Divine source and products that are an aspect of yesh (palaces and bodies). It does not prove that the nefesh/ruach/neshamah division of BYA applies to the lights of Atzilut in the same manner.

Answers Q01–Q17 — Q07. The Thirty Vessels of Malchut of Atzilut; Inner / Intermediate / Outer

Two divisions that must not be confused.

What appears in the text and in the printed commentary that was read:

Thirty = three strata of ten in the vessels (inner, intermediate, outer). The outer dimension of the vessels of Malchut of Atzilut vests itself in BYA and becomes an aspect of neshamah and vitality there. A "vessel" above can be "neshamah" below: the same thing in different relationships.

What is absent from the Epistle itself: a mapping of inner = Beriah, intermediate = Yetzirah, outer = Asiyah. This mapping is widespread in Chabad summaries on the root of souls; it is not the Alter Rebbe's wording here. Nor should inner=neshamah, intermediate=ruach, outer=nefesh automatically be equated **within the same world**.

Etz Chaim that was actually read:

Gate 42, chapter 5: the three vessels of ZA of Atzilut are the aspect of nefesh, ruach and neshamah of BYA; "all of Atzilut is complete Divinity, for the vessels are actual Divinity." This is the background for vessels of Atzilut being able to serve as neshamah for BYA without ceasing to be Divinity.

What was not verified: the reference in Lessons to Etz Chaim, Gate 47, chapter 12. In the Wikisource edition, Gate 47 has only six chapters. Do not write "Gate 47, chapter 12, was read."

Answers Q01–Q17 — Q08. "שהוא אלקות" ["Which Is Divinity," Masculine] Versus "שהיא" [Feminine]

In the transcriptions opened (Chabad, Ashuvah, Wikisource according to the team's report), the wording is **"שהוא אלקות,"** as quoted in the question. No textual witness for "שהיא" was found.

Do not emend on the basis of reasoning. A grammatical difficulty (neshamah / bechinah, feminine, against "שהוא") is not permission to correct.

A syntactical proposal only, not evidence for a reading: "שהוא" can refer back to the matter / light / order under discussion, not necessarily to the word "neshamah." This is a hypothesis. The first edition, authoritative editions, and the Rebbe's glosses have not yet been checked.

Answers Q01–Q17 — Q14. The Worlds in the Skull

The wording expressly negates this, and they must not be added to the list of yesh:

> "And it is plausible to say that the thousands and myriads of worlds that dwell in the skull of Arich Anpin and ZA are likewise **not actual worlds** akin to the palaces of Atzilut and an aspect of yesh, but are akin to the souls of the angels… and are called worlds in relation to the aspect of the skull and the beard."

Retain two qualifications: the degree of certainty, "it is plausible to say," and the negation, "are not… actual." Relative use of the name "worlds" is not evidence of a multiplicity of created yesh in Keter. The commentary's reference to Or HaTorah, Shemot, p. 199, was not read in the original.

The Beginning of Created Yesh — First Research Round

YeshivahAI | Study of the Daily Tanya | 6 Tishrei 5787

Identifier: YA-IGK20-RESHIT-HAYESH-R01

Status: initial ChatGPT answer, completed after reading the previous booklet as instructed by the questioner; Grok's and Claude's answers for the present research have not yet been received. There is no joint determination or concluding booklet here.

The Beginning of Created Yesh — First Research Round — Working Framework and Completeness of Documentation

The series instructions, version 4.3, and the updated "Start Here" file were checked. The participants in this research are ChatGPT, Grok and Claude; the user forwards the material among them. The models are tools for research and critique, and the investigation is managed by a human. Do not attribute to another model an answer that has not been received. The question, answer, sources, hypotheses and rejections are preserved; they are compared in the next round.

The Torah-source examination in this round consists of reading digital transcriptions, not checking facsimiles of printed editions or manuscripts. The principal source is the Hebrew text of Tanya; the English commentary on the same page is identified separately when used. An exhaustive study of Etz Chaim, the explanations of all our Rebbes, and editions of Tanya has not yet been undertaken. Search results that did not lead to an identified text are not used as evidence.

The Beginning of Created Yesh — First Research Round — Continuity with the Previous Booklet: Part of the Foundation for the Round

The study continues "Apprehension and Coming into Being in Atzilut," on the opening of Epistle 20. The text files of the Hebrew reader's booklet 1.5 and the Hebrew research edition 1.6 were read, as were the R04 summary, source report and change log. This is not a report of a new visual inspection of the PDF files. The reader's booklet remained at 1.5 within the 1.6 packet; the latest update concerned references and the research index and did not change its conclusions.

Source files: For the Reader 1.5 — Text; Research 1.6 — Text. These are internal sources for research continuity; they are no substitute for checking the Torah sources themselves.

What Is Retained from the Previous Study	How It Functions in the Present Study
"Apprehension and Coming into Being," T04: relative yesh and created yesh are not one concept	Q04 requires identifying what "yesh" refers to in each usage; constructing one scale of nullification is insufficient
Ibid., T10–T12: the example of the angels examines a mechanism; the animal's spirit derives through hishtalshelut, its body is not explained that way; yesh me-ayin also includes spirituality	Q01–Q03 continue an inquiry already prepared and ask how the power of creation acts through levels and vessels
Ibid., T13–T14: chapter 39 describes an abode and exceptions; the existence of angels of Atzilut does not identify the angels in the previous example with them	Q11–Q13 distinguish the angels explicit in the current passage from the identification that was not proved in the opening

What Is Retained from the Previous Study	How It Functions in the Present Study
Ibid., T31 and T34: the sun analogy was found in Pardes; not every usage of hishtalshelut should be identified with cause and effect	Q17 will begin with the context of the Epistle itself and will not generalize from the analogy to every relationship between source and outcome
Ibid., T40 and T48: lack of independence, nullification and apprehension of nature differ; the difficulty concerning the inner dimension of NeHYM remained open	Do not present the previous booklet as having proved that nullification alone excludes apprehension of nature; the question is not automatically resolved in the present research
The reader's booklet explained light in the context of the sefirot of Atzilut	We will now explicitly broaden this: "light" can describe a relationship of vitality to a vessel in BYA as well; the earlier local definition is not a rule that every light is Divinity

Explanatory map for the future booklet: begin with the previous distinction between hishtalshelut and creation; ask where spiritual yesh begins; investigate the relationship between the power of the Essence and the vessels; only then detail neshamah/nefesh–ruach , palaces and angels' bodies. Proposed opening: "In the previous study we investigated why the chainlike progression of spirituality does not explain the coming into being of the body, and we saw that a spiritual reality too can be created yesh me-ayin. The Epistle now identifies the beginning of spiritual yesh and confronts us with a further question: how can there be an order and levels in a coming into being that only He, blessed be He, has the power to produce?"

The previous booklet is a critical foundation, not an authority that blocks correction. If a new source changes a conclusion, the change and its reason will be documented. There is no need to reopen the unresolved difficulty of apprehension unless a source relevant to the present research also advances it.

The Beginning of Created Yesh — First Research Round — א [1]. The Questioner's Message: Copied from the Current Message

The passage and discussion below were preserved from the message supplied in the conversation. Transcription errors, spelling errors and the erroneous epistle number remain here; corrections are made in the analysis, not within the questioner's words.

> And behold, the beginning of created yesh and its inception are the vessels of the ten sefirot of Beriah–Yetzirah–Asiyah, and also the lights nefesh–ruach,
>
> and they were created from the aspect of the neshamah of the ten sefirot of Beriah–Yetzirah–Asiyah, which [שהוא, masculine] is Divinity,
>
> and these are the thirty vessels of Malchut of Atzilut.
>
> And likewise in Atzilut,
>
> from the outer dimension of the vessels of the ten sefirot of Atzilut, which are Divinity, were created the palaces of Atzilut, in which the aspect of the igulim of the ten sefirot vests itself,
>
> and also the bodies of the angels of Atzilut, which are an aspect of yesh,
>
> and as it is written: "And He charges His angels with deficiency,"
>
> for they are not in a state of complete nullification like an effect in relation to its cause.

All right, we are beginning, at a good and auspicious time, our study in the Daily Tanya Study series, in which I will ask the questions of the three models, and you will do it according to our procedure. Now,

there are quite a few questions here. So at the beginning, the first question is, first of all, this is a continuation of Iggeret HaKodesh, chapter 8, which is a very profound epistle, speaking about very lofty matters, that is, I would say, the loftiest, the most Kabbalistic there are, and in a few words here there is a great, great deal of depth, a great deal of Kabbalah, and the Alter Rebbe really puts a great many things here by allusion into a few sentences, so therefore we really have to decipher it in a very "hi mushtat u-muzberet" way [היא מושטת ומוזברת; garbled wording in the source]. Now, so the first question is on the first paragraph, which begins with the beginning of created yesh. So this really is not entirely understood. That is, we see from here that yesh itself has levels. There is created yesh; afterward there is, as he continues, emanated yesh, and within this itself there are all kinds of levels and all kinds of stages and so on. This whole matter essentially comes down to bittul, how much bittul there is. Now, this very thing is not understood, that there are all kinds of levels of yesh. Even, let us say, what he starts with here, created yesh, when its root, the beginning. After all, later he continues in Tanya, which is the lesson for the following day; he begins and says the well-known sentence, which really is the root of everything, of this entire epistle, that yesh really has no root whatsoever; it is created yesh me-ayin, only from His Essence, without a cause or any reason or anything; the yesh is created immediately from Essence and nature. That is, without any intermediate levels. So how does this fit? How does this fit, which yesh is being discussed? Is it referring to the whole matter of yesh? Also the, how do you say, emanated yesh, and all sorts of levels of... not only our actual, physical yesh? Apparently we always say that the entire novelty of this lower world, which is the physical world of Asiyah, is that its yesh, the material yesh, has its source in the Essence. The expression in Chassidut: physical yesh is connected to the true Yesh. So this is not understood. If so, how can there be

all these levels of yesh? There is created yesh in the worlds of angels, of souls, of Atzilut; this entire concept is not understood, it has to be explained. This is something really very basic and fundamental that really has to be turned over, and I am sure that the matter is explained at length in Chassidut, and we need to explain it well, because it really appears to be a contradiction. Today he says that there are levels of yesh and that yesh has a root, and tomorrow in Tanya he continues, just a few lines later, he continues and says that the root of yesh really has no intermediate levels at all; it is only in Essence and nature. All right, now we… that is a very general question. Now more specifically, what he says, that the beginning and inception are the vessels of the worlds of BYA and the lights of nefesh and ruach. This too is not entirely understood. The vessels, granted, fine, vessels are understandable; this is something external, it is a body, so it has some connection to yesh. But the lights, surely the entire concept of lights is apparently the opposite; it is in the category of bittul. And this is in general. More specifically still, why precisely the lights of the two lower levels, of nefesh and ruach? What really is the difference between them and neshamah, from which everything is in fact created, which is Divinity? Incidentally, we also need to look into whether it says "שהוא אלוקות" ["which is Divinity," masculine]; apparently there must be some error, a printing error or something like that; it should be "שהיא אלוקות" [feminine]. But in any event, we need to understand the substantive difference: why is there such a powerful difference between nefesh and ruach, which are lights too, and neshamah, that they are yesh, regarded as yesh, and neshamah is regarded as Divinity? And it does not matter at what level; even the neshamah of the world of Asiyah is still Divinity. And it does not matter, even in the world of Beriah or even in Atzilut, nefesh and ruach are still yesh, and they are lights. So what is the difference here, specifically these two levels? This is very strange; we need to understand it, explain it, and

understand it well. Then he continues that essentially the root of neshamah is the "halam" vessels [הלם כלים] of Malchut, of Atzilut, which is essentially this matter of, in the vessels themselves, inner, intermediate and outer vessels, which is apparently the matter of Beriah, Yetzirah and Asiyah, in which neshamah is expressed. The question is again, why are these vessels specifically expressed in neshamah rather than in ruach and nefesh? Then he continues, and the same thing also in Atzilut, which is also an enormous novelty, that even in Atzilut there is yesh. Then he gives two levels in today's Tanya. Tomorrow he goes on to say that there are further levels of worlds, all kinds of… but in our passage he immediately gives two levels, and we also need to understand why. He gives the example of palaces that are yesh, and the example of bodies, of the bodies of angels. And specifically in this order. So what is the matter here? Are the palaces really more "locked" [נעולים]? Is there more of this? Or the reverse? And what is this matter of the bodies of angels? Angels' bodies? And this itself too, that there are angels in Atzilut, is itself an enormous novelty. Because generally what is written earlier in Tanya, in Likkutei Amarim, is that the root of the angels is in Yetzirah. There are special angels who are also in Beriah. Because generally the division between souls and angels is that souls are in Beriah and angels are in Yetzirah. And here we see that there are angels in Atzilut. And not merely angels, but even their bodies, their bodies, which are in Atzilut. This is something very, very strange. Why should this be? Of course everything has a root above, but one could also perhaps say there is something above Atzilut. Perhaps in Keter too, because what he explains afterward, these worlds sitting in the skull of Arich Anpin, which is Keter, there too there is yesh. So we need to understand this matter, and why specifically angels' bodies, and why not the bodies of human beings? Say that this too, human bodies are also in Atzilut. Why specifically angels? That is, there are a great many

questions here that need to be understood, difficult questions. Also the very "gaduk" [הגדוק] "gufot" that he uses is somewhat strange, because after all we generally always say "gufim," not "gufot." Apparently one can also say "gufot," but it is strange. In many places in Chassidut the wording "gufim" does occur, so is this a word that can always sometimes be said in the masculine, or sometimes in the feminine? This is also just a secondary question, but an interesting question; we need to address it. And the final question is the example and proof he brings for this, as though they are not nullified with complete nullification, he emphasizes, like a cause in relation to an effect, yes? Apparently it seems from this that this is the maximum, total nullification possible, and apparently that is not correct, because there are much stronger forms of nullification; there is nullification like the radiance of the sun within the sun and all kinds of other levels. The nullification of the effect to the cause is not the ultimate nullification. And why specifically does he give this example here of complete nullification, as it were, that is, by comparison, yes, in relation, that they are not nullified as the effect is nullified in relation to its cause? This really is not understood. Apparently he should have given an example here of nullification at a genuinely much loftier level, like light to luminary and various others. All right, those are the questions, and that is it. So we will proceed by rounds.

The Beginning of Created Yesh — First Research Round — ב [2]. Map of the Questions

This is an edited formulation of the questioner's questions, not a transcript.

Identifier	Question
Q01	What is the meaning of "the beginning of created yesh and its inception," and how can there be levels of yesh?

Identifier	Question
Q02	How does a Divine source operating through levels and vessels fit with “without any other cause or reason preceding this yesh”?
Q03	Is the power of the Essence also required to create spiritual yesh, and what is distinctive specifically about physical yesh?
Q04	Are “yesh ha-ne’etzal,” spiritual yesh and physical yesh one concept at different levels, or different usages of “yesh”?
Q05	How are the lights nefesh and ruach of BYA created, and why is neshamah Divinity?
Q06	What is the scope of the division: in each world of BYA, and in Atzilut too?
Q07	Why are the thirty vessels of Malchut of Atzilut the aspect of neshamah in BYA? What is the precise mapping of inner/intermedia te/outer?
Q08	What is the status of the wording “שהוא אלקות” [“which is Divinity,” masculine], and is there a textual witness for “שהיא” [feminine]?

Identifier	Question
Q09	How are palaces and angels’ bodies yesh in Atzilut, and what is their relationship to the sefirot?
Q10	Why do palaces precede angels’ bodies? What does the vesting of igulim add?
Q11	How do angels of Atzilut fit with “the abode of the angels is in the world of Yetzirah” in chapter 39?
Q12	Why are specifically the bodies of the angels discussed, and what distinguishes them from their souls?
Q13	Why were human bodies in Atzilut not mentioned? What is the difference between a body and its root?
Q14	Are the worlds in the skull of Arich Anpin and ZA evidence of higher yesh?
Q15	What is “gufot” linguistically; does the ending determine grammatical gender or the meaning of a dead body?
Q16	What does the verse “And He charges His angels with deficiency” prove, and does it itself identify Atzilut and the body?

Identifier	Question
Q17	Why does “like an effect in relation to its cause” serve as a test of complete nullification, and what is its relationship to the analogy of the radiance of the sun within the sun?

ג [3]. ChatGPT’s Answer — First Research — 6. Thirty Vessels: Two Divisions That Must Not Be Confused

The three layers in the vessels of Malchut must be distinguished from the three names of lights. Ten aspects in each of the three strata of vessels yield thirty; it does not follow that the inner vessels are neshamah, the intermediate vessels ruach, and the outer vessels nefesh in the same world.

The commentary in Lessons in Tanya explains three strata of ten here, within the outer vessels of Malchut that are integrated into BYA. This is printed commentary that was read, not the Alter Rebbe’s own detailed wording. The standard mapping proposed for examination is inner for Beriah, intermediate for Yetzirah, and outer for Asiyah, with each stratum serving as the aspect of neshamah in relation to its world. The precise mapping, and especially the relationship between “the outer dimension of Malchut” and the three strata within it, awaits direct verification in Etz Chaim in this round. [S01-C; commentary and requirement for completion] The point that can already be determined is logical: “vessel” and “neshamah” are not necessarily contradictory names. The same thing can be a vessel in relation to the light above it and an aspect of neshamah in relation to the lower system. The details of the vesting still need to be proved.

The Beginning of Created Yesh — First Research Round — ד [4]. Initial Claim Ledger

The proposer of all interpretations and distinctions in this table: ChatGPT, round R01, unless "premise of the question" is stated. The numbers are fixed for subsequent use; a rejection is marked and is not deleted.

Claim	Wording and Status	Source / What Is Required
T001	"Beginning" describes a beginning within the domain of created yesh, not an independent source of the power of creation: a supported reading	S01, "and they were created"
T002	Exclusion of a preceding cause excludes all vesting: a premise of the question rejected in its sweeping formulation	S01, "to create in them and through them"
T003	Created yesh includes spiritual yesh: explicit	S01
T004	Every designation "yesh" requires the same manner of coming into being: not proved	Investigation of usages of "yesh ha-ne'etzal" is required
T005	Light in relation to a vessel can be created in relation to its source: locally supported	S01
T006	Nefesh and ruach are yesh in every world, including Atzilut: an extension rejected as unsupported	S01 at its beginning and later; S04
T007	Neshamah of BYA here is the Divine side of the system: supported	S01, S03
T008	The three layers of vessels correspond to three aspects of neshamah in the three worlds of BYA: a proposed mapping requiring verification	Etz Chaim has not yet been read in the original
T009	"שהוא" is a printing error: the questioner's hypothesis, not proved	A textual witness is required
T010	Palaces were mentioned first because they are higher: no evidence	An explicit interpretation is required

Claim	Wording and Status	Source / What Is Required
T011	The sequence framework/inhabitant/body/soul explains the order: a literary hypothesis only	Check against sources
T012	Chapter 39 excludes every angel outside Yetzirah: rejected	S02, “ordinary angels”
T013	Bodies prepares for the contrast “but the souls”: a supported reading	S01
T014	The root of the human body in Atzilut proves that the physical body itself is there: an inference that is not necessary	Body/root distinction
T015	The worlds in the skull are further yesh like palaces: does not fit the explanation proposed in the text	S01, “it is plausible to say… are not”
T016	“Gufot” requires death or feminine gender: incorrect as a sweeping rule	S07; linguistic examination required
T017	The verse in Job explicitly identifies bodies of angels of Atzilut: not proved	S06
T018	Cause and effect and the sun’s radiance are competing examples here: rejected locally	S01, the explicit analogy
T019	The emphasis on physical yesh concerns only the intensity of concealment: insufficient evidence for the restriction “only”	S05 provides a direction; a comparative source is required

The Beginning of Created Yesh — First Research Round — ה [5]. Source Ledger

All the readings below took place in round R01, on 6 Tishrei 5787; “read” means the relevant passages, not a claim that the entire work was read.

Identifier	Source, Link and Location	Method of Verification and Role
S01	Tanya, Iggeret HaKodesh 20 — Hebrew text, from the opening through "And behold, the beginning" to the paragraphs on the power of creation and the vesting of the vessels	Transcription that was read; the principal evidence for all the text's distinctions. Not a scan of a printed edition

Identifier	Source, Link and Location	Method of Verification and Role
S01-C	On the same page: Lessons in Tanya, Rabbi Yosef Weinberg's commentary and identified notes	Commentary and translation read in the relevant portions; thirty vessels, igulim and references. Not identified in its entirety as the Rebbe's words
S02	Tanya, Likkutei Amarim 39, "the abode of the angels" and the clarification "this means ordinary angels"	Hebrew transcription; limits the rule concerning the angels' abode
S03	Tanya, Likkutei Amarim 52, the vesting of Malchut of Atzilut in BYA	Hebrew transcription; distinction between the Divinity vested there and the created beings
S04	Tanya, Likkutei Amarim 18, nefesh, ruach and neshamah from the four worlds of ABYA, and nefesh of nefesh of Malchut of Asiyah	Hebrew transcription; the terms nefesh, ruach and neshamah depend on context
S05	Tanya, Likkutei Amarim 36, the purpose of the lower realms and concealment of light	Hebrew transcription; a direction for the distinctiveness of the physical world, not an exhaustive treatment of the question of the true Yesh
S06	Job 4:18 and Rashi	Hebrew transcription; the meaning of toholah [deficiency] and the scope of the verse
S07	Rambam, Hilchot Yesodei HaTorah 4:12	Transcription; linguistic evidence for gufot that are not corpses. It supplies no evidence for the Arizal's Kabbalah
S08	Or HaTorah, Shemot, p. 199, as cited in note 32 to the commentary on the Epistle	Reference and mediated explanation only; the original page was not read

Identifier	Source, Link and Location	Method of Verification and Role
S09	Etz Chaim, Gate 47, chapter 12, as cited in note 3 at the beginning of the commentary	Reference only; what the chapter proves precisely must be checked, and it must not be promised to resolve all questions of nefesh, ruach and neshamah

Further completion targets: glosses and explanations of Tanya on "שהוא אלקות"; direct sources for yesh ha-ne'etzal and palaces of Atzilut; a comparative Chassidic discourse on the power of the Essence in spiritual yesh and physical yesh; a Kabbalistic definition of an angel's body; printed editions for investigation of the reading. Searching produced titles for the discourse "Zeh HaYom Techillat Maasecha," 5741, but no identified complete text on which a claim could be based was obtained in this round. This list makes no claim that there are no further sources.

The Beginning of Created Yesh — First Research Round — ו [6]. Uniform Wording to Copy to Grok and Claude

Round R01 — Study of the Daily Tanya / YeshivahAI. Subject: "The Beginning of Created Yesh," Iggeret HaKodesh, Epistle 20.

Deep, clear, source-based independent research is required. This is a first round of investigation, not a booklet or final determination. The three participating tools are ChatGPT, Grok and Claude; the user forwards the material. Respond only in your own model's name. If you read another model's answer, state that; do not present a response to its answer as research uninfluenced by it.

The passage under study: "And behold, the beginning of created yesh and its inception are the vessels of the ten sefirot of BYA and also the lights nefesh and ruach, and they were created from the aspect of the neshamah of the ten sefirot of BYA, which is Divinity, and these are

the thirty vessels of Malchut of Atzilut. And likewise in Atzilut, from the outer dimension of the vessels of the ten sefirot of Atzilut, which are Divinity, were created the palaces of Atzilut, in which the aspect of the igulim of the ten sefirot vests itself, and also the bodies of the angels of Atzilut, which are an aspect of yesh, and as it is written, 'And He charges His angels with deficiency,' for they are not in a state of complete nullification like an effect in relation to its cause."

Read the preceding paragraphs and the continuation: "But the souls of the angels," the worlds in the skull, "He alone, by His power and ability," and "And in order that this yesh… should possess limit and measure." Foundational source:

https://www.chabad.org/library/tanya/tanya_cdo/aid/7965/jewish/Epistle-20.htm

Required continuity in the series: read the unit "Continuity with the Previous Booklet" in the attached file. The previous study is called "Apprehension and Coming into Being in Atzilut": the Hebrew reader's booklet 1.5 and Hebrew research edition 1.6. It established that yesh me-ayin also includes spirituality; the opening example of the angels examines the limit of hishtalshelut and does not prove that these are specifically angels of Atzilut; relative yesh is not necessarily created yesh; lack of independence, nullification and apprehension of nature are not identical. The difficulty of how Moses' apprehension of the inner dimension of NeHYM fits with the denial of an "apprehensible nature" remained open in its precise application. Do not present it as resolved or attribute to the previous booklet a proof it did not supply. The definition of light given in the context of Atzilut now requires examination of its applicability to the lights nefesh–ruach of BYA. Maintain consistency of terminology and explanation, and explicitly explain every correction you propose. The previous context does not exempt you from checking sources and does not require agreement with its conclusions.

If you received the full research file, it also includes ChatGPT's present answer. State that you saw it, and distinguish your independent examination of the sources from agreement with or objection to the answer.

Answer according to the fixed numbering:

The Beginning of Created Yesh — First Research Round — ו [7]. Decision at the Close of the Round

Genuine progress: rejection of the interpretation "there is no vesting at all"; restriction of the nefesh and ruach claim to BYA; removal of the sweeping contradiction from chapter 39; identification of the bodies/souls contrast; correct reading of the worlds; and locating the analogy of the sun's radiance in the same Epistle.

Not yet closed: the Kabbalistic mapping of the thirty vessels; the special connection of physical yesh to the Essence as compared with spiritual yesh; definition of yesh ha-ne'etzal in different contexts; the nature of an angel's body in Atzilut and its palaces; the reason for the order; and investigation of the wording in printed editions.

Focused continuation: receive both R01 answers, preserve them verbatim, actually check the new sources, and prepare R02 questions only for points still open or where disagreement has emerged. No model scores before receiving their answers, and no booklet at this stage.

YeshivahAI

Dossier 0227 · The Beginning of Yesh and the General Rounds · Round 2

Critique, collection or interim determination.[34]

[34]Document 0227: 199 — E1 — Editorial QC for Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. Editorial Corrections and Evidence Tags (Not Structure) — From Grok's Critique — E1-QC-31 — Completing the Quotations in Station 4

- **Location:** Station 4
- **Claim:** Complete: neshamah of the ten sefirot of BYA = Divinity, the thirty vessels of Malchut of Atzilut; igulim; "And He charges His angels with deficiency"; the kav in nefesh, ruach and neshamah; "it is plausible to say"; "emerged and became separate"
- **Evidence status:** [E-subresearch] Grok's critique
- **Type:** editing / completion of quotation
- **Proposed correction:** complete a paragraph; do not change the station's structure

Dossier 0599 · The Beginning of Yesh and the General Rounds · Round 3

Report or testimony from the history of the research.[167]

Sources Read — R03 Packet — What Was Not Read

Maamarei Admur HaZaken 5568, vol. I, pp. 114–125; Or HaTorah, Shemot 199; printed editions and manuscripts for investigation of "שהוא/שהיא" [masculine/feminine "which is"]; another edition of Etz Chaim securely identifying the target of the reference to 47, chapter 12. Do not present S23 as resolving the latter reference.

S10, S11, S13 and S14 belong to the previous round's checks documented in the packet. There is no claim here of a new complete reading of them. The distinction between a reviewed discourse and an unreviewed transcript is retained.

[167] Document 0599: reshit-hayesh-R03-sources.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0345 · The Beginning of Yesh and the General Rounds · Round 4

Critique, collection or interim determination.[35]

R04 Research Packet — The Beginning of Created Yesh

Identifier: YA-IGK20-RESHIT-HAYESH-R04-PACKET

The file includes the R04 critique, the texts for copying, the two R03 answers as supplied, and the previous R03 packet. The historical documents were preserved without retrospective editing.

א [1] — Critique and Synthesis Report

The Beginning of Created Yesh — R03 Critique and Synthesis Toward a Determination

YeshivahAI | Study of the Daily Tanya | Iggeret HaKodesh, Epistle 20

Identifier: YA-IGK20-RESHIT-HAYESH-R04

Status: ChatGPT critique after receiving Grok's and Claude's answers for round R03. There is no concluding booklet or joint determination here. Both answers were read after they had become familiar with the R03 report and its sources; agreement between them is therefore not independent verification.

The Beginning of Created Yesh — R03 Critique and Synthesis Toward a Determination — 1. General Result

Round R03 was useful. Both models accepted the two principal corrections: ZA must not be excluded from the parallel in the Idra Zuta, and one must not say that the encompassing lights enter the palaces because they are sufficiently large vessels. Both also accepted the

[35]Document 0345: 08 — R04 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

need to retain together the general mapping of the thirty vessels and the specific mapping of the thirty vessels of Malchut.

Nevertheless, Claude's answer still confuses the Divine source vessel with the created local vessel. Grok's answer is more cautious but leaves the confusion as an "unfilled link." The sources already opened permit an explicit formulation of the three layers. This yields a substantive answer to the central question about nefesh, ruach and neshamah, even if the reason for the Kabbalistic boundary itself is still presented in the source as a fact rather than a philosophical deduction.

The Beginning of Created Yesh — R03 Critique and Synthesis Toward a Determination — 2. Three Layers: The Distinction Missing Until Now

Three separate things must be held in view:

Layer	What It Is	Its Status
1	The thirty vessels of Malchut/Nukva of Atzilut, which are the source of vitality	Divinity in Atzilut
2	The vessels of Nukva of BYA, within which that neshamah vests itself	Created entities and limited vessels
3	The lights nefesh, ruach and neshamah of BYA themselves	The Divine neshamah remains Divinity; ruach and nefesh are the world of separation

Etz Chaim, Gate 44:1, describes layer 1: thirty aspects of Nukva of Atzilut descend and vest themselves in the three worlds, becoming **neshamah** for the local vessels. In chapter 44:2 it explicitly says that Nukva of Beriah, of Yetzirah and of Asiyah likewise receives thirty vessels of its own, with its own nefesh, ruach and neshamah within them. It says there of the back vessels, which are the place of nefesh,

and of their ruach, that they are “and from there it separates”; whereas from neshamah upward they are Divinity. [S23]

Maamarei Admur HaZaken 5566, pp. 78 and 96, formulates the same relativity in Chassidic language: general nefesh, ruach and neshamah is made from thirty vessels of Atzilut and divides into particular nefesh, ruach and neshamah in each world; **the light of neshamah**, even in Asiyah, is Divinity, but nefesh and ruach are created; and at the same time the local vessels of nefesh, ruach and neshamah are created. [S21–S22]

Hence the precise correction to Claude: one cannot say generally that “Divinity refers only to the light in the vessel, while the vessel itself is created.” This is true when speaking of the local vessel of neshamah in BYA, as 5566 describes. But in Epistle 20, the expression “the neshamah of the ten sefirot of BYA… and these are the thirty vessels of Malchut of Atzilut” refers to **the Divine source layer** that becomes neshamah for the world, not merely to the created local vessel.

And hence the answer to why nefesh and ruach are lights yet are nevertheless yesh: “light” describes a function of vitality in relation to a vessel; “Divinity or created entity” describes source and status. Neshamah is the Divine vitality that comes from the higher source and remains Divinity even when it gives life to a lower world. Ruach and nefesh are the lights of the local system that has already emerged into an aspect of separation. They are thus lights in terms of their function and created in terms of their source and status. This is not merely a psychological ranking of a higher neshamah against a lower ruach, but the crossing of a boundary between a source vesting itself and a local product.

This explanation does not claim that the inner mechanism of the transition is fully understood. Etz Chaim says “from the aspect of ruach onward”; it establishes the Kabbalistic boundary but does not here

give an abstract explanation of why precisely there. One must distinguish **explaining the distinction**, which can now be done, from **explaining the first reason**, which still requires an additional source.

The Beginning of Created Yesh — R03 Critique and Synthesis Toward a Determination — 3. The Relationship Between the General Mapping and the Local Mapping

Grok's answer is right that the discourse of 5731 must not be discarded. The discourse says: inner/Chabad become neshamah for Beriah, intermediate/Chagat ruach for Yetzirah, outer/NeHY nefesh for Asiyah; and each world also contains an interinclusion of the three aspects. This is an axis of **the character of the world and the interinclusion within it**. [S11]

Etz Chaim 44:1 says that each of the three groups of vessels of Malchut becomes neshamah for the corresponding world. This is an axis of **the source of Divine vitality for each world**. The two statements do not contradict, because the word "neshamah" appears in them in a different relationship. Nor must every general mapping of thirty vessels of ZA be identical in every detail to the thirty vessels of Malchut in Iggeret HaKodesh.

Thus the final wording should be: there is a general mapping of the thirty vessels to the character of the three worlds, and there is a local mapping of the thirty vessels of Malchut to the source of neshamah of each world. Neither may be used to erase the other, and they must not both be turned into a single table.

The Beginning of Created Yesh — R03 Critique and Synthesis Toward a Determination — 4. Derech Mitzvotecha: Claude's Qualification Is Not a Critique of the Source

Claude wrote that he did not open 129–130 and therefore does not confirm the assertion of a leap to physicality. This is a fair account of what he himself read, but it is not a critique of report R03, because the source was opened and checked directly here.

On 129b it explicitly states that the coming into being of the vessels, souls and angels of BYA is yesh me-ayin; it then says that the coming into being of the bodies of animals and man, and all the more so of the inanimate and vegetative orders and the four elements, cannot come from the chainlike progression of cause and effect. Even a multiplicity of contractions from spirituality is insufficient to produce physicality. Thus in physicality "the power of Ein Sof, blessed be He, is seen and revealed more," although the spiritual beings too were created yesh me-ayin. [S25]

On 130a–b appears the connection to "their beginning is embedded in their end," to the beginning of the kav in Adam Kadmon, and to the termination of the kav in Asiyah. It also says there that the principal coming into being of yesh is effected through the sovev light, which gives power and strength to the vessels and the kav; and in that same sequence it emphasizes that sovev is light, not His very Essence. [S26–S27]

R03's status must therefore be upgraded: this is no longer merely "a quotation from the packet that was not read." The source was read directly. Nevertheless, the Tzemach Tzedek's entire system must not be attributed to the Alter Rebbe in Epistle 20, nor should it be said that this alone resolves the entire question of yesh ha-ne'etzal.

The Beginning of Created Yesh — R03 Critique and Synthesis Toward a Determination — 7. Updated Status

Topic	Status After R03
Thirty vessels of Malchut → neshamah for the three worlds	Supported in the transcription of Etz Chaim 44:1–2
General nefesh, ruach and neshamah versus particular nefesh, ruach and neshamah	Supported; two relative axes, not one table
Nefesh and ruach as created lights	Structurally supported; the first reason for the boundary remains a given of Kabbalah
Spiritual yesh and physical yesh	Supported; Derech Mitzvotecha adds a direct leap to physicality
Revelation of the power of the Essence in the physical	Supported in the discourse of 5738 and in Derech Mitzvotecha
Palaces and encompassing lights	The mechanical explanation was corrected; the meaning of vesting still requires cautious formulation
Bodies of angels of Atzilut and the reason for the order	Open

Topic	Status After R03
Worlds in the skull	Two parallels were located; the status of the worlds and the continuous source remain open
"שהוא/שהיא אלקות" ["which is Divinity," masculine/feminine]	Textually open; does not hold up the explanation
Inner dimension of NeHYM from the previous booklet	Open

The Beginning of Created Yesh — R03 Critique and Synthesis Toward a Determination — 8. Practical Conclusion and Round R04

R03 supplied enough material to formulate in the booklet a serious answer to the questions about levels of yesh, the thirty vessels,

nefesh–ruach and physical yesh. Before fixing the booklet's wording, just one short round is advisable, not a repetition of all Q01–Q17: ask both models to examine **the three-layer model** and attempt to refute it from a source; and ask them to state in one sentence the difference between the general and local mappings. If no contradictory source is found, one can proceed to writing the booklet and explicitly state that the first reason for the neshamah–ruach boundary remains open.

R04 need not reopen 5568, Or HaTorah, Shemot 199, the angel's body, or the inner dimension of NeHYM without a genuine new source. Its sole purpose is to check the unifying principle so that we do not put a correct but confusingly formulated distinction into the booklet.

ב [2] — R04 Texts for Copying

Round R04 Wording — Checking the Three-Layer Model

Attach the R03 packet and report R04. This is a short, structurally decisive round, not a repetition of all the questions.

Round R04 Wording — Checking the Three-Layer Model — Claude

R04 — YA-IGK20-RESHIT-HAYESH-R04-CLAUDE — With the help of G-d

Read report R04 and the sources listed in it. Directly check Etz Chaim, Gate 44:1–2, and 5566, pp. 78 and 96, and Derech Mitzvotecha 129b–130b if accessible to you. Do not rely on agreement with models.

The central check: is it correct to distinguish three layers? 1. The thirty vessels of Malchut of Atzilut: a Divine source. 2. The local vessels of Nukva of BYA: created, limited vessels, within which the neshamah from the source vests itself. 3. Local lights of nefesh, ru-

ach and neshamah: the light of neshamah remains Divinity, and the lights ruach and nefesh are the world of separation.

Examine especially your statement in R03 that in Epistle 20 “Divinity refers to the light in the vessel, and the vessel itself is created.” Is it true in all three layers, or only with regard to the local vessel? Distinguish “the neshamah of the ten sefirot of BYA” from “the thirty vessels of Malchut of Atzilut.” Reformulate the answer to why the lights nefesh and ruach count as yesh, distinguishing light/vessel from Divin ity/created entity.

Also check Derech Mitzvotecha: does 129b–130b indeed explicitly support the leap from spirituality to physicality and “their beginning is embedded in their end”? If so, specify the words and location. Do not present the passage as a source by the Alter Rebbe.

Respond in a short structure: (א [1]) accept/correct/reject the three-layer model; (ב [2]) a corrected paragraph on the central question; (ג [3]) decisive quotations; (ד [4]) what remains open. If there is no new claim, say so. Do not open side issues.

Round R04 Wording — Checking the Three-Layer Model — Grok

R04 — YA-IGK20-RESHIT-HAYESH-R04-GROK — With the help of G-d

Read report R04 and the sources listed in it. Directly check Etz Chaim, Gate 44:1–2, and 5566, pp. 78 and 96, and Derech Mitzvotecha 129b–130b if accessible to you. Do not rely on agreement with models.

Check whether your R03 answer already expresses this distinction or still confuses the general mapping of thirty vessels with the local mapping of neshamah for each world. Explain in clear sentences why “light” can be created and why “neshamah” can be Divinity even when it gives life to a created world. Do not erase the distinction between Malchut and ZA.

Also check Derech Mitzvotecha: does 129b–130b indeed explicitly support the leap from spirituality to physicality and "their beginning is embedded in their end"? If so, specify the words and location. Distinguish the power of creation, revelation of the power, the created being's stature, and its sense of itself.

Respond in a short structure: (א [1]) accept/correct/reject the three-layer model; (ב [2]) a corrected paragraph on the central question; (ג [3]) decisive quotations; (ד [4]) what remains open. If there is no new claim, say so. Do not open side issues.

ג [3] — Grok's R03 Answer as Supplied

Round R03 — Grok's answer

YeshivahAI / Study of the Daily Tanya

Subject: "The Beginning of Created Yesh," Iggeret HaKodesh, Epistle 20

Identifier: YA-IGK20-RESHIT-HAYESH-R03-GROK

The R03 critique report, source index, my R02 answer and Claude's R02 answer were read. There is no booklet and no joint determination. Agreement between models is not evidence. All new sources are transcriptions, not scans.

What Was Read Directly in This Round

Identifier	What Was Opened	Method
S23	Etz Chaim, Gate 44, chapters 1–2	Wikisource transcription
S29	Etz Chaim, Gate 42, chapter 3	Wikisource transcription
S15	Zohar III, 292b	Wikisource transcription
S28	Zohar III, 128b	Wikisource transcription

Identifier	What Was Opened	Method
S20	Torah Or, Additions, Vayakhel, paragraph 20	Partial transcription from the Ashuvah website; the full page at Kehot did not load for me
S12	Etz Chaim 42:5	Retained from R02
S11	Amar Rabbi Alexandri, 5731	Retained from R02; unreviewed transcript
S10	Mitzvatah Mishetishka HaChamah, 5738	Retained from R02
S01	Iggeret HaKodesh 20	Wording of the Epistle

Known to me only from the packet, not opened by me on the page: S21, 5566, vol. I, p. 78; S22, p. 96; S24–S27, Derech Mitzvotecha 129a–130b; S30, Haamanat Elokut [Belief in Divinity], 49b–50a; S31, 5566, p. 130. Quotations from them below are quotations from the packet, not independent reading. 5568, pp. 114–125, and Or Ha-Torah, Shemot 199, were not opened and are not on the read list.

R03-GROK-Q01 — The Thirty Vessels and Nefesh, Ruach and Neshamah

Links missing in R02 that have been filled.

In R02 I distinguished the general mapping of thirty vessels of Atzilut (S11) from its application to the thirty vessels of Malchut in the Epistle, and marked the application as missing. S23 fills this link.

44:1, the ten sefirot of Nukva: Nukva of ZA of Atzilut, Malchut, has ten sefirot, and in each sefirah a front, middle and back. These are thirty names, "her body." "The inner garment, which is the ten inner sefirot of Nukva of ZA of Atzilut, descended, entered and vested themselves within the ten sefirot of Beriah, and were neshamah for them, for the ten sefirot of Nukva of Beriah. And her ten intermediate sefirot descended and vested themselves within the ten sefirot of Nukva of ZA of Yetzirah. And the outer garment, which is her ten back sefirot,

descended and vested themselves within the ten sefirot of Nukva of Asiyah, and were neshamah for them. And afterward there are aspects of ruchin and nafshin [spirits and souls]."

44:2 supplies the boundary: "The three back vessels, which are the aspect of nefesh, and also concerning their ruach, of them it is said 'and from there it separates,' and they are not an aspect of Divinity. Only from neshamah, chayah and yechidah that are there in BYA, these are an aspect of complete Divinity." Likewise: "The portions of neshamah in BYA are Divinity, but from the aspect of ruach onward it is the aspect of the world of separation."

All three layers of vessels of Malchut descend as the aspect of neshamah for the three worlds. This is Divinity descending. The ruach and nefesh that follow them are not Divinity. This fits the wording of the Epistle: the neshamah of the ten sefirot of BYA is "the thirty vessels of Malchut of Atzilut," "which is Divinity"; "and also the lights nefesh and ruach" are included in the beginning of created yesh.

S20, as a partial transcription that was read: "From the ten inner vessels the aspect of neshamah in Beriah is made, and from the ten intermediate vessels neshamah for the ten sefirot of Yetzirah is made, and from the ten outer vessels neshamah in Asiyah is made"; "thirty vessels of Atzilut that become neshamah for BYA." At the beginning of that same context: "its root is in the aspect of the outer vessels of ZA." Torah Or supports the mapping of three aspects of neshamah and mentions vessels of ZA. Do not silently replace ZA with Malchut. S23 is the specific source for Malchut; S20 and S11 remain a general system.

Links that have not been filled. 5568 was not opened. There is no new source explaining the mechanism of the transition neshamah →ruach–nefesh beyond the boundary "and from there it separates."

The difficulty concerning the inner dimension of NeHYM is not being reopened.

Three systems. The general mapping must not be erased.

System	Source	What It Describes
Nefesh, ruach and neshamah in Atzilut itself	44:1–2; 42:5	Essence/lights within the vessels of Nukva or ZA in Atzilut. There the vessels are Divinity

System	Source	What It Describes
General nefesh, ruach and neshamah for BYA	S11; 42:5; and from the packet, S21	Thirty vessels of Atzilut / three vessels of ZA become nefesh, ruach and neshamah for BYA as a whole. S11: inner–Chabad = neshamah for Beriah; intermediate–Chagat = ruach for Yetzirah; outer–NeHY = nefesh for Asiyah. According to the packet's quotation in S21, general and particular nefesh, ruach and neshamah coexist
The aspect of neshamah in each world	S23; the Epistle; S20	Three layers of vessels of Malchut descend as neshamah for Beriah, Yetzirah and Asiyah

Malchut versus ZA. The Epistle speaks of Malchut. 44:1: Nukva has thirty vessels; ZA himself has twenty-seven, and Malchut completes the ten. S11 on Chabad/Chagat/NeHY remains valid as a general system of Atzilut. In R02, Claude declared that the link had "dissolved" because the earlier mapping was wrong. This is too broad. The general mapping was not erased; a Malchut layer was added.

The light of neshamah versus the vessel of neshamah. This is the link that S22 is supposed to fill. It was not opened by me. According to the packet's quotation on p. 96: "In the neshamah of Asiyah, the vessel is an aspect of a created entity and the light is an aspect of Divinity." If the quotation is accurate, there is a distinction here that is not in S23 alone: even when the aspect is called neshamah in BYA,

one can distinguish its Divine light from its created vessel. It must not be inferred from this that every individual neshamah in Asiyah is the Divinity of the Epistle. In S23 itself, the garments of Atzilut, the body of Nukva, are what descend and become neshamah. This is relativity of names, already in S12: the vessels of Atzilut are Divinity in Atzilut and nefesh, ruach and neshamah in relation to BYA.

Why nefesh and ruach are created although they are lights.

Description of the system. In BYA there are three levels. Neshamah is the thirty vessels of Malchut that descended. Ruach and nefesh are additional aspects of that world. The boundary in 44:2: from neshamah upward in BYA, Divinity; from ruach onward, "and from there it separates." The Epistle includes "and also the lights nefesh and ruach" in created yesh. Light does not prove Divinity.

Mechanism of coming into being. Neshamah here is the Divine originating source, the outer dimension of the vessels of Malchut, "to create in them and through them." Nefesh and ruach are the lights of the world itself, the side that comes into being. They are created not because they are "low," but because they are a product: a newly originated yesh whose nature is incommensurate with the nature of the power bringing it into being. Describing the system (who descends where) does not explain the power of creation. The power of creation remains the Essence acting in vessels.

What is still unexplained. S22 from the packet adds that the vessel of neshamah of Asiyah, too, is created. This sharpens the light/vessel distinction within the aspect of neshamah itself and does not exhaust the mechanism of the transition. Not all details of coming into being are closed here.

R03-GROK-Q02 — Levels of Yesh and the Power of Creation

S24–S27 were not opened by me. The explanation below rests on S10, which was read, on the wording of the Epistle, and on quotations from the packet. ChatGPT's explanation is not a source.

The five axes, separately.

1. **The stature of the existing being.** A spiritual created being is higher than a physical created being in the level of the existing entity. It does not follow that it is less dependent on the Creator.
2. **A leap in coming into being.** Yesh me-ayin is a leap that is not cause and effect. The Epistle includes both the vessels of BYA and the lights nefesh–ruach in that same leap. According to the packet's quotation in S25, even after spiritual beings have already been created yesh me-ayin, the coming into being of the physical body requires an additional leap: a multiplicity of contractions within spirituality does not by itself explain the appearance of physicality.
3. **Revelation of the power.** S10: "And within BYA itself, the principal revelation of the power of the Essence is specifically in the coming into being of physical yesh." The packet's quotation in S25: "The power of Ein Sof, blessed be He, is seen and revealed more, even than He displays His power in the coming into being of spiritual created beings, although they too were created yesh me-ayin." This is an axis of the revelation of the same power, not an axis of the power itself.
4. **The created being's sense of itself.** S10: created yesh that feels its existence to be of itself is a likeness of the true Yesh. A sense of independence is not awareness of the Essence. Do not say that the body knows the Essence more than the angel.

5. **A dwelling in the lower realms.** An axis of purpose. It explains why the lower realm was chosen. It does not replace the question of who can create and does not exhaust the explanation.

How spiritual yesh is created through the power of the Essence, yet physicality has a distinctive quality. The same power acts in both. Every origination of yesh me-ayin, including the spiritual, is solely through the power of the Essence. The Epistle proves this by including the lights nefesh–ruach within created yesh. The distinctiveness lies in the principal revelation of the power in the coming into being of the physical and in the additional leap from spirituality to physicality, not in withholding that power from the spiritual. Do not write "only matter is created through the power of the Essence."

Essence, the sovev light, the kav and the vessels. The power of the Essence does not exclude vesting. The Epistle says that the light vests itself in the vessels "to create in them and through them." According to the packet, on 130a–b it says that sovev grants power to the kav and the vessels, and also that sovev itself is light and not the very Essence. If the quotations are accurate, they strengthen the distinction and do not erase kav and vessels from the description of coming into being. Without independent reading, the sovev–kav–vessels map must not be expanded beyond this.

Does ChatGPT's explanation infer too much? In three places, yes, if they are presented as the Epistle's determination: (א [1]) attributing all the detail of 129–130 to the paragraph "the beginning of yesh" itself: this is the Tzemach Tzedek's explanation in a broader argument; (ב [2]) closing all branches of yesh ha-ne'etzal from the opening of section 28 on 130b: the packet itself says that the opening was read, not the entire continuation; (ג [3]) converting the five axes into one axis of "dwelling" or "sense of independence." The source verified by me for the principal revelation remains S10. S24–S27 add direct explanation according to the packet and are not called read here.

R03-GROK-Q03 — Palaces and Bodies

Correction of the abbreviated formulation from R02. In R02 I wrote briefly "garments = encompassing light," based on S16. S29 corrects this: "The garments are the aspect of vessels for encompassing light. And between each garment and the next there is one encompassing light." The garment is a vessel for the encompassing light, not the light itself.

The negation omitted from Claude's explanation. The full sentence in 42:3: "And therefore these circles surround all the aspects, for they are like houses within which a person dwells, and upon them is the radiance of exceedingly great encompassing lights that cannot enter within limit and measure, for even within the houses and palaces, which are exceedingly, exceedingly large vessels, they cannot contract themselves there, and all the more so within small vessels like bodies."

The passage excludes the entrance of the encompassing lights even into the large palaces. The explanation that the encompassing lights are too large for bodies and therefore enter large palaces is not a conclusion proved by the sentence. It says the opposite concerning the contraction itself. This does not contradict the wording "vests itself" in the Epistle; it does set a limit on the mechanical explanation of entering a sufficiently large vessel.

A further distinction from S29: "The root, souls and bodies are one aspect with no separation among them. But garments and palaces are two separate aspects." The body of a partzuf remains with the soul in the inner grouping. Palaces and garments are separate from it. Not every "body" in Atzilut should be identified with the angels' bodies in the Epistle.

Was a source or a demonstrated inference found? No. There is no new source defining the body of an angel of Atzilut. S31 from the

packet discusses angels' bodies in BYA; their substance must not be transferred to Atzilut without a connecting link. There is no evidence advancing the reason for the sequence of examples, palaces followed by bodies. Without an addition, do not repeat hypotheses from previous rounds.

R03-GROK-Q04 — Brief Checks

Two separate parallels. S28, Idra Rabba, III, 128b: "בגולגלתא יתבין תליסר אלפי רבוא עלמין דנטלין עלוי רגלין וסמכין עלוי" ["In the skull dwell thirteen thousand myriads of worlds that move on feet and are supported by them"]. Later in the body of the text: the partzuf is called Aricha DeAnpin, "וההוא דלבר אתקרי זעיר אנפין" ["and that which is outside is called Ze'ir Anpin"]. This is a parallel concerning Arich Anpin. S15, Idra Zuta, III, 292b: "בהאי גולגלתא דזעיר אנפין" ["in this skull of Ze'ir Anpin"]; "תשעה אלפין רבוא עלמין נטלין וסמכין על האי גולגלתא" ["nine thousand myriads of worlds are borne and supported upon this skull"]. This is explicitly a parallel concerning ZA.

What advanced: locating the two parts of the reference in different places. The exclusion of ZA in Claude's R02 answer is rejected. What is not proved: that all the Epistle's wording is a continuous quotation from one place; that locating the worlds proves the interpretation of their status; the wording "דיתבין בגולגלתא" ["that dwell in the skull"] word for word in both places. Or HaTorah, Shemot 199, was not opened. S08 remains open. The wording "it is plausible to say" is retained. The local determination remains the wording of the Epistle itself.

Iggeret HaKodesh 11. In R01 a sentence not found there was attributed to it. The correction stands: "the created yesh is formed from the true Yesh" must not be attributed to the Alter Rebbe in Epistle 11. According to the packet, Claude's alternative too, "for only true faith… that all creation was formed," is taken from a Tanya LaAm

summary, not the wording of the Epistle, which opens “And the explanation of the matter is only true faith” and continues “that is, that creation yesh me-ayin.” It was not reopened by me; I accept the attribution correction without opening a new issue.

Gate 47, chapter 12. The limit of the check is retained: chapter 12 was not found in the Wikisource edition that was read. Do not conclude that the chapter does not exist in any edition. S23 is a new source for the thirty vessels of Nukva, not a guessed correction of note 3. Note 3 remains attached to the opening of the Epistle.

“Almost absolute.” There is no local source for this designation. The wording of the Epistle and the analogy of the radiance in that same Epistle remain.

Status Table

Identifier: T008 / T021 / T024 / T025

Topic: Mapping of the thirty vessels and nefesh, ruach and neshamah

Accepted: S23: thirty vessels of Nukva descend as neshamah for the three worlds; the boundary neshamah/ruach–nefesh

Corrected: Separation: the general S11 is retained; application to Malchut from S23; S20 mentions ZA

Rejected: Erasure of the general mapping; declaration of “dissolution”

Still open: 5568; independent verification of S21–S22

Identifier: T019 / T026

Topic: The power of the Essence and the physical

Accepted: S10 on the principal revelation; according to the packet, S25 adds a leap and a direct comparison

Corrected: Separation of the five axes

Rejected: Confining the power to matter alone; closing yesh ha-ne'etzal from the opening of section 28

Still open: Independent reading of S24–S27

Identifier: T020

Topic: Nullification / radiance

Accepted: Retained from R02

Corrected: —

Rejected: Designation "almost absolute"

Still open: A discourse distinguishing cause-and-effect from light-and-luminary, with the point of comparison

Identifier: T022 / T027

Topic: Worlds in the skull

Accepted: Two separate parallels: 128b for Arich Anpin, 292b for ZA

Corrected: Exclusion of ZA in Claude R02

Rejected: Closing the status of the worlds

Still open: Or HaTorah, Shemot 199; interpretation of "it is plausible to say" **Identifier:** T023

Topic: Yesh ha-ne'etzal

Accepted: A relative map of usages is retained

Corrected: —

Rejected: —

Still open: Continuation of section 28 in Derech Mitzvotecha

Identifier: T028

Topic: Encompassing lights and palaces

Accepted: S29 with the complete negation

Corrected: R02's abbreviated "garments = encompassing light"; explanation of entering a sufficiently large vessel

Rejected: Body of a partzuf = body of an angel of Atzilut

Still open: Definition of an angel's body; reason for the order of the examples

Identifier: S09

Topic: Note 3 / 47, chapter 12

Accepted: The limitation to the edition is retained

Corrected: —

Rejected: S23 as a correction to note 3; "there is no such chapter" as a sweeping assertion

Still open: Another edition of Etz Chaim

Identifier: —

Topic: Iggeret HaKodesh 11

Accepted: Attribution correction

Corrected: According to the packet, the alternative too is not the wording of the Epistle

Rejected: Use of a sentence that was not found

Still open: — **Identifier:** —

Topic: Inner dimension of NeHYM

Accepted: —

Corrected: —

Rejected: Reopening without a source

Still open: A source that genuinely bears on it

New source or inference in each change: S23 for filling the Malchut link and for the boundary; S20 for not substituting Malchut for ZA; S29 for correcting "garment" and rejecting the entrance explanation;

S28+S15 for two separate parallels. S21–S22 and S24–S27 are known only from the packet; if the quotations there are accurate, they add the distinction between the light and vessel of neshamah and the direct explanation of the distinctiveness of physicality, and are not recorded here as read. There is no need for another round merely to repeat 5568 or Or HaTorah 199 without a new attempt.

ד [4] — Claude's R03 Answer as Supplied

Study of the Daily Tanya — Claude's Answer, Round R03 — "The Beginning of Created Yesh" — Iggeret HaKodesh, Epistle 20

Identifier: YA-IGK20-RESHIT-HAYESH-R03-CLAUDE

Details — (ב [2]) R03-CLAUDE-Q01 — The Thirty Vessels and Nefesh, Ruach and Neshamah

Did the R02 correction erase something unnecessarily? Yes, in part. I directly read Etz Chaim, Gate 44, chapter 1, and confirmed the mechanism in the transcription: Nukva of ZA of Atzilut has ten sefirot, with three levels in each sefirah (front, middle, back) = "thirty names" / "thirty vessels," and these descend and become neshamah for BYA (inner→Beriah, intermediate→Yetzirah, back→Asiyah). wikisource This general mapping is true and supported, so its sweeping erasure in R02 was too broad. ChatGPT's critique that "Claude's declaration that the link simply dissolved because the previous mapping was wrong is too broad," and its warning that "ZA must not be silently replaced with Malchut," are both correct.

Three planes (explicit distinction):

- **Nefesh, ruach and neshamah in Atzilut** — the three letters heh–vav–heh of the unvocalized Havayah are nefesh, ruach and neshamah in relation to Nukva of Atzilut herself. These are lights of Atzilut.

- **General nefesh, ruach and neshamah for BYA** — those thirty vessels as neshamah for the three worlds. This is the plane of Iggeret HaKodesh 20.
- **The aspect of neshamah in each world** — the particular Divine vitality within a given world.

Malchut versus ZA: which does each source specify? (Do not silently substitute one for the other.)

- S23 (Etz Chaim 44, direct reading): speaks of **Nukva of ZA = Malchut** with her thirty vessels, and of **ZA** with his twenty-seven vessels (three garments × nine, with Malchut completing him to ten). I confirmed in the transcription: "The body of ZA is only three garments, each comprising nine sefirot, which together total twenty-seven levels." wikisource
- S11 (5731, direct reading): states simply **"thirty vessels of Atzilut,"** not "of Malchut." I confirmed in the transcription: "When the thirty vessels of Atzilut become nefesh, ruach and neshamah for BYA, in each world all [three aspects] are drawn down." The number thirty fits specifically Malchut (S23), although the wording "of Atzilut" is general. This is an unreviewed transcript, and a determination about wording must not be built on it.
- S20 (Torah Or, Vayakhel): according to the packet, "outer vessels of ZA" are mentioned. I did not read the specific passage in the Additions myself, and therefore will not decide whether it specifies ZA or Malchut. The editor's warning is retained: do not quote as though it says only Malchut there.

The light of neshamah versus the vessel of neshamah (S22: reference, not opened): According to the packet, 5566, p. 96, establishes that "in the neshamah of Asiyah, the vessel is an aspect of a created entity and the light is an aspect of Divinity." I do not independently verify this distinction, but it matches the structure of Etz Chaim that I read. Its significance for understanding the Epistle: when Iggeret

HaKodesh 20 says “the neshamah of the ten sefirot of BYA, which is Divinity,” “Divinity” refers to **the light** in the vessel, whereas **the vessel** itself, even when it serves as neshamah for BYA, is created.

Continuous explanation (why nefesh and ruach are created although they are lights): There are two systems of concepts here that overlap but are not identical. One system is **light/vessel**: in each world there are lights (vitality) and vessels (limited measures). The second system is **Divinity/created entity**: what counts as part of Divinity and what is already the “world of separation.” Etz Chaim 44 establishes a sharp boundary; I read in the transcription: “It follows that the portions of neshamah in BYA are Divinity, but from the aspect of ruach onward it is the aspect of the world of separation, whether in Beriah, in Yetzirah, or in Asiyah.” That is: in terms of light, nefesh and ruach too are lights; but in terms of Divinity/created entity, only the aspect of neshamah that descended from Atzilut remains “Divinity,” whereas the ruach and nefesh in BYA have already “separated”: they are lights of the world of separation and are therefore created. The mere fact that something is “light” (vitality) does not make it Divinity; light can be created when it is already beneath the screen of separation. This is precisely the refinement added by S22 (according to the packet): even the light of nefesh and ruach of Asiyah is created.

What remains unexplained (beyond locating the mapping): 1. **The mechanism of coming into being itself** — Etz Chaim describes **that the vessel becomes neshamah**, not **how** Divinity becomes a created entity. 2. **Why the boundary lies specifically between neshamah and ruach**, rather than elsewhere: Etz Chaim states this as a fact (“from the aspect of ruach onward”), and even explicitly admits (direct reading), “But the chayah and yechidah that are there, I did not receive,” meaning that the source’s author himself did not provide an exhaustive reason for the boundary. 3. **What happens to the created vessel of neshamah** — if the vessel is created (S22)

but serves as neshamah–Divinity, its precise relationship to the light requires investigation.

Details — (ג [3]) R03-CLAUDE-Q02 — Levels of Yesh and the Power of Creation

Status note (required): I was unable to open the actual text of Derech Mitzvotecha 129–130 (S24–S27) in this round. What follows rests on the packet's index (reference) + reasoned inference + parallel sources that were opened. I do not present this as direct reading of the page.

How spiritual yesh is created through the power of the Essence, yet the coming into being of physicality has a distinctive quality: The principle, supported in Iggeret HaKodesh 20 and in Derech Mitzvotecha according to the packet, is that the power to bring yesh me-ayin into being lies solely in the Essence, for only the Essence has "no preceding cause or reason." Chabad.org Spiritual yesh too is created through this power. The distinctiveness of physical coming into being is not that it alone is from the Essence, but that in it the power of the Essence is revealed with greater force: precisely in an "opposite form" (a separate physical reality), the absence of limitation in the Essence is expressed. Abc770

Five distinctions (retain them separately and do not merge them): 1. **The stature of the existing being** — the created thing's level on the scale of hishtalshelut (spiritual is higher than physical). 2. **A leap in coming into being** — the gap to be bridged in the transition to physicality. 3. **Revelation of the power** — how much of the power of Ein Sof is seen and revealed in this coming into being. 4. **The created being's sense of itself** — how much it feels itself to be a separate "yesh." 5. **The purpose of a dwelling in the lower realms** — the essential reason why precisely the lower realm is the purpose.

Check: does ChatGPT infer too much? Regarding its four claims:

- (א [1]) That “the stature of the existing being” and “revelation of the power” are two separate measures: **supported**; this is a fundamental distinction in Chassidut (the created being’s stature on the scale ≠ the degree of revelation of the power in its coming into being). Here the reading is plausible.
- (ב [2]) That 129b requires a “leap” **specifically** in the transition to physicality: **an extension that must be marked**. The concept of a “leap” exists, but the determination that it is located specifically at the point of transition to the physical requires reading the page itself, which was not done. I do not confirm this textually.
- (ג [3]) The connection to “their beginning is embedded in their end” and to the termination of the kav in Asiyah: **conceptually supported**, but not required by the wording of the page. This is a possible reading, not the sole conclusion.
- (ד [4]) That section 27 and 130b prove that “the power of the Essence” must not be interpreted as excluding vesting: **supported in direction, but the proof requires the page**. Parallel Chabad sources opened in the sub-research do distinguish “the power of the Essence” (from which coming into being derives, because it has no preceding cause) from the sovev light and the kav as radiances; but I did not read sections 27–28 themselves, so the conclusion must not be presented as textually supported.

Retaining the distinction Essence / sovev / kav / vessels: “The power of the Essence” does **not** exclude vesting. Do not interpret it as the Essence bringing into being “without vessels”; on the contrary, the sovev light too is light (radiance), not the very Essence, and coming into being from the Essence acts through the kav and vessels, not against them.

Details — (ד [4]) R03-CLAUDE-Q03 — Palaces and Bodies

Direct reading of Etz Chaim 42:3 (transcription): correction of the R02 explanation. I read the passage in its full sequence. The two decisive sentences: "Know that the garments are the aspect of vessels for encompassing light"; wikisource and later: "And therefore these circles… upon them is the radiance of exceedingly great encompassing lights that cannot enter within limit and measure, for even within the houses and palaces, which are exceedingly, exceedingly large vessels, they cannot contract themselves there, and all the more so within small vessels like bodies. Therefore do not wonder that encompassing lights are in circles and garments, for on the contrary, because of their immense greatness they do not vest themselves in a body, but in an exceedingly, exceedingly broad place."

Hence: the explanation in R02 ("the encompassing lights are too large to enter small vessels and therefore enter large palaces") **contradicts the source** and must be corrected. The source does not say that the palaces contain the encompassing light; on the contrary, it **excludes contraction even in palaces** ("they cannot contract themselves there"). The correct idea: because of **their immense greatness**, the encompassing lights do not vest themselves in a body at all, but rest "in a broad place," in circles and garments as encompassing lights, not as contained inward light. The palace is not a "sufficiently large vessel"; it is a broad place upon which the encompassing light rests from outside.

Do not identify the garment with the encompassing light: "The garments are the aspect of vessels for encompassing light." wikisource The garment is the encompassing light's **vessel**, not the encompassing light itself. The vessel is not the light.

The body of an angel of Atzilut / the reason for the order of the examples: In this round I found no new source or demonstrated in-

ference for either. S31 (5566, p. 130, according to the packet) concerns angels' bodies **in BYA** and is not a source for the substance of the bodies of angels of Atzilut. **There is no proved addition here**, and I am not repeating hypotheses already recorded.

Details — (ה [5]) R03-CLAUDE-Q04 — Checking Corrections (For Each Item: Original Claim → Evidence Checked → Updated Status)

1. **Exclusion of ZA.** R02 claim: the motif belongs to Arich Anpin/Atika "and not to ZA." Evidence checked (direct reading in a transcription): the Idra Zuta says, "Just as in Atika Kadisha three heads are found in one, so everything is arranged in three heads… in this skull of Ze'ir Anpin, dew drips from the white head": ZA is explicit; and later, "nine thousand myriads of worlds are borne and supported upon this skull," in that same context of ZA. The Idra Rabba,

128b, however, concerns the skull of Atika/Arich. **Updated status: I expressly retract the exclusion.** There are two separate parallels: ZA on 292b; Arich Anpin/Atika on 128b. **But:** this is not verbal verification of the wording of Iggeret HaKodesh 20; it does not close S08 or determine the interpretation of the worlds' status; "it is plausible to say" is retained. 2. **The alternative quotation for Iggeret HaKodesh 11.** R02 claim: the alternative "for only true faith in the Creator of the beginning, that all creation was formed yesh me-ayin." Evidence (direct reading in the Tanya transcription): the Alter Rebbe's own wording is "And the explanation of the matter is only true faith in the Creator of the beginning, that is, that creation is yesh me-ayin, called 'the beginning of wisdom,' and this is His wisdom, which is not apprehended by any created being." **Status: the R02 quotation is incorrect as the wording of the Epistle**; it is the commentator's / "Tanya LaAm" formulation, not the Alter Rebbe's word-

ing. It must be replaced with the wording of the Epistle itself. 3. **"Almost absolute."** The designation Claude added in R02 to the analogy of the radiance. I found no local source for it. **Status: it must be removed**, and the wording of the Epistle and an explanation of the point of the analogy should be used, without "percentages of nullification." 4. **"There is no chapter 12 in Gate 47."** Evidence (direct reading in the Wikisource index): Gate 47 ("Gate of the Order of ABYA") lists **six chapters** Wikisource in this edition; it has no chapter 12. **Status: limited solely to the edition actually checked (Wikisource)**; other editions/divisions may exist. S23 is a new source for a different question, not a guessed correction of note 3. 5. **The reference in Derech Mitzvotecha, Haamanat Elokut [Belief in Divinity].** According to the packet, the location is 49b–50a (not "44–45," which R02 gave). I did not open the page myself, so **I accept the packet's correction as a reference** and mark it as not verified by direct reading.

ה [5] — R03 Packet and Research History

R03 Research Packet — The Beginning of Created Yesh

Identifier: YA-IGK20-RESHIT-HAYESH-R03-PACKET

The file includes a new report, source index, full texts for approaches, R02 responses and the research history. The historical documents are copied without retrospective correction; where there is a contradiction, follow the claim-and-evidence ledger in the new report. The packet contains no Claude or Grok answers for round R03.

א [1] — Critique and New Research Report

The Beginning of Created Yesh — Review of R02 and Research Toward R03

YeshivahAI | Study of the Daily Tanya | Iggeret HaKodesh 20

Identifier: YA-IGK20-RESHIT-HAYESH-R03

Status: ChatGPT research and critique after receiving Grok's and Claude's answers for round R02. This does not include their responses to the new findings, a joint determination, or a concluding booklet.

The Beginning of Created Yesh — Review of R02 and Research Toward R03 — 1. What Changed

Sources previously missing have now been opened: Etz Chaim, Gate 44, chapter 1; Maamarei Admur HaZaken 5566, vol. I, pp. 78, 96 and 130; Derech Mitzvotecha, Shoresh Mitzvat HaTefillah [Root of the Mitzvah of Prayer], 129a–130b; Torah Or, Additions, Vayakhel 114d–115a; and the parallel in the Idra Rabba concerning worlds in the skull of Arich Anpin. Another round is therefore justified to examine new evidence, not merely repeat the previous demands.

All these were read in identified digital transcriptions. No scans of printed editions or manuscripts were viewed. A claim can be verified against a transcription, while stating its status; such verification must not be identified with textual criticism or with the status of a reviewed discourse. Details of the reading and locations appear in the accompanying source file.

Both R02 answers were preserved as supplied, including errors. We are all exposed to the results of previous rounds; agreement is not independent checking. Claude's contribution in locating the Torah Or and 5566 directions is retained, alongside correction of his conclusions. The previous booklet is mentioned on the basis of the reading documented in R01; no claim is made that it was reread at this stage. The difficulty concerning the inner dimension of NeHYM remains open. The continuity instruction in the series guide 4.3 continues to apply.

The Beginning of Created Yesh — Review of R02 and Research Toward R03 — 2. The Thirty Vessels of Malchut and Nefesh, Ruach and Neshamah: A Direct Kabbalistic Source Was Found

In Etz Chaim 44:1, in the section on the ten sefirot of Nukva, Malchut is explicitly identified with Nukva of ZA. Her three groups of vessels vest themselves in BYA: inner as neshamah for Beriah, intermediate as neshamah for Yetzirah, and outer as neshamah for Asiyah. Later it explains that nefesh, ruach and neshamah in relation to Nukva of Atzilut are not nefesh, ruach and neshamah in the same sense in relation to BYA. The aspect of neshamah in each of the three worlds is Divinity; separation begins from ruach onward. Later in the chapter, the twenty-seven vessels of ZA in his own right are distinguished from the thirty vessels of Malchut, with completion to ten through Malchut. This is a specific source for the Epistle's question, beyond the general correspondence found in 42:5. [S23]

Thirty Vessels of Malchut of Atzilut	Function in BYA According to the Source
Ten inner	Neshamah in Beriah
Ten intermediate	Neshamah in Yetzirah
Ten outer	Neshamah in Asiyah

Maamarei Admur HaZaken 5566, p. 78, explicitly retains together general nefesh, ruach and neshamah in BYA and particular nefesh, ruach and neshamah in each world. Thus the general mapping of the discourse of 5731 must not be erased in order to accept the local mapping. Pages 78 and 96 add a vital distinction: even the vessel of neshamah in BYA is created; the light of neshamah is the Divinity. [S21–S22]

Torah Or indeed supports the mapping of three aspects of neshamah, but mentions vessels of ZA in its context. Do not silently replace ZA

with Malchut. Etz Chaim 44 allows the two systems to be discussed without erasing the difference. [S20, S23]

Conclusion of the critique: Claude was right about the direction of the local mapping; his declaration that the link simply dissolved because the earlier mapping was wrong is too broad. Grok was right that the systems should not be identified without a source; the missing source has now been found. T008 and T021 have advanced substantially, but a meticulous comparison with the wording of the discourse of 5731 is still required.

Proposed explanation for the reader: The terms light and vessel describe a relationship of vitality and recipient; the terms Divinity and created entity answer a different question. Vitality can illuminate a vessel and itself be created. Conversely, a vessel of Atzilut can serve as Divine vitality for the world beneath it. Thus the question is not how much light there is in nefesh as compared with neshamah. One must identify the system in which the term is used: the Divine vitality vested in the created system, or the vitality that already belongs to its created reality. This is an explanatory formulation of the distinctions, not a quotation.

This does not prove that every usage of neshamah means Divinity or that nefesh and ruach of Atzilut are created. Nor should we claim to have resolved every detail of the mechanism of coming into being: 5568, pp. 114–125, has still not been read; and 5566, p. 78, describes union and generation in a particular context that does not by itself explain every transition between the aspects.

The Beginning of Created Yesh — Review of R02 and Research Toward R03 — 3. Spiritual Yesh and Physical Yesh: The Explanation of the Comparison Was Also Found

Derech Mitzvotecha 129a–b separates the stature of the existing being from the revelation of the power in its coming into being. A created being can be lower than an emanated being yet highlight the power of origination more. On 129b, spiritual beings created yesh me-ayin are discussed first; from them one can also speak of spiritual hishtalshelut. But the coming into being of the physical body requires an additional leap: a multiplicity of contractions within spirituality does not by itself explain the appearance of physicality. Precisely here, the power of creation is expressed with greater force. [S24–S25]

This supplements S10: there is now a direct explanation of the comparison, not only the sentence in the discourse of 5738 that establishes it. All this detail must not be attributed to the paragraph on the beginning of yesh itself; it is the Tzemach Tzedek's explanation in a broader treatment of the Epistle.

On 129b–130a, the matter is linked to "their beginning is embedded in their end" and to the distinction between the termination of the radiance in Atzilut and the termination of the kav in Asiyah. Section 27 explains the role of the sovev light in granting power to the kav and vessels. At the end of the page and in the continuation on 130b, it emphasizes that sovev too is light, not His very Essence. Thus the expression "the power of the Essence" is not permission to erase light, kav and vessels from the description of coming into being. [S25–S27]

Proposed explanation of the first question: There are two questions here that do not overlap. One: what is the level of the thing created, and how spiritual and nullified is it? The other: can its coming into being be explained as a continuation of a preceding nature? Even

when levels of yesh are arranged, the very origination of yesh is not effected by a created cause sufficient for this by its own power. And within this order there are transitions that are not gradual continuations, especially the transition from spirituality to physicality. There is therefore no contradiction between levels and sources of vesting and the uniqueness of the power of creation. This is our summary formulation based on the Epistle and Derech Mitzvotecha.

It also follows that one must not say the body knows the Essence more than the angel. The distinction of revelation in the act of coming into being and the distinction of the created being's apprehension are different questions. Conversely, the explanation must not be restricted to a dwelling in the lower realms or a sense of independence alone.

Section 28 on 130b explicitly opens the question of the use of the term creation concerning Adam Kadmon and Atzilut as against their being Divinity. The opening of the discussion was read, not the entire continuation; not all ramifications of yesh ha-ne'etzal should be presented as closed on its strength.

The Beginning of Created Yesh — Review of R02 and Research Toward R03 — 6. Corrections of Wording, Attribution and Limits of Verification

1. **Iggeret HaKodesh 11:** Claude rightly removed the attribution of the sentence about the true Yesh to the Alter Rebbe. But the alternative wording he attributed to him, beginning "for only true faith" and continuing "that all creation was formed," also belongs to the commentator's summary on the Tanya LaAm page. The Epistle itself begins "And the explanation of the matter is only true faith" and continues "that is, that creation is yesh me-ayin." A further quotation correction is needed, not merely removal of the first sentence. [S17]

2. **Like an effect in relation to its cause:** removal of the partial/absolute table is correct. Claude's new designation "almost absolute" adds a qualification with no local source. Use the wording of the Epistle and explain the point of the analogy without inventing a percentage of nullification.
3. **Akin to the luminary:** do not confuse the statement about light and luminary with the analogy of radiance within the sun. These are two different contexts in the same Epistle. Derech Mitzvotecha 130a–b helps retain the distinction between light and Essence. [S26–S27]
4. **Derech Mitzvotecha, Haamanat Elokut [Belief in Divinity]:** the passage proposed by Claude was located and read in sequence on 49b–50a, first version, not at the location 44–45 that he specified. This is an additional source, distinct from Shoresh Mitzvat HaTefillah [Root of the Mitzvah of Prayer] 129b. [S30]
5. **Gate 47, chapter 12:** Grok retains the correct qualification. Claude returns to an absolute assertion that there is no such chapter after checking the structure of a particular edition. The evidence permits saying that it was not located in the edition checked. Etz Chaim 44:1, now found, is not a guessed correction of note 3; this is a new reference for a different question.
6. **The wording "שהוא/שהיא" [masculine/feminine "which is"]:** no textual witness was added. The existing wording is retained; the question does not hold up explanation of the content.

The Beginning of Created Yesh — Review of R02 and Research Toward R03 — 7. Claim Ledger: Continued Numbering, Not Replacement

Identifier	Change of Status	Basis and Limit
T008 / T021	Substantial advance in the local mapping; do not erase the general mapping	S20–S23; comparison with S11 still requires formulation
T019	A direct explanation of the distinctiveness of physical coming into being was added	S24–S27; not only S10

Identifier	Change of Status	Basis and Limit
T020	Retained: denial of an independent factor alone is insufficient	Development of a nature must also be distinguished from its origination
T022	Separate parallels for Arich Anpin and ZA have now been located	S15, S28; Or HaTorah 199 and interpretation of the status were not closed
T023	A relative map of usages is retained	The opening of S27 reinforces the need for investigation; it does not close the whole inquiry
T024	Direct source for the thirty vessels of Malchut and the neshamah/ruach boundary in BYA	S23; transcription, not a check of print
T025	General and particular nefesh, ruach and neshamah coexist	S21; the created vessel of neshamah differs from its Divine light
T026	The stature of the existing being and the revelation of the power in its coming into being are not the same measure	S24–S26; summary explanation distinguished from the quotation
T027	Exclusion of ZA in Claude's correction is rejected	S15 is explicit; Arich Anpin was found separately in S28
T028	No proof for explaining the encompassing lights as entering a sufficiently large vessel	S29, reading the sentence with its negation
T029	The attribution correction for Iggeret HaKodesh 11 is still incomplete	S17; the alternative too was formulated by the commentator

The Beginning of Created Yesh — Review of R02 and Research Toward R03 — 8. The Purpose of R03 and Its Limit

Critique is requested on three substantive investigations: two systems of nefesh, ruach and neshamah; levels of yesh and the distinctiveness of the coming into being of physicality; and the limits of the explanation of palaces and bodies. A brief check of corrections is included. There is no need to repeat all of Q01–Q17 or all the concessions in R02.

The round is useful if it yields one of the following: an additional link in a source, an inference with its premises presented, a substantive correction to the new finding, or a reasoned determination that the conclusion is already supported. Repeating the absence of 5568 or Or HaTorah without a new attempt is not progress. If the complete definition of the angel's body and the reason for the order remain open, we will present them that way in the booklet when the time comes; unlimited rounds are unnecessary.

The full texts for copying are in reshit-hayesh-R03-prompts.md. The packet includes the report, source index, original answers and previous history, without retrospectively editing the participants' words.

ב [2] — Index of Sources Read

Sources Read — R03 Packet

Identifier: YA-IGK20-RESHIT-HAYESH-R03-SOURCES

This is a reading index with short excerpts, not a facsimile of a printed edition or a source edition. Descriptions outside quotation marks are the editor's. The new sources continue numbering S01–S19 from the previous rounds. Links to the Chabad Library website use page identifiers in the current interface; the content was read from the web-

site's public text data, even when the old address displayed only the website frame.

Sources Read — R03 Packet — What Was Not Read

Maamarei Admur HaZaken 5568, vol. I, pp. 114–125; Or HaTorah, Shemot 199; printed editions and manuscripts for investigation of "שהוא/שהיא" [masculine/feminine "which is"]; another edition of Etz Chaim securely identifying the target of the reference to 47, chapter 12. Do not present S23 as resolving the latter reference.

S10, S11, S13 and S14 belong to the previous round's checks documented in the packet. There is no claim here of a new complete reading of them. The distinction between a reviewed discourse and an unreviewed transcript is retained.

ג [3] — Full Texts for Forwarding

R03 — Full Texts for Copying

Attach the file reshit-hayesh-R03-packet.md for each model. It includes the new report, source index, original R02 answers and the previous packet. Do not assume access to files that were not attached. The models did not receive the material from ChatGPT; the user forwards it.

R03 — Full Texts for Copying — To Copy to Grok

With the help of G-d — Round R03 — The Beginning of Created Yesh, Iggeret HaKodesh 20

Identifier: YA-IGK20-RESHIT-HAYESH-R03-GROK

Read the attached packet, especially the new ChatGPT report, source index and R02 answers. Respond only in Grok's name. This is a focused round of research and critique; do not write a booklet, edit the files, or declare a joint determination. State what you read directly

and what you know only from the packet. The new sources are transcriptions, not scans. Agreement between models is not evidence.

R03-GROK-Q01 — The thirty vessels and nefesh, ruach and neshamah: Open Etz Chaim 44:1 (S23), 5566, vol. I, pp. 78 and 96 (S21–S22), and Torah Or, Additions, Vayakhel (S20). Compare them with the discourse Amar Rabbi Alexandri [Rabbi Alexandri Said], 5731 (S11). Which links missing from your R02 answer have now been filled, and which have not? Distinguish nefesh, ruach and neshamah in Atzilut, general nefesh, ruach and neshamah for BYA, and the aspect of neshamah in each world; Malchut from ZA; and the light of neshamah from the vessel of neshamah. Do not erase the valid general mapping. Write a continuous explanation of why nefesh and ruach are created although they are lights, and distinguish describing the system from explaining the mechanism of coming into being.

R03-GROK-Q02 — Levels of yesh and the power of creation: Open Derech Mitzvotecha, Shoresh Mitzvat HaTefillah [Root of the Mitzvah of Prayer] 129a–130b (S24–S27). Explain how spiritual yesh is created through the power of the Essence, yet the coming into being of physicality has a distinctive quality. Distinguish the stature of the existing being, a leap in coming into being, revelation of the power, the created being's sense of itself, and the purpose of a dwelling in the lower realms. Check whether ChatGPT's explanation infers too much. Retain the distinction between Essence, the sovev light, the kav and the vessels; the power of the Essence must not be interpreted as excluding vesting.

R03-GROK-Q03 — Palaces and bodies: Read Etz Chaim 42:3 (S29). Correct the abbreviated "garments = encompassing light" according to the distinction between the vessel and its light, and check the negation omitted from Claude's explanation. Has a source or demonstrated inference been found that advances the definition of the body of

an angel of Atzilut or the reason for the order of the examples? If not, say so without repeating the hypotheses of previous rounds at length.

R03-GROK-Q04 — Brief check of corrections: Check the two separate parallels for ZA and Arich Anpin in Zohar III, 292b and 128b (S15, S28). What has advanced in locating the source, and what still does not prove the interpretation of the worlds' status? Check the attribution correction for Iggeret HaKodesh 11. Regarding Gate 47, chapter 12, retain the limits of the check in the edition that was read; S23 is a new source, not a guessed correction of note 3.

Conclude with an accepted/corrected/rejected/open table using the existing T identifiers. Do not repeat all of Q01–Q17. Do not reopen the difficulty concerning the inner dimension of NeHYM without a source bearing on it. Sources in 5568 that were not opened may not appear on the read list. Every addition must be a new source, a reasoned inference or a substantive correction. If there is no addition, write that. There is no need for another round merely to repeat the same gap.

ד [4] — Grok's Answer for Round R02 as Supplied

Round R02 — Grok's answer

YeshivahAI / Study of the Daily Tanya

Subject: "The Beginning of Created Yesh," Iggeret HaKodesh, Epistle 20

Identifier: YA-IGK20-RESHIT-HAYESH-R02

The R02 critique report, Claude's R01 answer and my R01 answer were read. The examination below was conducted in the sources themselves; agreement is not evidence. There is no booklet here and no joint determination.

What Was Actually Read

All readings are from digital transcriptions. Printed editions, manuscripts or glosses on the page were not scanned. Maamarei Admur HaZaken 5568, vol. I, pp. 114–125, Derech Mitzvotecha 129b, and Or HaTorah, Shemot, p. 199, were not opened.

Identifier	What Was Opened	Method and Status
S01	Iggeret HaKodesh 20, the Alter Rebbe's wording + English commentary	Transcription; the commentary is distinguished from the Epistle's wording
S10	Discourse beginning Mitzvatah Mishetishka HaChamah [Its Mitzvah Is from Sunset], Zot Chanukah 5738, sections 3–4	Transcription (Torah Recordings / collected discourses). Notes 36–37 were noted and not opened in full
S11	Discourse beginning Amar Rabbi Alexandri, 5731, sections 4–6	he.chabad.org transcription. Unreviewed transcript; note 16 marks the passage as such
S12	Etz Chaim, Gate 42, chapter 5	Wikisource transcription
S13	Lessons in Tanya on Iggeret HaKodesh 20, around "And behold, the beginning" and "And likewise in Atzilut"	Rabbi Weinberg's printed commentary
S14	Discourse beginning Bereishit Bara [In the Beginning, He Created], 5716, section 2 in sequence	chabad.org transcription. Unreviewed transcript
S15	Zohar III, 292b, Idra Zuta	Wikisource transcription
S16	Etz Chaim, Gate 42, chapter 4	Wikisource transcription
S07	Rambam, Hilchot Yesodei HaTorah 4:12	HebrewBooks / Otzar HaSefarim transcription

Identifier	What Was Opened	Method and Status
S18	Etz Chaim, Gate 47, contents + chapters 1–2	Wikisource transcription; chapter 12 was not found in this edition
S17	Iggeret HaKodesh 11: attribution check	Checked in R01; the attributed sentence was not found

Continuity with “Apprehension and Coming into Being in Atzilut”: relative yesh ≠ created yesh; the opening example of the angels examines a mechanism; the difficulty concerning the inner dimension of NeHYM remains open. There is no new source in this round that closes it.

R02-01 — The Thirty Vessels and Nefesh, Ruach and Neshamah

Three different systems, which must not be confused.

א [1]. Vessels of Atzilut generally. Etz Chaim 42:5: the three vessels of ZA of Atzilut are the aspect of nefesh, ruach and neshamah of all the worlds of BYA; in relation to chayah they are vessels/bodies; “all of Atzilut is complete Divinity, for the vessels are actual Divinity.” BYA are “imprints of Atzilut” and are not Divinity. This is a primary Kabbalistic source for the relativity of the names, not for identification of the thirty vessels of Malchut.

ב [2]. Thirty vessels of Atzilut generally. The discourse beginning Amar Rabbi Alexandri, 5731 (unreviewed transcript): “The thirty vessels of Atzilut become nefesh, ruach and neshamah for BYA. From the aspect of ten inner vessels, the aspect of Chabad, the aspect of neshamah for Beriah is made; from the aspect of ten intermediate vessels, the aspect of Chagat, the aspect of ruach for Yetzirah is made; and from the aspect of ten outer vessels, the aspect of NeHY, the aspect of nefesh in Asiyah is made.” It adds that each world contains all three aspects, and the interinclusion pertains to the concealment in BYA. The general mapping was verified. Its application to the thirty vessels of Malchut of Atzilut in the Epistle was not verified in that same sentence.

ג [3]. Thirty vessels of Malchut of Atzilut. The Epistle identifies the neshamah of the ten sefirot of BYA with “the thirty vessels of Malchut

of Atzilut." This is a local system: the outer dimension of the vessels of Malchut descends and vests itself in BYA and becomes the aspect of neshamah and vitality there. The Epistle contains no mapping of inner=Beriah / intermediate=Yetzirah / outer=Asiyah.

The connection and the missing link. One can say that the general mapping provides background: vessels of Atzilut can serve as nefesh, ruach and neshamah for BYA without ceasing to be Divinity. The missing link is the transition from the general mapping of thirty vessels of Atzilut to the specific thirty vessels of Malchut, and from the axis "neshamah for Beriah / ruach for Yetzirah / nefesh for Asiyah" to the local axis "neshamah = Divinity; nefesh and ruach = yesh." One cannot say that a single table resolved both divisions. Maamarei Admur HaZaken 5568, vol. I, p. 120, on which the discourse of 5731 relies, was not opened.

Why specifically the local nefesh and ruach are created. "Lower" is insufficient. Two systems of terms: light/vessel describes a relationship of vitality to recipient; Divinity/created entity describes source and nature. In the Epistle itself, "and also the lights nefesh and ruach" are included in "the beginning of created yesh." Neshamah here is the Divine originating aspect, the outer dimension of Malchut of Atzilut. Nefesh and ruach are the lights of the world itself, the side that comes into being and receives. They are thus yesh even when they are lights. This is a substantive explanation from the relationship source/product, not a psychological ranking. The precise explanation in the writings of the Arizal of the transition neshamah→ nefesh–ruach is still missing.

R02-02 — The Power of Creation and Its Principal Revelation

S10 was verified. In section 4: "And within BYA itself, the principal revelation of the power of the Essence is specifically in the coming into being of physical yesh." In section 3: created yesh that feels its

existence to be of itself is a likeness of the true Yesh. Notes 36–37 refer to Iggeret HaKodesh 20, Biurei HaZohar and Derech Mitzvotecha 129b onward; those targets were not opened here and must not be presented as read.

Four axes that must be separated:

1. **The acting power.** Every creation yesh me-ayin, including the spiritual, is solely through the power of the Essence. The Epistle explicitly includes vessels of BYA, lights nefesh–ruach, palaces and angels' bodies within "created yesh." The power must not be confined to matter.
2. **The manner of coming into being.** S10 speaks of coming into being itself, not only of the purpose of a dwelling in the lower realms and not only of the intensity of concealment. This corrects T019 of R01: chapter 36 or a secondary summary no longer suffices.
3. **Sense of independence.** The resemblance between the sense of yesh and the true Yesh does not mean that the Essence is felt by the body's consciousness. Revelation of power in coming into being $\neq$ conscious awareness.
4. **A dwelling in the lower realms.** A separate axis of purpose. It explains why the lower realm was chosen and does not replace the question of who can create.

Reconciling spiritual yesh with the distinctiveness of physicality. The same power acts in both. The difference lies in the principal revelation of that same power: within BYA themselves, the principal revelation is in the coming into being of physical yesh. There is no claim here that only matter is created through the power of the Essence. Precisely how coming into being expresses this power is a requirement for explanation that remains open; S10 provides the comparative source, not an exhaustive treatment. Derech Mitzvotecha 129b was not opened.

R02-03 — Yesh Ha-Ne’etzal

A map of usages limited to the sources checked, not three rigid categories.

Wording	What Is Said	What Must Not Be Inferred
Tanya’s wording	“The beginning of created yesh” concerning vessels and lights nefesh–ruach of BYA; “the palaces of Atzilut were created,” and “the bodies of the angels of Atzilut, which are an aspect of yesh”	“Were created,” said of palaces, does not alone determine that they are identical in every detail to the yesh of BYA
Rabbi Weinberg’s commentary	Vessels of Atzilut are emanated / yesh hane’etzal (connection to the source), not created / yesh hanivra; palaces too are described as a form of emanated yesh, because the igulim encompass and do not penetrate	Calling palaces yesh ha-ne’etzal does not turn them into Divinity like the vessels of the sefirot
Discourse beginning Bereishit Bara, 5716	“Atzilut is called yesh ha-ne’etzal, and since it is an aspect of yesh and not the true Yesh, it is therefore included in the category of created yesh, emanated yesh, and at any rate existing yesh.” The vessels of Atzilut are limitation, “as stated in Iggeret HaKodesh”; the light vested in them too is the ayin of created yesh, “for all vesting involves measure and limitation”	Do not infer that the vessels became created in the sense excluded from them in the Epistle (“which are Divinity”). The discourse itself proceeds to more precise relative comparisons

Palaces can be called yesh ha-ne’etzal without being Divinity like the vessels of the sefirot. The name describes a relative connection or a level of coming into being, not identity of nature. The wording “were created” in the Epistle concerning palaces of Atzilut remains a target for precision: coming into being from the outer dimension of Divine vessels, not ordinary cause-and-effect hishtalshelut and not creation identical in every detail to BYA. Claude’s table, which identified yesh ha-ne’etzal solely with the vessels of Atzilut, is not a complete map

of usages; the commentary itself extends the designation to palaces as well. Each sentence must specify which meaning is excluded and which applies.

R02-04 — Effect, Radiance, and Akin to the Luminary

The local analogy is explicit in the same Epistle before our paragraph: "And in hishtalshelut the effect is encompassed by the cause and nullified in its existence in relation to it, like the radiance of the sun within the sun." Thus "an effect in relation to its cause" must not be set up here as a contrast to the analogy of the radiance. The Alter Rebbe himself uses this analogy to explain the nullification he is discussing.

There is no justification for calling the local nullification "partial" on the basis of the passage alone. The table cause-and-effect=partial / li ght-and-luminary=absolute reintroduces a hierarchy imported from outside without a reference clarifying its applicability here. The local test is a relationship of coming into being and apprehension: an effect has some apprehension of its cause and is nullified thereby; created yesh is incommensurate in its nature with the nature of the power bringing it into being. "It does not apprehend its source" does not deny knowledge that there is a Creator.

"There is no independent factor" is not by itself an adequate definition of yesh me-ayin. Ordinary cause and effect are not independent of the Holy One, blessed be He, either; nevertheless, the Epistle distinguishes hishtalshelut from creation. Two things are excluded together: (א [1]) explaining the new yesh as the development of a previously existing nature through cause and effect; (ב [2]) a separate power of creation held by the vessels on their own. What remains: the Divine power of origination acts in the vessels united with Him, "to create in them and through them." This does not deny every source and does not convert creation into ordinary drawing down merely because that too depends on the Creator.

“For the light is akin to the luminary” is not a simple identity of light and Essence. “Akin” proves connection and essential resemblance that explains why only the Essence creates yesh me-ayin through the kav and vessels; it does not cancel the distinction between light and luminary. The discourse of 5716 itself emphasizes that even the light vested in the vessels of Atzilut is not the ayin of the true Yesh.

R02-05 — Palaces and an Angel’s Body

S16, Etz Chaim 42:4, distinguishes: garments = encompassing light; above them are the igulim, which are the firmaments and palaces called heavens, external to the garments. “Body” appears there in a partzuf sense: three bodies of Binah, flesh/sinews/bones, the body of the upright line. This is a basis for sorting terms, not a complete definition of the body of an angel of Atzilut.

Three meanings of “body” that must be separated:

- Body of a partzuf: vessels/structure; in Atzilut, Divinity.
- Body of an angel of Atzilut: in the Epistle, the defined, receiving side created from the outer dimension of the vessels, “an aspect of yesh,” in contrast to “but the souls,” which are a likeness of Divinity under contraction.
- Root of the human body: the existence of a root is not the identity of the physical body itself, which dwells in Asiyah.

The vesting of igulim in palaces. The printed commentary identifies igulim as an encompassing mode that does not penetrate and therefore leaves a sense of yesh. Etz Chaim connects palaces with igulim/firmaments external to the garments. This explains how a palace receives light without the unity of “He and His vessels are one.” There is no complete answer as to why specifically “vests itself” is said of the igulim.

The order: palaces followed by bodies. No decisive evidence was found. The proposal "from the framework to the inhabitant, then from the body to the soul" remains a literary proposal. Without proof, a reason must not be presented as a determination. The body/soul contrast in the text explains the choice of example but does not by itself exhaust the full reason for choosing the bodies of the angels.

R02-06 — Two Brief Investigations

א [1]. S15. In the Idra Zuta, Zohar III, 292b: "Nine thousand myriads of worlds are borne and supported upon this skull," in an explicit context of the skull of ZA. This is a useful parallel, not the wording "דיתבין בגולגלתא" ["that dwell in the skull"] word for word, and not verification of both components, Arich Anpin and ZA, in the same sentence. Locating the worlds does not prove the interpretation of their status in the wording "it is plausible to say." Or HaTorah, Shemot, p. 199, was not opened. S08 was not closed. The local determination remains: the Epistle proposes not to classify them as palaces and an aspect of yesh and retains its degree of certainty.

ב [2]. Note 3 in the English commentary refers to "Etz Chaim, Portal 47, ch. 12, et al." and is attached to the opening of the Epistle ("He and His lights are one"), not to the paragraph on the thirty vessels. In Wikisource, Gate 47 displays chapters that were read (at least 1–2; chapter 12 was not found in this edition). Chapters 1–2 discuss the screen between Atzilut and BYA and "He and His vessels are one" in Atzilut as against Beriah. This does not securely identify the target of the reference, and it must not be silently corrected by guessing. Do not delete a note because it fails to prove a mapping for which it was not supplied. A chapter's absence from one website must not be taken to mean that it exists in no edition.

R02-07 — Corrections to My R01 Answer

“שהן” [“which are,” feminine] as automatic agreement with the ending. Not proved. The ending ־ות [–ot] does not require feminine gender (כסאות [chairs], לוחות [tablets]). In Rambam, Hilchot Yesodei HaTorah 4:12, in the HebrewBooks transcription: “כשיעריך עצמו לאחד מהגופות הקדושים הגדולים” [“when he compares himself with one of the great holy bodies”], without a vav before “הגדולים” [“the great”]. In R01 I added a vav; this is a quotation error. Even if there were a vav, this would not establish a grammatical rule that “שהן” automatically follows the ending. The basic linguistic evidence stands: “gufot” is a valid plural that does not require death. This does not establish a proved Kabbalistic point of content in the choice of the word in the Epistle.

The limit of the conclusion from the contents of Gate 47. In R01 I wrote that Gate 47 in the Wikisource edition displays six chapters and that chapter 12 was not found. The legitimate conclusion is: chapter 12 was not read in this edition, and one must not write “Gate 47, chapter 12, was read.” The illegitimate conclusion is that the chapter does not exist in any edition, or that the reference in note 3 is erroneous. Note 3 is attached to the opening; its correctness must not be judged by the mapping of the thirty vessels.

The difference between a new contribution and a qualification already written in R01. New contributions in my R01: Etz Chaim 42:5 as a primary source for the relativity of vessels/nefesh, ruach and neshamah without ceasing to be Divinity; checking the structure of Gate 47; the precise observation that the commentary too calls palaces yesh ha-ne’etzal; a precise local reading of the analogy of the sun’s radiance. Qualifications already present in ChatGPT’s R01 that must not be presented as a new tightening: the mapping to the three worlds is not the wording of the Epistle; the later sources on “the power of

the Essence” are not the Alter Rebbe’s determination in the Epistle; “שהוא” must not be emended without a textual witness. The critique is right that some of what was described as a tightening was already among R01’s qualifications.

“שהוא/שהיא.” The existing wording is retained. The inquiry will advance only through an identified textual witness. One alternative witness does not determine what is original. The substantive questions of nefesh, ruach and neshamah and of yesh in Atzilut take priority.

Status Table

Topic	Accepted	Corrected	Rejected	Still Open
General mapping: thirty vessels of Atzilut → nefesh, ruach and neshamah of BYA	S11, unreviewed transcript	T008 split: general mapping verified; application to the thirty vessels of Malchut and to nefesh, ruach and neshamah within each world not verified	Upgrading the mapping to a complete solution of the Epistle	5568, p. 120; transition neshamah→ nefesh–ruach in the writings of the Arizal
Distinctiveness of physical yesh in terms of the power of the Essence	S10 explicit on the principal revelation in the coming into being of the physical	T019: chapter 36 is insufficient	“Only matter is created through the power of the Essence”; identifying revelation with the body’s awareness	Derech Mitzvotecha 129; notes 36–37 in full; how coming into being expresses the power

Topic	Accepted	Corrected	Rejected	Still Open
Yesh ha-ne'etzal	Relative usage in the commentary and in 5716; palaces too are so designated in the commentary	Rigid three-category table	Palaces = Divinity like the vessels by virtue of the name; vessels = created by virtue of "yesh ha-ne'etzal" in 5716	A broader map of usages in Chassidut
Nullification of effect/ radiance	The local analogy is radiance; the test is a relationship of coming into being	The wording "there is no independent factor" alone (T020)	Partial/absolute table without a local source; "akin to the luminary" = identity of light and Essence	Proved comparison to a discourse that distinguishes cause-and-effect from light-and-luminary, with the point of comparison
Angel's body and palaces	Garment/circle/palace distinction in S16; bodies/ souls contrast in the Epistle	—	Reason for the order as a determination; every "body" in Atzilut = the angel's body in the Epistle	Complete Kabbalistic definition of the body of an angel of Atzilut
Worlds in the skull	Parallel in the Zohar concerning ZA	Description as "complete verification"	Closing S08	Or HaTorah, Shemot 199; explicit parallel concerning Arich Anpin

Topic	Accepted	Corrected	Rejected	Still Open
Note 3 / Gate 47, chapter 12	The reference is attached to the opening; the edition checked has no chapter 12	The impression that this is evidence for mapping nefesh, ruach and neshamah	Deleting or replacing the note without verification	Checking another edition of Etz Chaim
"שהן" / Rambam quotation	"Gufot" is a valid plural	Addition of a vav in the quotation; automatic agreement with the ending	"Gufot" = dead bodies or Kabbalistic femininity	Textual witness for "שהוא/שהיא"
Inner dimension of NeHYM from the previous booklet	—	—	Closure through reasoning	A source that genuinely bears on it

New Source or Inference in Each Change

- T008 split — S11 + critique of application to Malchut.
- T019 upgraded to S10 — explicit source for the principal revelation of the power of the Essence in the coming into being of the physical.
- T020 — refinement: exclusion of an independent factor does not exhaust yesh me-ayin.
- T021 — two separate requirements of proof for the thirty vessels and for local nefesh, ruach and neshamah.
- T023 — the commentary calls palaces yesh ha-ne'etzal as well; Claude's map was updated.
- The Rambam quotation was corrected according to the Hebrew-Books transcription, without a vav.
- S08 remains open after S15.

If there is no proved addition, we will say so: 5568, Derech Mitzvotecha 129, Or HaTorah, Shemot 199, printed readings of "שהוא," and the body of an angel of Atzilut in the writings of the Arizal were not opened. The difficulty concerning the inner dimension of NeHYM remains open.

ה [5] — Claude's Answer for Round R02 as Supplied

With the Help of G-d — Claude's Answer | Round R02 | The Beginning of Created Yesh (Iggeret HaKodesh 20) | YA-IGK20-RESHIT-HAYESH-R02

Required status declaration: I, Claude, read in this round the R02 critique report, my R01 answer and Grok's R01 answer. All three models saw ChatGPT's research from R01; the agreement must not be described as three independent checks. The previous booklet ("Apprehension and Coming into Being in Atzilut") is not before me; I know it only from the continuity unit in the packet. It was not read in full, and the difficulty concerning Moses' apprehension of the inner dimension of NeHYM remains open. There are no model scores, no final determination and no booklet. I respond only in Claude's name, in writing, without editing files.

With the Help of G-d — Claude's Answer | Round R02 | The Beginning of Created Yesh (Iggeret HaKodesh 20) | YA-IGK20-RESHIT-HAYESH-R02 — TL;DR

- **The attribution to Epistle 11 is removed entirely:** the expression "the created yesh is formed from the true Yesh" is not the Alter Rebbe's wording in Iggeret HaKodesh 11; the Rebbe's wording there is only "that all creation was formed yesh me-ayin… from His blessed wisdom." The expression is an addition by the commentator of "Tanya LaAm" (Rabbi Shlomo Yitzchak Frank). The term

"true Yesh" itself is authentic in later Chassidut (the Rebbe's discourses), but not in Epistle 11 and not in the Alter Rebbe's wording there.

- **The missing link in CL-006 was closed in the opposite direction from R01's premise:** the correct mapping is thirty vessels = ten inner→neshamah of Beriah, ten intermediate→neshamah of Yetzirah, ten outer→neshamah of Asiyah. The local "nefesh" and "ruach" do not correspond to these vessels but are the created lights of each world. The identification I proposed in R01 ("ruach →Yetzirah, nefesh→Asiyah" as corresponding to neshamah) thus confused two axes and is corrected here.
- **S10 was corroborated as a direct source for revelation of the power of the Essence in the physical, but "revelation" is not conscious awareness:** the discourse "Mitzvatah Mishetishka HaChamah," 5738 (reviewed), states "And within BYA itself, the principal revelation of the power of the Essence is specifically in the coming into being of physical yesh." Torahrecordings Objective revelation in the very coming into being, not the body's consciousness.

With the Help of G-d — Claude's Answer | Round R02 | The Beginning of Created Yesh (Iggeret HaKodesh 20) | YA-IGK20-RESHIT-HAYESH-R02 — Key Findings

1. **Attribution to Iggeret HaKodesh 11: rejected and removed** (direct source read: the Rebbe's wording in Epistle 11).
2. **CL-006 / T021: substantively corrected** on the basis of a parallel source (Torah Or, Additions) and a sub-research report; the requested original source (5568, vol. I) was not opened directly.
3. **CL-004 / R02-02: upgraded:** S10 (reviewed) is now the direct comparative source; Derech Mitzvotecha, "Haamanat Elokut" [Belief in Divinity], adds the link "the vessels of Atzilut become ne-

shamah for BYA to give life from ayin to yesh because they are Divinity."

4. **T023 / Yesh ha-ne'etzal: corrected:** the term is graded (level of coming into being / Atzilut as a whole / the "yesh" within Atzilut), not three rigid categories. The discourse beginning Bereishit Bara, 5716 (unreviewed), is an explicit source for "Atzilut is called yesh ha-ne'etzal."
5. **"Partial" nullification / R02-04: corrected:** the distinction between hishtalshelut and creation is categorical (commensurate / incommensurate), not a scale of degrees of nullification. "Akin" is retained as resemblance, not identity.
6. **Verification of the Zohar / T022: corrected:** not "word for word"; the motif "worlds upon the skull" in the Idrot belongs to Arich/Atika, not to ZA; S08 and CL-010 are not closed.
7. **The reference in note 3 (Etz Chaim, Gate 47, chapter 12): cannot be verified:** Gate 47 numbers only six chapters; chapter 12 does not exist in it. I propose no guessed correction.

Details — R02-01 — The Thirty Vessels and Nefesh, Ruach and Neshamah

What was found: The wording of the Epistle specifies "thirty vessels of Malchut of Atzilut," not merely "vessels of Atzilut" and not the three vessels of ZA. Distinguish: (א [1]) one Kabbalistic source (Etz Chaim, Gate 42) establishes that **the three garments/vessels of ZA** are called nefesh, ruach and neshamah of all BYA; (ב [2]) the wording of the Epistle chose specifically **the thirty vessels of Malchut** (ten inner + ten intermediate + ten outer). These are two different Lurianic statements and must not be identified with one another.

What was proved (on the basis of a parallel source + sub-research report): The mapping is the thirty vessels → **neshamah** of each of the three worlds: inner→neshamah of Beriah, intermediate→neshamah

of Yetzirah, outer→neshamah of Asiyah. Chabadlibrary The "neshamah" of each world is the Divinity bringing it into being (= vessels of Malchut of Atzilut that descended and remained "Divinity"); whereas the "nefesh" and "ruach" of each world are **created** lights ("even their lights are an aspect of a created entity"), which were created from neshamah–Divinity.

The link that was requested, and its dissolution: In R01 I searched for how "ruach for Yetzirah" or "nefesh for Asiyah" is itself the Divine "neshamah." The search was based on an incorrect mapping. There is no need to identify ruach with neshamah: each of the three groups of ten becomes **neshamah** for its world, while "ruach/nefesh" are something entirely different: the created lights of that world. Why specifically are the local nefesh and ruach created, and not neshamah? Not because they are "lower," but because neshamah is descending Divinity that remains Divinity, whereas nefesh–ruach are the levels that have already "emerged" into an aspect of separate yesh.

What remains a missing link: (1) The requested original source (5568, vol. I, p. 120) was not opened; the mapping rests on a parallel source (Torah Or) and a sub-research report. (2) There is a difference in wording between the sources: some say "thirty vessels of ZA" and some "of Malchut"; the Epistle specifies Malchut. This difference requires investigation in the original source.

With the Help of G-d — Claude's Answer | Round R02 | The Beginning of Created Yesh (Iggeret HaKodesh 20) | YA-IGK20-RESHIT-HAYESH-R02 — Recommendations

1. **Actually open 5568, vol. I, pp. 114–120** (scan of print / manual download from hebrewbooks) before fixing CL-006, to verify the literal wording and the Malchut/ZA difference. **Threshold for change:** if the wording there explicitly maps ruach/nefesh (rather

than neshamah), reconsider; otherwise, the corrected mapping here stands.
2. **Open Derech Mitzvotecha 129b and Or HaTorah, Shemot 199** to complete R02-02 and R02-06א [1]; until then, do not cite them as read.
3. **Open Weinberg's Hebrew wording on Iggeret HaKodesh 20** for direct verification of "yesh ha-ne'etzal" concerning palaces (S13), to distinguish Tanya's wording, the commentator's statements and the discourse's wording without relying on the critique.
4. **Do not close S08/CL-010** until explicit Zohar wording and clarification of Arich Anpin/ZA are found; **threshold:** only identified wording advances the inquiry, not one alternative witness.
5. **The reference in note 3:** investigate additional printed editions of Etz Chaim to see whether there is an edition with a chapter 12 in Gate 47; in its absence, leave "cannot be verified," without a guessed correction.

With the Help of G-d — Claude's Answer | Round R02 | The Beginning of Created Yesh (Iggeret HaKodesh 20) | YA-IGK20-RESHIT-HAYESH-R02 — Caveats

- **Agreement between models is not evidence**; a logical proposal is not an explicit source.
- "Verified" was not written of a transcription; genuine verification requires a reviewed source / identified printed edition.
- The commentary "Shiurim BeSefer HaTanya" [Lessons in Tanya] is by Rabbi Yosef Weinberg (Kehot, Nisan 5746). **Do not attribute all of it to the Rebbe**; according to the publisher's catalog, "the book contains many notes and explanations by the Lubavitcher Rebbe, which he added," and the Rebbe's notes are distinguished in the body of the book.

- A source that was not opened was not quoted (5568, Or HaTorah, Shemot 199, Derech Mitzvotecha 129b, Weinberg's wording): this is explicitly marked.
- The mapping in CL-006 rests on a parallel source (Torah Or) and a **sub-research report** that I did not directly verify.
- **The difficulty concerning the inner dimension of NeHYM (Moses' apprehension) from the previous booklet remains open**; no new source advanced it.
- There is no booklet or final determination at this stage. I answered only in Claude's name.

ו [6] — The Previous R02 Packet in Full

The Beginning of Created Yesh — First Research Round — ז [7]. Decision at the Close of the Round

Dossier 0600 · The Beginning of Yesh and the General Rounds · Round 4

Critique, collection or interim determination.[168]

The Beginning of Created Yesh — Conclusions After the R04 Answers

YeshivahAI | Study of the Daily Tanya | Iggeret HaKodesh, Epistle 20

Identifier: YA-IGK20-RESHIT-HAYESH-R04-CONCLUSIONS

Conclusion: The distinction between the source vessels of Atzilut and the receiving vessels in BYA is supported. It removes the contradiction created in the earlier rounds, in which the same name, "vessels of neshamah," was used for two different things. The distinction between the power of creation itself and the distinctiveness of its rev-

[168] Document 0600: reshit-hayesh-R04-conclusions.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

elation in physical coming into being is also supported by an explicit source. There is no justification for an R05 round that repeats the same gaps.

The Beginning of Created Yesh — Conclusions After the R04 Answers — 1. What Changed Following R04

Point	Determination and Reason
Claude's correction of his statement in R03	Accepted. The local vessel of BYA is created; the vessel of Malchut of Atzilut that becomes neshamah for it remains Divinity. One cannot apply to both the same statement that the vessel is created and only its light is Divinity.

Point	Determination and Reason
Grok's observation about the word "created" in Etz Chaim 44	Accepted as an attribution observation: a word not stated in a source must not be put into its mouth. But the conclusion that local vessels are created does not depend on 5566 alone: it is explicit in Epistle 20 itself.
Status of Derech Mitzvotecha 129b–130b	The identified transcriptions were read in this research. 129b was opened again in the present check, with identification of the book title, section and page. Claude's inability to open the source describes the scope of his examination; it does not invalidate the check already conducted here.
Reason for the neshamah–ruach boundary	The distinction and structure of vesting are supported. We still lack an exhaustive explanation deriving why separation begins specifically at the aspect of ruach.
Continuation of rounds	The current critique can be concluded. Remaining gaps will be recorded in the booklet, without presenting them as resolved and without recycling requests for which there is no new source.

Regarding the local vessels, the brief and decisive evidence is already in the original question: "the beginning of created yesh… the vessels of the ten sefirot of BYA." Etz Chaim adds the details of the relationship between the source vessels and the vessels within which they

vest themselves. These are two complementary pieces of evidence with different roles. Iggeret HaKodesh 20, Etz Chaim 44:2.

The Beginning of Created Yesh — Conclusions After the R04 Answers — 2. A Correction to My Wording Too: Three Distinctions, Not a Chain of Three Entities

The heading "three layers" in the previous report was useful for identifying the confusion but may create a new confusion. The vessels of Atzilut that descend and become neshamah, and the aspect of Divine neshamah that gives life to BYA, are not two separate stages to be counted twice. This is a source and its function as neshamah for a recipient. No simple identity between every meaning of "light" and every meaning of "vessel" is claimed here, but a relativity of the names between worlds.

Required Distinction	What Is Identified	Status Under Discussion
The source that vests itself	Thirty vessels of Malchut of Atzilut, which become the aspect of neshamah for BYA	Divinity; descent does not turn them into created vessels
The receiving vessels	The local vessels of the sefirot of BYA, including the local vessel of the aspect of neshamah	Created

Required Distinction	What Is Identified	Status Under Discussion
Vitality in relation to the vessels	The aspect of neshamah versus the lights ruach and nefesh in BYA	Neshamah is Divine; ruach and nefesh are created

Etz Chaim 44:2 describes the vessels of Atzilut vesting themselves **within** the vessels of the lower world. This is vesting, not spatial positioning of one layer "on top of" another. Maamarei Admur HaZaken 5566, pp. 78 and 96, explicitly says that even the local vessel of ne-

shamah is created, while the light of neshamah is Divinity. The distinction between source vessel and recipient vessel is thus retained. Etz Chaim 44:2, 5566, vol. I, p. 78, 5566, vol. I, p. 96.

It is also important to formulate the remaining question precisely: creation of nefesh and ruach must not be described as a situation in which Divinity itself "becomes a created entity." The question is how created vitality comes into being from the Divine source, and what is the inner reason for placing the boundary between neshamah and ruach where it is.

The Beginning of Created Yesh — Conclusions After the R04 Answers — 3. Both Mappings Are Retained

The local mapping supported in Etz Chaim is:

Group of Vessels of Malchut of Atzilut	Receiving World	Its Function in the Receiving World
Ten inner	Beriah	Aspect of neshamah
Ten intermediate	Yetzirah	Aspect of neshamah
Ten outer	Asiyah	Aspect of neshamah

Source: Etz Chaim 44:1, 44:2.

Alongside this, the general mapping of nefesh, ruach and neshamah for BYA as a whole is retained, with particular nefesh, ruach and neshamah in each world. 5566, p. 78, says both things together. Thus the general mapping must not be erased, and "ruach for Yetzirah" in the overall system must not be identified with the local created light of ruach discussed in the Tanya paragraph. 5566, vol. I, p. 78.

Precision concerning thirty versus twenty-seven: No sweeping rule should be established that every mention of thirty vessels proves that Malchut is meant. Chapter 1 discusses the count of twenty-seven in ZA and its completion; chapter 2 explicitly opens with a description of ZA as having ten sefirot and thirty vessels as well. The context

of the count in each source must be retained. In our Epistle, there is no need to infer from the number: Malchut of Atzilut is expressly named. Etz Chaim 44:1, 44:2.

The Beginning of Created Yesh — Conclusions After the R04 Answers — 4. Levels of Yesh and the Power of Creation: The Explanation That Can Be Fixed

"Beginning" here describes the start of the appearance of yesh in the system under discussion. It does not attribute independent creative power to the first created entity. Creation yesh me-ayin is not the development of a preceding nature through cause and effect; nevertheless, the Divine power of creation acts through vesting. Thus levels of source, vessels and recipients do not contradict the uniqueness of the Creator's power. The exclusion of coming into being through cause and effect must be retained together with vesting in vessels united with Divine light. Iggeret HaKodesh 20.

Derech Mitzvotecha explains why it must not be inferred from this that all types of yesh are equal. The vessels, souls and angels of BYA, too, are created yesh me-ayin. But when the coming into being of the physical body is at issue, a multiplicity of contractions of spirituality is insufficient: an additional leap of incommensurability is required. Physical coming into being therefore reveals the power of Ein Sof with greater force, although spiritual yesh too is created yesh me-ayin. Derech Mitzvotecha, Shoresh Mitzvat HaTefillah [Root of the Mitzvah of Prayer], 129b.

Five matters must be separated here: the created being's stature in the order of worlds; the gap in its manner of coming into being; revelation of the creative power; the created being's sense of independence; and the purpose of a dwelling in the lower realms. An angel can be loftier than the body in its apprehension, while at the same time the body's coming into being can express more fully the power

that is not limited to the orders of spirituality. This does not mean that the body knows the Essence more than the angel.

In the sequence 129b–130a, the matter connects to the termination of the kav and to "their beginning is embedded in their end." On 130a–b the distinction between the sovev light and the Essence is also retained; sovev gives power to the kav and vessels, and vesting is not annulled. This is an explanation by the Tzemach Tzedek and must be attributed to him even when it explains the wording of the Epistle. 130a, 130b.

Limit of verification: An identified transcription by page was read, not a photograph of the Kehot edition. Grok reports checking the content in a transcription; Claude reports that he was unable to open the pages. This must not be described as three complete checks of the page, nor should the source be described as unread in the research as a whole.

The Beginning of Created Yesh — Conclusions After the R04 Answers — 5. Continuous Wording for the Booklet's Central Explanation

The difficulty arose because we are accustomed to hearing "light" and immediately thinking of Divinity, and to hearing "vessel" and immediately thinking of a created entity. In this paragraph, neither correspondence is correct as a general rule. The words light and vessel describe the relationship between vitality and its recipient; whether that vitality is Divinity or a created entity is a further question. Thus in Atzilut there are vessels that are Divinity, and in BYA there are lights that are created.

The neshamah mentioned here is the Divine aspect that becomes inward vitality for the sefirot of BYA. The vessel it gives life to within the lower world is another, created vessel. Nefesh and ruach too

are vitality in relation to their vessels and are therefore called lights; but their vitality itself is already included in created reality. There is no contradiction between their being light and their being yesh. The contradiction disappears when each sentence identifies: light of what, vessel of what, and a source in relation to which recipient. 5566, vol. I, p. 78, p. 96.

This explanation clarifies the difference and why the designations do not contradict. It still does not give an exhaustive reason why the boundary was set specifically between neshamah and ruach. Etz Chaim explains the Divinity of neshamah through the vesting of the vessels of Atzilut; what we lack is a further deepening of the first reason for this order. Do not say that the source supplied no reason at all, since it itself explains the vesting; nor should we say that the whole question of "why specifically" has already been resolved. Etz Chaim 44:2.

The Beginning of Created Yesh — Conclusions After the R04 Answers — 6. The Other Questions: What Enters the Explanation and What Remains Open

User's Question	Status in Preparation for the Booklet
Levels of yesh as against creation through the power of the Essence	A supported explanation exists; do not identify each level with an additional creative power
Spiritual yesh as against the distinctiveness of physical yesh	An explicit comparative source exists in Derech Mitzvotecha; the distinction also concerns coming into being and revelation of the power
Lights nefesh and ruach as against neshamah	The distinction is supported; the first reason for the boundary remains open
Thirty vessels of Malchut	The local mapping is supported; do not confuse it with the general mapping
"Yesh ha-ne'etzal"	Retain relative usage and specific context; do not construct three rigid categories covering every use of the term

User's Question	Status in Preparation for the Booklet
Palaces and bodies of angels of Atzilut	The Epistle distinguishes them from the Divine vessels of the sefirot; a complete Kabbalistic definition of the body of an angel of Atzilut has not yet been found in the research
Igulim in palaces	The explanation "a vessel sufficiently large to contain the encompassing light" was rejected in previous rounds; do not reintroduce it in different wording
Order: palaces followed by bodies	No explicit reason was found; do not present the order of mention as proof of a hierarchy

User's Question	Status in Preparation for the Booklet
Angels of Atzilut as against chapter 39	No contradiction with the qualified rule concerning the abode of ordinary angels; the distinction abode/root/manner of coming into being is retained
Why angels' bodies and not human bodies	A spiritual body at its own level must be distinguished from a higher root of a physical body; an exhaustive reason for the choice of example was not proved
"Gufot"	A valid linguistic plural; no special Kabbalistic precision in its selection was proved
"שהוא" or "שהיא" [masculine/feminine "which is"]	Do not emend the existing wording without an identified textual witness; the textual inquiry has not been completed
The verse in Job	Its Kabbalistic application is in the Epistle; the verse itself does not identify the world of Atzilut or the angel's body
Nullification of an effect to its cause	Read according to the analogy of the radiance in the Epistle itself; do not introduce an unsupported ranking of "partial" or "almost absolute"
Worlds in the skull	Separate parallels for Arich Anpin and ZA were located; retain the Epistle's qualification regarding their status as actual worlds. Or HaTorah, Shemot 199, was not opened

This table preserves the conclusions of the earlier research; it is not a report of a new check of every ancillary source in R04. 5568, pp. 114–125, the reference to Etz Chaim 47, chapter 12, and the textual inquiry

remain open as documented. They are not needed to return to doubt a conclusion already proved in another source.

The Beginning of Created Yesh — Conclusions After the R04 Answers — 7. Continuity and Further Work

The document continues the continuity unit from the booklet "Apprehension and Coming into Being in Atzilut" as preserved in the research dossier: relative yesh is not necessarily created yesh; not every usage of hishtalshelut is identical to cause and effect; and the definition of light in the context of Atzilut is not a sweeping rule for all BYA. The difficulty concerning Moses' apprehension of the inner dimension of NeHYM was not resolved in the current research. That booklet was not reread in full in this round.

In preparation for the booklet, retain the standing series instruction: read the previous booklet relevant to the passage, retain terminology and conclusions, and expressly note every correction or extension. The present booklet will be able to present a clear, supported argument alongside deeper questions that remain open. The end of the rounds means that there is a sufficient basis for writing, not that every question has already been resolved.

The Beginning of Created Yesh — Conclusions After the R04 Answers — 8. Record of the Present Check

- Both complete R04 answers supplied by the user and the previous R04 report were read.
- The transcription of Iggeret HaKodesh 20 and the transcription of Etz Chaim 44:2 were reopened.
- The identified online source of Derech Mitzvotecha 129b was reopened; the transcriptions of 130a–b preserved from the research were reread, with identification of the book and page.

- The transcriptions of 5566, pp. 78 and 96, preserved from the research were reread, with identification of the book and page.
- No new scan of print was opened, and no report was upgraded from transcription to “verification on the page.”
- The new parallels Claude proposed in Sefer HaChakirah and Torah Or are not needed for the determination here and were not recorded in this document as though they had been checked again.

Editorial decision: conclude rounds R01–R04, preserve the original answers and corrections, and use the conclusions above as the basis for editing the booklet. There is no need to forward another general packet of questions to the models.

Dossier 0252 · The Beginning of Yesh and the General Rounds · Round 5

Report or testimony from the history of the research.[169]

R05 Research Dossier — Continuation of the Beginning of Created Yesh

Research identifier: YA-IGK20-RESHIT-HAYESH-R05. Series: Study of the Daily Tanya — Iggeret HaKodesh, Epistle 20. Status: consolidated research dossier and transfer to models only; after sources were opened, the R05-SOURCE-REOPENING layer was added. This is not a booklet or a final determination.

R05 Research Dossier — Continuation of the Beginning of Created Yesh — Locked Continuity

Q01–Q17 belong to the previous round and remain locked word for word. Use the R04 packet and the previous research booklet as back-

[169] Document 0252: 01 — R05 ARCHIVE — Baseline Q01-Q88. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ground, but do not delete, rewrite or invent new wording for the old questions. The current material is a direct continuation: today's passage begins "But the souls of the angels that emerged from the union of kisses" and ends "and especially through their vesting in Beriah–Yetzirah–Asiyah."

R05 Research Dossier — Continuation of the Beginning of Created Yesh — Evidence Rules

1. Open primary sources first: Tanya, Iggeret HaKodesh 20; Tanya, chapters 39, 48, 52 and Shaar HaYichud VehaEmunah as needed; Zohar and Tikkunei Zohar; Etz Chaim; Shaar HaGilgulim; Derech Mitzvotecha; discourses of the Alter Rebbe, the Tzemach Tzedek and the Rebbe. Then use commentators, Chassidut classes and mashpi'im.
2. Mark each claim as follows: [E] explicit source in the body of the source under discussion; [E-primary] explicit primary source in another work by the same author; [E-secondary] explanation or interpretive discourse; [E-subresearch] transcription or partial subresearch; [I] reasoned inference; [P] tentative possibility or hypothesis; [U] open.
3. For each [E], provide a short quotation, source name, gate/chapter/page or URL, and state whether full text, a transcription or a photograph was read. Do not present agreement between models as evidence.
4. In each answer, distinguish four axes: source and root; nature and degree of separation; garment and vesting; role in creating yesh me-ayin.
5. Do not confuse the Ein Sof light before the tzimtzum, the kav, the light of the sefirah, vessel, neshamah, letters and worlds. If there are multiple approaches, provide a table of approaches with source, what the approach explains, difficulty and status.

6. Retain the distinction between Divine limitation in Atzilut and the limitation of a created entity, and between absolute infinity and relative limitlessness.
7. Do not produce a booklet, marketing summary, ruling or final conclusion. Return a research dossier with disagreements, evidence and gaps.
8. Continuity with the previous booklet "Apprehension and Coming into Being in Atzilut" is mandatory. Do not claim that the difficulty concerning Moses' apprehension of the inner dimension of NeHYM has been resolved. **R05 numbering exception:** new claim identifiers will be R05-T01 onward, because T020–T029 are already taken in previous rounds; critique identifiers will be CL-R05-Q18 and GK-R05-Q18, unless the live round guide specifies a different format.

R05 Research Dossier — Continuation of the Beginning of Created Yesh — Universal Prompt for Forwarding to Each Model

With the help of G-d — You are a peer researcher in the YeshivahAI project, within the consolidated research dossier YA-IGK20-RESHIT-HAYESH-R05. Receive the attached dossier in full and the text of Iggeret HaKodesh, Epistle 20. Carry out the shared task and the track marked with your name within that same prompt. Do not treat a model's name, reputation or the answers of other models as evidence.

This is round R05, a direct continuation of R04. Q01–Q17 are locked and must not be changed, rewritten or replaced. The new work concerns Q18–Q88 only. Read the R04 packet, the previous research booklet, the source passage and the independent research baseline in this dossier. The research baseline is a starting point for critique, not a determination. Verify it, correct it if necessary, and expressly retain both rejected claims and questions that remain open.

Before every answer, read R05-SOURCE-REOPENING: this is the current consolidated status after 128b and 292b were opened as full pages. The earlier Claude/Grok formulations are preserved as provenance history; a model's access failure must not be used to downgrade a page that was opened directly.

For each claim, use one of the following markings:

Do not attribute to the Alter Rebbe a formulation by the Tzemach Tzedek, the Rebbe, a commentator, a translator or a summary website. Always distinguish: the body of the source, later explanation, your inference, and hypothesis. Do not present agreement between models as verification. Do not write a booklet, promotional summary, ruling or joint determination.

Examine especially the following axes and contradictions:

For each cluster and each substantive question, return the following in order:

At the end of the answer, return exactly the following parts:

1. **Answer matrix Q18–Q88** — an answer to every question, without skipping and without changing Q01–Q17;
2. **Source ledger** — source, location, manner of reading, level of verification and what it supports;
3. **Unresolved ledger** — open questions only, without turning a possibility into a determination;
4. **Contradictions requiring human review** — genuine contradictions, linguistic or relative ones, or those resulting from confusion of strata;
5. **Claims to reject or correct** — claims that were rejected or require correction;
6. **Delta against Q01–Q17 only** — without rewriting the previous round;

7. **New claim ledger R05-T01 onward** — because identifiers T020–T029 are already taken in previous rounds; within the same dossier, precise provenance may be added as CL-R05-T## or GK-R05-T##;
8. **Up to 10–15 follow-up questions** — only if they add a new investigation.

Dossier 0576 · The Beginning of Yesh and the General Rounds · Round 5

Integrated dossier: the findings must be distinguished from the continuation brief.[36]

Comparative Critique Dossier — Iggeret HaKodesh 20 | R05 — Delta Against Q01–Q17

Q01–Q17 were not rewritten. Additions only: (א [1]) the level "a likeness of an aspect of Divinity" is distinguished from the vessels and from yesh; (ב [2]) two axes: limit/measure versus separation/yeshut ; (ג [3]) kisses are not an exclusive mapping to angels; (ד [4]) angels include layers of ruach, nefesh and vessels; (ה [5]) the vessels of BYA receive creative power through the radiance of the kav; (ו [6]) the direct source for the worlds according to note 33 of Iggeret HaKodesh is Idra Rabba, III, 128b, and Idra Zuta, 292b, is a parallel source; (ז [7]) Enoch is a portion of neshamah of Atzilut according to Shaar HaGilgulim, but is not identified with "the early tzaddikim."

[36] Document 0576: YA-IGK20-RESHIT-HAYESH-R05-COMPARISON-AUDIT.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0041 · The Beginning of Yesh and the General Rounds · Round 6

Report or testimony from the history of the research.[170]

R06 Research Dossier — Continuation of the Beginning of Created Yesh

Research identifier: YA-IGK20-RESHIT-HAYESH-R06. Series: Study of the Daily Tanya — Iggeret HaKodesh, Epistle 20. Status: a new, consolidated R06 round, opened on the basis of the closed R05 dossier. This is not a booklet or a final determination. R05 material is retained as historical background and is not re-edited.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Locked Continuity

Q01–Q17 belong to the previous round and remain locked word for word. The wording of questions Q18–Q88 is likewise preserved without rewriting; R05's answer matrix is retained as a historical baseline, and every new piece of evidence or correction will be recorded in Delta R05→R06 without deleting the baseline wording. Genuinely new questions will begin at Q89. Use the R04 packet and the previous research booklet as background, but do not delete, rewrite or invent new wording for the old questions. The current material is a direct continuation: today's passage begins "But the souls of the angels that emerged from the union of kisses" and ends "and especially through their vesting in Beriah–Yetzirah–Asiyah."

[170] Document 0041: 02 — R06 ARCHIVE — Baseline and Delta. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Initial Understanding of the Sequence

Yesterday, the beginning of the appearance of yesh within the order of hishtalshelut was examined: the vessels of the ten sefirot of BYA and the lights nefesh–ruach are the beginning of created yesh; the neshamah of the ten sefirot of BYA, identified with the thirty vessels of Malchut of Atzilut, is a Divine source; and in Atzilut itself, palaces and angels' bodies that are an aspect of yesh come into being from the outer dimension of the vessels. The conclusion retained is that one must not confuse the Divine source vessels with the local vessels of BYA, yesh ha-ne'etzal with yesh ha-nivra, or light as a function of vitality with Divinity as a status.

Today's passage adds an intermediate level: angels' souls from the union of kisses and human souls from the union of ZA and Nukva of Atzilut, before their descent to BYA, are not separate yesh but "a likeness of an aspect of Divinity under immense contraction." Nevertheless, they are not actual Divinity and cannot create yesh me-ayin, because they have already emerged and become separate from the vessels in which the kav is vested. New questions thus open concerning unions, the source of souls, Adam the first man, the early tzaddikim, nefesh, ruach and neshamah, kav and lights, limit and limitlessness, and worlds in the skull and beard.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Evidence Rules

1. Open primary sources first: Tanya, Iggeret HaKodesh 20; Tanya, chapters 39, 48, 52 and Shaar HaYichud VehaEmunah as needed; Zohar and Tikkunei Zohar; Etz Chaim; Shaar HaGilgulim; Derech Mitzvotecha; discourses of the Alter Rebbe, the Tzemach Tzedek

and the Rebbe. Then use commentators, Chassidut classes and mashpi'im.

2. Mark each claim as follows: [E] explicit source in the body of the source under discussion; [E-primary] explicit primary source in another work by the same author; [E-secondary] explanation or

interpretive discourse; [E-subresearch] transcription or partial subresearch; [I] reasoned inference; [P] tentative possibility or hypothesis; [U] open.

3. For each [E], provide a short quotation, source name, gate/chap ter/page or URL, and state whether full text, a transcription or a photograph was read. Do not present agreement between models as evidence.
4. In each answer, distinguish four axes: source and root; nature and degree of separation; garment and vesting; role in creating yesh me-ayin.
5. Do not confuse the Ein Sof light before the tzimtzum, the kav, the light of the sefirah, vessel, neshamah, letters and worlds. If there are multiple approaches, provide a table of approaches with source, what the approach explains, difficulty and status.
6. Retain the distinction between Divine limitation in Atzilut and the limitation of a created entity, and between absolute infinity and relative limitlessness.
7. Do not produce a booklet, marketing summary, ruling or final conclusion. Return a research dossier with disagreements, evidence and gaps.
8. Continuity with the previous booklet "Apprehension and Coming into Being in Atzilut" is mandatory. Do not claim that the difficulty concerning Moses' apprehension of the inner dimension of NeHYM has been resolved. **R06 numbering rule:** R05 is a closed round and is preserved as an archive. Every search, opening of a source or substantive change after its closure belongs to R06.

New claim identifiers in this round will be R06-T01 onward; historical claims will retain R05/CL-R05/GK-R05 identifiers. In the next round, after R06 closes, R07 will open. Do not reuse a round number.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Independent Research Baseline: Working Canon Before the Models

This section is the product of ChatGPT's independent research before forwarding to Claude or Grok. It is not a final determination, but establishes the shared starting point. Grok's separately received answer must not be accepted as evidence; it will be examined only at the later red-team stage.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Standing Working Rule: One Dossier and One Universal Prompt

From now on, every research round is supplied to all models from **one consolidated research dossier** and through **one universal prompt**. Do not create a separate Claude packet or a separate Grok packet. Within the same prompt, it is permissible and indeed desirable to include different task sections marked by model so that each model critiques its own answers and weaknesses; these will be branches within the same file, not separate dossiers or prompts.

The consolidated dossier includes: the source passage, continuity with previous rounds, the independent research baseline, the question bank, source map, corrected claims, open questions and evidence rules. Exactly the same file is forwarded to every model.

The body of the prompt, canon, sources, question bank and evidence rules are identical for everyone. Within that body there are tailored

tracks: Claude receives follow-up questions on previous Claude answers; Grok receives red-team questions on previous Grok answers and points of disagreement with Claude; an additional model will receive the track appropriate for it. Each model may read all tracks and the other models' answers. Only after all answers have been received will a separate comparison be made, recording who discovered, who corrected, who verified, and what remains open. Agreement between models is not evidence.

This is a standing rule for all subsequent rounds unless the user explicitly instructs otherwise.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Appendix: Earlier Model Materials Within the Consolidated Dossier

This appendix is part of the single dossier. It is not a separate prompt or a primary source. Its purpose is to enable each model to read its previous answers, the other model's answer and the critique corrections before answering the track appropriate for it.

CLAUDE-R05-UPDATED — Claude's Answer Received After GROK-R05-UPDATED — Consolidated Identifier Ledger

Only within the single dossier, use separate provenance namespaces to prevent collisions: R05-T## is the round's overarching identifier; Claude's claims will receive CL-R05-T##; Grok's claims will receive GK-R05-T##. Do not create separate claim files or prompts.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Tailored Tracks Within the Same Prompt

The following sections are not separate dossiers. They are branches within the same prompt and the same file. Each model will read the

whole file, identify the track appropriate for it, carry it out, and may also use material from the other tracks.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — R06: Opening a New Round and the Rule of Independent Participation

R05 has closed. Every new opening of a source, new provenance check or substantive change after closure is recorded in R06. Do not change R05 retrospectively; R06 is built from it as a baseline and adds only Delta.

In R06, ChatGPT is not merely a summarizing editor. Before integrating Claude/Grok answers, it must carry out an independent track: (א [1]) formulate the open questions; (ב [2]) search primary sources; (ג [3]) open the page or transcription and check the wording; (ד [4]) mark [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]; (ה [5]) document what was checked and what was not; (ו [6]) only afterward read the models' answers and critique them. A model's answer is not a source.

The R06 ledger will begin at R06-T01. If the round closes and further research opens, the round name will be R07, and so forth.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Universal Prompt for Forwarding to Each Model

With the help of G-d — You are a peer researcher in the YeshivahAI project, within the consolidated research dossier YA-IGK20-RESHIT-HAYESH-R06. Receive the attached dossier in full and the text of Iggeret HaKodesh, Epistle 20. Carry out the shared task and the track marked with your name within that same prompt. Do not treat a model's name, reputation or the answers of other models as evidence.

This is round R06, opened after the closure of R05. R05 is a locked historical baseline; the wording of Q01–Q88 is locked; the R05 matrix is retained as a baseline and is not deleted. The new work concerns Delta on Q18–Q88 only; do not rewrite the questions or delete the baseline answers. A verdict or evidence level may be corrected only within Delta. Genuinely new questions, if required, will begin at Q89. Read the R04 packet, the previous research booklet, the source passage and the independent research baseline in this dossier. The research baseline is a starting point for critique, not a determination. Verify it, correct it if necessary, and expressly retain both rejected claims and questions that remain open.

Before every answer, read the entire layer of direct sources carried over from R05, but also carry out new independent research for R06. A summary of Claude/Grok is insufficient; every new claim requires independent search and verification or a [U] marking. The earlier Claude/Grok formulations are preserved as provenance history; a model's access failure must not be used to downgrade a page that was opened directly.

Required order of work: (1) ChatGPT's independent source-first research; (2) recording findings with quotation, reference and manner of reading; (3) only then reading Claude/Grok as red-team; (4) classifying each claim Confirmed/Corrected/Rejected/Unresolved; (5) updating R06-Delta and the R06-T## ledger. Another model is not a source and receives no discovery credit without a documented source.

Carry out independent, source-first research, in primary sources before interpretations and summaries. Check Iggeret HaKodesh 20 in full, and as needed Tanya, chapters 2, 39, 48 and 52, Etz Chaim, Gates 1, 39 and 40, Shaar HaGilgulim, Zohar and Tikkunei Zohar, Derech Mitzvotecha, and discourses of the Alter Rebbe, the Tzemach Tzedek and the Rebbe. Use websites, classes and commentators only after

identifying the author, location, wording and possibility of checking. Do not invent references, page numbers or quotations.

For each claim, use one of the following markings:

- [E] — explicit source checked in the body of the text;
- [E-primary] — explicit primary source in another work by the same author, which must be distinguished from the source under discussion;
- [E-secondary] — explanation or interpretive discourse that is not the body of the source under discussion;
- [E-subresearch] — source checked in sub-research or a partial transcription, which must be stated;
- [I] — reasoned inference from the sources;
- [P] — possibility or tentative suggestion only;
- [U] — open because no decisive source was found or there is an unresolved contradiction.

Do not attribute to the Alter Rebbe a formulation by the Tzemach Tzedek, the Rebbe, a commentator, a translator or a summary website. Always distinguish: the body of the source, later explanation, your inference, and hypothesis. Do not present agreement between models as verification. Do not write a booklet, promotional summary, ruling or joint determination.

Examine especially the following axes and contradictions:

1. The difference between limit–measure–form and separation–yeshut;
2. The difference between source and root, nature, garment and vesting, and location;
3. The difference between the union of kisses and the union of ZA and Nukva, without assuming that kisses belong only to angels;
4. The separate axis of the outer and inner dimensions of the vessels;
5. Nefesh, ruach and neshamah in souls and in angels;

6. Adam the first man, roots, sparks, parts, new souls, head and heel;
7. The early tzaddikim and Enoch, without an identification that is not explicit;
8. Ein Sof light, Essence, kav, light of the sefirah, vessel, letters and worlds;
9. “He and His vessels are one” as against limit and finitude;
10. “The kav is vested in nefesh, ruach and neshamah” as against “they have already emerged and become separate from the vessels”;
11. Vessels of Atzilut as against vessels of BYA, especially §§116–117 of Iggeret HaKodesh, where the vessels of BYA receive “power and strength to create yesh me-ayin”;
12. The precise Zohar source for worlds in the skull, the meaning of “דיתבא/דיתבין” [“that dwells,” feminine singular / “that dwell,” plural], letters in potential, skull and beard.

For each cluster and each substantive question, return the following in order:

1. A short, clear answer;
2. A short quotation and precise reference;
3. Source level: body of text, explanation, transcription, subresearch or inference;
4. What the claim proves and what it does not prove;
5. A counterdifficulty or contradictory source;
6. verdict marked [E]/[E-secondary]/[E-subresearch]/[I]/[P]/[U];
7. Confidence level;
8. What could change the conclusion if the question remains open.

At the end of the answer, return exactly the following parts:

1. **Answer matrix Q18–Q88** — the R05 matrix is retained as a baseline; do not delete it. R06 corrections will appear only in Delta; do not skip a question or rewrite the wording of the questions;

2. **Source ledger** — source, location, manner of reading, level of verification and what it supports;
3. **Unresolved ledger** — open questions only, without turning a possibility into a determination;
4. **Contradictions requiring human review** — genuine contradictions, linguistic or relative ones, or those resulting from confusion of strata;
5. **Claims to reject or correct** — claims that were rejected or require correction;
6. **Delta R05→R06** — corrections of source, provenance, verdict or level of verification only; without rewriting baseline R05;
7. **New claim ledger R06-T01 onward** — one global series within the consolidated dossier. Claude/Grok provenance may be specified within each claim, but do not create competing ledgers;
8. **Up to 10–15 follow-up questions** — only if they add a new investigation.

Required methodological note: if one source gives an abbreviated classification and another gives a broader system, neither must be erased. Present their relationship: typical mapping versus complete system, source versus abode, beginning versus completion, or two different uses of the same term. If no source was found, write explicitly: "No decisive source was found."

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Comparison Procedure After Receiving the Models' Answers

Only after all models have answered **the same dossier and the same prompt** will one comparison be made. The comparison will distinguish four things:

1. Correctness of the final product against the sources;
2. Discovery of a new source;

3. Correction of an existing error;
4. Independence of the examination.

Do not credit a model with a discovery merely because it mentioned it; check who first presented it, whether the source was actually opened, and what its status was. Do not give one overall score in place of a provenance table. The models' products will be preserved as separate versions in the archive, but material will always be forwarded to them from the consolidated dossier.

R06 Research Dossier — Continuation of the Beginning of Created Yesh — Recommended Initial Sources for Checking

- Tanya, part IV, Iggeret HaKodesh 20: https://he.wikisource.org/wiki/כ_ד_קלח_אינת
- Commentary on Iggeret HaKodesh 20: https://he.chabad.org/library/article_cdo/aid/536020
- Tanya, part I, chapter 48: https://he.wikisource.org/wiki/קלח_אינת_חמ_א_
- Etz Chaim, Gate 39, discourse 9 — union of kisses: https://he.wikisource.org/wiki/ט_שורד/טל_רעש/מייח_זעץ
- Etz Chaim, Gate 40, discourse 10 — souls of angels and man: https://he.wikisource.org/wiki/י_שורד/מ_רעש/מייח_זעץ
- Shaar HaGilgulim, introduction 19: https://he.wikisource.org/wiki/טי_המדקה/מילוגלגה_רעש
- Shaar HaGilgulim, introduction 31: https://he.wikisource.org/wiki/אל_המדקה/מילוגלגה_רעש
- Derech Mitzvotecha — the mitzvah of procreation: https://he.wikisource.org/wiki/היברו_הירפ_תוצמ_-_ריתווצמ_דרד
- Chanah Ariel, Naso: https://he.wikisource.org/wiki/אשנ/לאירא_הנח
- Etz Chaim, Gate 1, branch 2 — kav, void and measure: https://he.wikisource.org/wiki/ב_חנע/א_רעש/מייח_זעץ

- Etz Chaim, Gate 1, branch 3 — coming into being of the vessels and reintroduction of the kav in measure: https://he.wikisource.org/wiki/ג_חינע/א_רעש/מייח_ץע
- Avodat HaKodesh, part I, chapter 8 — limit from limitlessness and the sefirot as a vessel: https://he.wikisource.org/wiki/שדקה_תדובע_(יאבג_זבא)/ח_קרפ/א_קלח
- Idra Rabba, Zohar, part III, 128b — full page opened and read directly [E]; uniformity among all textual witnesses must not be inferred from this: https://he.wikisource.org/wiki/ב_חכק_ג_קלח_רהז

- Idra Zuta, Zohar, part III, 292b — full page opened and read directly [E]; its being an exact parallel to the Iggeret HaKodesh sentence is marked separately as interpretation: https://he.wikisource.org/wiki/ב_בצר_ג_קלח_רהז
- Likkutei Torah, Bamidbar 9a — interpretation of the worlds as letters in potential before their drawing down: https://www.chabad.org/torah-texts/7441070
- Likkutei Torah, Bamidbar, discourse beginning “Ve’erastich Li LeOlam” [“And I Will Betroth You to Me Forever”] (the Alter Rebbe; aid/5898858): https://he.chabad.org/library/article_cdo/aid/5898858
- “Od Biur Al Pi HaNizkar Le’eil” [“A Further Explanation Based on the Above”] — by the Alter Rebbe; Rashbi as an example of a soul of Atzilut in a body (another work, not an identification in Iggeret HaKodesh 20): https://he.chabad.org/library/article_cdo/aid/5899043
- Or HaTorah, Shemot, p. 199 — reference for checking the interpretation “letters in potential”; not yet opened as a full page: [U]
- Shaar HaKavanot, Discourses on the Repetition of the Amidah, discourse 5 — thirteen arrangements of the beard of Arich, nine of ZA,

six of Nukva: https://he.wikisource.org/wiki/רזח_ישורד/תונווכה_רעש_הדימעה_ת

- Kehot commentary on Iggeret HaKodesh 20, 26.9.2025 — unification with regard to action: https://he.chabad.org/dailystudy/tanya.asp?tdate=9/26/2025
- The Rebbe's talk, Shabbat Parashat Shemini, 5724 — tzimtzum, Essence, limit and limitlessness: https://he.chabad.org/library/article_cdo/aid/4304402

This list must not be regarded as proof that every source suits every question. It is only an initial map, and each source must be checked in its context.

Dossier 0331 · The Beginning of Yesh and the General Rounds · Round 7

Report or testimony from the history of the research.[38]

R07 — Final Archive of the Round

Identifier: YA-IGK20-RESHIT-HAYESH-R07. Status: **closed as a research archive**. This is not a booklet, ruling or determination.

Dossier 0355 · The Beginning of Yesh and the General Rounds · Round 7

Report or testimony from the history of the research.[171]

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[38] Document 0331: 10 — R07 ARCHIVE — FINAL CLOSURE. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[171] Document 0355: 03 — R07 ACTIVE — Current Research and Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R07 Research Dossier — Continuation of the Beginning of Created Yesh

Research identifier: YA-IGK20-RESHIT-HAYESH-R07. Series: Study of the Daily Tanya — Iggeret HaKodesh, Epistle 20. Status: an active, consolidated R07 round, opened on the basis of the closed R06 dossier. This is not a booklet or a final determination. R06 material is retained as a historical baseline and is not re-edited.

R07 Research Dossier — Continuation of the Beginning of Created Yesh — Locked Continuity

Q01–Q17 belong to the previous round and remain locked word for word. The wording of questions Q18–Q88 is likewise preserved without rewriting; R06's answer matrix is retained as a historical baseline, and every new piece of evidence or correction will be recorded in Delta R06→R07 without deleting the baseline wording. Genuinely new questions will begin at Q89. Use the R04 packet and the previous research booklet as background, but do not delete, rewrite or invent new wording for the old questions. The current material is a direct continuation: today's passage begins "But the souls of the angels that emerged from the union of kisses" and ends "and especially through their vesting in Beriah–Yetzirah–Asiyah."

R07 Research Dossier — Continuation of the Beginning of Created Yesh — Evidence Rules

1. Open primary sources first: Tanya, Iggeret HaKodesh 20; Tanya, chapters 39, 48, 52 and Shaar HaYichud VehaEmunah as needed; Zohar and Tikkunei Zohar; Etz Chaim; Shaar HaGilgulim; Derech Mitzvotecha; discourses of the Alter Rebbe, the Tzemach Tzedek and the Rebbe. Then use commentators, Chassidut classes and mashpi'im.

2. Mark each claim as follows: [E] explicit source in the body of the source under discussion; [E-primary] explicit primary source in another work by the same author; [E-secondary] explanation or interpretive discourse; [E-subresearch] transcription or partial subresearch; [I] reasoned inference; [P] tentative possibility or hypothesis; [U] open.
3. For each [E], provide a short quotation, source name, gate/chap ter/page or URL, and state whether full text, a transcription or a photograph was read. Do not present agreement between models as evidence.
4. In each answer, distinguish four axes: source and root; nature and degree of separation; garment and vesting; role in creating yesh me-ayin.
5. Do not confuse the Ein Sof light before the tzimtzum, the kav, the light of the sefirah, vessel, neshamah, letters and worlds. If there are multiple approaches, provide a table of approaches with source, what the approach explains, difficulty and status.
6. Retain the distinction between Divine limitation in Atzilut and the limitation of a created entity, and between absolute infinity and relative limitlessness.
7. Do not produce a booklet, marketing summary, ruling or final conclusion. Return a research dossier with disagreements, evidence and gaps.
8. Continuity with the previous booklet “Apprehension and Coming into Being in Atzilut” is mandatory. Do not claim that the difficulty concerning Moses’ apprehension of the inner dimension of NeHYM has been resolved. **R07 numbering rule:** R06 is a closed round and is preserved as an archive. Every search, opening of a source or substantive change after its closure belongs to R07. New claim identifiers in this round will be R07-T01 onward; historical

claims will retain R05/R06 identifiers. The next round will open as R08. Do not reuse a round number.

R07 Research Dossier — Continuation of the Beginning of Created Yesh — R07-SOURCE-UPDATE: First Independent Research After the Closure of R06

- **R07-T01 [E-primary]:** In "Od Biur Al Pi HaNizkar Le'eil," the Alter Rebbe distinguishes souls drawn from the union of ZA and Nukva of Atzilut, whose birth is into the world of Beriah and who are "creation yesh me-ayin," from higher souls sometimes drawn from the union of ZA and Nukva and called "actual souls of Atzilut."
- **R07-T02 [E-primary]:** The same source defines "the early tzaddikim" according to the aspect of the soul actually vested in the body: actual Atzilut; Rashbi is cited as an example. In the other souls of Israel, the root in Atzilut remains concealed and encompassing, while the soul vested in the body is nefesh, ruach and neshamah of BYA. This clarifies the distinction between the soul's root, the vested soul and the encompassing aspect, but still does not prove that Rashbi is the sole intended referent of the parentheses in Iggeret HaKodesh 20.
- **R07-T03 [E-primary]/[I]:** The same discourse adds that Malchut of Atzilut is an intermediary: it first vests itself in a screen and parsa, pierces them and descends to Beriah; the garments and vessels contract the light so that they can bear it and it will be drawn down only

to the appropriate place. This advances Q42 from "framework only" to a mechanism of mediation and revelation, but does not resolve the entire metaphysical mechanics of turning non-yesh into yesh. - **R07-T04 [E-primary]/[I]:** The same source describes a difference between direct light and returning light: the parsa causes the light-

s to pierce through and ascend as returning light. This suggests a direction for examining Q70/Q79, but the direct connection to the measure of the kav in nefesh, ruach and neshamah remains [U].

Direct source: “Od Biur Al Pi HaNizkar Le’eil” — “A Further Explanation Based on the Above”, lines 169–173, 179–181, 186–191.

R07 Research Dossier — Continuation of the Beginning of Created Yesh — R07: Opening a New Round and the Rule of Independent Participation

R06 has closed. Every new opening of a source, new provenance check or substantive change after closure is recorded in R07. Do not change R06 retrospectively; R07 is built from it as a baseline and adds only Delta.

In R07, ChatGPT is not merely a summarizing editor. Before integrating Claude/Grok answers, it must carry out an independent track: (א [1]) formulate the open questions; (ב [2]) search primary sources; (ג [3]) open the page or transcription and check the wording; (ד [4]) mark [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]; (ה [5]) document what was checked and what was not; (ו [6]) only afterward read the models’ answers and critique them. A model’s answer is not a source.

The R07 ledger will begin at R07-T01. If R07 closes and further research opens, the round name will be R08, and so forth.

R07 Research Dossier — Continuation of the Beginning of Created Yesh — Universal Prompt for Forwarding to Each Model

With the help of G-d — You are a peer researcher in the YeshivahAI project, within the consolidated research dossier YA-IGK20-RESHIT-HAYESH-R07. Receive the attached dossier in full and the text of Iggeret HaKodesh, Epistle 20. Carry out the shared task and the track

marked with your name within that same prompt. Do not treat a model's name, reputation or the answers of other models as evidence.

This is round R07, opened after the closure of R06. R06 is a locked historical baseline; the wording of Q01–Q88 is locked; the R06 matrix is retained as a baseline and is not deleted. The new work concerns Delta on Q18–Q88 only; do not rewrite the questions or delete the baseline answers. A verdict or evidence level may be corrected only within Delta. Genuinely new questions, if required, will begin at Q89. Read the R04 packet, the previous research booklet, the source passage and the independent research baseline in this dossier. The research baseline is a starting point for critique, not a determination. Verify it, correct it if necessary, and expressly retain both rejected claims and questions that remain open.

Before every answer, read the entire layer of direct sources carried over from R06, but also carry out new independent research for R07. A summary of Claude/Grok is insufficient; every new claim requires independent search and verification or a [U] marking. The earlier Claude/Grok formulations are preserved as provenance history; a model's access failure must not be used to downgrade a page that was opened directly.

Required order of work: (1) ChatGPT's independent source-first research; (2) recording findings with quotation, reference and manner of reading; (3) only then reading Claude/Grok as red-team; (4) classifying each claim Confirmed/Corrected/Rejected/Unresolved; (5) updating R07-Delta and the R07-T## ledger. Another model is not a source and receives no discovery credit without a documented source.

For each claim, use one of the following markings:

Do not attribute to the Alter Rebbe a formulation by the Tzemach Tzedek, the Rebbe, a commentator, a translator or a summary web-

site. Always distinguish: the body of the source, later explanation, your inference, and hypothesis. Do not present agreement between models as verification. Do not write a booklet, promotional summary, ruling or joint determination.

Examine especially the following axes and contradictions:

For each cluster and each substantive question, return the following in order:

At the end of the answer, return exactly the following parts:

1. **Answer matrix Q18–Q88** — the R06 matrix is retained as a baseline; do not delete it. R07 corrections will appear only in Delta; do not skip a question or rewrite the wording of the questions;
2. **Source ledger** — source, location, manner of reading, level of verification and what it supports;
3. **Unresolved ledger** — open questions only, without turning a possibility into a determination;
4. **Contradictions requiring human review** — genuine contradictions, linguistic or relative ones, or those resulting from confusion of strata;
5. **Claims to reject or correct** — claims that were rejected or require correction;
6. **Delta R06→R07** — corrections of source, provenance, verdict or level of verification only; without rewriting baseline R06;
7. **New claim ledger R07-T01 onward** — one global series within the consolidated dossier. Claude/Grok provenance may be specified within each claim, but do not create competing ledgers;
8. **Up to 10–15 follow-up questions** — only if they add a new investigation.

Dossier 0013 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[39]

R08-BATCH-01 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 9) Recommended next batch (3–5)

1. Locate R07-T09 string in printed TZ / Tikkun 70 with page map — or permanently retire as false locus.
2. Q72–Q78: open Kehot note 33 glyph + Ohr HaTorah Shemot 199.
3. Q70: maamarim of Admur / Tzemach Tzedek on kav in neshama after yeridah (without inventing "ha'arah metzumtzemet").
4. Q44/Q50: additional Admur / Tzemach Tzedek / Rebbe references that name first tzaddikim — keep Rashbi as example-only.
5. Q68: Etz Chaim Shaar 40 systematically — layers without equating to human NR"N.

Dossier 0108 · The Beginning of Yesh and the General Rounds · Round 8

Integrated dossier: the findings must be distinguished from the continuation brief.[40]

R08-BATCH-02 — ChatGPT's Independent Research + Universal Prompt

Project: YA-IGK20-RESHIT-HAYESH-R08

[39]Document 0013: 14 — R08-BATCH-01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[40]Document 0108: 16 — R08-BATCH-02 CHATGPT INDEPENDENT RESEARCH + UNIVERSAL PROMPT. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Status: ongoing research dossier. R05–R07 are locked archives. Q01–Q88 do not change. No booklet and no determination.

Dossier 0120 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[172]

R08-BATCH-01 — SOURCE QC LOG (Research Director)

Drive folder: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9

Film CUT: HOLD

Dossier 0121 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[173]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-03 — STUBS OPEN (land IDs blank until CoS)

Sub	Target	Scope / sources	Land IDs	Status
B03-A	Q42 micro stage-chain	E/I/U per step · Derech Mitzvotecha Pu”R · Chanah Ariel Nasso · LT Yonati 5899043 · EC Shaar 40	await CoS	OPEN stub

Sub	Target	Scope / sources	Land IDs	Status
B03-B	Q68 angel vs human NR”N	EC Shaar 40 derush 4–11 · Pri Etz Chaim term table	await CoS	OPEN stub

[172] Document 0120: 15 — R08-BATCH-01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[173] Document 0121: ZZ — SUPERSEDED R08 ledger pre-apparatus (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Sub	Target	Scope / sources	Land IDs	Status
B03-C	Q44/Q50 tzaddikim ha-rishonim	more Admur / Tzemach Tzedek / Rebbe cites · keep Rashbi = [E-primary other] only	await CoS	OPEN stub
B03-D	Q70/79 relation table	what יצאו ונפרדו [“emerged and became separate”] negates vs kav-in-NR”N · no הארה מצומצמת [“contracted radiance”]	await CoS	OPEN stub

Dossier 0161 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[45]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-04 — INTERIM (land blank until QC · no T22+ yet)

|—|—|—| | B04-A | INTERIM | TO Bereshit 2+4 + LT Tzav 2 = [E] candidates; MICRO lemma still no decisive [source] found | | B04-B | STOP | no-new (Q44/50 exclusive stays [U]) | | B04-D | pending | optional Pri Etz Chaim Q68 |

Dossier 0167 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[174]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-03 — STUBS OPEN (land IDs blank)

[45]Document 0161: ZZ — SUPERSEDED R08 ledger pre-B04-land (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[174]Document 0167: ZZ — SUPERSEDED R08 ledger pre-dual-open (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Sub	Target	Notes	Status
B03-A	Q42 micro stage-chain E/I/U	Pu”R · Chanah Ariel Nasso · LT Yonati 5899043 · EC 40 · + parsa note above	OPEN stub
B03-B	Q68 angel vs human NR”N	EC 40:4–11 · Pri Etz Chaim table	OPEN stub
B03-C	Q44/Q50 tzaddikim	more Admur/TT/Rebbe; Rashbi stays [E-primary other] only	OPEN stub
B03-D	Q70/79 relation table	יצאו ונפרדו [“emerged and became separate”] vs kav-in-NR”N; no הארה מצומצמת [“contracted radiance”]	OPEN stub

Dossier 0174 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[175]

1) Priority A — Alternate locus for R07-T09 → R08-T11 SEALED — Other places searched (documented)

Place	Result
TZ 122a/b, 123a/b (B01)	Absent
TZ 70a	No string
TZ 70b	«אתפרש» [“separated”] only in unrelated רוחא/לבא [spirit/heart] line
TZ 124a Sefaria	HIT
TZ 124b Sefaria/Wikisource	Continuation; WS labels daf as קכד ע”ב [124b] (edition pagination variant)

Place	Result
Wikisource full-text search	Hits 124 + Reshit Chochmah
Sefaria ES wrapper for exact phrases	Unreliable empty _source; superseded by direct daf open

[175]Document 0174: 18 — R08-BATCH-02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Place	Result
Reshit Chochmah Shaar HaYirah 9	Cites same Aramaic (secondary)

4) Post-exit kav degree in NR”N — No Decisive Source Was Found [U] — Short answer

No Admur-only primary opened this pass that grades the degree of kav in NR”N after «יצאו ונפרדו» [“emerged and became separate”]. Iggeret’s own two sentences remain as in B01 ([E] coexistence; negation target = creative Elokut-via-kelim). Do not invent «האי׳רה מצומצמת» [“contracted radiance”] as Admur’s lashon (Sefaria search for that phrase as Admur attribution: 0 hits this pass).

4) Post-exit kav degree in NR”N — No Decisive Source Was Found [U] — Searched / opened

Probe	Result
Iggeret 20 itself (prior)	kav-in-NR”N + yatzeu ve-nifredu both [E]; degree after exit not stated
Sefaria ES: «הארה מצומצמת הקו» [“contracted radiance of the kav”], «מידת הקו לאחר» [“measure of the kav after”]	no usable Admur hit
Web hunt for Admur maamar grading post-yeridah/post-exit kav in NR”N	no openable primary with explicit grade
EC Shaar 1 / LT 17 or chozer (B01)	cosmic/parsa frame only → link to Q70 still [U]

R08-BATCH-02 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 8) Local artifacts

/workspace/ya-igk20/r08b02/ — tz_124a.json/.txt, tz_124a_quote_seg.txt, tz_124b., tz_70a/b., oht_shemot1.pdf, oht_printed199.txt, oht_

199_keyblock.txt, lt_vaerastich_otiyot_quote.txt, reshit_yirah_9.wiki.

Dossier 0235 · The Beginning of Yesh and the General Rounds · Round 8

Critique, collection or interim determination.[48]

E1 — Complete Work Packet for Grok Bot — Documents to Read in Drive

1. YA-IGK20-RESHIT-HAYESH-R15 — General Research Closure Report.
2. E1 — Universal Editorial Handoff.
3. Claude's draft.
4. Grok's critique.

E1 — Complete Work Packet for Grok Bot — QC Document Format

- E1-QC-01, E1-QC-02, etc.
- For each correction: location, claim, evidence status, proposed correction.
- Separate a factual correction from a stylistic improvement.
- List the remaining [U] items.
- End with only one of two lines: "No correction was found that changes the editorial structure" or "A correction was found that changes the editorial structure: focused investigation is required."

Do not open new general research. Do not write a booklet. Do not delete or change the baseline.

[48] Document 0235: E1 — Grok Bot Packet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0295 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[52]

R08-BATCH-04 — YA-IGK20 source hunt — 0. Sources opened this batch

#	Source	URL / locus	Result
1	Torah Ohr, Bereshit 2	https://www.sefaria.org/Torah_Ohr,_Bereshit.2?lang=he	From ayin to actual yesh [E]
2	Torah Ohr, Bereshit 4	https://www.sefaria.org/Torah_Ohr,_Bereshit.4?lang=he	From ayin to yesh, not through hishtalshelut [E] + Malchut
3	Likkutei Torah, Tzav 2	https://www.sefaria.org/Likkutei_Torah,_Tzav.2?lang=he	Creation: origination of yesh me-ayin [E]
4	Shaar HaKavanot, Sermons on Vayaavor 5	https://www.sefaria.org/Sha'ar_HaKavanot,_Sermons_on_Vaya'avor.5?lang=he	Beard / thirteen arrangements [E]
5	Pri Etz Chaim, Gate of Sabbath Intro 5	https://www.sefaria.org/Pri_Etz_Chaim,_Gate_of_the_Sabbath,_Introduction.5?lang=he	Angels from the outer dimension of the vessels [E]
6	Pri Etz Chaim, Gate of Sabbath Intro 7	https://www.sefaria.org/Pri_Etz_Chaim,_Gate_of_the_Sabbath,_Introduction.7?lang=he	Angels of Yetzirah / vessels of spirits [E]
7	Ohr HaTorah Shemot (HB 31630 text dump)	local batch04/oht_shemot_31630.txt	many יש מאין/מאין ליש [yesh me-ayin/from ayin to yesh]; לא-יש [non-yesh] lemma = 0

[52]Document 0295: 29 — R08-BATCH-04 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

#	Source	URL / locus	Result
8	DMC Tzitzit / Circumcision / Tefillin / Unification / Discourses	Sefaria dumps in batch04/dmc_*	Yesh me-ayin + leap frames (apparatus; Peru already T19)
9	LT Nasso / Reeh / Vaetchanan dumps	batch04	Yesh me-ayin/from ayin to yesh strengtheners
10	Yahel Ohr / SHM / OHT catalog	index probes	no new decisive לא-יש [non-yesh] hit this pass
11	Chabad aid/5899043	prior	403 not opened [U] — Sefaria LT Yonati substitute stands

Not claimed: MICRO closed; exclusive tzaddikim roster; EC40 investiture formula inside PEC; invented הארה מצומצמת ["contracted radiance"].

R08-BATCH-04 — YA-IGK20 source hunt — Proposed land notes (Research Director — not sealed)

ID	Content	Tag
T22	TO Bereshit 4 — Chochmah from ayin to yesh, not through hishtalshelut + Malchut same aspect	candidate [E]
T23	TO Bereshit 2 — brings all worlds into being from ayin to actual yesh	candidate [E]
T24	LT Tzav 2 — creation: origination of yesh me-ayin	candidate [E]
T25	SHK Vayaavor 5 — thirteen arrangements of the beard (TOC≠Drushei HaDikna)	fold [E]
T26	PEC Shabbat Intro 5/7 — angels from the outer dimension of the vessels / vessels of spirits (parallel Q68; investiture still EC40)	partial [E]
MICRO לא-יש [non-yesh]	—	No decisive [source] found [U]

Dossier 0091 · The Beginning of Yesh and the General Rounds · Round 9

Critique, collection or interim determination.[176]

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — What This Dossier Is

This is an ongoing research dossier on Tanya, Iggeret HaKodesh, Epistle 20, and on questions Q01–Q88 developed around it. It is not a booklet, a marketing summary, a ruling or a joint determination. Agreement between models is not evidence. A model's answer is not a source.

The dossier is deliberately consolidated: there is no separate dossier for Claude and no separate dossier for Grok. The same files and the same prompt are supplied to each model. Other models' answers are material for critique only; every claim must be checked in its source.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — Status of the Rounds

- R05 — locked archive. Contains the Q18–Q88 matrix, sources, disputes and claims checked in it.
- R06 — locked archive. Contains provenance corrections, the opening of additional sources, and verifications made after R05.
- R07 — the active working round. It is built on R06 as a baseline and adds only Delta.
- If R07 closes, the next round will be R08. Do not reuse a round number.

[176] Document 0091: 00 — GROK BOT START HERE — Universal Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — Rules That Must Not Be Broken

1. Q01–Q17 are locked word for word. Q18–Q88 are locked in their existing wording. Do not rewrite the old questions.
2. R05 and R06 are historical archives. Do not delete or edit their baseline matrices.
3. A new correction is recorded only in Delta R06→R07 and in the ledger R07-T01 onward. Genuinely new questions begin at Q89.
4. Do not claim that four levels are an explicit count in the Epistle; this is a research synthesis only.
5. Do not claim that only the vessels of Atzilut act: the Epistle says that the vessels of BYA too receive "power and strength to create yesh me-ayin."
6. Do not identify "the early tzaddikim" with Enoch or Rashbi within the body of the Epistle. Rashbi is an explicit example in another work by the Alter Rebbe; this does not prove that he exhausts the scope of the expression in the Epistle.
7. Do not claim that the nefesh, ruach and neshamah structure of an angel is exactly identical to the structure of a human soul. The sources supply parallel strata, and complete identity remains open.
8. Do not claim that "the kav is vested in nefesh, ruach and neshamah" and "they emerged and became separate from the vessels" are necessarily a logical contradiction. Both statements are in the body of the Epistle; the connection between them is an inference that must be marked [I]/[U].
9. The difficulty concerning Moses' apprehension of the inner dimension of NeHYM remains open. Do not write that it has been resolved.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — How to Work in Each Run

First read all files in the folder in this order: 00, 04, R05, R06, R07. Then choose a small cluster of 3–5 high-impact open questions and conduct independent source-first research. Do not stop after a one-time summary: leave a clear checkpoint so that the next round can continue from the same point.

For each claim:

- [E] explicit source read in the body;
- [E-primary] primary source in another work by the same author;
- [E-secondary] explanation or commentator;
- [E-subresearch] transcription/apparatus/partial reading;
- [I] reasoned inference;
- [P] possibility;
- [U] open.

For each source, give a short quotation, precise reference, URL and manner of reading. Also write what the source proves and what it does not prove. Do not invent quotations, references or page numbers. When there is no decisive source, write explicitly: **No decisive source was found**.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — Universal Prompt: Copy to Every Model

You are a peer researcher in the YA-IGK20-RESHIT-HAYESH project. Read all files in the folder before answering. Work within the same consolidated dossier, not a separate dossier for your model.

Conduct independent, sources-first research. Verify the claims in primary sources before consulting Claude/Grok answers or previous conclusions. After the research, use previous answers only as red-

team: mark what was confirmed, corrected, rejected and left open. Do not present agreement between models as evidence.

Continue from round R07. Retain R05 and R06 as a locked baseline. Do not rewrite Q01–Q88; every change will appear in Delta R06→R07. New claims will be marked R07-T01 onward. If you reach a time or length limit, leave a checkpoint list and a precise continuation for the next round instead of closing with a false conclusion.

In each pass, work on 3–5 open questions from 04_OPEN_QUESTIONS_AND_WORKPLAN. The first priority is to open the source itself. Report for each question: short answer, quotation and reference, source level, what was proved and what was not, contradictory source/difficulty, verdict, confidence level, and next step.

At the end of each pass, return: (1) new findings; (2) Delta R06→R07 only; (3) global R07-T## ledger; (4) questions partially resolved and those still open; (5) sources actually opened; (6) the recommended next batch. Do not produce a booklet, promotional summary, ruling or joint determination.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — The Current Starting Point

R07 has already strengthened three directions: (א [1]) the Alter Rebbe distinguishes ordinary souls of ZA and Nukva born in Beriah from higher souls sometimes called souls of Atzilut; (ב [2]) Rashbi is cited in another work by the Alter Rebbe as an example of a soul of Atzilut in a body; (ג [3]) Malchut/screen/parsa and garments provide a framework for mediating the light, but the inner mechanics remain open. Do not assume that these directions have resolved the questions.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — R09: Required Update

Read document 45 — R09 ACTIVE — Unified Research, Grok Bot QC, Universal Prompt (Drive ID: 1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY) before a new batch.

R09 is not a final round. Q42 micro, the measure of the kav after separation, the division of Tikkunei Zohar 124, Kehot note 33, and Moses' difficulty remain open. R08-BATCH-07 closed only what was marked there as closed-enough; do not turn that into a general determination.

In particular: do not determine that 124 is Tikkun 19/69/70 without an independent printed edition or manuscript. Do not downgrade Rashbi from [E-primary] in Likkutei Torah 5899043. Each new batch must report only Delta R08→R09 and record R09-T01 onward.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — R10: Continuation of the Central Passage

Consolidated R10 document: 46 — R10 ACTIVE — Extended Questions, Integrated Commentary Plan, Universal Prompt (Drive ID: 1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw).

R10 adds Q89–Q175 on Malchut, alma de-itgalya, Chochmah/Keter, "their beginning is embedded in their end," gestation and birth, seven/nine months, Shemini Atzeret–the seventh day of Pesach, revelation of the Ein Sof light, and the status of the vessels as against idolatry.

The R10 document must be read before a new batch. This is the same universal prompt for Claude and Grok Bot; Grok may read the document and record its own batch in Drive. Do not rewrite Q01–Q88.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — R10-BATCH-01

The R10 document now also includes a first independent finding on the body of Iggeret HaKodesh 20. B01 strengthens the distinction between cause/effect and yesh me-ayin, the role of Malchut/letters/alma de-itgalya, and the structure Chochmah–Keter–Malchut, but leaves the micro interpretation and gestation questions open. Read B01 in document 46 before a new batch.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — R10-BATCH-02

Tanya, chapter 52, was opened. It defines alma de-itgalya as the beginning of the revelation of the Ein Sof light and Malchut of Atzilut as a source of vitality; it also connects supernal Chochmah to the unity of the light and to the garment that enables the worlds to receive. B02 strengthens Q101–Q123 but does not close "Chochmah alone" or Keter of Malchut. Further research: Ari sources on Keter/Chochmah /Malchut.

YA-IGK20-RESHIT-HAYESH — Consolidated Research Dossier for Grok Bot — R10 lane checkpoint

ChatGPT B01–B04 have already been completed and recorded in document 46. Grok Bot received all the material and tasks, but no independent R10 answer from it has yet been recorded in the Drive folder. Agreement or lack of agreement must not be marked as evidence; await a documented batch with opened sources and quotations.

Dossier 0294 · The Beginning of Yesh and the General Rounds · Round 10

Report or testimony from the history of the research.[10]

R10 Research Dossier — YA-IGK20-RESHIT-HAYESH-R10

Status: delta only on R09. R05–R09 are locked as a baseline. Q01–Q88 are not rewritten. No booklet and no joint determination. The aim at this stage is systematic research on the continuation of Iggeret HaKodesh, Epistle 20; after the section booklets are completed, a comprehensive booklet/book will be built on the entire Epistle, line by line, in the style of "Kuntres Acharon": an explanation that analyzes the source's wording and connects all the sources without attributing commentators' statements to the Alter Rebbe.

Dossier 0050 · The Beginning of Yesh and the General Rounds · Round 13

Report or testimony from the history of the research.[85]

R13 Research Dossier — YA-IGK20-RESHIT-HAYESH-R13. Delta only on corrected R12. R05–R12 are locked as a baseline. Q01–Q175 are locked. No booklet, no ruling and no joint determination.

Dossier 0119 · The Beginning of Yesh and the General Rounds · Round 14

Report or testimony from the history of the research.[89]

[10] Document 0294: 46 — R10 ACTIVE — Extended Questions, Integrated Commentary Plan, Universal Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[85] Document 0050: 87 — R13 ACTIVE — Direct Print QC, Q42, Q70, NHYM, Universal Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[89] Document 0119: 97 — R14-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Quote verification (Sefaria live + cache `r14gb01/`) — T01 — Torah Ohr Bereshit 4:21

Live Sefaria `Torah_Ohr,_Bereshit.4.21` + cache `to_bereshit_4_21_block.txt`:

מחיצוניות הכלים [from the outer dimension of the vessels] · מפנימי' הכלי' [from the inner dimension of the vessels] · נפשות המלאכים [souls of the angels] · ישראל [Israel] vs מלאכים [angels] — MATCH

≠ T26 (PEC); ≠ R13 Ari gates — Admur TO body.

Quote verification (Sefaria live + cache `r14gb01/`) — T02 — Torah Ohr Bereshit 4:32

Live + cache `to_bereshit_4_32_block.txt`:

זיווג נשיקין [union of kisses] · התהוות המלאכים [coming into being of the angels] · השפעה חיצוני' [outward imparting] · לא יכולים להתלבש בגוף גשמי [cannot vest themselves in a physical body] · זיווג גופני [bodily union] · נשמות [souls] · פנימי' [inner dimension] · מתלבשים בגופות [vest themselves in bodies] — MATCH

Same ontology family as R13-T05/T06 but Admur print / distinct locus — not remint.

Dossier 0283 · The Beginning of Yesh and the General Rounds · Round 15

Critique, collection or interim determination.[98]

E1 — Complete Critique Packet for Grok — Attached Files

1. YA-IGK20-RESHIT-HAYESH-R15 — General Research Closure Report.

[98] Document 0283: E1 — Grok Packet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. E1 — Universal Editorial Handoff.
3. Claude's draft: E1 — Plain-Sense Draft, Introduction and Stations 1–5.

Dossier 0326 · The Beginning of Yesh and the General Rounds · Round 15

Report or testimony from the history of the research.[99]

R15-T10–T12 QC LOG — Research Director SOURCE QC (under CoS) · addendum — Dedup vs R14-T01 / T02 / T06 (required)

Candidate	Sealed comparator	Same lemma?	QC
T10 TO Yitro 8:6	R14-T01 TO Bereshit 4:21 (angels←outer dimension of the vessels; Israel←inner dimension)	Family yes, remint no — different parsha (Yitro vs Bereshit) + different frame (Matan Torah / world of speech / no drawing down of sovev kol almin vs bitul-yesh avodah via neshama)	NEW parallel (as R14 landed both TO Bereshit + LT YK)
T10	OHT Yitro / sealed R15-T05 (גדול ה' ["Great is G-d"] apparatus)	Disjoint — prior TO Yitro body not found was גדול ה' ["Great is G-d"] lemma; T10 = angel/kelim /Torah	NEW
T11 LT Shir 31:2	R14-T02 TO Bereshit 4:32 (kisses→angels; bodily→souls)	Family yes, remint no — different book (LT Song of Songs vs TO); T11 adds root in the inner/outer dimension of Chochmah + power of generation corollary	NEW

[99] Document 0326: 104 — R15-T10_T12 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Candidate	Sealed comparator	Same lemma?	QC
T11	R14-T06 LT YK 2:29 (souls←inner dimension of the vessels / angels← outer dimension)	Family yes, remint no — different maamar (Song of Songs vs Yom Kippur); T11 = ch ochmah/neshikin ontology, not bare kelim formula	NEW
T11	in-flight R15-T06 IHK20 §8 neshikin; R15-T08 LT Re'eh kelim	Different loci (Iggeret / Re'eh vs Song of Songs 31)	NEW — leave T06–T09 alone

Candidate	Sealed comparator	Same lemma?	QC
T12 DMC Peru 4	R14-T02 family / T11	Same holadah/yichud family in TZ"Tz print — companion, not Admur body remint	NEW companion T

Dossier 0009 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[16]

Proposed tickets (R16-T04+ only) — R16-T04 quote

> And the order of the chainlike progression in drawing down the revelation is first for "Havayah [to be] our G-d": the revelation of the Ein Sof light, blessed be He, in the souls of Israel, to be actually our G-d in a state of nullification, because they are from the inner dimension of the worlds. Unlike the angels, who are from the outer dimension of the worlds, of whom it says, "And from there it separates and becomes four heads"… And this is what our Sages of blessed memory said

[16] Document 0009: R16_GB01_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

(Berachot 4b), “Michael in one.” They did not state any measure concerning the souls of Israel, because the concept of flying… does not apply to souls at all…

URL: https://www.sefaria.org/Torah_Ohr,_Bereshit.7.3?lang=he

Dossier 0020 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[102]

Exclusion floor (not reminted) — R16 sealed / fold / pending (DO NOT DUPLICATE)

ID	Locus	Status
R16-T01	TO Toldot 2:9	sealed
R16-T02	LT Re’eh 6:2	sealed
R16-T03	LT Shir 30:7	sealed

ID	Locus	Status
R16-T04	TO Bo 1:11	sealed
R16-T05	LT Devarim 1:1–2	sealed
R16-T06	LT Shir 25:10	sealed
R16-T07	TO Bereshit 7:3 olamot	sealed
R16-T08	TO Bereshit 3:19	sealed
R16-T09	LT V’Zot 5:11	sealed
R16-T10	Gate of Unity 52:15	sealed
R16-T11	SHH OA 3:1	FOLD → R14-T05
R16-T12	SHH ABYA 2:3	FOLD → R14-T04
R16-T14	LT Shir 29:7–8	pending QC
R16-T15	EC 42:4	pending QC

[102] Document 0020: 116 — R16-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0042 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[17]

140 — R16-GB10 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T43 + T44 LT Ki Teitzei · T45 fold R14 · T46 LT Song of Songs 26:11–12 CoS SEALED · T47 SK part III, gate 7 / part IV, gate 1 CoS SEALED · Bechukotai 5:2 · Emor1 · Vayakhel2 · Pinchas · SK quarry T28 · SHG19/35/39/18 · EC15/26/28/29/39/40/42/43/47/50 · SHH OA/ABYA R14 · Shir 8/13/17/24/31 · Yitro 7–8 · Esther 2 · Shir 18 · EC20:11 · IHK 7/8/20 · DMC SMT 38/42/44/45 · Haazinu 4 · Balak 1 · Ki Teitzei 2 · Chukat 9 (T22) · Bereshit 8 bitul-shir companion · prior remaps all.

Dossier 0067 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[105]

Exclusion floor (not reminted) — R16 floor (DO NOT DUPLICATE)

ID	Locus	Status
R16-T01	TO Toldot 2:9	sealed
R16-T02	LT Re'eh 6:2	sealed
R16-T03	LT Shir 30:7	sealed
R16-T04	TO Bo 1:11	PASS QC 110
R16-T05	LT Devarim 1:1–2	PASS QC 110

[17] Document 0042: 140 — R16-GB10 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[105] Document 0067: 112 — R16-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Locus	Status
R16-T06	LT Shir 25:10	PASS QC 110
R16-T07	TO Bereshit 7:3 olamot	PASS QC 113
R16-T08	TO Bereshit 3:19	PASS QC 113 (fold-opt T07)
R16-T09	LT V'Zot 5:11 mizmor/shir	PASS QC 113
R16-T10	Gate of Unity 52:15	PASS QC 113 [E] Mitteler
R16-T11	SHH OA 3:1	FOLD → R14-T05
R16-T12	SHH ABYA 2:3	FOLD → R14-T04

Dossier 0082 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[18]

140 — R16-GB10 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T43 + pending T44 LT Ki Teitzei 4:4 · T45 TO Bereshit 4:18–22 · T46 LT Song of Songs 26:11–12 · T47 SK part III, gate 7 / part IV, gate 1 · Bechukotai 5:2 · Emor1 · Vayakhel2 · Pinchas · SK quarry T28 · SHG19/35/39/18 · EC15/26/28/29/39/40/42/43/47/50 · SHH OA/ABYA R14 · Shir 8/13/17/24/31 · Yitro 7–8 · Esther 2 · Shir 18 · EC20:11 · IHK 7/8/20 · DMC SMT 38/42/44/45 · Haazinu 4 · Balak 1 · Ki Teitzei 2 · Chukat 9 (T22) · Bereshit 8 bitul-shir companion.

Dossier 0102 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[106]

[18] Document 0082: 140 — R16-GB10 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[106] Document 0102: 136 — R16-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

136 — R16-GB09 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T40 + pending T41–T43 + Kuksik T44 LT Ki Teitzei 4:4 (Havayah-rishonah hidden from angels; open to souls) + Kuksik T45 TO Bereshit 4:18–22 / maamar Bereshit 8 (Jabal/Jubal · bitul-shir · shared souls+angels GE aliyah) · Bechukotai 5:2 · Emor1 · Vayakhel2 · Pinchas T19 · SK quarry T28 · SHG19/35/39 · EC15/26 /28/29/39/40/42/43/47/50 · SHH OA/ABYA R14 · Shir17 · Yitro 7–8 · Esther 2 · Shir 18 · EC20:11 · IHK 7/8/20 · DMC SMT 38/42 · Vayikra 3 · Shir 15 · Bechukotai 5:1.

GOAL 1 — Net-NEW — 1c. Log only — dropped / not proposed

Target	Why
LT Haazinu 4 sulam	T06/T31 companion
LT Ki Teitzei 2 Malchut hasagah	T41 companion
SHG 18 ABYA-product	T15 remint
SK 3:5–3:6 quarry	T28 family
SK 3:5 mazal/branch	T42 family
Masei 3 / Matot 1 shared	no asymmetry
EC/SHH/SRHK/IGK/print	No NEW found

Dossier 0159 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[110]

Exclusion floor (not reminted) — R16 sealed / fold / pending / Kuksik (DO NOT DUPLICATE)

[110] Document 0159: 119 — R16-GB04 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Locus	Status
R16-T01	TO Toldot 2:9	sealed
R16-T02	LT Re’eh 6:2	sealed
R16-T03	LT Shir 30:7	sealed
R16-T04	TO Bo 1:11	sealed
R16-T05	LT Devarim 1:1–2	sealed
R16-T06	LT Shir 25:10	sealed
R16-T07	TO Bereshit 7:3	sealed
R16-T08	TO Bereshit 3:19	sealed
R16-T09	LT V’Zot 5:11	sealed
R16-T10	Gate of Unity 52:15	sealed
R16-T11	SHH OA 3:1	FOLD → R14-T05
R16-T12	SHH ABYA 2:3	FOLD → R14-T04
R16-T13	TO Mishpatim 1:5–6	sealed
R16-T14	LT Shir 29:7–8	sealed
R16-T15	EC 42.17	sealed
R16-T16	LT Bechukotai 1:3–4	pending
R16-T17	TO Mishpatim 4:10	pending
R16-T18	LT Shir 7:1–2	pending (+ R10-T06 reopen)
R16-T19	TO Noach 3	pending

Dossier 0179 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[20]

YA-IGK20 R16-GB10 — Net-NEW beyond R16-T01–T47 — Floor avoided (not reminted)

T01–T43 · T44 Ki Teitzei sealed · T45 fold R14 (Meta-R14 NOT opened) · T46 Shir 26 CoS SEALED · T47 SK III:7 CoS SEALED · Bereshit 8:2

[20] Document 0179: R16_GB10_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

log · Haazinu4 · Balak1 · SHG18/31/35/38/39 · SK quarry · Emor4:9 · EC20:11 · all prior remaps

Dossier 0197 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[113]

135 — R16-GB09 SUMMARY — Avoided (not reminted)

T01–T40 · T41 Vayikra 3:10–11 · T42 Shir 15:3 · T43 Bechukotai 5:1 · T44 Ki Teitzei 4:4 · T45 TO Bereshit 4:18–22 / Bereshit 8 bitul-shir · Bechukotai 5:2 · Tzav 2:8 · Emor1 / Vayakhel2 · Shir 8/13/17/24/31 · Yitro 7–8 · EC20:11 · SK quarry · SHG18 · Haazinu 4 · Ki Teitzei 2 (T41 companion) · DMC 44/45

Dossier 0237 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[120]

135 — R16-GB09 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T45	FOUND — propose R16-T46–T47
Q42 MICRO named flip	Not found — HOLD [U]
Q70 graded post-exit kav	Not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed

[113] Document 0197: 135 — R16-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[120] Document 0237: 135 — R16-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Goal	Result
Film	HOLD
R10-T06 birth of the souls	closed via T18 only — not reminted
TO Bereshit 8:2	LOG only (GB04 T26 companion) — not proposed
Ki Teitzei 4:4 / Bereshit 4:18–22	Research Director T44/T45 — untouched

135 — R16-GB09 SUMMARY — Avoided (not reminted)

T01–T40 · T41 Vayikra 3:10–11 · T42 Shir 15:3 · T43 Bechukotai 5:1 · T44 Ki Teitzei 4:4 · T45 Bereshit 4:18–22 · Bereshit 8:2 (GB04 log) · Bechukotai 5:2 · Tzav Leviathan · Emor1 / Vayakhel2 · Shir 8/13/17/24/31 · Yitro 7–8 · EC20:11 · SK 3:5–3:6 quarry (T28) · SHG18 (T15) · Haazinu 4 · Balak 1 mehalchim · DMC 39/44/45 · Emor 4:9 · SK II:3 · SHG 35/39 · Esther/Shir18

Dossier 0316 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[177]

GOAL 1 — Net-NEW — 1c. NEW — Torah Ohr Bereshit 4:18–22 → R16-T43 [E-primary Admur]

URL: https://www.sefaria.org/Torah_Ohr,_Bereshit.4.18?lang=he

Opened: Torah Ohr, Bereshit 4:18–22 / תורה אור בראשית ד':י"ח–כ"ב [Torah Or, Bereishit 4:18–22]

Cache: hunt_gb08/verify/Torah_Ohr__Bereshit.4.json

> ...the matter of the difference between angels and souls. For behold, the angels are called chayot and behemot [liv-

[177] Document 0316: 132 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ing creatures and beasts], also composed of body and soul… their body is more spiritual… fire and air become the bodies of the angels… from the inner dimension of the vessels… can transform and subdue even a physical body, unlike the angels: if they had a physical body, they could not transform it at all.

Lemma: Angels = chayot/behemot with fire/ruach bodies from chitzoniyut (co-emergent); souls from pnimiyut can invert gashmi body — angels could not.

Beyond: ≠T39 middah-receive · ≠T28 machatzav rank · ≠T04/T05 olamot · ≠T26 fixed-song.

Confidence: high quote; high-medium distinctness.

Dossier 0353 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[132]

YA-IGK20 R16-GB09 — Net-NEW beyond R16-T01–T45 (CoS T41–T43 · Research Director T44–T45 held) — Floor avoided (not reminted)

T01–T40 · T41 Vayikra 3:10–11 · T42 Shir 15:3 · T43 Bechukotai 5:1 · T44 Ki Teitzei 4:4 · T45 Bereshit 4:18–22 · Bereshit 8:2 (GB04 log) · Shir 24 ye'ari · Esther/Shir18 · SK II:3 · SHG 35/39 · Emor 4:9 · SK 3:5–6 quarry · Haazinu 4 · Balak 1 mehalchim

[132] Document 0353: R16_GB09_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0354 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[133]

136 — R16-GB09 FULL — Steering remap (honest)

Prior draft wrongly numbered Shir26→T44 / SK3.7→T45 / Bereshit8 →T46.

CoS+Research Director lock: Ki Teitzei=T44, Bereshit 4:18–22=T45.

This pass: Shir26→T46 · SK3.7→T47 · Bereshit8→LOG only (GB04 already logged as T26 companion).

136 — R16-GB09 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T40 + CoS T41–T43 + Research Director T44–T45 · Bechukotai 5:2 · Emor1 · Vayakhel2 · Pinchas T19 · SK quarry T28 · SHG19/35/39 · EC15/26/28/29/39/40/42/43/47/50 · SHH OA/ABYA R14 · LT Re'eh7 / Shir31 / EC15 / EC28:1 (R15) · Shir17 mehalchim · Yitro 7–8 · Esther 2 · Shir 18 · EC20:11 · Tzav · Shemini Leviathan · IHK 7/8/20 · DMC SMT 38/42 · Shir 24 ye'ari (T06 family log) · Bereshit 8:2 (T26 companion log).

GOAL 1 — Net-NEW — 1c. LOG only — Torah Ohr Bereshit 8:2 (NOT proposed)

Why: GB04 already logged as weaker shared-bitul companion to T26 song axis. Steering: no remint.

GOAL 1 — Net-NEW — 1d. Log only (not proposed)

[133] Document 0354: 136 — R16-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Target	Why
LT Ki Teitzei 4:4 / TO Bereshit 4:18–22	Research Director T44/T45 — locked
LT Haazinu 4 / Balak 1 mehalchim	T06/T31 / T16–T24 remint
LT Ki Teitzei 2 Malchut hasagah	T41 companion
SHG 18 ABYA→neshamot/ruhin/malakhim	T15 remint
SK 3:5–3:6 quarry	T28 family
SRHK ≠1 / SHH / IGK ≠7/8/20 / print	No usable NEW found

Dossier 0076 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research.[178]

P4 — Three he'arah degrees — Not proven

- Do NOT equate BYA sefirot nefesh–ruach with human NR"N without further primary cite — body says "of the ten sefirot of BYA" only [U].
- Degree-1 = Parsa haarah and/or AK-end only? Sequence «משם» ["from there"] suggests AK-end; Malchut-path also feeds — [U].
- Q70 quantitative measure — HOLD [U].

Dossier 0223 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research.[179]

151 — R17-T01–T08 QC.md — Verdict table — R17-T01–T08

[178] Document 0076: 158 — R17_D_KAV_PARSA.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[179] Document 0223: 151 — R17-T01–T08 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T01	“His vessels are one” = Atzilut kelim Elokut to create yesh me’ayin like Ein Sof, not mere cause and effect	PASS	[E] Admur	Wikisource/local: Divinity to create yesh me-ayin like Ein Sof, and not… cause and effect alone — net-new vs R14–R16
R17-T02	Ramak/Zohar cause and effect here = within sefirot/kelim («בלי מה» [without whatness])	PASS	[E] Admur	Body: Ramak + holy Zohar, Bereishit = hishtalshelut within the sefirot themselves (vessels) / without whatness — cites via Admur, not re-opened
R17-T03	Before Him nullified / from below separate → precisely yesh me-ayin	PASS	[E] Admur	Epistemic split “specifically before Him” vs “from below upward” → “is called specifically yesh me-ayin”
R17-T04	Beginning of yesh = kelim BYA + orot NR from neshamah (= thirty vessels of Malchut)	PASS	[E] Admur	Beginning of yesh = vessels of the ten sefirot of BYA + lights nefesh–ruach from neshamah = thirty vessels of Malchut
R17-T05	Principal separate [entity] = Malchut of Atzilut → Atik of Beriah	PASS	[E] Admur	Exact: the principal coming into being of yesh and an entirely separate entity is from Malchut of Atzilut, which becomes Atik of Beriah

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T06	Alma de-itgalya = revelation of creative power (not mere visibility)	PASS	[E] Admur	Admur def.: for in it is revealed the power of the Ein Sof light to create yesh me-ayin, not through cause and effect

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T07	First 9 cause and effect; Or Ein Sof in Chochmah alone; Malchut = non-ilah creation	PASS	[E] Admur	First nine: cause and effect; Ein Sof light in Chochmah alone; contrast Malchut = not through cause and effect
R17-T08	Keter holds last of Ein Sof; Malchut = Keter from below upward (embedded)	PASS	[E] Admur	Keter: intermediary + last [aspect] of Ein Sof; Malchut of Atzilut = Keter from below upward; their beginning is embedded in their end

Dossier 0230 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research.[24]

146 — R17-GB01 SUMMARY — Proposed T (R17-T01+ only; no remint R14/R15/R16)

ID	Claim	Tag
R17-T01	“His vessels are one” = kelim Elokut for yesh me’ayin like Ein Sof, not mere cause and effect	[E]
R17-T02	Ramak/Zohar cause and effect here = within sefirot/kelim («בלי מה» [without whatness])	[E]

ID	Claim	Tag
R17-T03	Before Him nullified / from below separate → precisely yesh me-ayin	[E]
R17-T04	Beginning of yesh = kelim BYA + NR from neshamah (= thirty vessels of Malchut)	[E]

[24]Document 0230: 146 — R17-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R17-T05	Principal separate [entity] = Malchut of Atzilut → Atik of Beriah	[E]
R17-T06	Alma de-itgalya = revelation of creative power (not mere visibility)	[E]
R17-T07	First 9 cause and effect; Or Ein Sof in Chochmah alone; Malchut = non-ilah creation	[E]
R17-T08	Keter holds last of Ein Sof; Malchut of Atzilut = Keter from below upward (embedded)	[E]

EMPTY: no empty subsection in א–ה [1–5]. Angel/neshikin ladder = sealed R14/R15 — not reminted.

Dossier 0234 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research.[25]

4. Continuous peshat — ג [3] — 4.1 What Admur says

1. The beginning of created yesh: kelim of 10 sefirot of BYA, and orot nefesh-ruach; created from neshamah of BYA sefirot which is Elokut = the thirty vessels of Malchut of Atzilut. [E]
2. Also within Atzilut: from chitzoniyut of Atzilut kelim (which are Elokut) were created hechalot of Atzilut (igulim vest there)

and bodies of Atzilut angels — a mode of yesh; Job "And He charges His angels with deficiency" — not total bitul like effect to cause. [E] 3. But souls of angels from the union of kisses, and human souls from the union of ZA and Nukva of Atzilut, before descent to BYA: not in the class of yesh/separate; rather a likeness of an aspect of Divinity under immense contraction, like Atzilut kelim limited by tzimtzum of

[25] Document 0234: 147 — R17-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Or Ein Sof = the kav vested in their NR”N; like first tzimtzum to make a void. [E] 4. Parenthetical [E]: even after NR”N of Atzilut descended to early tzaddikim, possible essence did not become separate — they withdrew before sin. And it is plausible to say the thousands of worlds in the skull of Arich Anpin and ZA are not real worlds like hechalot / yesh, but like neshikin-souls; called “worlds” only relative to Gulgulta and Dikna. 5. Yet they are **not** true Elokut able to create yesh me’ayin, **because** “they have already emerged and become separate from the vessels of the ten sefirot in which the kav from the Ein Sof light is vested.” [E] 6. Light is like the Luminary: Ma’atzil’s Being is of His Essence, not caused — He alone can create from absolute nothing. [E] 7. To give the created yesh limit and measure, Or Ein Sof vested in Atzilut kelim in absolute unity “He and His vessels are one” to create limited beings — especially via vesting in BYA. [E]

4. Continuous peshat — ג [3] — 4.4 Plain terms

- Thirty vessels of Malchut of Atzilut: thirty vessels of Malchut Atzilut as root of BYA (10×3 channels — standard Lurianic map; Admur states the identity; finer EC split = [E-secondary] if expanded beyond his words).
- Union of kisses: “kissing” coupling — highest union mode (Admur uses the term; mechanism detail = later glossary / Ari).
- Gulgulta: “skull” = keter-level of Arich (and of ZA in the paren) — not a physical skull. Forced by text.
- Emerged and became separate: exited and separated from the kelim that hold the kav — frame for Q70; no graded measure given. HOLD Q70.

147 — R17-GB01 FULL — Continuous Peshat Map א–ה [1–5] — 8. Proposed R17-T01+ (net-NEW crisp claims only)

Remint guard: do not remint sealed R14-T01–T06 / R15-T01–T07 / R16-T01–T47.

ID	Claim	Tag	Status
R17-T01	Iggeret HaKodesh 20 opening: “He and His vessels are one” = Atzilut kelim are Elokut to create yesh me’ayin like Ein Sof, not merely cause and effect	[E] Admur	propose
R17-T02	Ramak/Zohar cause and effect in this letter = hishtalshelut within sefirot/kelim («בלי מה» [without whatness]), not production of dense separate yesh	[E] Admur	propose
R17-T03	Epistemic split: before Him → yesh nullified; from below → yesh fully separate; hence precisely “yesh me-ayin”	[E] Admur	propose
R17-T04	The beginning of created yesh = kelim BYA + orot NR from neshamah (= thirty vessels of Malchut of Atzilut)	[E] Admur	propose

ID	Claim	Tag	Status
R17-T05	Principal coming into being of an entirely separate entity = Malchut of Atzilut, which becomes Atik of Beriah	[E] Admur	propose
R17-T06	“Alma de-itgalya” here = revelation of Or Ein Sof’s power to create yesh me’ayin without cause and effect (not mere visibility)	[E] Admur	propose
R17-T07	First nine sefirot = cause and effect; Or Ein Sof vested in Chochmah alone; Malchut = locus of non-ilah creation	[E] Admur	propose
R17-T08	Keter = intermediary containing last of Ein Sof (= Malchut of Ein Sof); therefore Malchut of Atzilut = Keter from below upward (“their beginning is embedded in their end”)	[E] Admur	propose

Honest EMPTY: none of א–ה [1–5] subsections empty; glossary deferred-terms empty by design.

Not proposed as T (overlap / HOLD):

- Angel bodies / neshikin / a likeness of Divinity — already sealed R14/R15.
- Emerged and became separate as Q70 degree — HOLD [U] (presence ≠ measure).
- “Depends on Atika” as Q42 MICRO — HOLD [U] per meta.
- Moses Netzach of ZA — forever-OPEN apparatus.

Dossier 0214 · The Beginning of Yesh and the General Rounds · Round 96

Critique, collection or interim determination.[158]

E1 — Editorial QC for Booklet — 0. Document Intake

#	Required	Status	ID / Link
1	YA-IGK20-RESHIT-HAYESH-R15 Research Closure	Found	1zP0fcyPP_8q8rgpOsdOtLT1YY_zLngERnSFHDktZZ-M + ledger 1951PP-I4Pz-XRnEAAiEWCMizlbRf61zmmb-IKl7esukXhw
2	E1 — Universal Editorial Handoff	Found	1ACiQ_r-KjjMU2ykH671MKwadwGa-9KGo
3	Claude draft (plain sense, introduction + stations 1–5)	Not found in the research folder	—
4	Grok critique of the draft	Not found in the research folder	—
—	E1 Claude Packet (instructions only)	Found	1Vi5QfDcoF0l1A0mcFGjLAjQCwTRdDhTg

[158] Document 0214: ZZ - SUPERSEDED — 196 E1 Editorial QC (intake only; see 197). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

#	Required	Status	ID / Link
—	E1 Grok Packet / Grok Bot Packet	Found	1lMSbPEAXk-HMw29IFrg0vM1RhL8_CPfy / 1caU8mkTNGduMhHyT-X96_Vu9R8MBf7E2

Note: Only instruction packets were found, not the draft itself or the critique itself. Line-by-line QC of the booklet's wording is therefore **blocked** until the files are uploaded.

Dossier 0538 · Focused Studies · Round 1

Report or testimony from the history of the research.[28]

Station 4 — Levels of Yesh and Bittul — The Wording of the Epistle

> "And likewise in Atzilut, from the outer dimension of the vessels of the ten sefirot of Atzilut, which are Divinity, were created the palaces of Atzilut, in which the aspect of the igulim of the ten sefirot vests itself, and also the bodies of the angels of Atzilut, which are an aspect of yesh, and as it is written, 'And He charges His angels with deficiency,' for they are not in a state of complete nullification like an effect in relation to its cause."
>
> "This is the kav vested in their nefesh, ruach and neshamah, and like the first tzimtzum, to create a void, etc."

And later, after describing the separation:

> "But they are not actual Divinity capable of creating yesh meayin, since they have already emerged and become separate

[28] Document 0538: E1.6-HY1-Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

from the vessels of the ten sefirot in which the kav from the Ein Sof light is vested."

Dossier 0083 · Focused Studies · Round 2

Report or testimony from the history of the research.[159]

ד [4]) Nine Dossiers F2-A … F2-I — F2-E — Thirty Vessels / the Beginning of Yesh (← F1 + Table of Requirements)

- **Preferred:** beginning of yesh = vessels of BYA + nefesh, ruach and neshamah from the neshamah of the ten sefirot of BYA = **the thirty** vessels of Malchut of Atzilut.
- **Source:** S1, "and these are the thirty vessels…"
- **Contaminating alternative:** thirty-two/thirty-four — **rejected** for the wording opened.
- **Limit:** digital, not verified against print [E-subresearch].

Dossier 0297 · Focused Studies · Round 3

Report or testimony from the history of the research.[180]

2) Three In-Depth Dossiers + Brief Status — F3-02 — Nature / Existence / the Beginning of Yesh · Brief Status

Two hypotheses: (1) the subject of the sentence — the vessels of the ten sefirot of BYA (+ nefesh, ruach and neshamah from the neshamah of the ten sefirot) **are** the beginning of yesh; (2) the meaning of "created" — the beginning of yesh as a category of created yesh as against Divinity.

[159] Document 0083: IGK20-Focused-F2 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[180] Document 0297: IGK20-Focused-F3 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Preferred: (1), according to the plain sense of S1, “the beginning of created yesh and its inception are the vessels of the ten sefirot of BYA…”

Rival: (2), as a conceptual extension.

Do not call it “explicit” if the wording remains ambiguous between identification of a subject and definition of a kind. [U partial]

Dossier 0115 · Focused Studies · Round 17

Report or testimony from the history of the research.[181]

145b — R17 LEDGER PATCH after GB01 (proposed, not sealed)

2026-09-20 ~12:55 ET · Parent ACTIVE 144 · No self-seal

145b — R17 LEDGER PATCH after GB01 (proposed, not sealed) — GB01 result

GB	Focus	Result
GB01	R17-A peshat א–ה [1–5]	PASS · docs 146 / 147

145b — R17 LEDGER PATCH after GB01 (proposed, not sealed) — Proposed claims (await Cos ingest / QC)

ID	Claim	Tag	Status
R17-T01	“His vessels are one” = kelim Elokut for yesh me’ayin like Ein Sof, not mere cause and effect	[E]	proposed
R17-T02	Ramak/Zohar cause and effect = within sefirot/ kelim («בלי מה» [without whatness])	[E]	proposed
R17-T03	Before Him nullified / from below separate → yesh me-ayin	[E]	proposed

[181] Document 0115: 145b — R17 LEDGER PATCH GB01 (proposed).md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag	Status
R17-T04	Beginning of yesh = kelim BYA + NR from neshamah (= thirty vessels of Malchut)	[E]	proposed

ID	Claim	Tag	Status
R17-T05	Principal separate [entity] = Malchut of Atzilut → Atik of Beriah	[E]	proposed
R17-T06	Alma de-itgalya = revelation of creative power (not mere visibility)	[E]	proposed
R17-T07	First 9 cause and effect; Or Ein Sof in Chochmah alone; Malchut = non-ilah creation	[E]	proposed
R17-T08	Keter holds last of Ein Sof; Malchut = Keter from below upward (embedded)	[E]	proposed

145b — R17 LEDGER PATCH after GB01 (proposed, not sealed) — Drive IDs

- 146 SUMMARY: 1bkVeJsIceDp9TEqwDthl0yCmlLflupuA
- 147 FULL: 1ca5xdqpNm4ld0OFLSAbfbsK4FCG7VeIt

5 · Yesh in Atzilut: Palaces and Angels' Bodies

The expression "yesh in Atzilut" is not an internal contradiction. The Epistle distinguishes the Divine vessels of the sefirot from what is created from their outer dimension. Palaces and angels' bodies make it possible to see why the name of the world alone does not determine the status of everything within it.

At an early stage, it was proposed to explain a palace as a vessel sufficiently large to contain encompassing light. The illustration is convenient, but it shifts the discussion to spatial dimensions that were not supplied by the source. Nor does the fact that palaces appear before bodies necessarily prove a particular hierarchy of yeshut. The

order of mention can fit the structure of the explanation without being proof of an ontological scale.

The distinction concerning the body requires the same caution. An angel's body is not a biological body, and the root of the human body is not the physical body itself. Thus the question of why angels' bodies were mentioned rather than human bodies is not answered by assuming that every use of "body" has the same meaning. Each source must be identified as speaking of a vessel, a partzuf structure, a spiritual body or a physical body.

The verse "And He charges His angels with deficiency," too, does not itself identify every detail of the system. It supplies wording that the Epistle uses; identification of the angels' level and discussion of their bodies rest on the Kabbalistic context. It is incorrect to demand of the verse alone what the Epistle explains through it within a broader argument.

The Wording of the Epistle: Source Units

W05-01 · 1–8

And likewise in Atzilut, from the outer dimension of the vessels of the ten sefirot of Atzilut, which are Divinity,

W05-02 · 9–16

were created the palaces of Atzilut, in which the aspect of the igulim of the ten sefirot vests itself,

W05-03 · 17–27

and also the bodies of the angels of Atzilut, which are an aspect of yesh, and as it is written: "And He charges His angels with deficiency."

W05-04 · 28–34

For they are not in a state of complete nullification like an effect in relation to its cause.

The word ranges retain the local count in the earlier division of the source; the W identifiers are fixed. Working-text count: 1,640 words.

Map of the Question and Its Investigation

Why are palaces and angels' bodies in Atzilut called yesh, whereas angels' and human souls before their descent are not included in separate yesh? What do the types of union teach?

The Epistle does not divide all reality solely by the world in which it is located. In Atzilut too, it mentions palaces and angels' bodies created from the outer dimension of the vessels and called an aspect of yesh. They do not have the same complete nullification described in an effect toward its cause. An "angel's body" here is not physical flesh; it is the outward, receiving aspect within a spiritual reality.

By contrast, the souls of the angels that emerged from the union of kisses, and human souls from the union of ZA and Nukva of Atzilut, before their descent to BYA, are described as "a likeness of an aspect of Divinity under immense contraction." This is a positive but limited statement: they are not independently separate yesh, but this does not yet permit attributing creative power to them.

Union here is the language of relationship and imparting between spiritual aspects. Kisses are described in the Ari's writings as a connection of spirit with spirit; lower union is described in the language of Yesod with Yesod. In the Epistle, the distinction serves the difference between angels' souls and human souls. In Lurianic parallels, the mapping is more complex: human souls too can begin in kisses and reach completion in lower union.

Nor is the map of the outer and inner dimensions of the vessels automatically identical to the map of kisses and Yesodot. Etz Chaim 40,

discourse 10, describes products of two strata of vessels and warns against identifying the product with the source stratum itself. The soul emerging from the inner dimension is not the inner dimension itself; an angel's soul emerging from the outer dimension is not the whole outer dimension.

A Palace Is Not a Proved Definition of the Encompassing Aspect

The proposal that a palace is simply a large vessel for encompassing light supplied a convenient image, but sufficient proof for it was not found in the unit. The Epistle says that the igulim vest themselves in the palaces; this is not a complete definition of the nature of a palace. The distinction is retained between the explicit relational statement and a mechanism and structure not yet explained. Nor does the order of mentioning palaces before angels' bodies prove a hierarchy between them.

Kisses Do Not Mean Angels Alone Everywhere

Etz Chaim 39, discourses 4 and 9, prevents a sweeping rule: human souls are also mentioned at stages of kisses, and Rabbi Chaim Vital's gloss marks an internal difficulty concerning the primordial kisses. The difficulty must not be resolved by deleting one of the statements. The local distinction in the Epistle is retained, while alongside it the map of parallels is retained as broader. The heading "Abba and Imma" also requires checking whether the reference is to the partzufim or to Chochmah and Binah within ZA.

C04 · Palaces, Igulim and Angels' Bodies: The Model's Limits

The Epistle presents palaces and angels' bodies as aspects of yesh in Atzilut, created from the outer dimension of the vessels. It does not

say that everything in Atzilut is a Divine vessel, or that every yesh must be outside Atzilut. World, status and manner of coming into being are three distinctions.

A rejected proposal described a palace as a vessel large enough to contain encompassing light. The spatial image is not evidence for the meaning of the vesting of igulim in palaces. Nor does the precedence of palaces over bodies in the list alone prove a hierarchy of yeshut. A parallel defining the palace's role is required; without it, the Epistle's statement must be retained without inventing spiritual physics.

An angel's body is understood at its own level and is not a biological body. Comparing it to a human body requires distinguishing a physical body, the root of the body and a body within a partzuf structure. The Epistle should therefore not be accused of forgetting man. The verse in Job supplies language of deficiency in angels; identification with angels of Atzilut and their bodies comes from the Kabbalistic context, not from the verse alone.

The difference between gufot and gufim remains linguistic as long as no source has been found for a distinction of content. Nor does variation between masculine and feminine pronouns authorize emendation. A syntactical proposal is possible; a textual correction requires an identified witness.[182]

Resolution of the Issue: The Name of the World Does Not Alone Determine the Status of What Is Within It

The discussion of palaces and angels' bodies prevents an incorrect generalization from the statement "Atzilut is Divinity." In its discussion of Atzilut, the Epistle itself distinguishes vessels united with the light from palaces and bodies created from them. The entity under

[182] Iggeret HaKodesh 20; The Beginning of Yesh R01–R04; canon Q09–Q17, Q18–Q25.

discussion and its relationship to its source must be identified, rather than deciding solely by its general location.

The explanation of a palace as a “large vessel for encompassing light” was rejected as a conclusive formulation because it imports spatial dimensions. Large and small in physicality do not explain the degree of spiritual yeshut. Nor is the precedence of palaces over bodies in the wording sufficient by itself for a fixed ranking of “more yesh” and “less yesh.” Such a ranking requires an explicit criterion.

Similarly, the name “an angel’s soul” requires distinguishing body from vitality, but does not itself teach that all angels’ souls everywhere have the same status. The next paragraph concerns a particular source and manner of emergence. A local statement must therefore not be extended to all Kabbalistic literature without checking the context.

The positive result of the discussion is an order of reading: first ask whether a sefirah’s vessel, a palace, a body or a soul is being discussed; then in what manner the entity came into being; and only then what its status is. In this way, the distinction between Divine limitation and created yesh can be maintained even when both are mentioned in the same world.

Research Questions on the Issue

The wording of the questions is retained so that the completeness of the discussion can be checked. A question’s appearance in the ledger is not a resolution of it; the investigation and the limit of the conclusion must be read. The identifiers here form the edited question map and are not an automatic merger with earlier numbering in other reports.

Q09 — What is yesh in Atzilut: palaces and angels’ bodies as against the vessels of the sefirot?

Q10 — Why do palaces precede bodies; what does the vesting of igulim add; and does the order prove a hierarchy?

Q11 — How do angels of Atzilut fit with chapter 39 and its gloss on "ordinary angels"? Distinguish abode, root and manner of coming into being.

Q12 — Define the body of an angel of Atzilut as against its soul, and explain the subsequent "but the souls."

Q13 — Why were human bodies in Atzilut not cited? Distinguish a physical body, the root of the body, and the term body in partzufim.

Q15 — Investigate "gufot" versus "gufim": linguistic usage, grammatical gender, and whether a distinction of content has been proved here.

Q16 — What does the verse in Job 4:18 prove, and what does it not itself identify concerning Atzilut and body/soul?

Q17 — Why is an effect in relation to its cause a test of complete nullification? Address the earlier statement in the same Epistle, "and is nullified in its existence in relation to it, like the radiance of the sun within the sun"; compare places where cause and effect and light and luminary are distinguished.

Q18 — Consolidated summary of yesterday and today: yesh ha-ne'etzal, yesh ha-nivra and the intermediate level of souls/letters.

Q19 — What is the technical definition of "yesh" here: a separate entity, separation in awareness, or a capacity for separate action?

Q20 — Yesh ha-ne'etzal versus yesh ha-nivra: what is the same and what differs in source, separation, coming into being, limitation and ability to create?

Q21 — What is the precise status of the palaces of Atzilut, and in what sense are they more yesh than angels' souls?

Q22 — From what are angels' bodies created, and by what mechanism do they become an aspect of yesh?

Q23 — Are angels' bodies yesh within Atzilut, or the result of the vesting of Atzilut in BYA?

The Course of the Research: Claims, Evidence, Critiques and Alternatives

The dossiers are arranged here by research family and round, within the issue. Questions and briefs are marked separately from answers. Labels such as PASS, SEALED and the like are historical judgments by the dossier's author; they are not independent certification by the editor. English passages were retained in their original language so as not to replace original evidence with a conjectural translation. The document identifiers allow a return to the archive.

Dossier 0231 · The Beginning of Yesh and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[3]

Station 4 — Levels of Yesh and Bittul — Terms

BYA — Beriah, Yetzirah, Asiyah: the three worlds beneath Atzilut.

Palaces — in Kabbalistic language, frameworks or "spaces" within which the levels rest.

Bittul — absence of a sense of independently separate existence.

Tzimtzum — concealment and contraction of the light.

[3] Document 0231: E1 — Claude Draft — Introduction and Stations 1-5.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0243 · The Beginning of Yesh and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[5]

Station 4 — Levels of Yesh and Bittul — Terms

BYA means Beriah, Yetzirah and Asiyah: the three worlds beneath Atzilut.

Bittul is not setting oneself up as an existence separate from the source. A Kabbalistic concept is at issue here, not merely a psychological feeling.

Palaces is a term of the Epistle itself. It says that the palaces of Atzilut were created from the outer dimension of the vessels, and the igulim of the sefirot vest themselves in them. A broad definition of palaces as "spaces" or "frameworks" is a gloss [I], not the explicit wording of the Epistle.

Station 4 — Levels of Yesh and Bittul — What Does the Station Clarify?

It clarifies:

- The beginning of created yesh is connected to the vessels and lights of BYA.
- Palaces and angels' bodies of Atzilut are called an aspect of yesh but are not described as complete nullification.
- Souls before their descent are described as a likeness of an aspect of Divinity under immense contraction.
- The kav is present in their nefesh, ruach and neshamah, but presence itself does not define its measure.

[5] Document 0243: E1.1 — חוברת הפשט — פרק פתיחה ותחנות 1-5.md [E1.1 — Plain-Sense Booklet — Opening Chapter and Stations 1–5.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Station 4 — Levels of Yesh and Bittul — What Remains Open?

Q42 — [U]. The transition from "a likeness of an aspect of Divinity under immense contraction" to "an entirely separate entity" is still not described in one sentence of the Epistle.

Q70 — [U]. The Epistle says that the kav is vested in nefesh, ruach and neshamah, and later says that the souls emerged and became separate from the vessels in which the kav is vested. It does not give an explicit measure or degree of the kav after the separation. The kav's presence is not the kav's measure.

Arranging the material as a "ladder" from above downward is an editorial tool [I]. The Epistle's own wording moves between the beginning of yesh, palaces, angels' bodies and souls according to the course of its discussion.

Dossier 0122 · The Beginning of Yesh and the General Rounds · Round 2

Critique, collection or interim determination.[6]

2. The Main Advance and Its Limits — ג [3]. "Yesh Ha-Ne'etzal": The Division into Three Groups Is Insufficient

Grok was right to observe that the printed commentary uses yesh ha-ne'etzal for palaces too. This is found in Rabbi Weinberg's Hebrew commentary around "And likewise in Atzilut," and in English as well. Thus Claude's table identifying yesh ha-ne'etzal solely with the vessels of Atzilut is not a complete map of usages. It also stands in tension with his statement that the yesh in Atzilut is only palaces and bodies: his statements about the vessels themselves use yesh in a different sense. Each sentence must specify which meaning is excluded

[6]Document 0122: 06 — R02 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

and which applies. [S13] The discourse beginning “Bereishit Bara” [“In the Beginning, He Created”], 5716, section 2, likewise does not conclude with the Atzilut/BYA division quoted by Claude. It moves to more precise relative comparisons and even discusses Atzilut as existing yesh in relation to what is above it. This source is useful precisely for avoiding absolute definitions. The passage checked is not itself the comparative proof concerning the distinctiveness of physical yesh; S10 is the more direct source for that. [S14]

The broad language in the discourse of 5716 must not be taken to mean that the vessels became created in the particular sense excluded from them in the Epistle. Conversely, the designation yesh ha-ne’etzal in the commentary must not be taken to mean that palaces are Divinity like them. A name alone does not replace investigation of nature, relationship and manner of coming into being.

5. The Worlds, Palaces and Bodies — The Parallel in the Zohar

The parallel brought by Claude was found: in Zohar III, 292b, in the Idra Zuta, worlds supported upon the skull appear in an explicit context of Ze’ir Anpin. This is a useful location, now checked directly. [S15]

But the wording quoted is not “דיתבין בגולגלתא” [“that dwell in the skull”] word for word; it does not by itself verify both components, Arich Anpin and ZA; and finding the worlds themselves does not prove the interpretation of their status proposed by the Alter Rebbe in the wording “it is plausible to say.” Or HaTorah, Shemot, p. 199, remains unread. Thus neither S08 nor CL-010 should be closed with a declaration of full verification. The local determination is: the Epistle proposes not to classify them as palaces and an aspect of yesh, while retaining its degree of certainty.

5. The Worlds, Palaces and Bodies — Body, Garment and Palace

Etz Chaim 42:4, at its end, distinguishes garments from igulim, firmaments and palaces. It also uses body and bodies in partzuf contexts. This is a genuine basis for sorting the terms, but does not alone supply a complete definition of the body of an angel of Atzilut. [S16]

Do not assume that every mention of a body in Atzilut means the angel's body in the Epistle. Nor was decisive evidence found concerning the order of palaces before bodies. The possibility of moving from the framework to its inhabitants and then from the body to the soul remains a literary proposal. A demonstrated inference can advance the inquiry even without an author who asked precisely our question; Claude's demand that only an explicit source permits giving any reason at all is too stringent. As long as there is no proof, the reason must not be presented as a determination.

ב [2] — Claude's R01 Answer as Received — TL;DR

- **"The beginning of created yesh" is not an independent source of the power of creation**, but the starting point of yesh within the order of created beings; the apparent contradiction with "He alone, by His power… without any other cause or reason" is resolved: the Essence alone creates yesh me-ayin, and the vessels are not an independent factor but "He and His vessels are one," a vessel entirely united with the luminary. This confirms ChatGPT's line of answer, and I verified it in the source.
- **The word "yesh" is not unambiguous:** yesh ha-ne'etzal (with connection to its source), spiritual created yesh (palaces, angels' bodies), and physical yesh are three different levels in manner of coming into being and nullification; specifically physical yesh expresses the power of the Essence with greater force. As Chabadpe-

dia's entry "Koach HaAtzmut" ["The Power of the Essence"] puts it: "Because physical yesh is created from the 'power of the Essence,' it has an advantage over all other existing things, including the loftiest Divine lights and revelations, for specifically it has a connection to the true Yesh, His blessed Essence."

- **Some of the premises of the question are rejected by the source:** "שהוא אלקות" ["which is Divinity," masculine] is not a proved error; "gufot" is a standard plural of "guf" in rabbinic language and in Rambam, without proof of a distinction of content; and "like an effect in relation to its cause" is not the maximum scale of nullification but a local criterion for distinguishing coming into being through hishtalshelut from creation yesh me-ayin.

Details — Q09 — What Is Yesh in Atzilut: Palaces and Angels' Bodies as Against the Vessels of the Sefirot?

In Atzilut, the vessels of the sefirot are Divinity ("which are Divinity"). The "yesh" is not the vessels but what was created from "the outer dimension of the vessels of the ten sefirot of Atzilut": (1) the palaces of Atzilut (in which the aspect of the igulim of the ten sefirot vests itself), Chabad.org (2) the bodies of the angels of Atzilut, "which are an aspect of yesh." "And likewise in Atzilut" teaches structural similarity to BYA, not complete identity. **Layer:** (א [1]) the Alter Rebbe's wording.

Details — Q10 — Why Do Palaces Precede Bodies; What Does the Vesting of Igulim Add; Does the Order Prove a Hierarchy?

The text does not give an explicit reason for the order, and no reason should be invented. Explicit: "the aspect of the igulim of the ten sefirot" vests itself in the palaces, and according to the printed commentary, "igulim" = an encompassing aspect ("encompassing mode of influence") that does not penetrate inward and therefore leaves the

recipient with a sense of “yesh.” The passage supplies no evidence that the order “palaces followed by bodies” proves a hierarchy. The proposal “from the framework to the inhabitant” is a literary hypothesis only. Note: in Etz Chaim (Gate 42), the recurring sequence “neshamah from neshamah, body from body, garment from garment, palace from palace” Wikisource means palace and body are distinct terms, but this does not prove the reason for the order in the Epistle. **Layer:** (ג [3]) printed commentary; (ד [4]) Etz Chaim; (ז [7]) reasoning marked as hypothesis. **Not proved:** reason for the order; hierarchy. **To ChatGPT:** I confirm rejection of T010 and the marking of T011 as a hypothesis.

Details — Q11 — How Do Angels of Atzilut Fit with Chapter 39 and Its Gloss on “Ordinary Angels”?

There is no contradiction. Chapter 39: “the abode of the angels is in the world of Yetzirah,” Wikisource but the gloss qualifies: “This means ordinary angels, but there are higher angels in the world of Beriah whose service is with intellectual fear and love… for there are two kinds of holy chayot, natural and intellectual.” The rule concerns only “ordinary angels.” Furthermore, “abode” (dwelling place) ≠ “root” (place of coming into being). Thus the existence of bodies of angels of Atzilut is not contradicted by chapter 39. One must distinguish the angels explicitly mentioned here (of Atzilut) from the angels in the example at the opening of the Epistle (where the example examines a mechanism of hishtalshelut and does not prove that these are specifically angels of Atzilut). **Layer:** (א [1]) the Alter Rebbe’s wording + the gloss. **To ChatGPT:** I confirm rejection of T012 and S02.

Details — Q12 — Define the Body of an Angel of Atzilut as Against Its Soul, and Explain "But the Souls"

"The bodies of the angels of Atzilut" = the "yesh" side created from the outer dimension of the vessels: the defined, receiving side that is not in complete nullification. By contrast, "but the souls of the angels that emerged from the union of kisses" (and similarly human souls from the union of ZA and Nukva of Atzilut), before their descent to BYA, "are not included in the category of yesh and an independently separate entity; rather, they are a likeness of an aspect of Divinity under immense contraction." Chabad.org chabad That is: angel's body = yesh; angel's soul = a likeness of Divinity. "But" marks this contrast. **Layer:** (א [1]) the Alter Rebbe's wording. **Not proved:** a complete Kabbalistic definition of "an angel's body" beyond the receiving/defined side. In Etz Chaim, "body" is a partzuf term; I did not exhaust the inquiry.

Details — Q13 — Why Were Human Bodies in Atzilut Not Cited?

The text mentions "human souls that emerged from the union of ZA and Nukva of Atzilut," chabad but not "human bodies in Atzilut." Distinguish: (1) a human physical body belongs to Asiyah, not Atzilut; (2) the root of the body can be high, but root ≠ the body itself; (3) "body" as a partzuf term in Kabbalah means vessels/structure, not a physical body. The passage concerns yesh created from the outer dimension of the vessels of Atzilut; angels' bodies are an example of spiritual yesh there, whereas the human physical body is not at the level of Atzilut at all. The inference "root of the human body in Atzilut ⇐ the body itself is there" is not necessary. **Layer:** (א [1]) the Alter Rebbe's wording; (ד [4]) Etz Chaim; (ז [7]) reasoning. **To ChatGPT:** I confirm T014.

Details — Q15 — "Gufot" Versus "Gufim": Linguistic Usage, Grammatical Gender, and Has a Distinction of Content Been Proved?

"Gufot" is a valid plural of "guf" in rabbinic and medieval language, without the meaning of a corpse or feminine gender. Rambam, Hilchot Yesodei HaTorah 2:3, uses "gufot" in precisely this sense: "Some of them are creatures composed of matter and form, and they constantly come into being and pass away, such as the bodies [gufot] of man, animals, plants and metals"; and in chapter 4, "these four bodies [gufot]… like dead bodies [gufim]" Wikisource. Here "gufot" and "gufim" alternate in the very same context, proving that there is no difference of content arising from grammatical gender. The ending ־ות [–ot] does not prove feminine gender (compare כסאות [chairs], לוחות [tablets]). I found no evidence in the passage establishing a special distinction of content in the choice of "gufot." Syntactical note: "שהן בחינת יש" ["which are an aspect of yesh," feminine] refers, according to the syntax, to the angels' bodies; Chabad chabad the palaces were mentioned in a preceding sentence. **Layer:** (ו [6]) linguistic source (Rambam); (ז [7]) reasoning. **To ChatGPT:** I confirm T016 and S07.

Details — Q16 — What Does the Verse in Job 4:18 Prove, and What Does It Not Identify by Itself?

"Behold, He does not trust His servants, and He charges His angels with deficiency" Wikisource (the words of Eliphaz the Temanite) is cited as support for the angels, even those close to Him ("His angels"), not being in complete nullification; they have "toholah" (deficiency). Rashi: "Toholah — an expression of folly"; Metzudot: "He did not give them existence of their own so that they would not need G-d's influence upon them at every moment." Wikisource The verse itself does not mention Atzilut and does not itself identify "bodies of

angels of Atzilut" or a body/soul division; this is the Alter Rebbe's application (and the observation "His angels = those close to Him" is printed commentary in Lessons in Tanya). Chabad chabad The verse supports the idea of incomplete nullification but is not independent evidence for the Kabbalistic structure. **Layer:** (ד [4]) Scripture + Rashi/Metzudot; (א [1]) the Alter Rebbe's application; (ג [3]) the observation concerning "His angels" in the printed commentary. **To ChatGPT:** I confirm T017 and S06.

Details — Q17 — Why Is "an Effect in Relation to Its Cause" a Test of Complete Nullification? Address "And Is Nullified in Its Existence in Relation to It, Like the Radiance of the Sun Within the Sun"

Here lies the subtle point. The questioner is right that "the nullification of the effect to the cause" is not generally the ultimate nullification; there is something deeper (the radiance of the sun within the sun, light to luminary). But in the Epistle itself, "like an effect in relation to its cause" is not a general ranking of all degrees of nullification, but a local criterion: the Alter Rebbe distinguishes two manners of coming into being. In coming into being through hishtalshelut (cause and effect), "the effect is encompassed by the cause and nullified in its existence in relation to it, like the radiance of the sun within the sun," chabad because "the effect knows and has some apprehension of its cause and is nullified in relation to it through this knowledge and apprehension." chabad In creation yesh me-ayin, by contrast, "they are utterly incommensurate… [unlike] the proportion of the effect to the cause" chabad: the created being does not apprehend its source at all and therefore feels itself to be yesh. Thus the claim concerning the angels: they were created yesh me-ayin (not through cause and effect), and therefore "are not in a state of complete nullification like an effect in relation to its

cause" Chabad chabad, less nullified even than the (partial) nullification of an effect to its cause. **The test is the relationship of coming into being, not a scale of all forms of nullification.** A necessary distinction: the analogy of "the radiance of the sun within the sun" serves in the Epistle in two contexts, both for the nullification of an effect to its cause and (later) for the nullification of created yesh "in relation to the power and light flowing into it," from the aspect of "before Him" (knowledge from above downward). chabad Do not infer that every cause-and-effect relationship equals radiance in every detail. Regarding light and luminary: in the Epistle, "for the light is akin to the luminary, which is the nature and essence of the Emanator" Abc770 chabad. Here specifically, the emphasis on identity of light–luminary explains why only the Essence creates yesh me-ayin. The principled difference between "cause and effect" (commensurability and apprehension) and "light and luminary" (absolute nullification) can be strengthened from the Rebbe's discourse beginning "Bereishit Bara" ["In the Beginning, He Created"], 5716: "Even the light vested in the vessels and in the world of Atzilut is not the aspect of the ayin of the true Yesh, but is the ayin of created yesh… for all vesting involves measure and limitation." **Layer:** (א [1]) the Alter Rebbe's wording; (ה)/([2] ב [5]) the Rebbe's discourse of 5716 + Chabadpedia as a secondary source. **Not proved:** an explicit formulation in the Epistle of a "scale of forms of nullification": there is none, and that is the point. **To ChatGPT:** I confirm T018 and H3 in the file.

Details — 3. Table of Distinctions + Claude's Claim Ledger

Key distinctions:

- **Yesh ha-ne'etzal** (vessels of Atzilut, connected to source, Divinity) / **spiritual created yesh** (vessels of BYA, nefesh–ruach, palaces, angels' bodies) / **physical yesh** (Asiyah, maximum concealment).

- **Light / vessel / neshamah / nefesh–ruach:** in Atzilut, lights and vessels are Divinity; in BYA, neshamah=Divinity (outer dimension of Malchut of Atzilut), nefesh–ruach=yesh, vessels=yesh.
- **Vessels of the sefirot** (Divinity in Atzilut) / **palaces** (yesh; encompassing light/igulim vest themselves in them) / **angels' bodies** (yesh) / **angels' souls** (a likeness of Divinity under contraction).
- **Abode** (dwelling place) / **root** (place of coming into being) /

manner of coming into being (hishtalshelut versus yesh me-ayin). - **Cause and effect** (commensurability and apprehension, partial nullification) / **light and luminary** (absolute nullification) / **yesh me-ayin** (utter incommensurability).

Claude's claim ledger (separate numbering):

- **CL-001** — "Beginning" = the starting point of the domain of yesh, not the source of creative power | Supported | S01
- **CL-002** — "Without any cause" excludes an independent intermediary factor, not vesting | Supported | S01
- **CL-003** — Every creation yesh me-ayin (including the spiritual) is solely through the power of the Essence | Explicit | S01
- **CL-004** — Physical yesh reveals the power of the Essence with greater force than spiritual yesh | Supported | The Rebbe's discourse of 5716 + Chabadpedia, "Koach HaAtzmut" ["The Power of the Essence"]
- **CL-005** — Neshamah of BYA = the descending outer dimension of Malchut of Atzilut; nefesh–ruach = lights of the world itself | Supp orted/substantive hypothesis | S01 + discourse of 5731
- **CL-006** — Mapping of the thirty vessels: inner/Chabad→neshama h/Beriah; intermediate/Chagat→ruach/Yetzirah; outer/NeHY→ne fesh/Asiyah | Supported from an identified source | Discourse "A-mar Rabbi Alexandri" ["Rabbi Alexandri Said"], 5731

- **CL-007** — “שהוא אלקות” [“which is Divinity,” masculine]: no textual witness for an error; “שהוא” is syntactically plausible | Open (textual reading) | Transcriptions only
- **CL-008** — Order palaces→bodies does not prove a hierarchy; the reason is not supplied | Not proved (reason) | S01
- **CL-009** — Chapter 39 limits only “ordinary angels”; abode≠root | Supported | S02
- **CL-010** — Worlds in the skull = a likeness of angels’ souls, not yesh; Zohar source in the Idra | Supported | S01 + Idra Zuta
- **CL-011** — “Gufot” is a valid plural, without death/femininity; no proved distinction of content | Supported | Rambam, Hilchot Yesodei HaTorah 2:3
- **CL-012** — “Like an effect in relation to its cause” = local criterion for coming into being, not a scale of forms of nullification | Supported | S01

Answers Q01–Q17 — Q09. Yesh in Atzilut: Palaces and Bodies as Against the Vessels of the Sefirot

The text itself distinguishes, and this must not be blurred under the general heading “Atzilut is Divinity”:

- Vessels of the ten sefirot of Atzilut: “which are Divinity.”
- From the outer dimension of those vessels “were created the palaces of Atzilut… and also the bodies of the angels of Atzilut, which are an aspect of yesh.”

That is, in Atzilut too there is a product that is not the sefirot themselves. “Were created,” concerning palaces of Atzilut, remains a target for precision: is this the same creation as in BYA, or language of coming into being from the outer dimension? The word alone must not be taken to establish that the yesh in the palaces is identical in every detail to the yesh of BYA.

Etz Chaim, Gate 42 (transcription), describes palaces as the framework / "houses" of the world, not as sefirot. Lessons: inward lights are vested in vessels, not in palaces; a palace can therefore receive light without the unity of "He and His vessels are one."

Answers Q01–Q17 — Q10. Why Palaces Precede Bodies; What the Igulim Add

The order of mention **does not prove a hierarchy**. It was not determined whether palaces are higher than bodies or vice versa. The criterion of comparison itself was not established in the text (inner dimension? source of coming into being? type of nullification? encompassing versus inward?).

A possible literary explanation only: the argument moves from the surrounding framework (palaces) to the entities within it (bodies), and then contrasts body with soul ("but the souls"). This is not evidence.

"In which the aspect of the igulim vests itself": printed commentary identifies igulim as an encompassing mode of influence, in contrast to inward vesting in the vessels of the sefirot. Etz Chaim connects palaces with igulim / firmaments. This explains how a palace receives light without uniting with it as the vessels do. There is still no complete answer as to why specifically "vests itself" is said of the igulim.

Answers Q01–Q17 — Q11. Angels of Atzilut as Against Chapter 39

There is no formal contradiction.

Chapter 39: "the abode of the angels is in the world of Yetzirah," with the immediate gloss: "This means ordinary angels, but there

are higher angels in the world of Beriah." The rule itself is qualified. Angels of Atzilut are not discussed there at all.

Three different terms:

- **Abode** — place of service according to its character (middot in Yetzirah, mochin in Beriah);
- **Root** — higher source;
- **Manner of coming into being** — the subject of Epistle 20 (outer dimension of vessels → bodies).

Chapter 52 adds that the souls and angels of each world are created from the neshamah of the Shechinah vested in that world's palace. This distinguishes Divinity vested there from created beings and does not exclude a level of angels in Atzilut.

What remains open: the nature of an angel of Atzilut in the writings of the Arizal, not the fact of its mention in the Epistle. Continuity: the example of the angels at the opening of the Epistle in the previous booklet examined the limit of hishtalshelut and did not identify them as angels of Atzilut. Do not confuse the two examples.

Answers Q01–Q17 — Q12. The Body of an Angel of Atzilut as Against Its Soul

The immediate continuation:

> "But the souls of the angels that emerged from the union of kisses, and likewise human souls… before they descended to BYA, are not included in the category of yesh and an independently separate entity, but are a likeness of an aspect of Divinity under immense contraction."

"Bodies" prepares the contrast. Had it said "the angels are yesh," the distinction would have been blurred.

“Body” here is not flesh and weight. At this stage: the defined, receiving side of the angel in relation to its vitality. In this round we do not have a precise Kabbalistic definition of the “substance” of an angel’s body in Atzilut from Etz Chaim actually read. Do not say without checking that it is “fire and air,” as with lower angels.

The continuation qualifies the souls too: they are a likeness of Divinity, **but are not actual Divinity capable of creating yesh me-ayin**, because they have already emerged and become separate from the vessels in which the kav is vested.

Answers Q01–Q17 — Q13. Why Human Bodies in Atzilut Were Not Mentioned

Three things must be separated: 1. The human physical body dwells in physical Asiyah; it is not a “body in Atzilut” in the Epistle’s sense. 2. The root of the body in Atzilut: the existence of a root is not the identity of the reality itself. 3. “Body” as garmohi in partzufim: another term (vessels), and these are Divinity.

The proximate reason in the text is the immediately following contrast: angels’ bodies are indeed yesh; angels’ and human souls before their descent are not yesh. Thus angels’ bodies were chosen, not human bodies. The complete reason for choosing the example beyond this contrast was not proved and must not be invented.

Answers Q01–Q17 — Q15. “Gufot” Versus “Gufim”

A linguistic question, not evidence of death.

The plural of “guf” in the literature appears as “gufim,” “gufin” and “gufot.” Rambam, Hilchot Yesodei HaTorah 4:12: “הגופות הקדושים והגדולים” [“the holy and great bodies”]: spheres / higher realities, not dead corpses. The ending ־ות [–ot] does not by itself prove a feminine

noun or death. The agreement “שהן” [feminine “which are”] follows the plural form.

No source was found proving that the choice of “gufot” here alludes to a Kabbalistic level. Do not invent an allusion to justify a stylistic change.

Answers Q01–Q17 — Q16. What “And He Charges His Angels with Deficiency” Proves

The verse: Job 4:18, in Eliphaz’s words. Rashi: “Toholah — an expression of folly.” The Epistle uses it to establish that even in angels there is an aspect of deficiency and incompleteness in nullification.

What the verse **does not** identify by itself: neither the world of Atzilut nor body as distinct from soul. The printed commentary that infers from “His angels” angels close to Him is an interpretation and must be identified as such.

Answers Q01–Q17 — Q17. Why “Like an Effect in Relation to Its Cause” Is a Test of Complete Nullification

Before our paragraph, the same Epistle already states:

> “And in hishtalshelut the effect is encompassed by the cause and nullified in its existence in relation to it **like the radiance of the sun within the sun**.”

Thus “an effect in relation to its cause” **cannot** be set up here as a contrast to the analogy of the sun’s radiance. The Alter Rebbe himself uses this analogy to explain the nullification he is discussing. The objection that “a loftier analogy was needed, light to luminary” does not fit the local reading.

The test here is a relationship of coming into being and apprehension:

- An effect has some apprehension of its cause and is nullified thereby;
- Created yesh is incommensurate in its nature with the nature of the power bringing it into being.

"Completely, like an effect" is not a declaration of the highest level on Chassidut's map of bittul. It is a local test: is the product a manifest continuation of a source, or a new yesh whose source is not apprehensible to it through a cause-and-effect relationship?

If another discourse distinguishes cause-and-effect from light-and-luminary, definitions and the point of the analogy must be compared in each place. It was not proved that all types of cause and effect equal the nullification of radiance in every detail.

ג [3] — Grok's R01 Answer as Received — What Remains Open, and Which Source Could Decide It

Open	Source That Might Decide It
Precise mapping of the thirty vessels in the writings of the Arizal	Actually locating the reference "Gate 47, chapter 12" in another edition; the Gate of the Palaces
Definition of the body of an angel of Atzilut and its palaces	Etz Chaim on palaces of Atzilut and angels of Atzilut, not merely a reference

Open	Source That Might Decide It
Distinctiveness of physical yesh as against spiritual yesh in terms of the power of the Essence	A complete comparative discourse (for example, "Zeh HaYom Techillat Maasecha" ["This Is the Day of the Beginning of Your Works"], 5741, or Biurei HaZohar / Sefer HaMaamarim cited in the entry "Koach HaAtzmut" ["The Power of the Essence"]) read on the page
Usages of "yesh ha-ne'etzal" in Chassidut	Collection of passages, not one heading
Wording "שהוא אלקות"	First edition, edition of 5660, the Rebbe's glosses

Open	Source That Might Decide It
Reason for the order palaces → bodies	Explicit interpretation; without it, no determination
Difficulty concerning the inner dimension of NeHYM from the previous booklet	Only if a source from the current research advances it too; do not reopen it through reasoning

There is no booklet or joint determination at this stage. The next round should ask only these open points, not the entire map again.

ג [3]. ChatGPT's Answer — First Research — 8. Yesh in Atzilut: Identify Which Part Is Being Discussed

The text itself distinguishes the vessels of the ten sefirot, which are Divinity, from palaces and angels' bodies that came into being from their outer dimension. Thus the expression "Atzilut is Divinity" must not be used as though it made the Epistle's distinctions among everything called Atzilut unnecessary. Precisely the explicit exceptions require precise classification. [S01]

"And likewise in Atzilut" teaches structural similarity: a Divine source and products that are an aspect of yesh. It does not by itself prove that the yesh in the palaces of Atzilut is identical in every detail to the yesh of BYA. The question of the relationship between the name Atzilut, the designation yesh and the wording "were created" remains a central target for an interpretive source.

ג [3]. ChatGPT's Answer — First Research — 9. Palaces, Igulim and the Order of Examples

The fact that palaces appear first does not prove that they are higher. One may propose that the argument moves from the surrounding framework to the entities within it and then contrasts the angel's body with its soul. This is only a possible literary explanation.

As for igulim: the commentary in Lessons in Tanya identifies an encompassing mode of influence here, in contrast to inward influence. This suggests a direction for explaining how the palace receives light without uniting with it as do the vessels of the sefirot. This still does not completely answer why specifically "vests itself" is said of the igulim, or the nature of the palace and the encompassing aspect in the writings of the Arizal. [S01-C] Thus no table of "palaces are higher than bodies" or "bodies are higher than palaces" was established here. One must also examine the criterion of comparison: inner dimension, source of coming into being, type of nullification, or the relationship of encompassing and inward.

ג [3]. ChatGPT's Answer — First Research — 11. Why Specifically the Bodies of the Angels?

Immediately after our passage it says, "But the souls of the angels that emerged from the union of kisses," and likewise human souls before their descent to BYA, "are not included in the category of yesh and an independently separate entity." This is a strong textual answer: mentioning the bodies prepares the distinction from the souls. Had it merely said "the angels are yesh," the distinction would have been blurred. [S01]

"Body" here does not require flesh, bones and weight. From the contrast with a human physical body, it should be interpreted at this stage as the defined, receiving side of the angel in relation to its vitality. But a precise Kabbalistic definition of the body of an angel of Atzilut requires a source; do not say without checking that it is made of "fire and air" in the same sense as angels at other levels.

ג [3]. ChatGPT's Answer — First Research — 12. And What About the Human Body?

Distinguish the existence of the physical body from its root in Atzilut, and both of these from "body" as a term in the higher partzufim. Even if the human body has a higher root, it does not follow that the physical body itself is a body dwelling in Atzilut in the same sense in which the Epistle speaks of bodies of angels of Atzilut.

This removes an inference that is not necessary; it does not yet prove the complete reason for choosing the example. The proximate reason in the text is the immediately following contrast between angels' bodies and their souls. The subject of the human body's higher root remains for separate investigation.

ג [3]. ChatGPT's Answer — First Research — 14. "Gufot": A Linguistic Question, Not Evidence of Death

For the plural of guf, "gufim," "gufin" and also "gufot" are used in the literature. An example can be checked in Rambam, Hilchot Yesodei HaTorah 4:12: "הגופות הקדושים הגדולים" ["the great holy bodies"] within a discussion of cosmology; dead corpses are not meant there. Thus the meaning common in modern Hebrew of dead bodies must not be inferred from "gufot" alone. [S07]

Nor is the ending ־ות [–ot] by itself proof of a feminine noun. The question of agreement in "שהן" and the choice between plural forms requires examination within the author's language and the literature of the period. No source was found in this round proving that specifically the choice of "gufot" here alludes to a particular Kabbalistic level; do not invent an allusion to justify a possible stylistic change.

ו [6]. Uniform Wording to Copy to Grok and Claude — Q17. Why Is an Effect in Relation to Its Cause a Test of Complete Nullification? Address the Earlier Statement in the Same Epistle, "And Is Nullified in Its Existence in Relation to It Like the Radiance of the Sun Within the Sun"; Compare Places Where Cause and Effect and Light and Luminary Are Distinguished

Evidence rules: for every central claim, an identified source, precise location and link, with a short quotation and explanation of what it proves. Distinguish the Alter Rebbe's wording, an identified note by the Rebbe, printed commentary, another Chassidic source, and your reasoning. State whether you read a scan, transcription, translation, indirect quotation or reference only. Do not write "verified on the page" about a transcription. Do not attribute the entire online commentary to the Rebbe. An unopened source must not be quoted as though read.

Answer structure: what was actually read; answers Q01–Q17; table of distinctions; decisive sources; premises requiring correction; what remains open and which source could decide it. A logical proposal is not an explicit source; agreement between models is not evidence. Present an unresolved difficulty too, without inventing a reason for the order or wording. Write in plain Hebrew that explains the terms while preserving the depth.

Dossier 0227 · The Beginning of Yesh and the General Rounds · Round 2

Critique, collection or interim determination.[34]

[34]Document 0227: 199 — E1 — Editorial QC for Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. Editorial Corrections and Evidence Tags (Not Structure) — From Grok's Critique — E1-QC-32 — Separating Glosses from the Body of the Epistle

- **Location:** Stations 1, 4, 5
- **Claim:** etymology "Atzilut←emanation"; "it is not a created intermediary"; one scale of nullification; "palaces"=spaces; expansion of "Atik"; "five gevurot" as limitation on the recipient's side: gloss /[I]/[E-secondary], not the wording of the Epistle
- **Evidence status:** [I], based on the separation of strata in the Handoff + Grok's critique
- **Type:** editing / tagging
- **Proposed correction:** move to background or mark expressly [I] / [E-secondary]

Dossier 0345 · The Beginning of Yesh and the General Rounds · Round 4

Critique, collection or interim determination.[35]

The Beginning of Created Yesh — R03 Critique and Synthesis Toward a Determination — 5. Palaces, Encompassing Lights and Bodies

On this point both models rightly retracted. Etz Chaim 42:3 says that the garments are vessels for encompassing light, not the light itself, and emphasizes that the encompassing lights cannot contract themselves even within the large houses and palaces. Thus palaces are not a "large container" that brings the light inward. The wording "in which the aspect of the igulim vests itself" in the Epistle should be in-

[35]Document 0345: 08 — R04 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

terpreted as the appearance of the encompassing aspect in relation to the palaces, not as proof of simple inward entrance. [S29]

There is still no new source defining the substance of the bodies of angels of Atzilut or proving why the order is palaces followed by bodies. This point remains open. There is no need to continue rounds merely to reformulate the same hypothesis.

The Beginning of Created Yesh — Review of R02 and Research Toward R03 — 5. Palaces, Encompassing Lights and Body: The Negation Must Also Be Retained

In the passage underlying Claude's explanation, Etz Chaim 42:3, the words about the size of the houses and palaces are insufficient. The sentence continues by denying the possibility of contraction within them. Thus the explanation that the encompassing lights are too large for bodies and therefore enter large palaces is not a conclusion proved by the passage. Later there is language of igulim, garments and a broad place, which must be interpreted in sequence; this does not contradict the wording of vesting itself in the Epistle. [S29]

Grok's abbreviated statement that garments are encompassing light also needs precision: in 42:3 the garments are defined as vessels for the encompassing light. There is a difference between the light and its vessel. The reference for the sentence about the large palaces is chapter 3; chapter 4, discussed earlier, is a nearby source and is not the location of this sentence.

There is still no complete definition of an angel's body in Atzilut or a proved reason for the order of palaces followed by bodies. The distinction between the body of a partzuf, an angel's body and the root of the human body still stands. In 5566, p. 130, there is a discussion of angels' bodies in BYA; their substance must not be transferred to Atzilut without a proved connecting link. [S31]

R03 — Full Texts for Copying — To Copy to Claude

With the help of G-d — Round R03 — The Beginning of Created Yesh, Iggeret HaKodesh 20

Identifier: YA-IGK20-RESHIT-HAYESH-R03-CLAUDE

Read the attached packet, especially the new ChatGPT report, source index and R02 answers. Respond only in Claude's name. This is a focused round of research and critique; do not write a booklet, edit the files or declare a joint determination. State what you read directly and what you know only from the packet. The new sources are transcriptions, not scans. Agreement between models is not evidence.

R03-CLAUDE-Q01 — The thirty vessels and nefesh, ruach and neshamah: Open Etz Chaim 44:1 (S23), 5566, vol. I, pp. 78 and 96 (S21–S22), and Torah Or, Additions, Vayakhel (S20). Compare them with the discourse Amar Rabbi Alexandri [Rabbi Alexandri Said], 5731 (S11). Did your R02 correction unnecessarily erase a valid general mapping? Distinguish nefesh, ruach and neshamah in Atzilut, general nefesh, ruach and neshamah for BYA, and the aspect of neshamah in each world. Also discuss Malchut as against ZA, and the light of neshamah as against the vessel of neshamah. Write a continuous explanation of why nefesh and ruach are created although they are lights. State what remains unexplained beyond merely locating the mapping.

R03-CLAUDE-Q02 — Levels of yesh and the power of creation: Open Derech Mitzvotecha, Shoresh Mitzvat HaTefillah [Root of the Mitzvah of Prayer] 129a–130b (S24–S27). Explain how spiritual yesh is created through the power of the Essence, yet the coming into being of physicality has a distinctive quality. Distinguish the stature of the existing being, a leap in coming into being, revelation of the power, the created being's sense of itself, and the purpose of a dwelling in the lower realms. Check whether ChatGPT's explanation

infers too much. Retain the distinction between Essence, the sovev light, the kav and the vessels; the power of the Essence must not be interpreted as excluding vesting.

R03-CLAUDE-Q03 — Palaces and bodies: Read Etz Chaim 42:3 (S29), with the sentence denying contraction even within the large palaces. Correct the explanation you gave or defend it from a source. Do not identify a garment with the encompassing light. Is there a source or demonstrated inference advancing the definition of an angel's body in Atzilut or the reason for the order of examples? If not, say so without elaborating on hypotheses already recorded.

R03-CLAUDE-Q04 — Brief check of corrections: Compare Zohar III, 292b and 128b (S15, S28); explicitly retract exclusion of ZA if the source requires it. Check your alternative quotation for Iggeret HaKodesh 11, the designation "almost absolute," and the sweeping assertion that there is no chapter 12 in Gate 47. For each correction, state the original claim, evidence and updated status. Do not infer that Or HaTorah 199 was read or that all of S08 was closed.

Conclude with an accepted/corrected/rejected/open table using the existing T and CL identifiers. Do not repeat all of Q01–Q17. Do not reopen the difficulty concerning the inner dimension of NeHYM without a source bearing on it. Sources in 5568 that were not opened may not appear on the read list. Every addition must be a new source, a reasoned inference or a substantive correction. If there is no addition, write that. There is no need for another round merely to repeat the same gap.

Details — R02-03 — Yesh Ha-Ne'etzal

What was found: The Epistle's own wording: "From the outer dimension of the vessels of the ten sefirot of Atzilut, which are Divinity, **were created the palaces of Atzilut**… and also the bodies of the

angels of Atzilut, which are an aspect of **yesh**." The palaces and bodies are the "yesh" within Atzilut, created from the outer dimension of the vessels (which are Divinity), but are not themselves the vessels–Divinity. There is therefore no contradiction between "were created" and calling them "yesh": they are an aspect of yesh, not the Divine vessel.

Limited map of usages (only from sources read):

- **The Alter Rebbe (Iggeret HaKodesh 20):** does not use the term "yesh ha-ne'etzal"; says "an aspect of yesh" of the bodies, and "the palaces were created."
- **The Rebbe (discourse beginning Bereishit Bara [In the Beginning, He Created], 5716, unreviewed):** "Atzilut is called yesh ha-ne'etzal, and since it is an aspect of yesh and not the true Yesh… it is included in the category of created yesh, emanated yesh, and at any rate existing yesh": concerning Atzilut as a whole, as "yesh and not the true Yesh" in relation to the Essence.
- **Commentators (Tanya LaAm/Frank; and according to the critique, Weinberg as well):** apply "yesh ha-ne'etzal" to palaces too.

What was proved: "Yesh ha-ne'etzal" is a **relative, graded** name, not a rigid category: sometimes a level of coming into being (emanated-not-created), sometimes all Atzilut as "yesh" in relation to the Essence, sometimes the particular "yesh" within Atzilut (palaces/bodies). Thus R01's table identifying yesh ha-ne'etzal solely with the vessels of Atzilut is not a complete map and is corrected here (T023).

Missing link: Weinberg's wording was not read directly; the distinction among the three strata (Tanya / the commentator's statements / the discourse's wording) relies in part on S13.

Details — R02-05 — Palaces and an Angel's Body

What was found (Etz Chaim, Gate 42): Four aspects: spirituality (nefesh, ruach and neshamah), body, garments, house. **Body of a partzuf** = העצמות ["the bones" or "the essence"; ambiguous in the supplied wording]/vessels/limbs; and in another context, "three garments… vessels of ZA… in relation to chayah are called its 'bodies.' " wikisource **Palaces** = the aspect of "houses," the outermost.

The vesting of igulim in palaces is explained: the igulim (encompassing lights) are too large to enter small vessels (bodies), and therefore they are in "houses and palaces, which are large vessels." Wikisource This is an explicit source that the palaces contain the igulim /encompassing lights.

Distinct definitions: An angel's body in Atzilut = the "yesh" (angels' bodies) created from the outer dimension of the vessels–Divinity, like the palaces; different from **the body of a partzuf** (vessels of the sefirot, which are Divinity) and from **the root of the human body**.

Order palaces→bodies: I have no explicit source giving a reason for the order. Possible inference (Claude's reasoning, not a determination): the order may reflect a transition from the "house" (outward, containing encompassing lights) to the "body" (more inward), or an order of coming into being from the outer dimension of the vessels outward. **Without a proved source, the proposal's status is retained**; CL-008 "not proved." (No proved addition concerning the reason for the order.)

Details — R02-07 — Corrections to My Answer

- **Attribution to Iggeret HaKodesh 11:** removed entirely. "The created yesh is formed from the true Yesh" is not the Alter Rebbe's wording in Epistle 11; it says there only "that all creation was formed yesh me-ayin." The expression belongs to the commen-

tator of “Tanya LaAm” (Rabbi Shlomo Yitzchak Frank). The term “true Yesh” is authentic in later Chassidut (for example, the discourse beginning Mitzvatah Mishetishka HaChamah [Its Mitzvah Is from Sunset], 5713: “Afterward there must also be the drawing down of the true Yesh into the ayin… and ‘Blessed are You’ is the drawing down of the Essence”), but must not be attributed to Iggeret HaKodesh 11 or the Alter Rebbe’s wording there.

- **Upgrade of CL-006 (T021):** see R02-01: substantively corrected; confusion of two axes acknowledged; Malchut/ZA difference noted; 5568 was not opened.
- **Table of yesh ha-ne’etzal (T023):** see R02-03: replaced with a graded map.
- **Partial nullification (3.4):** see R02-04: corrected and rejected.
- **Description of Zohar verification (T022, 3.5):** “verified word for word” is rejected. Not literal; the motif is Arich Anpin/Atika, not ZA; S08 and CL-010 are not closed.
- **H1/H3 and S07 (3.6):** identifiers H1/H3 were only within my internal work, not in the ledger supplied: removed. S07 = Rambam, not a textual witness of Tanya: corrected.
- **The questioner’s position in Q17 (3.7):** corrected. The questioner did not assert that an effect is the maximum degree of nullification; he asked why the example seems to present it that way. Removed from “premises requiring correction.”
- **References to Rambam (3.8):** Hilchot Yesodei HaTorah 2:3 (“Everything He created… is divided into three categories… such as the bodies of man and animals”); Wikisource chapter 4 (the context of “gufot” and “הגופות הקדושים הגדולים” [“the great holy bodies”] around halachah 12), **without a conjunctive vav** (not “the holy and great”). Corrected to matching locations.

- **“שהוא/שהיא” (CL-007):** no textual witness of an error was found; remains open. One alternative witness does not automatically determine what is original.

Details — Status Table: Accepted / Corrected / Rejected / Open

Claim	R01 Status	R02 Status	Source/Inference for Change
CL-001 “Beginning” = start of the domain of yesh	Supported	Supported	—
CL-002 “Without any cause” excludes an intermediary factor	Supported	Supported + refined (T020)	The Epistle: incommensurability; origination in the united vessels
CL-003 All yesh me-ayin through the power of the Essence	Explicit	Explicit	Derech Mitzvotecha, Haamanat Elokut [Belief in Divinity], reinforces
CL-004 Physical [yesh] reveals the power of the Essence with greater force	Supported	Upgraded: S10 is a direct source	“Mitzvatah Mishetishka” [“Its Mitzvah Is from When It Sets”], 5738, section 4 (reviewed)
CL-005 Neshamah of BYA = outer dimension of Malchut of Atzilut	Supported/hypothesis	Supported	Iggeret HaKodesh + Derech Mitzvotecha
CL-006 Mapping of thirty vessels	Requires splitting	Substantively corrected	Inner/intermediate/outer →neshamah of B/Y/A (not ruach/nefesh)
CL-007 “שהוא אלקות”: textual witness	Open	Open	No witness found
CL-008 Order palaces→ bodies	Not proved	Not proved (proposal)	No source for the reason
CL-009 Chapter 39 limits “ordinary angels”	Supported	Supported	—
CL-010 Worlds in the skull	Requires correction	Corrected: Arich Anpin/Atika, not literal	Idrot; not ZA, not “דיתבין” [“that dwell”]

Claim	R01 Status	R02 Status	Source/Inference for Change
CL-011 “Gufot” is a valid plural	Supported	Supported	Iggeret HaKodesh, “bodies of the angels”

Claim	R01 Status	R02 Status	Source/Inference for Change
CL-012 “Like an effect” = local criterion	Supported	Supported + wording “partial” corrected	Categorical distinction, not a scale
T020 “There is no independent factor” alone	—	Refined	Two conditions together (see R02-04)
T021 The ruach→ neshamah link	—	Dissolved	See R02-01 (incorrect mapping)
T022 Zohar verification	—	Not complete verification	S15
T023 Map of yesh ha-ne’etzal	—	Graded, not rigid	Bereishit Bara [In the Beginning, He Created], 5716

Dossier 0041 · The Beginning of Yesh and the General Rounds · Round 6

Report or testimony from the history of the research.[170]

Independent Research Baseline — Working Canon Before the Models — 1. What Is Proved in the Body of Iggeret HaKodesh 20

[E] The Epistle defines the lights and vessels of Atzilut as “chayohi” and “garmohi” and asks how vessels that are limit and finitude can be Divinity. The answer is not that the vessels are an independent cause,

[170] Document 0041: 02 — R06 ARCHIVE — Baseline and Delta. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

but that they are Divinity with regard to the act of creating yesh me-ayin because the Ein Sof light is united with them.

[E] "The beginning of created yesh" is the vessels of the ten sefirot of BYA and the lights nefesh–ruach. In Atzilut itself, from the outer dimension of the vessels were created palaces of Atzilut and bodies of angels of Atzilut, which are an aspect of yesh and not in complete nullification like an effect in relation to its cause.

[E] Angels' souls from the union of kisses and human souls from the union of ZA and Nukva of Atzilut, before their descent to BYA, are not included in yesh and an independently separate entity but are "a likeness of an aspect of Divinity under immense contraction." This is an explicit description of an intermediate level, not proof that every human soul in its present state is at this level.

[E] for the body of the Epistle; [E-primary] for another work by the Alter Rebbe — After descent to the early tzaddikim, it says only "it is possible that their nature did not change." The body of the Epistle does not identify the tzaddikim by name. Nevertheless, in another work by the Alter Rebbe, "Od Biur Al Pi HaNizkar Le'eil" ["A Further Explanation Based on the Above"], Rashbi is explicitly cited as an example of a soul of Atzilut vested in a body; this strengthens an analogous possibility only and does not identify Rashbi with the parentheses in Iggeret HaKodesh 20.

[E] After emerging and becoming separate from the vessels in which the kav is vested, the souls are not actual Divinity capable of creating yesh me-ayin. Later in the Epistle it says that the vessels of BYA too receive power and strength to create through radiances of the kav and the Ein Sof light; thus one must not formulate that only vessels of Atzilut act, but rather that the power remains that of the Ein Sof light and the vessels are channels of action at different levels.

Independent Research Baseline — Working Canon Before the Models — 4. Angels: Neshamah, Ruach, Nefesh and Body

[E] In Etz Chaim 40, discourse 10, the angel's neshamah vests itself within the angel's ruach, nefesh and vessels. This proves that an angel has layers of neshamah, ruach, nefesh and vessels in that discourse's terminology; the claim that this structure is exactly identical to the nefesh, ruach and neshamah structure of a human soul is [I]/[U].

[I] Precision must be retained concerning the angel's body: Iggeret HaKodesh says that the bodies of angels of Atzilut were created from the outer dimension of the vessels; Etz Chaim 40 describes primarily the sparks from the outer dimension of the vessels as souls, and ruach–nefesh–vessels as garments. Do not write that the drop itself is the body without an explicit source.

Dossier 0181 · The Beginning of Yesh and the General Rounds · Round 6

Critique, collection or interim determination.[37]

E1 — Grok's Critique of Claude's Draft — Recommended Corrections

- Mark etymologies, background glosses, "ladder," "created intermediary," and definitions of Atik/palaces as [I] or [E-secondary].
- Retain the caution "not found ≠ does not exist."
- Proofread quotations against print before final editing.

[37] Document 0181: E1 — Grok Source and Editorial QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0294 · The Beginning of Yesh and the General Rounds · Round 10

Report or testimony from the history of the research.[10]

R10-BATCH-02 — Chochmah, Alma De-Itgalya, Malchut and the Birth of Souls

New source opened: Tanya, chapter 52, in the Wikisource body, marked "unchecked," and therefore [E-subresearch] until verification against print. It is a primary source by the Alter Rebbe in another work and directly illuminates Q101–Q123.

1. In chapter 52, the Alter Rebbe defines "alma de-itgalya" as "the beginning of the revelation of the Ein Sof light" and as the source from which the particular light and vitality are drawn down to each world. He also says that Malchut of Atzilut is revelation of the Ein Sof light and vitality that illuminates the worlds. This strengthens Q101–Q103: "alma de-itgalya" is not merely a visible world but a source of revelation and drawing down.
2. The same chapter explains that the worlds cannot receive the Shechinah itself without a garment concealing its light, so that they will not be nullified in their existence. The garment is His will and wisdom vested in Torah and mitzvot; "the Ein Sof light… is vested and united in supernal Chochmah." This supplies a strong direction for Q105–Q107: "in Chochmah alone" does not necessarily deny every radiance in the other sefirot, but points to Chochmah as the locus of unity and source of the revelation of vitality, from which radiances spread to the levels.
3. Chapter 52 explicitly describes Malchut of Atzilut vesting itself in the palace of the Holy of Holies of Beriah, and the souls and angels

[10] Document 0294: 46 — R10 ACTIVE — Extended Questions, Integrated Commentary Plan, Universal Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

of Beriah being created through its vesting in Malchut of Beriah. This strengthens Q117–Q124: souls and angels are not two disconnected creations, but outcomes of the vesting of Malchut/Shechi nah in the orders of BYA. There is still no full explanation here of why the Epistle finally adds the palaces too.

4. The relationship between Iggeret HaKodesh 20 and chapter 52 becomes sharper: Iggeret HaKodesh 20 emphasizes the power of Ein Sof to create yesh me-ayin through Malchut, letters and vessels; chapter 52 emphasizes that Malchut is the beginning of revelation of the light and the source of vitality. Thus R10 must retain two axes: revelation of vitality on the one hand and the act of yesh me-ayin on the other. "Alma de-itgalya" must not be restricted to only one of them.
5. This finding does not close Q105 ("in Chochmah alone") or resolve Q109–Q115 concerning Keter and "their beginning is embedded in their end." It supplies a primary source for comparison, not a final determination.

Source: https://he.wikisource.org/wiki/בנ_א_קלח_אינת

Dossier 0044 · The Beginning of Yesh and the General Rounds · Round 11

Report or testimony from the history of the research.[183]

Q192. Update the Dependency Map Q18–Q175: Which New Questions Are Required to Explain a Continuous Plain Reading of the Body of the Epistle, and Which Belong Only to a Kabbalistic Appendix?

[183] Document 0044: 73 — R11 ACTIVE — Source-First Questions, Grok Bot Comparison, Universal Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ג [3]. Evidence Rules for R11

For each question: short answer; short quotation; reference and URL; manner of reading; tag [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]; what was proved and what was not; difficulty; verdict; confidence. Do not turn agreement among ChatGPT, Claude and Grok into evidence. Do not attribute to the Tzemach Tzedek or the Rebbe a formulation to the Alter Rebbe. Do not decide Q42, Q70 or NeHYM from synthesis. Do not create R10-T22: the Shaar HaKavanot finding is existing T12, not a new identifier.

ד [4]. Universal Prompt for Claude and Grok

You are a peer researcher in the YA-IGK20-RESHIT-HAYESH-R11 project. Read R05–R10 and the Grok Bot documents in the folder. R05–R10 are locked; work only in delta R10→R11. Verify every claim in a primary source before using previous answers. Choose 5–8 questions from Q176–Q192. Open the body of the source first, then compare with the previous material only as red-team. Report in the format in section ג [3]. Retain open questions even when a plausible explanation exists. At the end, return Delta only, ledger R11-T01 onward, unresolved ledger, self-critique and critique of Grok Bot, and the track for the next batch. No booklet, no ruling and no joint determination.

ה [5]. R11 Status

R11 is required. It is not a final round: targeted sources have not yet been opened, especially the printed Derech Mitzvotecha, Torah Or on “Great is G-d,” a printed Tikkunei Zohar, the Kehot note and Or HaTorah. If all checks return without a new source, the sections may be closed as “no decisive source was found,” but not decided affirmatively.

Long-term planning note: after completing the passage booklets, a continuous explanation of the whole of Iggeret HaKodesh, Epistle 20, will be built: plain meaning of the lines, concept map, Ari/Chassidut sources, and a provenance appendix. R11 is research only, not the booklet.

===== R11 QC ADDENDUM — audit Against Claude/Grok Bot (2026-09-20) =====

R11 remains a delta on R10. The independent check confirms most directions of the report but corrects provenance and separates text from inference.

R11-QC-01 [E-subresearch]: Shaar HaKavanot, Discourses on Pesach, discourse 12: the Wikisource page opened displays the warning "This page has not been checked." Thus the page itself must not be marked full [E]; the content "tearing open the hind's womb" and "depends on Atika" is confirmed as a quotation from the page, and verification against Grok Bot's Sefaria/API must be recorded separately according to the manner of reading. Pri Etz Chaim פ"ח [source abbreviation] is parallel to it; the correspondence itself is [I] based on two witnesses, not the wording of a third source.

R11-QC-02 [E]+[I]: The end of Iggeret HaKodesh was read in sequence: piercing of the parsa, radiance of the kav in BYA, the element of earth bringing forth growth yesh me-ayin, and the kav shining from below upward as returning light. The existence of the sequence is [E]; the assertion "the same kav, not a new radiance" is a continuous interpretation [I]. This does not close Q70, because the passage concerns the kav in vessels/in Malchut and in the feet of Adam Kadmon, not the measure of the kav after "they emerged and became separate."

R11-QC-03 [E]: "A radiance of a radiance of a radiance" at the end refers, in the Epistle's wording, to the nefesh–ruach of the ten sefirot

of BYA and to all created beings. Similarity of the word “nefesh, ruach and neshamah” must not be used to identify this with human souls that emerged from the vessels.

R11-QC-04 [E-subresearch]/[U]: Tikkunei Zohar 124b does concern “Let the waters gather” and the departure of the soul of Atzilut because of sins; it is not a source for “whoever separates one from the other.” The number/title of the Tikkun has still not been determined without an independent printed edition.

R11-QC-05 [E-secondary]/[U]: “Than all the gods” = idolatry/kelipo t according to the Mekhilta, Rashi, Devarim Rabbah and explanations opened. No primary source by the Alter Rebbe was found connecting the verse to prayer directed to angels or sefirot as objects.

R11-QC-06 [U]: Derech Mitzvotecha 46 in the printed body, Kehot note 33, Or HaTorah, Shemot 199, Q42 micro, Q70 and the NeHYM difficulty remain open.

Required correction for subsequent prompts: do not write that the Wikisource page of Shaar HaKavanot “is not marked unchecked.” Document the “unchecked” warning and separately note every Sefaria/API verification. Do not create R10-T22. R11 is not a final round; R12 will focus on opening four sources: (1) a printed Shaar HaKavanot/Pri Etz Chaim or printed witness; (2) Derech Mitzvotecha 44–48; (3) Patach Eliyahu 17a; (4) printed Tikkunei Zohar 124 and the Kehot note/Or HaTorah.

Dossier 0278 · The Beginning of Yesh and the General Rounds · Round 15

Report or testimony from the history of the research.[97]

[97] Document 0278: 100 — R15-INTAKE QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Quote verification (Sefaria live + opens + HB) — R15-T04 — EC 43:2

Live `Sefer_Etz_Chaim.43` §2 + cache `ec43_2_heikhalot_block.txt`:

הנשמות … אלהות [the souls… Divinity] · מרוח ואילך [from ruach onward] · שרפים וחיות ואופנים וכסא [seraphim and chayot and ofanim and throne] · רוח … רוחין [spirits… ruach] · נפש … חיות [chayot… nefesh] · כלים והלבושים … מלאכים [vessels and garments… angels] · היכלות [palaces] — MATCH

≠ EC50 / EC40:11 remint.

Dossier 0052 · The Beginning of Yesh and the General Rounds · Round 16

Critique, collection or interim determination.[103]

2. Corrections — E1-QC-## — E1-QC-11 — Separating Glosses (Whiteness / Palaces / Atik / Five Gevurot / Etymology)

- **Location:** Stations 1, 4, 5, 9
- **Claim:** background definitions that are not the wording of the Epistle require [I] / [E-secondary]
- **Problem:** most are marked in the draft; ensure that no gloss is absorbed into the “Wording of the Epistle” paragraph
- **Correct tag:** body wording [E-subresearch]; gloss [I]
- **Corrected wording:** layout scan: every defining sentence outside the quotation block will be explicitly marked [I]
- **Type:** editorial

[103] Document 0052: 201 — E1 — Editorial QC for Complete Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0195 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[112]

Proposed (R16-T38+ only) — T39 quote

> …The daughters of Jerusalem are the souls that have not yet vested themselves in bodies… that receive perfect fear in the aspect of Ein Sof, which the higher angels cannot receive except… in measure… because they have vested themselves in bodies of the element of fire and the element of air… but the souls… can receive the Ein Sof light, blessed be He, as it is in the aspect of Ein Sof.

Beyond: ≠T16/T18 mehalchim walking · ≠T14 MN tier · ≠T35 · ≠ Shir 17 (Shelach remint — logged only).

Dossier 0204 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research.[115]

Quote verification (hunt_gb07 verify + qc/r16_t38_t40_verify) — R16-T39 — LT Shir HaShirim 18:13

Fetch JSON `Likkutei_Torah_Shir_HaShirim.18.json` seg 13 + `t39_exact.txt` / `LT_Shir_18_13.txt`:

בנות ירושלים הן הנשמות שעדיין לא נתלבשו [the daughters of Jerusalem are the souls that have not yet vested themselves] · בבחי' א"ס [in the aspect of Ein Sof] · angels in measure · גופות מיסוד האש ויסוד הרוח [bodies of

[112] Document 0195: R16_GB07_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[115] Document 0204: 131 — R16-T38–T40 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

the element of fire and the element of air] · יכולות לקבל אור א"ס ב"ה כמו שהוא בבחי' א"ס [can receive the Ein Sof light, blessed be He, as it is in the aspect of Ein Sof] · extended His finger — MATCH

Tag Admur [E-primary]. Fold-opt under T14 noted — **not** FAIL. ≠ T03; ≠ Shir17 remint.

Dossier 0538 · Focused Studies · Round 1

Report or testimony from the history of the research.[28]

Station 4 — Levels of Yesh and Bittul — Terms

NRN means nefesh, ruach and neshamah: three levels of vitality in Kabbalistic language.

Tzimtzum is language of concealment and limitation of the light.

Union is a connection between an imparting side and a receiving side; **the union of kisses** is Kabbalistic language for a spiritual, higher union.

Igulim are a mode of general, encompassing radiance; here it suffices that the Epistle says they vest themselves in palaces.

Gulgulta is a Kabbalistic designation for the "skull" of a higher level; its details will appear in Station 9.

Lamed vessels means thirty vessels.

6 · Souls, Kisses and ZA and Nukva: Source, Mode and Product

A table presenting "kisses — angels" and "ZA and Nukva — man" is useful for remembering the sentence's examples. It becomes mis-

[28] Document 0538: E1.6-HY1-Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

leading if read as an exclusive rule for all sources. Kisses describes the mode of relationship; ZA and Nukva are the names of the participants; man and angel are products. The three axes are not the same division.

Study of Ari parallels brought the question of beginning and completion back to the center. One source may concern the soul's root and the manner in which it is drawn down, and another the emergence required for it to be able to vest itself in a body. There is no necessary contradiction whenever human souls are also mentioned in the context of kisses. Conversely, the mere possibility of distinguishing beginning from completion does not prove that every pair of sources is reconciled in this way.

This is also the place for the primordiality of souls. "Arose in thought" and birth at a particular level need not describe the same form of existence. Epistle 31 and the parallels discussed in the research permit a distinction between root and drawing down. But "before the creation of the world" in the Midrash is not, without an interpretive source, an automatic technical designation of "before the first tzimtzum." The question of the precise level remains a question of sources.

Thus the positive explanation neither begins the souls for the first time with the union described nor erases its importance. It asks what is new at that stage: in what manner they emerge, what their status is before descent, and what distinction the Epistle seeks to establish between them and the vessels.

The Wording of the Epistle: Source Units

W05-05 · 35–40

But the souls of the angels that emerged from the union of kisses,

W05-06 · 41–50

and likewise the soul of man that emerged from the union of ZA and Nukva of Atzilut, before they descended to BYA,

W05-07 · 51–61

are not included in the category of yesh and an independently separate entity; rather, they are a likeness of an aspect of Divinity

W05-08 · 62–70

under immense contraction, and akin to the vessels of the ten sefirot of Atzilut, which are in an aspect of limitation

W05-09 · 71–79

through contraction of the Ein Sof light, which is the kav vested in their nefesh, ruach and neshamah,

W05-10 · 80–85

and like the first tzimtzum, to create a void, etc.

The word ranges retain the local count in the earlier division of the source; the W identifiers are fixed. Working-text count: 1,640 words.

C05 · The Union of Kisses Is Not Exclusive to Angels

The brief formulation in the Epistle invites a table: kisses–angels, ZA and Nukva–man. As a table of the sentence's examples, it is useful; as an exclusive rule for every source of souls, it is too broad. Reading Etz Chaim restored the need to identify the participants, the mode of union and the product in each source.

In parallels in the Ari's writings, kisses are also discussed in relation to human souls. There are distinctions of beginning and completion, or inner and outer dimensions. Merely mentioning them does not reconcile every wording, and a difficulty between passages in Rabbi Chaim Vital's writings remains too. Kisses is a mode of relationship,

whereas ZA and Nukva name the participants; these are not necessarily two categories of the same logical type.

Nor do inner and outer dimensions always designate man and angels. They may designate modes of union, aspects of a vessel or characteristics of a product. Confusing the usages creates apparent evidence: a product called external in one place does not prove that every angelic source is that same outer dimension.

The correction preserves the Epistle's examples and limits the generalization. The reader's edition says how the two cases are presented in the Epistle; the study edition records the qualification so that the convenient table does not again become an absolute rule.[184]

Resolution of the Issue: Mode of Drawing Down, Participants and Product

"Kisses" designates a mode of connection and drawing down; "ZA and Nukva" designates the participants in the system; "human souls" and "angels" designate products. A table presenting the three divisions as though they were the same division creates apparent simplicity. The Epistle gives particular examples, but an exclusive rule must not be derived from them for every source in which the same wording is mentioned.

The dossiers are therefore examined through two separate questions. What is the source from which the aspect is drawn? And at what stage does it become a reality emerging from it? One source may concern the beginning of the drawing down and another the completion of the emergence. There is no necessary contradiction between the descriptions before their stages have been identified; nor is there permission to merge them automatically merely because the merger is convenient.

[184] Etz Chaim 39, discourses 4 and 9; 40, discourse 10; Core R05–R17; Q26–Q41.

The distinction between a soul before its descent and a soul that has become separate from the vessels becomes decisive later. Closeness to the source is not identity in every attribute, and the designation "a likeness of Divinity" does not confer on the soul the power of creation described in the unity of light and vessels. A question is being built here that the Epistle will answer explicitly in the paragraph "He alone."

From a research perspective, the issue contributes a limitation of classifications before their expansion. Parallels should be used to enrich the meaning of the words, while ensuring that every piece of evidence answers the question for which it is cited. A description of kisses in one place does not prove the identity of all their products elsewhere.

Research Questions on the Issue

The wording of the questions is retained so that the completeness of the discussion can be checked. A question's appearance in the ledger is not a resolution of it; the investigation and the limit of the conclusion must be read. The identifiers here form the edited question map and are not an automatic merger with earlier numbering in other reports.

Q24 — Does "not yesh" in angels' and human souls mean no separation at all, or weak/relative separation?

Q25 — What is the precise difference between "a likeness of Divinity," "actual Divinity," yesh ha-ne'etzal and yesh ha-nivra?

Q26 — What is the union of kisses in the inner teachings of Kabbalah: who are Abba and Imma, what are kisses, and what is drawn from them?

Q27 — Why are angels' souls attributed specifically to the union of kisses, and which types of angels are intended?

Q28 — What is the difference between the union of kisses and the union of ZA and Nukva in source, substance/spirituality, separation and offspring?

Q29 — What is the meaning of "human souls" emerging from the union of ZA and Nukva of Atzilut, and what is their scope?

Q30 — Does this apply only to Moses, the Patriarchs, Adam the first man and higher tzaddikim, or to all human souls in their root?

Q31 — How does this fit with Tanya on the souls of the wicked from levels of BYA? Distinguish the soul's root from its place of vesting.

Q36 — Why is ZA, the six middot, called male, and Nukva/Malchut called female?

Q37 — Why is Malchut not also called ZA, although it includes or receives all ten sefirot?

Q38 — What is the difference between ZA as an imparter and Malchut as recipient/revealer, and what is the connection to the formation of souls?

Q39 — Is male and female merely a functional analogy or an actual partzuf structure in Atzilut?

Q40 — How does the union of ZA and Nukva produce souls, and what is the relationship between this offspring and the formation of worlds and angels?

Q41 — In the union of kisses are there corresponding male and female, such as Abba and Imma, and what is the relationship to the union of Yesod?

The Course of the Research: Claims, Evidence, Critiques and Alternatives

The dossiers are arranged here by research family and round, within the issue. Questions and briefs are marked separately from answers.

Labels such as PASS, SEALED and the like are historical judgments by the dossier's author; they are not independent certification by the editor.

English passages were retained in their original language so as not to replace original evidence with a conjectural translation. The document identifiers allow a return to the archive.

Dossier 0122 · The Beginning of Yesh and the General Rounds · Round 2

Critique, collection or interim determination.[6]

Details — 1. What Was Actually Read

Sources opened and read (digital transcriptions, not scans of print unless noted):

- Iggeret HaKodesh, Epistle 20, chabad.org (Lessons in Tanya, Hebrew and English, Rabbi Yosef Weinberg's commentary): read in full, including the Alter Rebbe's wording, the printed commentary and additions identified in the Rebbe's name ("Insertion by the Rebbe"). Digital transcription; not a scan of print.
- Iggeret HaKodesh 20, Hebrew text, abc770.org and "Tanya LaAm": read; verification of the Alter Rebbe's wording.
- Tanya, Likkutei Amarim, chapter 39, and the gloss "This means ordinary angels": chabad.org, Wikisource, abc770; read.
- Rambam, Hilchot Yesodei HaTorah 1–4: Wikisource, daat.ac.il; read.
- Job 4:18 with Rashi, Metzudot, Malbim and Ralbag: Wikisource, mgketer; read.

[6]Document 0122: 06 — R02 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- Etz Chaim, Gates 40, 41, 42, 43, 46, 47: Wikisource; relevant passages.
- Zohar, Idra Zuta (Haazinu) and Idra Rabba (Naso): read.
- Discourse beginning "Amar Rabbi Alexandri" ["Rabbi Alexandri Said"], 5731: he.chabad.org; read in full (through sub-research).
- Torah Or, discourse beginning "Yaviu Levush Malchut" ["Let Them Bring Royal Garb"]: chabad.org, Wikisource; read.
- Chabadpedia: "Yesh Me-Ayin," "Or Ein Sof," "Koach HaAtzmut" ["The Power of the Essence"], "Cause and Effect," "The Light of the Sun Within the Sun," "Iggeret HaKodesh, Epistle 20"; secondary sources for mapping, not primary evidence.

What was not read / not verified:

- Printed editions of Tanya (Shklov 5574, Vilna, Kehot with "Luach HaTikkun" ["Table of Corrections"]): not opened. The textual question (Q08) remains without a textual witness.
- Or HaTorah, Shemot, p. 199 (S08): not opened; the reference is mediated only.
- The specific Etz Chaim, Gate 47, chapter 12 (note 3 in the commentary): I read nearby gates but did not verify that chapter 12 specifically is the precise location or what exactly it proves.

Status of the previous booklet: The files of the previous booklet are not before me, and I do not have access to the user's Google Drive. Thus I know the previous booklet only from the unit "Continuity with the Previous Booklet" in file R01, and attribute to it no more than is written there.

ג [3]. ChatGPT's Answer — First Research — 7. "שהוא אלקות": Do Not Correct on the Basis of Reasoning

The Kehot/Chabad.org transcription that was read has "שהוא אלקות" ["which is Divinity," masculine], exactly as quoted in the question.

There is therefore no evidence that this is an error in the current copying. One may propose that the reference is to the light or the matter under discussion; this is a syntactical proposal only, and there is no textual witness here confirming it.

Status of the investigation: retain "שהוא"; it has not been proved that it should be corrected to "שהיא"; a photograph of the first edition, authoritative editions and the Rebbe's glosses have not yet been checked for this detail. The grammatical difficulty itself is not permission to emend. [S01]

Dossier 0227 · The Beginning of Yesh and the General Rounds · Round 2

Critique, collection or interim determination.[34]

1. Factual Corrections / Required Gates — E1-QC-11 — Tikkunei Zohar 3b Is Not [E-primary] Glyph Evidence

- **Location:** Station 1 · Source of the sentence
- **Claim:** similar digital wording, but not verbal identity ("chayohi/garmohi"); print was not opened
- **Evidence status:** [E-subresearch] Grok's critique; no glyph evidence
- **Type:** evidence tag
- **Proposed correction:** "A similar formula in the introduction to Tikkunei Zohar 3b in a digital transcription; no verbal identity with the wording of the Epistle; print [U]"

[34]Document 0227: 199 — E1 — Editorial QC for Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0345 · The Beginning of Yesh and the General Rounds · Round 4

Critique, collection or interim determination.[35]

Details — Table א [1] — What Was Actually Read (Classified by Method)

Source	Location	Method	Status
Etz Chaim, Gate 44, chapter 1 (S23)	he.wikisource.org, “Etz Chaim/Gate 44/Chapter 1”	Direct reading, transcription	Wikisource transcription; unreviewed from a Chabad standpoint
Etz Chaim, Gate 42, chapters 1–5, 11 (S29)	he.wikisource.org, “Etz Chaim/Gate 42 (all)”	Direct reading, transcription	Transcription
Zohar, Idra Zuta (S15)	he.wikisource.org, “Idra Zuta”	Direct reading, transcription	Transcription
Zohar, Idra Rabba 128 (S28)	he.wikisource.org, “Shaar Maamarei Rashbi, part 7”; “Zohar Haazinu”	Direct reading, parallel transcription	Transcription
Iggeret HaKodesh 11 (S17)	chabadlibrary.org/books/adhaz/tanya/4/11; he.wikisource, “Tanya part IV 11”	Direct reading, transcription	Transcription of the printed Tanya
Discourse of 5731 (S11)	he.chabad.org (article_cdo/aid/5989724)	Direct reading, transcription	**Unreviewed** transcript (note 16)
Structure of Etz Chaim, Gates 47, 42	he.wikisource.org, title page “Etz Chaim”	Direct reading	Transcription

Known only from the packet (not opened by me): 5566, vol. I, pp. 78, 96, 130 (S21, S22, S31); Derech Mitzvotecha, Prayer, 129–130

[35]Document 0345: 08 — R04 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

(S24–S27); Derech Mitzvotecha, Haamanat Elokut [Belief in Divinity] 49b–50a (S30); Torah Or, Additions, Vayakhel 114–115a (S20: I read the Vayakhel discourse in Torah Or, but not the specific passage in the Additions quoted in the packet).

Not opened at all (new attempt failed): 5568, vol. I, pp. 114–125.

Dossier 0576 · The Beginning of Yesh and the General Rounds · Round 5

Integrated dossier: the findings must be distinguished from the continuation brief.[36]

Comparative Critique Dossier — Iggeret HaKodesh 20 | R05 — Result of the Comparison

Claude-R05-B supplies a broad matrix, orderly classification and relatively good separation of source, inference and uncertainty. Nevertheless, the first version and some updated formulations contained extensions requiring correction: four levels as an explicit structure, exclusivity of kisses to angels, absence of nefesh, ruach and neshamah in angels, exclusivity of vessels of Atzilut in creative power, and an imprecise initial location for the source of the worlds.

Grok-R05 worked well as red-team: it challenged the extensions, opened additional sources and corrected the four central points. However, some corrections already appeared in Claude-R05-B or in the independent canon, so discovery of the source must not automatically be attributed to Grok. Its strongest documented contribution is critique of the corrections and pointing out the cost of the error; its independence is limited because it read the canon and previous versions.

[36] Document 0576: YA-IGK20-RESHIT-HAYESH-R05-COMPARISON-AUDIT.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

The conclusion is not “Claude is right” or “Grok is right.” The conclusion is: Claude is better as a broad synthesis map; Grok is better in the role of challenge and correction; the sources decide.

Comparative Critique Dossier — Iggeret HaKodesh 20 | R05 — Four Errors Rejected

1. “Four levels are the explicit structure of the Epistle”: rejected. This is an editorial ladder [I].
2. “Kisses produce angels alone, and ZA and Nukva man alone”: rejected as a rule of the Ari; human souls can begin in kisses.
3. “Angels have no nefesh, ruach and neshamah”: rejected; Etz Chaim 40, discourse 10, describes a neshamah vesting itself in ruach, nefesh and vessels.
4. “Only vessels of Atzilut give creative power”: rejected; the continuation of Iggeret HaKodesh says that vessels of BYA too receive power and strength to create through the radiance of the kav.

Dossier 0041 · The Beginning of Yesh and the General Rounds · Round 6

Report or testimony from the history of the research.[170]

Independent Research Baseline — Working Canon Before the Models — 2. Two Systems That Must Not Be Confused

[I] Two axes must be separated:

Axis	Question	Example
Limit–measure–form	In what measure, form and function does the radiance appear?	Chochmah, Chesed, vessels of Atzilut, measured kav

[170] Document 0041: 02 — R06 ARCHIVE — Baseline and Delta. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Axis	Question	Example
Separation–yeshut	Does the entity feel and count as an independently separate entity?	Palace, angel's body, created being of BYA

Hence: vessels of Atzilut can be limited in form and measure yet remain Divinity through unity; created yesh adds concealment, multiplicity and a sense of independence. The expression "relative limitation" does not mean that the limit is imaginary, but that the relationship changes according to the level.

CLAUDE-R05-UPDATED — Claude's Answer Received After GROK-R05-UPDATED — Confirmed or Useful Findings

1. **Provenance of the worlds:** downgrade the claim "יתבין [dwell] in all textual witnesses." The Stanford apparatus checked includes variants, among them פל3 "כתבי" [katvei; variant reading, meaning uncertain], and the local apparatus does not necessarily prove that this is the same expression concerning the worlds. The body of Zohar 128b was not read directly in this round; its status is [E-subresearch] through quotations in Etz Chaim/Shaar Maamarei Rashbi and apparatus.
2. **Kehot note 33:** the exact printed wording was not located. Thus 128b is a strong source for the Arich Anpin side, but do not write that the note itself was checked or certainly refers to it. 292b as a parallel for ZA remains [U] pending direct verification.
3. **The Alter Rebbe's formulation:** specify the difference from the Zohar as a combination of prosthetic dalet, abstraction of "thirteen thousand myriads" to "thousands and myriads," and combination of Arich Anpin/ZA. This is not merely a general label of "paraphrase."

4. **Kisses and angels:** kisses are not exclusive to angels; the exceptions in Etz Chaim 39 are retained.
5. **Angels and nefesh, ruach and neshamah:** [E], it is explicit that neshamah vests itself in ruach, nefesh and vessels; the claim that angels have precisely the same nefesh, ruach and neshamah structure as human souls is [I]/[U], not [E].
6. **Q42:** Malchut, letters and vesting in BYA are a proved external framework [E]; the inner mechanism by which the level of "not yesh" becomes yesh is still [U].

CLAUDE-R05-UPDATED — Claude's Answer Received After GROK-R05-UPDATED — Necessary Correction to Claude's Answer

Claude wrote that there is no direct source by the Alter Rebbe giving Rashbi as an example. This is imprecise: the official page "Od Biur Al Pi HaNizkar Le'eil" ("A Further Explanation Based on the Above"), by the Alter Rebbe, says: "Like the soul of Rashbi, who had a soul of Atzilut actually vested in his body." Claim status: [E-primary, another work]. Nevertheless, the body of Iggeret HaKodesh 20 contains no identification of Rashbi with "the early tzaddikim"; application to the parentheses remains [I]/[P]/[U].

CLAUDE-R05-UPDATED — Claude's Answer Received After GROK-R05-UPDATED — Brief Critique Matrix on Claude-R05-UPDATED

Topic	What Claude Updated	Status in the Consolidated Dossier
יתבין/כתבי [dwell/katvei; second reading's meaning uncertain]	Textual variants; no proved uniformity	[E-subresearch]/[U]

Topic	What Claude Updated	Status in the Consolidated Dossier
128b	Strong source through sub-research, not a body read directly	[E-subresearch]
Kehot note 33	Not located	[U]
292b and ZA	Not verified in this round	[U]
Rashbi	Another direct source by the Alter Rebbe verifies an example; not an identification in Iggeret HaKodesh	[E-primary other work] + [U/P] for application
Angel's nefesh, ruach and neshamah	Neshamah in ruach/nefesh/vessel s is explicit; complete identity with the human structure is not explicit	[E] + [I/U]
Becoming yesh	Framework of Malchut/letters/BYA proved; inner transition open	[E] + [U]

Dossier 0060 · The Beginning of Yesh and the General Rounds · Round 7

Report or testimony from the history of the research.[185]

Open Questions and Work Plan — R07 — P1 Priorities After P0

1. **Kisses:** Etz Chaim 39:4/9/12/14 and Rabbi Chaim Vital's gloss: reconcile or precisely describe the internal contradiction without deleting one side.
2. **Q82/Q84:** whether the Essence can create limited yesh without a vessel function, or the Epistle describes only the chosen order. Distinguish a claim about ability from a claim about the manner of creation.
3. **Limit and limitlessness:** open Avodat HaKodesh 1:8 in the body; compare with the talk of 5724, without attributing the Rebbe's wording to the Alter Rebbe.

[185] Document 0060: 04 — OPEN QUESTIONS AND WORKPLAN — R07. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

4. **Sources not opened:** Or HaTorah, Shemot, p. 199; Tikkunei Zohar, Tikkun 70; 5566 [תקס"ו], pp. 78/96; the daily Kehot commentary; Derech Mitzvotecha, Procreation; Chanah Ariel, Naso.
5. **Section numbers:** check whether §§116–117 are only an edition's numbering, and do not cite them as though they occur in the body of every edition.

Dossier 0094 · The Beginning of Yesh and the General Rounds · Round 7

Report or testimony from the history of the research.[186]

B. Open Q status (from doc 04) — P1 queue (doc 04 — not closed)

1. Neshikin (Etz Chaim 39…)
2. Q82/Q84
3. Gevul / bli-gevul (Avodat haKodesh 1:8; compare 5724 — don't attribute Rebbe lashon to Admur)
4. Unopened sources list in doc 04
5. §116–117 edition numbering check

Dossier 0005 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[187]

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[186] Document 0094: ZZ — SUPERSEDED R07 ledger stub (see 12 R08). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[187] Document 0005: ZZ — SUPERSEDED R08 ledger pre-B03-land (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

A. Sealed baseline — Apparatus SUPERSEDE — T11 pagination (Research Director dual-open PASS)

- Primary seal: Sefaria vocalized 124a:7
- Wikisource «קכד ב» [124b]: same sugya as Sefaria 124a:7 — edition label only
- Claimed string ABSENT on Sefaria 124b (continues water/dry-land)
- Seal note: cite both witnesses; primary remains Sefaria 124a:7
- Prior “pending Research Director dual-open / variant unresolved” language SUPERSEDED

Dossier 0013 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[39]

R08-BATCH-01 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 5) Critique of R07 baseline (Confirmed / Corrected / Rejected / Unresolved)

Item	Status
R07-T01 Z”N souls vs Atzilut souls (LT 17)	Confirmed [E-primary] via Sefaria LT 17 open
R07-T02 tzaddikim ha-rishonim = Atzilut-soul-in-body; Rashbi example	Confirmed [E-primary]; exclusive Iggeret ID still Unresolved

Item	Status
R07-T03 malchut/masach/parsa mediation	Confirmed [E-primary]; Iggeret-body application [I]

[39]Document 0013: 14 — R08-BATCH-01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Item	Status
R07-T04 or yashar/chozer; link to kav degree	or yashar/chozer Confirmed [E-primary]; kav-link Unresolved [U]
R07-T09 TZ 122b Atzilut-soul departure quote	Corrected / not verified — quote absent on opened 122b
“Four levels” as explicit Iggeret count	remains Rejected
Only Atzilut kelim create	remains Rejected (BYA kelim get koach/oz [E])
Kav-in-NR”N vs exit = necessary contradiction	remains Rejected as contradiction; bridge [I]/[U]
Moses / pnimiyut NHY”M	stays OPEN

R08-BATCH-01 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 7) Global claim ledger R08-T01+

ID	Claim	Tag
R08-T01	On Tikkunei Zohar 122b as opened (Sefaria + Wikisource), the R07-T09 Aramaic sentence about nishmata de-Atzilut ascending/separating is absent; 122b instead treats four tikkunim of «ואתה תחזה» [“And you shall discern”], including nima as alma setimaah.	[E] (absence + actual content)
R08-T02	R07-T09 must remain [E-reported; direct verification failed on stated locus]; not independent [E]. Neighboring 123a/b Sefaria also lack the string this pass.	[E] meta / [U] for other loci

ID	Claim	Tag
R08-T03	Iggeret 20 Q42 framework: non-yesh pre-descent → malchut as atik of Beriah → letters → leidah → yesh separate from below; BYA kelim also get koach/oz.	[E]
R08-T04	LT 17: malchut clothes in masach/parsa, breaches, descends — mediation mechanism for light into Beriah.	[E-primary other work]

ID	Claim	Tag
R08-T05	Micro-mechanism converting lo-yesh to yesh (beyond framework) still unproven.	[U]
R08-T06	“Yatzeu ve-nifredu” negates being Elokut mamash to create yesh me-ayin after leaving kelim that hold the kav.	[E]
R08-T07	Coexistence of kav-clothed-in-NR”N with exit-from-kelim is textual [E]; resolving relation is [I]/[U], not a proven contradiction.	[E] + [I]/[U]
R08-T08	Post-exit degree of kav in NR”N: no decisive source was found.	[U]
R08-T09	LT 17: tzaddikim ha-rishonim = Atzilut soul clothed in body; Rashbi = example; Iggeret body unnamed.	[E-primary other] + [U] for exclusive ID

ID	Claim	Tag
R08-T10	Moses / pnimiyut NHY”M attainment remains OPEN (Iggeret places Moshe’s prophecy at upper netzach of ZA — does not close pnimiyut NHY”M).	[E] locus + OPEN rule

(R07-T01…T04 archival claims are not renumbered; R08 continues its own ledger.)

Dossier 0046 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[188]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — R08 CLOSEOUT STUB

SEALED	T11–T34 (R05/R06/R07 locked archives; R08 batches B01–B07)

[188] Document 0046: 12 — R08 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

QC B07	44 1Sv0KS7qESO6I6vy6M5StOb8v4VG4VKct
Pack B07	SUMMARY 42 1OiLJKW3f7Ei4TqRBOG-3MYx39yks02L8 · FULL 43 1JXbwMIRtbRln_-hocSVfelefNNsfWup0
Hunt policy	STOP further Admur residual hunts unless NEW primary (ChatGPT lane / Owner GO)
Film	HOLD

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Closed-enough residuals (not tickets)

Item	Note
Q74/75 Iggeret syntax	CLOSED-ENOUGH under T31

No further B08 Admur residual batch unless NEW primary appears.

Dossier 0055 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[189]

R08 — Next Work Plan — Secondary Priorities

- Avodat HaKodesh 1:8: “limit from limitlessness.”
- 5566 [תקס”ו], pp. 78/96.
- Shaar HaGilgulim, introduction 19.
- Reconciliation of the contradiction in Etz Chaim 39 between primordial kisses for angels and Isaac and Habakkuk.
- Q82/Q84: whether the Essence can create limited yesh without a vessel, or the Epistle describes only the chosen order of action.

[189] Document 0055: 11 — R08 WORKPLAN — NEXT RESEARCH. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0112 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[41]

R08-BATCH-07 — YA-IGK20 residual sweep (post-T32) — A) OPEN MATRIX (after T32)

Q / item	Pre-B07 status	B07 action	Post-B07	Land / note
Q42 MICRO יש-לא [non-yesh] flip	[U] + T27 absence	confirm; no NEW lemma	[U] stands	T27 absence sealed; MICRO open-status forever until NEW primary
Moses pnimiyut NHY”M	OPEN forever	confirm stub	OPEN forever	standing order

Q / item	Pre-B07 status	B07 action	Post-B07	Land / note
Q70/79 kav degree post-exit	T30 no decisive [source] found	no re-litigate	docu-mented absence	T30 sealed
Q74/75 full Iggeret gulgalta/dikna syntax	residual [I]/[U] after T29	one-pass ES + confirm T31 join	CLOSED-ENOUGH	T31 [E] seals Iggeret syntax; exclusive AA-only/ZA-only phrase attribution = non-claim (T29/T31 honesty)
Q44/50 exclusive first-tzaddikim roster	STOP_LANE [U]	NEW-list hunt only	STOP confirm	Chabad hit = LT Shir 17:6 Rashbi-example (already T21/T24) — not NEW list

[41]Document 0112: 43 — R08-BATCH-07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Q / item	Pre-B07 status	B07 action	Post-B07	Land / note
Q68 angel≠ human NR”N	closed-enough (B06)	NEW-only gate	STOP	no NEW beyond T20/T26
Q82/84 zero-vessel limited yesh	T32 frame + absence	no re-litigate	sealed frame + absence	T32
Q72–78 almin/ dikna remainder	partial under T25/T29/T31	folded into Q74/75 close-enough	closed-enough	—
R07-T09 / TZ	122b reject; 124a/b [E] (T11)	no reopen	stands	optional further print witness only
Avodat HaKodesh I:8 gevul mibli-gevul	OPEN secondary	NEW [E-secondary]	propose T33	Ibn Gabbai — not Admur

Q / item	Pre-B07 status	B07 action	Post-B07	Land / note
Shaar HaGilgulim 19 shoresh/yerida	OPEN secondary	NEW [E-secondary]	propose T34	Arizal apparatus — not Admur Q68 reopen
SHM / 5566 [תקס”ו]	workplan	secondary	not opened log	Sefaria miss
EC 39 neshikin vs Yitzchak/Hab akkuk	workplan	secondary apparatus opened; not decisive for IGK20 Qs	STOP for our lane	EC 39:4:2 / 39:9:3
Film	HOLD	HOLD	HOLD	—

B07-E — workplan leftovers (quick secondary) — 2) Sha’ar HaGilgulim 19 — NEW [E-secondary] → proposed T34

URL: https://www.sefaria.org/Sha’ar_HaGilgulim.19?lang=he

Seg	Quote (short)	Tag
§0	“We have already explained elsewhere, in the discourse on the root of the souls of angels and human beings, what difference there is between them: these emerge from the higher union of kisses, and those from the lower union in Yesod. There it was explained into how many levels they were divided; see there. There are thus many different levels in the roots of souls, without end. However, many, many types of souls were drawn from the union of the higher world and descended below through a blemish, and their descent is not equal, for one descends one level and another two, etc.; and there are many types of descents by which souls descend through a blemish:…”	[E-secondary]

Seg	Quote (short)	Tag
§1	“And behold, two categories are found among them. The first is that because of the blemish it descended below, and when it comes into this world, it emerges from the lower level to which it descended. The second is that the soul’s root-quarry is in that very place from which they emerge to come into this world. Their rules are therefore not the same. The principal rectification of this, however, is either at night when he deposits his soul, when on lying down he says, ‘Into Your hand I entrust my spirit,’ etc.; for then his soul ascends in a higher union and emerges from there again as a new creature, in the mystery of ‘new each morning.’ Likewise it can ascend from level to level until they ascend until…”	[E-secondary]

Proves: Arizal shoresh vs yerida apparatus; angel/human root difference.

Does not prove / does not reopen: Admur Q68 investiture (T20/T26 closed-enough stands).

B07-E — workplan leftovers (quick secondary) — 3) SHM תקס”ו [5566] / 5566

Not opened (Sefaria name/search miss). Log only.

B07-E — workplan leftovers (quick secondary) — 4) Etz Chaim 39 neshikin

Opened EC 39:4:2 (neshikin as upper spiritual zivug) + 39:9:3 (hib buk/neshikin/zivug). Not decisive for IGK20 residual Qs; workplan "contradiction" not settled here — STOP for our lane.

R08-BATCH-07 — YA-IGK20 residual sweep (post-T32) — D) Proposed land IDs (Research Director — not sealed)

ID	Content	Tag
T33	Avodat HaKodesh (Ibn Gabbai) 1:8 «גבול מבלי גבול» ["limit from limitlessness"] / sefirot as first gevul	[E-secondary]
T34	Sha'ar HaGilgulim 19 — shoresh vs yerida (2 parts) + angels neshikin vs humans yesod	[E-secondary]

No T35+ — no further NEW Admur primary this pass.

Dossier 0120 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[172]

R08-BATCH-01 — SOURCE QC LOG (Research Director) — Still open

- Re-diff R07 docs against freeze hashes if CoS suspects later edit
- Printed Mantua/Kushta / Tikkun-70 pagination for alternate R07-T09 locus ([U] until opened)
- Open Chabad aid/5899043 HTML when Cloudflare allows (upgrade LT proxy → direct)

[172] Document 0120: 15 — R08-BATCH-01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Dossier 0169 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[190]

T34 — Sha’ar HaGilgulim 19 shoresh/yerida + neshikin/yesod — Claim under QC

Arizal apparatus: angel vs human root (neshikin upper vs yesod lower); shoresh vs yerida-by-defect (2 parts). Tag [E-secondary] — does not reopen Admur Q68 (T20/T26 closed-enough stands).

T34 — Sha’ar HaGilgulim 19 shoresh/yerida + neshikin/yesod — Exact windows (`gilgul_19_full.json` → `he`)

§0 (= he[0]) — neshikin / yesod + yerida grades:

> We have already explained elsewhere, in the discourse on **the root of the souls** of angels and human beings, what difference there is between them: these emerge from **the higher union of kisses**, and those from **the lower union in Yesod**. …However, many, many types of souls were drawn from the union of the higher world and descended below through a blemish, and **their descent** is not equal…

(Pack short ≈ full §0; JSON Gilgul_19_0 ≡ exact he[0].)

§1 (= he[1]) — two parts (yerida-by-p’gam vs native shoresh):

> And behold, **two categories** are found among them. The first is that because of the blemish it descended below… The second is that the soul’s **root-quarry** is in that very place…

[190] Document 0169: 44 — R08-BATCH-07 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

(Pack short truncates at «…עד שיעלו עד ש» [“until they ascend until…”]; JSON Gilgul_19_1 = exact prefix of he[1].)

T34 — Sha’ar HaGilgulim 19 shoresh/yerida + neshikin/yesod — Honesty table

Claim	PASS/FAIL	Note
§0 pack/JSON present exact in he[0]	PASS	Full equality
§1 pack short / JSON prefix in he[1]	PASS	Exact
Lemmas neshikin + yesod in §0	PASS	Both present

Claim	PASS/FAIL	Note
Lemmas ב’ חלקים [two categories] + מחצב שרשה [its root-quarry] in §1	PASS	Both present
Tag stays [E-secondary] (no Admur / no Q68 reopen)	PASS	Pack + QC hold
Does not prove Admur Q68 investiture	PASS	Explicit non-claim

T34 overall: PASS — ready as [E-secondary] only.

R08-BATCH-07 QC — T33–T34 ([E-secondary] ONLY) — Verdict summary (return)

ID	Verdict	Windows (short)	Tag hold
T33	PASS	AH 1:8:2 + 1:8:5 «גבול מבלי גבול» [“limit from limitlessness”] / sefirot first gevul	[E-secondary]
T34	PASS	Gilgulim 19 §0 neshikin/yesod + §1 shoresh/yerida 2-parts	[E-secondary]

Log: /workspace/ya-igk20/qc/R08-BATCH-07_QC_LOG.md

MICRO: still [U]

Dossier 0170 · The Beginning of Yesh and the General Rounds · Round 8

Critique, collection or interim determination.[47]

1. Factual Corrections / Required Gates — E1-QC-20 — (+E1-QC-10) — Proofreading Quotations Against Kehot Print (Before Finalization)

- **Location:** §1 [3], uncertain places; all quotation blocks
- **Claim:** the draft acknowledges full spelling/punctuation for convenience; proofreading against Kehot is required
- **Evidence status:** [E-primary reported] for precise wording until proofreading; conceptual content was checked against the E1 gates
- **Type:** process / stylistic precision, not structural change
- **Proposed correction:** before final editing, collation against the Kehot printed edition (especially the passages noted in the draft itself)

Dossier 0174 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research.[175]

R08-BATCH-02 — YA-IGK20 / Tanya Iggeret HaKodesh §20

Batch ID: R08-BATCH-02

Under: Chief of Staff

Scope (per R08 workplan + CoS steering):

[47] Document 0170: ZZ - SUPERSEDED — 197 E1 Editorial QC (pre-Grok critique; see 199). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[175] Document 0174: 18 — R08-BATCH-02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

1) Alternate locus for R07-T09 claimed Aramaic (histalkut / separation of nishmata de-Atzilut)
2) Kehot / printed note 33 on Iggeret 20
3) Ohr HaTorah Shemot ~199 (letters in potential / almin)
4) One Admur primary on post-exit kav degree in NR”N (no invented lashon)

Hard constraints honored: do not re-litigate TZ 122b absence (R08-BATCH-01 locked); open sources only; no invented quotes; tags [E] [E-primary] [I] [P] [U]; «האירה מצומצמת» [“contracted radiance”] not attributed to Admur without source; R07 archive untouched.

1) Priority A — Alternate locus for R07-T09 → R08-T11 SEALED — Context of the quote [E]

Surrounding sugya = avonot / person: sins cause the Atzilut-soul to ascend and separate from the person («מבדילים» [“separate”]). Continues on 124b with histalkut imagery (dry land / nishmata as “gufa” to a higher nishmata). Not a discussion of souls exiting kelim that hold the kav.

2) Kehot / printed note 33 — [U] unavailable this pass — Short answer

No decisive source was found for the printed note body. Superscription 33 is visible in Lessons-in-Tanya English layout at the gulgalta/almin Kabbalah citation (INN Class 4), but the Kehot printed footnote text/glyph was not opened as image or full note text this pass (Chabad HTML blocked; no HB Lessons-in-Tanya PDF recovered).

2) Kehot / printed note 33 — [U] unavailable this pass — Verdict

Kehot n.33 = [U] this pass. Next: open printed Kehot Tanya (Hebrew footnotes) or Lessons-in-Tanya note apparatus as image/PDF.

3) Ohr HaTorah Shemot ~199 — R08-T12 SEALED [E] — Locus math [E]

- Local PDF: /workspace/ya-igk20/r08b02/oht_shemot1.pdf (HB 31630)
- Printed header קצט [199] falls on PDF form-feed page 204
- URL: https://hebrewbooks.org/pdfpager.aspx?req=31630&pgnum=204
- Research Director seal: quote confirmed on HB 31630/p.204 → R08-T12 [E]

3) Ohr HaTorah Shemot ~199 — R08-T12 SEALED [E] — Complementary Admur primary (not a substitute for OHT) [E-primary]

Likkutei Torah, Bamidbar 9 («וארשתיך» [“And I will betroth you”]), Sefaria — same Iggeret cite + mashal:

> ...ור”ל שהם ג”כ בחי’ אותיות שכשיומשכו למטה יתהוה מהם כ”כ עלמין בפועל ממש) וכמשל אותיות הדבור בעודן בכח חכמתו...
>
> “...And this means that they too are an aspect of letters, such that when they are drawn down below, so many worlds will actually come into being from them) and as in the analogy of the letters of speech while they are still in the potential of his wisdom...”

→ Strengthens “letters in potential / almin” framework for Q72–Q78 / Q42-adjacent; does not by itself close Q42 micro-switch.

R08-BATCH-02 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 5) Delta R08 only (vs B01 / R07)

1. R07-T09 locus CORRECTED: 122b → 124a:7; variant האי→ההיא [“this” → “that”]; string [E] as R08-T11 (Research Director seal).

2. Iggeret mapping of that TZ line to kelim-exit: remains [I]/[U] (avonot/person ≠ kelim).
3. OHT Shemot printed 199 opened (HB 31630/p.204) → R08-T12 [E] sealed (Research Director): almin = otiyot elyonim.
4. LT Bamidbar 9 opened as Admur mashal «אותיות… בעודן בכח חכמתו» [“letters… while they are still in the potential of his wisdom”] citing same Iggeret line → R08-T13 [E-primary].
5. Kehot n.33 still [U] (superscription seen; note body not opened).
6. Post-exit kav degree still [U]; no «הא׳רה מצומצמת» [“a contracted illumination”] as Admur.
7. No edit to R07 archive; no Q-text rewrite.

R08-BATCH-02 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 7) Next step

1. Open Kehot printed note 33 (Hebrew Tanya footnotes image or Lessons-in-Tanya note PDF) → close or refine Q72–Q78 dikna/almin apparatus.
2. Targeted Admur hunt for post-exit kav grade (maamarim / Torah Or / LT indices on קו + יציאה/פרידה/נר”נ [kav + exit/separation/nefes h–ruach–neshamah]) — still Admur-only for [E-primary]; else leave [U].
3. Optional: map TZ 124a histalkut ↔ Iggeret tzaddikim histalkut-before-sin line as separate [I] track (not kelim track).
4. Do not reopen 122b absence litigation.

File 0191 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[191]

[191]Document 0191: ZZ — SUPERSEDED R08 ledger pre-T33-seal-closeout (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Proposed (await Research Director) — land blank until PASS

ID	Grade	Content
T33	[E-secondary] proposed	Avodat HaKodesh (Ibn Gabbai) 1:8 «גבול מבלי גבול» [“finitude from infinity”] — NOT Admur
T34	[E-secondary] proposed	Sha’ar HaGilgulim 19 shoresh/yerida + angel neshikin vs human yesod — NOT Q68 reopen

No seal until Research Director.

File 0261 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[192]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	Status	Artifacts
R08-BATCH-01	LANDED — FOLDED	SUMMARY 1v7qxKU8… · FULL 10c7PKPp…
R08-BATCH-02	LANDED — FOLDED (T13 spot-QC + this provisional)	SUMMARY 1pvCYbN3wt3ntGDpS3Uo FEORUqtXnMGkC · FULL 1Tp-yU0DO IELRDDmimDam-NsHB1BYC_oq

A. R08-BATCH log — R08-BATCH-02

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED

[192]Document 0261: ZZ — SUPERSEDED R08 ledger pre-T13-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Sub	Ticket	Status
B02-B	—	[U] not found online (provisional; Research Director QC in flight)
B02-C	R08-T12	[E] SEALED
B02-D	R08-T14	[E] body quotes + residual [U] degree (provisional)
—	R08-T13	[E-primary] await Research Director spot-QC

R08-BATCH-02 — B02-B Kehot n.33 — [U] (provisional)

- Not found online — list searched: chabad.org / Lessons / HB / NLI / archive — no body
- CoS spot-checked; Research Director QC in flight
- Do not invent note body

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
T11 / T12	[E] SEALED
T13	[E-primary] pending spot-QC
Kehot 33	[U] not found online
T14	[E] body quotes + residual degree [U]

File 0343 · The Beginning of Yesh and the General Rounds · Round 8

Critique, compilation or interim determination.[193]

[193] Document 0343: 17 — R08 QC — Corrections Before Freeze. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R08 QC — Corrections Before Freeze — 2. Rashbi — Do not downgrade from [E-primary]

The R08 document received claimed that aid/5899043 had not been opened and that there was currently no explicit source for Rashbi. This is not correct with regard to the consolidated file:

The following page has already been opened and read:

https://he.chabad.org/library/article_cdo/aid/5899043

It explicitly includes:

> כמו נשמת רשב"י שהיה לו נשמה דאצילות מלובשת ממש בהגוף שלו למטה ממש».
>
> "Like the soul of Rashbi, who had a soul of Atzilut actually vested in his body, actually below."

It is therefore necessary to distinguish:

- Rashbi as an example in another work of the Alter Rebbe — [E-primary].
- Identifying Rashbi with all "the early tzaddikim" in the body of Iggeret HaKodesh — [I]/[P]/[U].
- Enoch as an identification of the group — [P] only.

Do not downgrade R07-T02 or R08-T09 merely because a particular check opened aid/5899041 rather than aid/5899043.

R08 QC — Corrections Before Freeze — 4. QC conclusion

R08 contains real progress, but is not ready for final locking without two corrections:

1. Leave the division of Tikkunei Zohar 124b open.
2. Restore Rashbi to [E-primary] status in another work of the Alter Rebbe, while retaining the uncertainty regarding the scope of "the early tzaddikim" in Iggeret HaKodesh.

Next step: open an independent facsimile/printed edition of Tikkunei Zohar 124b and check the tikkun heading; in parallel, verify aid/5899043 again against the same text already opened.

File 0344 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[194]

R08-BATCH-01 SUMMARY (≤40 lines)

Batch: R08-BATCH-01 | Delta: R07→R08 | Ledger: R08-T01+ | R07 archive untouched.

1. TZ 122b / R07-T09: Page opened (Sefaria+Wikisource). Claimed quote «דסליק האי נשמתא דאצילותא...» ["that this soul of Atzilut ascends..."] absent. 122b = four tikkunim of ואתה תחזה ["And you shall discern"] / nima=alma setimaah. 123a/b also lack string. → No decisive source was found to promote R07-T09 to [E]. R08-T01/T02.
2. Q42: Framework [E] in Iggeret (non-yesh → malchut=atik Beriah → letters → leidah → yesh from below; BYA kelim get koach/oz). LT17 masach/parsa [E-primary]. Micro-switch still [U]. R08-T03–T05.
3. Q70/Q79/Q80: Both kav-in-NR"N and yatzeu-ve-nifredu [E]. Negation = not Elokut mamash to create yesh me-ayin. Not a proven contradiction ([I]/[U] bridge). Post-exit kav degree: no decisive source was found. R08-T06–T08.
4. Q44/48/50 (side): LT17 Rashbi = example of Atzilut soul in body [E-primary]; Iggeret body unnamed. No Chanoch ID. R08-T09. Moses NHY"M OPEN (R08-T10).

[194]Document 0344: 13 — R08-BATCH-01 SUMMARY. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

5. Sources opened: Sefaria Iggeret 20; LT Shir HaShirim 17; Tanya 48+52; EC Shaar1 anaf2–3 (Wikisource); TZ 122a/b, 123a/b; Drive docs 10–11. Chabad aid/5899043 HTML blocked (same maamar via Sefaria).
6.

Next: find/retire R07-T09 locus; Kehot n.33 + Ohr HaTorah Shemot 199; Admur on post-yeridah kav; more names for tzaddikim harishonim; EC 40 for Q68.

File 0351 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[195]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	Status	Artifacts
R08-BATCH-01	LANDED — FOLDED	SUMMARY 1v7qxKU8… · FULL 10c7PKPp… · QC 15/15c/15b
R08-BATCH-02	LANDED — FOLDED (T13 pending spot-QC)	SUMMARY 17 1pvCYbN3wt3ntGDpS3Uo FEORUqtXnMGkC · FULL 18 1Tp-yU0DO IELRDDmimDam-NsHB1BYC_oq

A. R08-BATCH log — R08-BATCH-02 LAND

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED (already)
B02-B	—	CLOSED as OPEN/[U] — Kehot n.33 body not opened (superscript seen only)

[195] Document 0351: ZZ — SUPERSEDED R08 ledger pre-T14-refine (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Sub	Ticket	Status
B02-C	R08-T12	[E] SEALED (already)
B02-D	R08-T14	CLOSED as [U] — no decisive source was found; do not invent הארה מצומצמת [“a contracted illumination”]

Sub	Ticket	Status
—	R08-T13	[E-primary] — await Research Director spot-QC

R08-BATCH-02 LAND — R08-T13 — [E-primary] (pending Research Director spot-QC)

- Source: Likutei Torah Bamidbar 9
- Claim: almin as otiyot shekshyumshekhu… + mashal otiyot hadibur be’odan bekoach chochmato (same Iggeret cite)
- Tag: [E-primary] — await Research Director spot-QC (not fully sealed)

R08-BATCH-02 LAND — B02-B Kehot n.33 — [U]

- Note body not opened (superscript seen only) → remain [U]

A. R08-BATCH log — Drive packet

#	File	Drive id
16	R08-T12 OHT scan.png	1WIkKpt9Dd-uHycO14BTLhch81pZXrWGW
17	R08-BATCH-02 SUMMARY.md	1pvCYbN3wt3ntGDpS3UoFEORUqtXnMGkC
18	R08-BATCH-02 FULL.md	1Tp-yU0DOIELRDDmimDam-NsHB1BYC_oq

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
T11 TZ 124a	[E] SEALED
T12 OHT 199	[E] SEALED
T13 LT Bamidbar 9	[E-primary] pending Research Director spot-QC

Item	Status
T14 post-exit kav	[U] no decisive source was found
Kehot 33	[U] body not opened

File 0048 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[196]

1) Wikisource קכד ב [124b] — Aramaic ascent lemma — Primary ascent lemma (exact vocalized string on this WS page)

> אֶלָּא דְּסָלִיק הַהִיא נִשְׁמָתָא דַּאֲצִילוּתָא מִנֵּיהּ וְאִתְפָּרַשׁ מִנֵּיהּ
>
> “Rather, that soul of Atzilut ascends from him and separates from him.”

Bare (nikud stripped): אלא דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה [“Rather, that soul of Atzilut ascends from him and separates from him.”]

1) Wikisource קכד ב [124b] — Aramaic ascent lemma — Apparatus note (pagination, not invention)

Immediately **after** that lemma, WS inserts Mantua-style break marker: {{דף קכד ע”ב|רגיל|קטן}} [the template marks folio 124b].

[196] Document 0048: 52 — R09-B01 TZ124 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

So on the WS page titled קכד ב [124b], the primary lemma sits **before** the printed (דף קכד ע"ב) [folio 124b] mark (= end-of-124a / daf-break boundary in that edition's pagination). Continuation after the mark belongs to ע"ב [side b] proper.

1) Wikisource קכד ב [124b] — Aramaic ascent lemma — Continuation ascent / histalkut lemmas (same WS page, after / around ע"ב [side b])

1. אִסְתַּלַק נִשְׁמָתֵיהּ מִנֵּיהּ וְאִשְׁתָּאַר גּוּפָא יְבֵשָׁא ["His soul departs from him, and the body remains dry."]
   bare: אסתלק נשמתיה מניה ואשתאר גופא יבשא ["His soul departs from him, and the body remains dry."]
2. בְּגִין דְּאִסְתַּלְקַת מִנֵּיהּ נִשְׁמָתָא בְּאֲרַח אֲצִילוּת ["Because the soul has departed from him by way of Atzilut."]
   bare: בגין דאסתלקת מניה נשמתא בארח אצילות ["Because the soul has departed from him by way of Atzilut."]

Context (avonot / person; not kelim): Elazar asks about sin hanging the soul; Rashbi cites ישעיה נט,ב [Isaiah 59:2] מבדילים ["separate"] → lemma of Atzilut-soul ascending/separating; then בראשית א,ו [Genesis 1:6] יקוו המים / יבשה ["let the waters be gathered" / "dry land"] imagery.

File 0111 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[197]

R09-B01-TZ124 SUMMARY

Opened: 2026-09-20 ~08:21 EDT · caches r09b01_tz/

[197] Document 0111: 51 — R09-B01 TZ124 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

1. WS 124b ascent lemma [extracted]: דְּסָלִיק הַהִיא נִשְׁמָתָא דַּאֲצִילוּתָא מִנֵּיהּ וְאִתְפָּרַשׁ מִנֵּיהּ ["that soul of Atzilut ascends from him and separates from him"] (+ continuation ...אִסְתַּלַּק נִשְׁמָתֵיהּ ["his soul departs..."] / אִסְתַּלְּקַת... בְּאֲרַח אֲצִילוּת ["has departed... by way of Atzilut"]). WS places primary lemma **before** marker (דף קכד ע"ב) [folio 124b].
2. 122b REJECT supported: same lemma ABSENT on WS + Sefaria 122b (ואתה תחזה / נימא ["And you shall discern" / "a hair"] block).
3. Index תיקון שבעים [Tikkun Seventy]: claims קיט ב–קלח ב [119b–138b] (incl. קכד [124]). לא בדוק ["not checked"] = 0 on index → no [E-subresearch] from that flag.
4. Second witness Sefaria: primary lemma on 124a:7; 124b = continuation only. Headers = daf titles only. Alt Tikkunim.70 = 119b:2–139a:1. HB/ToratEmet HTML not opened.
5. Verdict: text [E-subresearch]; tikkun-number [U] (no print header on folio).

File 0144 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[198]

R09-BATCH-01 — YA-IGK20 consolidated (A/B/C/D) — D) Rashbi — aid/5899043 still [E-primary]

Check	Result
https://he.chabad.org/library/article_cdo/aid/5899043	Cloudflare — HTML not opened this pass
Same maamar body (R08 mapping): LT Shir HaShirim 17:6	Opened (Sefaria)

[E-primary] quote (live):

[198]Document 0144: 54 — R09-BATCH-01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

...נשמות הצדיקים הראשונים... כמו נשמת רשב"י שהיה לו נשמה דאצילות מלובשת ממש בהגוף שלו למטה ממש וע"ד מ"ש באגה"ק ד"ה איהו וחיוהי...

"...The souls of the early tzaddikim... like the soul of Rashbi, who had a soul of Atzilut actually vested in his body, actually below, and along the lines of what is written in Iggeret HaKodesh, in the discourse beginning איהו וחיוהי ['He and His life-giving emanations']..."

Proves: Admur example of Atzilut-soul-in-body = Rashbi (other work).

Does not prove: Rashbi = full exclusive ID of Iggeret-body «הצדיקים הראשונים» ["the early tzaddikim"] (stays [I]/[P]/[U]; Q44/50 STOP).

QC 17 mandate: do NOT demote. Confirmed.

R09-BATCH-01 — YA-IGK20 consolidated (A/B/C/D) — Unresolved (carry to R10 if needed)

- Print/MS folio header for TZ 124 tikkun#
- Q42 MICRO primary close
- Q70 graded degree primary (HIT C absence stands until NEW locus)
- Chabad HTML aid/5899043 when CF clears (proxy already [E-primary])
- Kehot glyph 33 / OHT 199 / SHM 5566 — optional; not degree
- Moses OPEN forever

File 0165 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[199]

[199]Document 0165: 56 — R09-B01 QC LOG (partial).md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

§A — TZ124 (Drive 51/52 → R09-T01 / T02 / T03) — T02 — 124 lemma [E-subresearch]

Primary (exact bare): אלא דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה ["Rather, that soul of Atzilut ascends from him and separates from him."]

- WS ws_124b_bare.txt: lemma present **before** marker (דף קכד ע"ב) [folio 124b] on page titled קכד ב [124b].
- Sefaria sefaria_124a_plain.txt: same primary at end of 124a; sefaria_124b_plain.txt = continuation (אסתלק נשמתיה... / דאסתלקת מניה נשמתא בארח אצילות ["his soul departs..." / "that the soul has departed from him by way of Atzilut"]).

Pagination label disagreement = apparatus, not denial of text. Pack quote accurate.

Claim	PASS/FAIL
Lemma string live WS+Sefaria	PASS
Continuation lemmas reported honestly	PASS
Tag stays [E-subresearch] (not Admur upgrade)	PASS

File 0207 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[200]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Canon / baseline

Rules: R05–R08 locked baseline · R09 = delta only · model agreement ≠ evidence · no invented הארה מצומצמת ["a contracted illumination"] · Moses OPEN forever · MICRO stays [U] until primary · Rashbi = [E-

[200]Document 0207: ZZ — SUPERSEDED R09 ledger pre-full-power stubs (see newer 46). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

primary] other work (aid/5899043), NOT full «צדיקים ראשונים» [“early tzaddikim”] ID in Iggeret body · TZ 124b text [E-subresearch], tikkun 19/69/70 assignment stays [U] until print · Film HOLD

File 0269 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[201]

R09-TZ124 — SOURCE QC LOG (Research Director) — QC table

claim ID	source	PASS/ FAIL	note
R09-T02 / lemma text (ascent primary)	Sefaria Tikkunei Zohar 124a:7 + WS קכד ב [124b] + local dumps	PASS	Exact nikud-stripped: אלא דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה [“Rather, that soul of Atzilut ascends from him and separates from him.”]. Sefaria 124a has 7 segs; lemma is last seg (124a:7) after Elazar / Isa 59:2 מבדילים [“separate”] dialogue. WS page titled קכד ב [124b] hosts same string **before** Mantua-style marker (דף קכד ע”ב) [folio 124b]. R07 form האי [“this”] ABSENT (page has ההיא [“that”]).
Lemma continuation (histalkut)	Sefaria 124b + WS קכד ב [124b] (after marker)	PASS	אסתלק נשמתיה מניה ואשתאר גופא יבשא [“His soul departs from him, and the body remains dry”] PRESENT on Sefaria 124b:1 and WS after marker. בגין דאסתלקת מניה נשמתא בארח אצילות [“Because the soul has departed from him by way of Atzilut”] PRESENT on Sefaria 124b + WS. Primary …דסליק [“that… ascends”] ABSENT on Sefaria 124b (continuation-only) — matches pack apparatus.

[201]Document 0269: 55 — R09-TZ124 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

claim ID	source	PASS/FAIL	note
Pagination apparatus WS vs Sefaria	WS קכד ב [124b] vs Sefaria 124a:7 / 124b	PASS (apparatus)	Witnesses agree on string; disagree on daf label. Pack correctly treats as pagination apparatus, not denial of text.
R09-T01 / 122b ABSENT (R07-T09 wrong locus)	Sefaria 122b + WS קכב ב [122b] + Tikkunei_Zohar_122b.txt	PASS (absence confirmed)	All of / דסליק / אסתלק / נשמתא דאצילות / מניה / ואתפרש ["that… ascends" / "departed" / "soul of Atzilut" / "and separated" / "from him"] / primary full string / R07 האי ["this"] form = ABSENT. Page **does** contain ואתה תחזה / נימא ["And you shall discern" / "a hair"]. Prior R07-T09 FAIL as cited locus STANDS — do not upgrade. Consistent with sealed R08-T11 retirement of 122b.
R09-T03 / tikkun# (שבעים / 70)	WS קכד ב [124b] body; Sefaria 124a/124b headers; WS index TOC; Sefaria alt_structs.Tikkunim.70	HOLD [U]	WS 124b wikitext תיקון ["tikkun"] count = 0; no print folio header תיקון ע' / שבעים ["Tikkun 70" / "Seventy"] on opened 124a/124b. Index TOC under ## תיקון שבעים [Tikkun Seventy] lists קיט ב–קלח ב [119b–138b] incl. קכד [124] (editorial map only). Sefaria Tikkunim.70 = 119b:2–139a:1 (structural map only). לא בדוק ["not checked"] count on index = 0 (pack correct: no [E] from that flag). Do not invent sealed tikkun number.

claim ID	source	PASS/FAIL	note
Index → tikkun map as print proof	WS index	FAIL if used as print seal	TOC/map ≠ print folio header. Pack correctly leaves tikkun# [U].
HB / ToratEmet HTML	hb_search.html (0), toratemet_tz.html (CF)	N/A (not opened)	Pack correctly reports no independent HB/TE dump this pass.
Film	—	HOLD	Untouched.

claim ID	source	PASS/FAIL	note
Admur secondary	—	no upgrade	TZ pack does not invent Admur; no secondary upgrade this lane.
MICRO	—	stays [U]	Not sealed by TZ lane.
Rashbi	—	do not demote	Out of TZ lane scope; B01 holds [E-primary] on LT Shir 17:6 — QC does not touch.

R09-TZ124 — SOURCE QC LOG (Research Director) — Opened witnesses (this QC)

Witness	Unit	Result
Sefaria API dump	124a (7 segs)	Primary lemma at 124a:7
Sefaria API dump	124b	Continuation only; primary ABSENT
Sefaria / local	122b	Ascent lemma ABSENT; ואתה תחזה / נימא ["And you shall discern" / "a hair"] PRESENT
Wikisource bare/wiki	קכד ב [124b]	Primary + cont; marker after primary; no tikkun print header
Wikisource bare/wiki	קכב ב [122b]	Ascent bits ABSENT

Witness	Unit	Result
Wikisource index	תיקון שבעים [Tikkun Seventy]	TOC incl. קכד [124]; לא בדוק ["not checked"] = 0

Dump fingerprints (md5-12 / size):

Tikkunei_Zohar_124a.txt 79cf34398715 / 7864 · Tikkunei_Zohar_122b.txt 8f7d1e427f65 / 7444 · r09b01/sefaria_124a_plain.txt 8865198d6cb1 / 7892 · r09b01/sefaria_124b_plain.txt 3d9a3282a25b / 8355 · r09b01_tz/ws_124b_bare.txt 39b39ff83a55 / 5309 · r09b01_tz/ws_122b_bare.txt de04ffe7cfef / 5193

R09-TZ124 — SOURCE QC LOG (Research Director) — Seal claim IDs (TZ-touching)

ID	Content	Tag after QC
R09-T01	TZ 122b ≠ ascent lemma	[E-subresearch] CONFIRM reject (absence PASS)
R09-T02	TZ 124 complex carries primary + continuation	[E-subresearch] CONFIRM (WS+Sefaria)
R09-T03	Tikkun 19/69/70 assignment of 124	[U] HOLD (no print header)
Prior R07-T09 (122b as locus)	—	FAIL stands — do not upgrade
Prior R08-T11 (124a lemma)	—	Remains PASS; R09 reaffirm

File 0272 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[202]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Canon / baseline

Rules: R05–R08 locked · R09 = delta only · Moses OPEN forever · MICRO [U] until primary · Film HOLD · R10 only on NEW primary

File 0352 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[203]

[202]Document 0272: 46 — R09 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[203]Document 0352: ZZ — SUPERSEDED R09 ledger pre-HIT-C (see newer 46). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Canon / baseline

Rules: R05–R08 locked · R09 = delta only · model agreement ≠ evidence · no invented הארה מצומצמת [“a contracted illumination”] · Moses OPEN forever · MICRO stays [U] until primary · Rashbi = [E-primary] other work (aid/5899043), NOT full «צדיקים ראשונים» [“early tzaddikim”] ID in Iggeret body · TZ 124b text [E-subresearch], tikkun 19/69/70 assignment stays [U] until print · Film HOLD

46 — R09 PAPER LEDGER — BATCH + OPEN Q — ALL-TRACK stubs (blank until land / Research Director)

Stub / ticket lane	Target	Status
R09-T01+ / B01-A	Tikunei Zohar 124 — print/MS title hunt	blank
R09-B01-B	Q42 micro flip — primary only	blank
R09-B01-C	Q70/79/80 kav degree after yatzeu	blank
R09-Rashbi	Rashbi confirm (other-work [E-primary] aid/5899043 — not full «צדיקים ראשונים» [“early tzaddikim”] body ID)	blank
R09-opt	optional Kehot33 / OHT199 / 5566	blank

No tickets sealed until Research Director / CoS land. Expect rapid landings.

File 0032 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[57]

[57] Document 0032: ZZ — SUPERSEDED R10 ledger pre-T21-blank (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

58 — R10 PAPER LEDGER — BATCH + OPEN Q — SEALED (GB01 / Research Director map)

ID	Grade	Claim
R10-T01	**[E] SEALED**	AGH”K20 לידה [birth]≅KYS בעתיקא [on Atika]; ז’ [7] mo; ט’/ז’ [9/7]
R10-T02	**[E] SEALED**	tipa/ibbur → גילוי אור א”ס [revelation of the light of Ein Sof]
R10-T03	**[E-primary] SEALED**	LT Tzav 11 שביעי [the seventh day]=הנשמות לידת [the birth of the souls]
R10-T04	**[E-primary] SEALED**	LT Bamidbar 20 Omer=יניקה [nursing] 49
R10-T05	**[E-primary] SEALED**	Zohar Beshalach בעתיקא תלייא [it depends on Atika]
R10-T07	**[E-primary] SEALED**	DMC SMT §2 sefirot≠עצמות [Atzmut] — **TZ”Tz ≠ Admur**
R10-T08	**[E-primary] SEALED**	DMC SMT §46 tipa/ibbur ט’/ז’ [9/7] — **TZ”Tz ≠ Admur**
R10-T09	**[E] SEALED** UPGRADE	TO Miketz 14 גדול ה’…מכל אלקים = ק”ך צירופי [G-d is great… above all Elokim = 120 permutations] — **stays SEALED**; GB02 Sefaria-miss = note only
R10-T10	**[E-primary] SEALED**	SHP Beshalach 5 בעתיקא תליא מילתא [the matter depends on Atika]
R10-T11	**[E-primary] SEALED**	PEC Pesach 8 KYS=רחם [womb]; לידה יום ז’ [birth on day 7] — **≠ T06**
R10-T13	**[E] SEALED**	EC19:1:2 אורותז’/ניצוצט’/כלים”ב [lights 7 / sparks 9 / vessels 12]
R10-T14	**[E] SEALED**	EC19:2:1 ט’ חדשי עיבור [nine months of gestation]

ID	Grade	Claim
R10-T15	**[E] SEALED**	PEC Omer frame עיבור/יניקה/מוחין [gestation / nursing / mochin]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — R10-GB02 — proposed only (await Research Director · remapped off T10–T15)

ID	Grade	Claim
R10-T17	**[E-primary]** proposed	PEC Passover 8
R10-T18	**[E-primary]** proposed	PEC Lulav 8 + SHK Sukkot 9
R10-T19	**[E-primary]** proposed	EC HaKlalim 3
R10-T20	**[E-primary]** proposed	EC 19

Do **NOT** seal T17–T21 until Research Director PASS + map. Seal only what Research Director marks. Seal ACK baseline was ledger 1fPj-L IoWpXjQT567trDS3-fvIYmHNy3f (T01–T05 T07–T11 T13–T15 locked; HOLD T06 T12 T16).

File 0037 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[58]

YA-IGK20 R10-GB03 — Grok Bot independent BATCH-03 (residuals) — OPEN targets this batch

1. **T06** — exact milah לידת הנשמות [the birth of the souls] (variants) in Ari print corpus beyond GB01/GB02
2. **T12** — SHK (or PEC parallel) **Atika** primary on Pesach/KYS (prior FAIL)
3. **T16** — Adam/Chava ↔ 7/9 — only if NEW primary while hunting 1–2

[58] Document 0037: 71 — R10-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

T12 — SHK Atika on Pesach/KYS → PASS [E-primary] — Prior state

GB01 scanned SHK Sermons on Passover surface → **בעתיקא [on Atika] לא נמצא [not found]** (FAIL / HOLD). T17 sealed PEC Passover 8 parallel — not a substitute for the SHK locus.

T12 — SHK Atika on Pesach/KYS → PASS [E-primary] — New open

Full fetch of **Sha'ar HaKavanot, Sermons on Passover** (all 12 derushim) surfaces the Atika block in **Drush 12 §4** (שביעי / קריעת ים סוף [the seventh day / the Splitting of the Sea] derush).

Ref: https://www.sefaria.org/Sha'ar_HaKavanot,_Sermons_on_Passover.12.4 **heRef:** שער הכוונות, דרושי הפסח דרוש י"ב פסקה ד [Sha'ar HaKavanot, Discourses on Pesach, Discourse 12, paragraph 4] **Hebrew version:** Shaar HaKavanot (Public Domain, locked) · source http://www.hebrew.grimoar.cz/vital/saar_ha-kavanot.htm **Categories:** Kabbalah / Arizal and Chaim Vital

T12 — SHK Atika on Pesach/KYS → PASS [E-primary] — Quote [E-primary]

> שנקרע ביום זה שהוא קריעת רחם האילה... **קריעת ים סוף** ובזה תבין ענין וזה ביאור מאמר פ' בשלח הנ"ל וז"ל ובספרא דצניעותא מה תצעק אלי אלי ר"ל כי להיות אז ז"א בבחי' קטנות לא היה יכול **בעתיקא תליא מלתא** דייקא להזדווג עם נוק' בסוד נשיכת הנחש כדי לקרוע קריעת ים סוף אם לא ע"י **בעתיק' תליא מילת'** הוא א"א... ולכן **עתיקא קדישא**הארה הנמשכת לו מ.
>
> And through this you will understand the matter of **the Splitting of the Sea**, which split on this day, this being the tearing open of the hind's womb... And this is the explanation of the above statement in Parashat Beshalach, and these are its words: "And in Sifra di-Tzniuta: Why do you cry out

to Me? ‘To Me’ specifically; **the matter depends on Atika**.” This means that, since ZA was then in a state of katnut, he could not unite with his Nukva through the mystery of the serpent’s bite, so as to effect the Splitting of the Sea, except through an illumination drawn to him from **Atika Kadisha**, which is Arich Anpin… And therefore **the matter depends on Atika**.

Proves [E-primary]: (1) SHK primary applies Zohar/Sifra di-Tzniuta **בעתיקא תליא מלתא [the matter depends on Atika]** to **KYS on that day** (Shvi’i context of Derush 12); (2) mechanism = illumination from **עתיקא קדישא / א”א [Atika Kadisha / Arich Anpin]** (נה”י דא”א [Netzach, Hod and Yesod of Arich Anpin] in ZA) enabling katnut zivug / neshikhat ha-nachash that tears the womb; (3) explicit restatement **בעתיק’ תליא מילת’ [the matter depends on Atika]**.

Does not prove: exact milah לידת הנשמות [the birth of the souls] (still T06); does not reseal T17.

T12 — SHK Atika on Pesach/KYS → PASS [E-primary] — Parallel note (locked — do not reseal)

PEC Passover **8:7** has the parallel Atika expansion (בעתיקא תליא [it depends on Atika]… עתיקא עלאה [the supernal Atika]) — already **T17**. SHK 12:4 is the missing SHK twin that clears prior T12 FAIL.

Caches: r10gb03/shk_passover_12_4.txt, txt_Sha’ar_HaKavanot__Sermons_on_Passover.json, pec_beatiqa_para.txt

T12 — SHK Atika on Pesach/KYS → PASS [E-primary] — Other SHK gates opened (Atika on Pesach birth/KYS)

Gate	בעתיקא / עתיקא [on Atika / Atika] on Pesach·KYS
Sermons on Passover	**HIT** Drush 12:4 [E-primary]

Gate	בעתיקא / עתיקא [on Atika / Atika] on Pesach·KYS
Sermons on Sukkot	Atika **0** (calendar לידת רחל [Rachel's giving birth] sealed T18)
Sermons on Shavuot	Atika **0**
Sermons on Isru Chag	Atika **0**

YA-IGK20 R10-GB03 — Grok Bot independent BATCH-03 (residuals) — T16 — Adam/Chava ↔ 7/9 → SKIP

No **new** primary tying Adam/Chava specifically to the 7↔9 month fork appeared while hunting T06/T12. Incidental / אדם/חוה"מ / מלכי אדום / אדם הראשון [Adam/Chol HaMoed / the kings of Edom / Adam, the first man] language in SHK Passover Omer weeks and PEC Prayer = not the 7/9 claim. Leave T16 HOLD OPEN/MISS.

YA-IGK20 R10-GB03 — Grok Bot independent BATCH-03 (residuals) — Proposed NEW ids (T01–T21 reserved)

Id	Claim	Tag	Action
R10-T22	SHK Sermons on Passover 12:4: KYS = קריעת רחם האילה [the tearing open of the hind's womb]; **מלתא תליא בעתיקא [the matter depends on Atika] / קדישא מעתיקא [from Atika Kadisha]** (א"א= [Arich Anpin]) enables katnut zivug	[E-primary]	propose land (clears prior T12 HOLD)
T06	Exact Ari milah לידת הנשמות [the birth of the souls] (+variants)	לא נמצא [not found]	keep HOLD + open-log
T16	Adam/Chava ↔ 7/9	—	skip this batch

YA-IGK20 R10-GB03 — Grok Bot independent BATCH-03 (residuals) — Source open log (success = real open or explicit לא נמצא [not found])

#	Source	Result
1	Sefaria ES לידתן / לידת נשמות / לידת הנשמות [the birth of the souls / birth of souls / their birth]	**נמצא לא [not found]** in Ari
2	Sefaria PEC Passover full + Omer	OPEN; lemma **נמצא לא [not found]**; Atika in ch.8 (locked T17)
3	Sefaria SHK Passover **full** (12 derushim)	OPEN; **T12 PASS** Drush 12:4 Atika [E-primary]; lemma **נמצא לא [not found]**
4	Sefaria SHK Sukkot / Shavuot / Isru	OPEN; Atika-on-Pesach **נמצא לא [not found]**
5	Sefaria EC 6 + EC 28	OPEN; lemma **נמצא לא [not found]**
6	Sefaria SHP Job	OPEN; lemma **נמצא לא [not found]**
7	Wikisource exact lemma	Chanah Ariel only — Ari **נמצא לא [not found]**
8	HebrewBooks / Otzar text mine	**unreachable** this pass (logged)
9	archive.org phrase+PEC	**0**

Success: T12 real open with quote + bibliographic ref; T06 honest **לא נמצא [not found]** with open-log; T16 skipped. No invented quotes. No Drive upload.

File 0039 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[8]

[8]Document 0039: 60b — R10-C-D.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

D — DMC שרש מצות התפלה [The Root of the Mitzvah of Prayer] (R10-T01) — Prayer vs sefirah / angel

- **א§ [1] [E]:** תפלה אל הש״י לבדו [prayer to G-d, blessed be He, alone] (רמב״ם עיקר ה׳ [Rambam, Principle 5]) — «**לו לבדו [He alone]** היכולת להושיע [has the power to save]»
- **גדול ה׳ מכל האלהים [G-d is greater than all the gods]: MISS** inside א–ג+מו [1–3+46] (not forced)

File 0062 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[60]

T06 HOLD — exact «לידת הנשמות [the birth of the souls]» → [לא נמצא [not found]] — HebrewBooks print variants (this pass)

HB	Print	Exact milah	Notes
14173	Jerusalem 1961 ח״ב [volume II]	**לא [no]**	Passover 8 OCR = same cluster as Sefaria (סוד נשמות / רחם הנוקבא / בעתיקא תליא [the mystery of souls / the womb of the Nukva / it depends on Atika])
14177	Jerusalem 1961 ח״א [volume I]	**לא [no]**	Early gates; milah 0

HB	Print	Exact milah	Notes
19621	Dubrovna 1804	**לא [no]**	Older Chabad-library print; normalized OCR milah 0

[60] Document 0062: 70 — R10-OPEN-RESIDUALS.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R10 — OPEN RESIDUALS (T06 → T12 → T16) — T12 HOLD → FOUND [E] (propose SEAL)

Claim: SHK Sermons on Passover — primary Atika on Pesach.

Prior HOLD was incomplete open (Drush 1 only). Full tree opened (12 drushim).

T12 HOLD → FOUND [E] (propose SEAL) — Hit

- **Locus:** Sha'ar HaKavanot, Sermons on Passover 12:4
- **Tag: [E]**
- **Core quote:**

> … **בעתיקא תליא מלתא** …ובספרא דצניעותא מה תצעק אלי אלי דייקא **בעתיק'** הוא א"א … ולכן **עתיקא קדישא**אם לא ע"י הארה הנמשכת לו מ **תליא מילת'**.
>
> …And in Sifra di-Tzniuta: "Why do you cry out to Me? 'To Me' specifically; **the matter depends on Atika**"… except through an illumination drawn to him from **Atika Kadisha**, which is Arich Anpin… and therefore **the matter depends on Atika**.

Adjacent 12:3: נוק' מעוברת [the Nukva is pregnant] … **ביום הז' של פסח יולדת [she gives birth on the seventh day of Pesach]** (parallel to T11 content — do not merge tickets).

Propose: Research Director seal T12 as **[E-primary]**. Exact לידת הנשמות [the birth of the souls] still absent (T06).

YA-IGK20 R10 — OPEN RESIDUALS (T06 → T12 → T16) — T16 HOLD OPEN/MISS → reaffirm [לא נמצא [not found]]

Claim: Adam/Chava ↔ 7/9 months (pre/post-sin).

No **NEW** Admur/Ari primary beyond prior miss (R10_C_ADAM_CHAVA.json).

- Opened **SHG 39** expansion: soul-grade ibbur months (ט' [9] leftover-in-Adam / ז' [7] Cain-Abel / fallen sparks) — **same family** as prior SHG13 near-miss; **not** Adam+Chava physical pre/post-sin gestation.
- No NEW TO/LT/DMC/Tanya tie.

Formal: OPEN/MISS reaffirmed.

YA-IGK20 R10 — OPEN RESIDUALS (T06 → T12 → T16) — Proposed T17+ (net-new only)

None this pass. - T12 Atika hit closes the T12 HOLD claim itself (not a new T##). - HB prints / Lulav8 / SHG39 do not mint net-new claims beyond T01–T16. - EC28 7↔9 fork remains prior NP2 material (not reopened here; assign only if Research Director wants a separate T## later).

YA-IGK20 R10 — OPEN RESIDUALS (T06 → T12 → T16) — Drive

(Upload IDs filled after upload.)

File 0090 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[61]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — SEALED — GB01 (prior)

ID	Grade	Claim
R10-T01	**[E] SEALED**	AGH"K20 לידה [birth]≅KYS בעתיקא [on Atika]; ז' [7] mo; ט'/ז' [9/7]

[61] Document 0090: ZZ — SUPERSEDED R10 ledger pre-T22 (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Grade	Claim
R10-T02	**[E] SEALED**	tipa/ibbur → גילוי אור א"ס [revelation of the light of Ein Sof]

ID	Grade	Claim
R10-T03	**[E-primary] SEALED**	LT Tzav 11 שביעי [the seventh day]=הנשמות לידת [the birth of the souls]
R10-T04	**[E-primary] SEALED**	LT Bamidbar 20 Omer=יניקה [nursing] 49
R10-T05	**[E-primary] SEALED**	Zohar Beshalach בעתיקא תלייא [it depends on Atika]
R10-T07	**[E-primary] SEALED**	DMC SMT §2 sefirot≠עצמות [Atzmut] — **TZ"Tz ≠ Admur**
R10-T08	**[E-primary] SEALED**	DMC SMT §46 tipa/ibbur ט'/ז' [9/7] — **TZ"Tz ≠ Admur**
R10-T09	**[E] SEALED**	TO Miketz 14 גדול ה'…מכל אלקים = ק"ך צירופי [G-d is great… above all Elokim = 120 permutations] — **stands**
R10-T10	**[E-primary] SEALED**	SHP Beshalach 5 בעתיקא תליא מילתא [the matter depends on Atika]
R10-T11	**[E-primary] SEALED**	PEC Pesach 8 KYS=רחם [womb]; לידה יום ז' [birth on day 7] — **≠ T06**
R10-T13	**[E] SEALED**	EC19:1:2 אורותז'/ניצוצט'/כלים י"ב [lights 7 / sparks 9 / vessels 12]
R10-T14	**[E] SEALED**	EC19:2:1 ט' חדשי עיבור [nine months of gestation]
R10-T15	**[E] SEALED**	PEC Omer frame עיבור/יניקה/מוחין [gestation / nursing / mochin]

File 0104 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[9]

[9]Document 0104: 59b — R10-E GADOL NOTE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Result — Primary [E]

TO Miketz 14 / ד"ה מזוזה מימין [discourse beginning "The mezuzah on the right"] (Vilna **מב,א [42a]**) https://www.sefaria.org/Torah_Ohr,_Miketz.14?lang=he

> ק"ך **צירופי אלקים** וזהו כי גדול ה' ואדונינו מכל אלקים. ופי' מכל אלקים הם המעלימים ומסתירים אור ה'... אבל אור הוי' הוא גדול על כולם... ולכן נאמר **עתה ידעתי כי גדול הוי' כו'** ביתרו אחר שנתגייר
>
> And this is "For G-d is great, and our Lord is above all Elokim." The meaning of "above all Elokim" is the **120 permutations of Elokim**, which obscure and conceal the light of G-d... But the light of Havayah is greater than them all... Therefore it is said of Yitro, after he converted, **"Now I know that Havayah is great," etc.**

Same maamar also: ע' שרים / מלאכים / מט"ט [seventy princes / angels / Metatron].

File 0118 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[62]

R10-T06 DEEP — exact milah in PEC / EC / SHK print — T16

SKIP — no NEW Adam/Chava ↔ 7/9 Admur/Ari primary; prior OPEN/MISS reaffirmed.

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[62] Document 0118: R10-T06-DEEP.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0150 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[64]

GOAL 1 — PEC path for LT Tzav 11's "מבואר בפע"ח [it is explained in Pri Etz Chaim]" = לידת הנשמות [the birth of the souls] on Shvi'i — 1b. Mechanism FOUND — PEC Passover 8 (print path) [E-primary]

Opened: https://www.sefaria.org.il/api/texts/Pri_Etz_Chaim,_Gate_of_Passover.8 (+ Wikisource parallel: פרי עץ חיים שער חג המצות פרק ח [Pri Etz Chaim, Gate of the Festival of Matzot, chapter 8]) cache: r10gb02/Pri_Etz_Chaim_Gate_of_Passover.8.txt, pec_wikisource_ch8.wiki

8:6 (lemma cluster):

> מן הזווג **נתעברה**ו ,**ליל א' דפסח** ...המלכות היא האיילה... נזדווגה עמו לכן אינה יכולה לילד, ...**יום לידתה היא יולדת אותו יום ז' של פסח**ההוא, ו הבאים **הולדות שהם סוד נשמות** כי אם תלד יתאחזו בה החיצונים, באותן מזווג גמור...
>
> ...Malchut is the hind... she united with him on **the first night of Pesach**, and **became pregnant** from that union, and **on the day of her delivery, she gives birth on that day, the seventh day of Pesach**... Therefore she cannot give birth, for if she were to give birth, the external forces would seize hold of her, of those **offspring that are the mystery of souls** that come from a complete union...

8:7:

[64] Document 0150: 68 — R10-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ויולדת ע"י הנחש, וזהו מ"ש בפ' **קריעת ים סוף, הוא רחם הנוקבא** וז"ס **בעתיקא תליא** בשלח בזוהר מה תצעק אלי...

And this is the mystery of **the Splitting of the Sea: it is the womb of the Nukva**, and she gives birth through the serpent. This is what is written in Parashat Beshalach in the Zohar: "Why do you cry out to Me? **It depends on Atika**"...

Proves [E-primary]: (1) birth of Malchut's offspring on **day 7 of Pesach**; (2) those offspring = **סוד נשמות [the mystery of souls]** from zivug; (3) KYS = opening of nukva's womb; (4) Zohar **בעתיקא תליא [it depends on Atika]** applied to that birth-moment. **Does not prove:** the exact fixed phrase "לידת הנשמות [the birth of the souls]" as LT's lemma; does not alone state the שמע"צ→שביעי [Shemini Atzeret → the seventh day] **7-month** calendar (that is Lulav 8 / SHK Sukkot 9 below).

Bridge to LT [I] (interpretive, not evidence of Admur): LT's "מבואר בפע"ח שהוא [it is explained in Pri Etz Chaim that it is] **ג"כ [also]** ענין לידת הנשמות [the matter of the birth of the souls]" reads as Admur's paraphrase of this PEC cluster (birth on Shvi'i + סוד נשמות [the mystery of souls]), not a verbatim PEC lemma. Tag **[I]** for the paraphrase claim; **[E-primary]** for the opened PEC text.

GOAL 1 — PEC path for LT Tzav 11's "מבואר בפע"ח [it is explained in Pri Etz Chaim]" = לידת הנשמות [the birth of the souls] on Shvi'i — 1c. Calendar שמע"צ → שביעי [Shemini Atzeret → the seventh day] — PEC Lulav 8 + SHK Sukkot 9 [E-primary]

Opened: Pri Etz Chaim, Gate of Lulav 8 cache: Pri_Etz_Chaim_Gate_of_Lulav.8.txt

...ביום ש"ע... מוריד הגשם... וזווג זה נמשך עד יום ז' דפסח... וכל ו' חדשים **יולדת בסוד קריעת י"ס** היא מעוברת מזיוג זה, ואז, **יום ז' של פסח** חורף עד מן העיבור הזה...

…On the day of Shemini Atzeret… “Who causes the rain to fall”… and this union continues until the seventh day of Pesach… Throughout all six winter months until **the seventh day of Pesach**, she is pregnant from this union, and then **gives birth through the mystery of the Splitting of the Sea**, from this gestation…

Opened: Sha’ar HaKavanot, Sermons on the Festival of Sukkot 9 cache: Shaar_HaKavanot_Sermons_on_the_Festival_of_Sukkot.9.txt

העיבור הזה הוא נמשך מיום ח’ עצרת עד יום ז’ של פסח ודע כי המשך זמן **עיבור של** אבל …**לידת רחל** ואז נולד הולד… בסוד קריעת ים סוף שהוא עת …**זווג ח’ עצרת מתעכב עד יום ז’ של פסח**

Know that the period of **this gestation extends from the day of Shemini Atzeret until the seventh day of Pesach**, when the offspring is born… through the mystery of the Splitting of the Sea, which is the time of **Rachel’s giving birth**… But **the gestation from the union of Shemini Atzeret is delayed until the seventh day of Pesach**…

Proves [E-primary]: Ari-circle calendar = tipa/zivug of **Shmini Atzeret** → gestation → birth at **Shvi’i shel Pesach** as KYS / לידת רחל [Rachel’s giving birth]. Aligns with AGH”K 20 / LT Tzav 11 calendar language. **Does not prove:** LT’s exact “לידת הנשמות [the birth of the souls]” lemma inside these passages.

GOAL 1 — PEC path for LT Tzav 11’s “מבואר בפע”ח [it is explained in Pri Etz Chaim]” = לידת הנשמות [the birth of the souls] on Shvi’i — Goal 1 summary

Item	Tag
Exact PEC "לידת הנשמות [the birth of the souls]"	**נמצא לא [not found]**
PEC Passover 8: birth Shvi'i + סוד נשמות [the mystery of souls] + בעתיקא [on Atika] + KYS=rechem	**[E-primary]**
PEC Lulav 8 / SHK Sukkot 9: שמע"צ→שביעי [Shemini Atzeret → the seventh day] ibbur	**[E-primary]**
LT "מבואר בפע"ח [it is explained in Pri Etz Chaim]" = paraphrase of above	**[I]**

YA-IGK20 R10 — Grok Bot independent BATCH-02 (R10-GB02) — GOAL 3 (optional Q165) — גדול ה' מכל האלהים [G-d is greater than all the gods] in Chabad

Opened: Sefaria ES גדול ה' מכל האלהים [G-d is greater than all the gods] / גדול ה' מכל האלהים [G-d is greater than all the gods] / מכל האלהים [than all the gods] totals 109 / 109 / 212 — **Chabad corpus hits (Tanya/LT /TO/DMC/Ohr HaTorah/Sichot): 0**. Chabad.org search: Cloudflare blocked this pass — **not** counted as evidence of absence on that site. HebrewBooks: not opened as readable text this pass.

Verdict: לא נמצא [not found] in Chabad corpus via Sefaria ES (reaffirms GB01 T09). Q165 remains open for future non-Sefaria Chabad text opens.

YA-IGK20 R10 — Grok Bot independent BATCH-02 (R10-GB02) — Proposed R10-T ledger (T10+ only; T01–T09 reserved)

ID	Claim	Tag	Status
R10-T10	PEC Passover 8:6–7: Malchut impregnated ליל א' דפסח [the first night of Pesach]; births on יום ז' של פסח [the seventh day of Pesach]; offspring = סוד נשמות [the mystery of souls]; KYS = רחם הנוקבא [the womb of the Nukva]; בעתיקא תליא [it depends on Atika]	[E-primary]	propose land

ID	Claim	Tag	Status
R10-T11	PEC Lulav 8 + SHK Sukkot 9: עיבור מזיווג שמע"צ / [gestation from the union of Shemini Atzeret / the Eighth-Day Assembly] until יום ז' של פסח [the seventh day of Pesach]; birth = KYS / לידת רחל [Rachel's giving birth]	[E-primary]	propose land
R10-T12	Exact lemma "לידת הנשמות [the birth of the souls]" in PEC/SHK/EC (this + GB01 opens)	לא נמצא [not found]	open (mechanism ≠ lemma)
R10-T13	EC Shaar HaKlalim 3: ג' עבורים [three gestations] — ז' [7] (AA) / ט' [9] (ZA ג' גו ג' [three within three]) / י"ב [12] (Nukva); Moses נולד לז' [born at seven months]	[E-primary]	propose land
R10-T14	EC 19: orot finish ז' חדשים [seven months]; nitzotzin ט' [9]; kelim י"ב [12]	[E-primary]	propose land
R10-T15	גדול ה' מכל האלהים [G-d is greater than all the gods] in Chabad via Sefaria ES (GB02 reaffirm)	לא נמצא [not found]	open

Note on T06 (GB01): exact PEC phrase still לא נמצא [not found] (**T12**); but print path for LT's פע"ח [Pri Etz Chaim] attribution is now **opened** as Passover 8 + Lulav 8 (**T10–T11**). CoS may revise T06 status accordingly — GB02 does not reseal T06.

YA-IGK20 R10 — Grok Bot independent BATCH-02 (R10-GB02) — Source open log

#	Source	Result
1	Sefaria ES לידת הנשמות [the birth of the souls] → Ari paths	**לא נמצא [not found]** in PEC/EC/SHK
2	PEC Passover **ch.8** (Sefaria + Wikisource)	OPEN **[E-primary]** birth/אקיתעב/תומשנ [souls / on Atika]
3	PEC Lulav 8	OPEN **[E-primary]** שמע"צ→שביעי [Shemini Atzeret → the seventh day]

#	Source	Result
4	SHK Sukkot 9	OPEN **[E-primary]** עיבור ח׳ עצרת→ז׳ פסח [gestation from Shemini Atzeret → the seventh day of Pesach]
5	Remaining PEC gates (list in Goal 1a)	OPEN; לידת הנשמות [the birth of the souls] **נמצא לא [not found]**
6	Sefer Etz Chaim Shaar HaKlalim 3	OPEN **[E-primary]** ז׳/ט׳/י״ב [7/9/12]
7	Sefer Etz Chaim gates 11–31 (scan); focus 18–20,19	OPEN; **[E-primary]** EC19 fork
8	Sha'ar HaGilgulim 13, 39	OPEN; ט׳/ז׳ [9/7] gilgul ranks (not calendar)
9	Sefaria ES גדול ה׳ / מכל האלהים [G-d is great / than all the gods] → Chabad	**נמצא לא [not found]**
10	Chabad.org search	Cloudflare block — no verdict from site
11	Drive 46	not re-read; CoS lands uploads

END R10-GB02

File 0152 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[65]

YA-IGK20 R10 — Grok Bot independent BATCH-01 (R10-GB01) — GOAL 1 — Iggeret HaKodesh 20 body (ibbur / leidah / 7 months / KYS / Atika / 9 or 7)

Opened: Sefaria API live https://www.sefaria.org/api/texts/Tanya,%20Part%20IV;%20Iggeret%20HaKodesh.20 Ref: Tanya, Part IV; Iggeret HaKodesh 20 | cache: r10gb01/sefaria_igk20.json, igk20_para14.txt, igk20_para15.txt.

[65] Document 0152: 60 — R10-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GOAL 3 — Ari primary: בעתיקא תליא [it depends on Atika] on kriyat yam suf — 3b. Sha’ar HaPesukim (Ari school) — FOUND [E-primary / Ari-circle]

Opened: Sha’ar HaPesukim, Parashat Beshalach 5

> וזה שכתוב בזוהר ובספרא דצניעותא, הא **בעתיקא תליא מילתא**.
>
> And this is what is stated in the Zohar and in Sifra di-Tzniuta: this **matter depends on Atika**.

GOAL 3 — Ari primary: בעתיקא תליא [it depends on Atika] on kriyat yam suf — 3c. Pri Etz Chaim / Sha’ar HaKavanot — לידת הנשמות [the birth of the souls] phrase

Opened on Sefaria: - Pri Etz Chaim, Gate of Passover — has **לידת הזעיר אנפין [the birth of Ze’ir Anpin]** (not לידת הנשמות [the birth of the souls]); has ibbur/yenika/KYS context; **בעתיקא [on Atika] לא נמצא [not found]** in this gate scan. - Pri Etz Chaim, Gate of the Omer Count — **לידת הנשמות / בעתיקא / שביעי של פסח [the birth of the souls / on Atika / the seventh day of Pesach]: לא נמצא [not found]**. - Pri Etz Chaim, Gate of Festival — **לא נמצא [not found]**. - Sha’ar HaKavanot, Sermons on Passover — neshamos/shvii/ibbur terms present; **בעתיקא תליא [it depends on Atika]: לא נמצא [not found]** in scan.

Verdict Goal 3: - בעתיקא תליא [it depends on Atika] on KYS: **נמצא [found]** in Zohar (+ Shaar HaPesukim). **[E-primary]** - Exact PEC lemma “שביעי של פסח = לידת הנשמות [the seventh day of Pesach = the birth of the souls]”: **לא נמצא [not found]** in opened PEC Passover/Omer/Festival gates on Sefaria (despite LT citation). Related **לידת הז”א [the birth of ZA]** in PEC Passover **[E]** but ≠ לידת הנשמות [the birth of the souls].

GOAL 4 — Derekh Mitzvotekha / Tzemach Tzedek «שרש מצות התפלה [The Root of the Mitzvah of Prayer]» §§2 & 46 — §2 (ב [2]) — sefirot as Eloki forces, not Atzmut [E-primary]

Key lines:

> שנקראו כן לפי שהם מקור דמקור להתהוות הדברי' **כחו' אלקיי'** ...שהם שנאצל ממנו... **כח אלקי** הגשמיי'... ...הספירה היא מדה א' פרטיות והיא שהוא ית' לאו מכל אינון מדות איהו כלל... ...ואע"פ **ואינה עצם האלוה** ...שהספי' ...**איננו ג"כ עצמותו ממש** שהוא כח אלקי ואיננו נברא ונפרד, מ"מ ח"ו... **אינם עצמות הבורא ממש** הנ"ל אע"פ שהן אלהות
>
> ...That they are **Divine powers**, called thus because they are the source of the source of physical things coming into being... ...The sefirah is one particular attribute, and it is **a Divine power** emanated from Him... **and is not the essence of G-d**, for He, blessed be He, is not any of those attributes at all... ...Although it is a Divine power and is not a created and separate being, nevertheless, **it is also not His very Essence**... ...Although the aforementioned sefirot are Divinity, **they are not the very Essence of the Creator**, G-d forbid...

Proves: sefirot = Eloki kochot / elohut of emanation; **≠ Atzmut** of the Borei; Divine Names in Torah/tefila intend the Borei Himself, not a discrete sefirah-as-separate-god. **Does not prove:** a posek ruling "one may pray to sefirot"; that BYA angels are Elokut.

YA-IGK20 R10 — Grok Bot independent BATCH-01 (R10-GB01) — GOAL 5 (optional) — גדול ה' מכל האלהים [G-d is greater than all the gods] in Chabad corpus

Opened: Sefaria search-wrapper queries גדול ה' מכל האלהים [G-d is greater than all the gods] / מכל האלהים [than all the gods] (totals 109 /

212 hits). **Chabad / Tanya / LT / Torah Ohr / DMC / Sichot hits in returned sets: 0**.

Verdict: לא נמצא [not found] in Chabad corpus via this Sefaria search pass (hits were Midrash, Zohar Yitro, Ibn Ezra, Nefesh HaChayim, etc.). Does not close Q165 — only reports absence in this probe.

YA-IGK20 R10 — Grok Bot independent BATCH-01 (R10-GB01) — Proposed R10-T ledger (new; do not seal without CoS)

ID	Claim	Tag	Status
R10-T01	AGH"K 20: leidah of neshamos = like KYS דבעתיקא תליא [which depends on Atika]; 7 mo Shmini Atzeret→Shvi'i; ט' או ז' ירחי לידה [nine or seven months of gestation]	[E] body	propose land
R10-T02	AGH"K 20: tipa/ibbur chain → gilui Ohr Ein Sof mamash via ibbur+leidah	[E] body	propose land
R10-T03	LT Tzav 11: Shvi'i = leidat ha-neshamos; 7 mo from שמע"צ/מוריד הגשם [Shemini Atzeret / Who causes the rain to fall]; Zohar בעתיקא [on Atika] → koach leidah	[E-primary]	propose land
R10-T04	LT Bamidbar 20 biur: post-leidah Omer = yenika / 49 = 7×7	[E-primary]	propose land
R10-T05	Zohar Beshalach: קריעת ים סוף בעתיקא תלייא [the Splitting of the Sea depends on Atika]	[E-primary]	propose land
R10-T06	Exact PEC "שביעי [the seventh day]=לידת הנשמות [the birth of the souls]" on Sefaria Pas sover/Omer/Festival	לא נמצא [not found]	open
R10-T07	DMC SMT §2: sefirot = Eloki forces ≠ Atzmut (TZ"Tz)	[E-primary]	propose land

ID	Claim	Tag	Status
R10-T08	DMC SMT §46: tipa/ibbur; ט'/ז' [9/7]; lights Imma/Atik/Ein Sof; gidul neshamos (TZ"Tz)	[E-primary]	propose land

ID	Claim	Tag	Status
R10-T09	גדול ה' מכל האלהים [G-d is greater than all the gods] in Chabad corpus (this search)	לא נמצא [not found]	open

YA-IGK20 R10 — Grok Bot independent BATCH-01 (R10-GB01) — Unresolved

1. **Why 7 vs 9** (Q136–Q138) — AGH"K states both; DMC §46 / Etz Chaim cited there — still no decisive primary opened that explains the fork for Admur.
2. **PEC primary** for LT's "מבואר בפע"ח [it is explained in Pri Etz Chaim]" leidat ha-neshamos — **לא נמצא [not found]** in opened gates; need print/other shaar or hebrewbooks.
3. **גדול ה' מכל האלהים [G-d is greater than all the gods]** Chabad locus (Q165) — לא נמצא [not found] this pass.
4. **Q155** "ממש [actually]" ≠ Atzmut without source.
5. ChatGPT B01–B04 claims **not** used as evidence; independent opens above stand alone.

YA-IGK20 R10 — Grok Bot independent BATCH-01 (R10-GB01) — Source open log (success = real open or explicit לא נמצא [not found])

#	Source	Result
1	Sefaria Tanya IGK 20	OPEN [E]
2	Sefaria LT Tzav 11 (+10,12)	OPEN [E-primary]
3	Sefaria LT Bamidbar 20	OPEN [E-primary]
4	Sefaria Zohar Beshalach 13:180	OPEN [E-primary]

#	Source	Result
5	Sefaria Shaar HaPesukim Beshalach 5	OPEN
6	Sefaria PEC Passover / Omer / Festival	OPEN; לידת הנשמות [the birth of the souls]+ בעתיקא [on Atika] **נמצא לא [not found]** (לידת הז"א [the birth of ZA] found)
7	Sefaria SHK Sermons on Passover	OPEN; בעתיקא [on Atika] **נמצא לא [not found]**
8	Sefaria DMC SMT §§2,46	OPEN [E-primary TZ"Tz]
9	Sefaria search גדול ה' / מכל האלהים [G-d is great / than all the gods] → Chabad	**נמצא לא [not found]**
10	Drive 46 R10	READ context only

END R10-GB01

File 0156 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[66]

B) Kuksik lanes — provisional collisions — Lane C Adam miss

Prov	Claim	QC
C (claimed T02)	Adam/Chava pre/post-sin ↔ 7/9 months	**PASS as OPEN/MISS** — pack honest; no Admur/Ari primary in scope. → final **T16 HOLD**

[66]Document 0156: 65 — R10-FULL QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0168 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[204]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — R10-GB02 — proposed only (await Research Director · remapped off T10–T15)

ID	Grade	Claim
R10-T17	**[E-primary]** proposed	PEC Passover 8
R10-T18	**[E-primary]** proposed	PEC Lulav 8 + SHK Sukkot 9
R10-T19	**[E-primary]** proposed	EC HaKlalim 3
R10-T20	**[E-primary]** proposed	EC 19

File 0176 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[67]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — R10-GB01 — proposed (await Research Director)

SUMMARY 59 1rC1SblxwRHWGg9fzxnm72P41xTOGJLp_ · FULL 60 1QXb3TJUKvjEyxq-rokT8UetMf5eX8dEU

ID	Grade	Claim
R10-T01	**[E]** proposed	AGH”K20 leidah≅KYS דבעתיקא [which [depends] on Atika] + ז׳ חדשים [seven months] + ט׳/ז׳ [9/7]
R10-T02	**[E]** proposed	tipa/ibbur → gilui Ohr Ein Sof

[204] Document 0168: ZZ — SUPERSEDED R10 ledger pre-GB02-seal (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[67] Document 0176: ZZ — SUPERSEDED R10 ledger pre-seal (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Grade	Claim
R10-T03	**[E-primary]** proposed	LT Tzav 11 Shvi'i=הנשמות לידת [the birth of the souls]
R10-T04	**[E-primary]** proposed	LT Bamidbar 20 Omer=יניקה [nursing] 49
R10-T05	**[E-primary]** proposed	Zohar Beshalach בעתיקא תלייא [it depends on Atika] KYS

ID	Grade	Claim
R10-T07	**[E-primary]** proposed	DMC SMT §2 sefirot≠Atzmut
R10-T08	**[E-primary]** proposed	DMC SMT §46 tipa/ibbur ט'/ז' [9/7]

File 0188 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[205]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — R10-GB02 — proposed only (await Research Director · remapped off T10–T15)

ID	Grade	Claim
R10-T17	**[E-primary]** proposed	PEC Passover 8
R10-T18	**[E-primary]** proposed	PEC Lulav 8 + SHK Sukkot 9
R10-T19	**[E-primary]** proposed	EC HaKlalim 3
R10-T20	**[E-primary]** proposed	EC 19

Do **NOT** seal T17–T20 until Research Director PASS.

[205]Document 0188: ZZ — SUPERSEDED R10 ledger pre-T21-stub (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0232 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[206]

69 — R10-GB02 + NEXT PRIMARY QC LOG + MAP (Research Director SOURCE QC)

Hard rule: Remap BEFORE seal — provisional GB02 T10–T15 collide with sealed 66.

69 — R10-GB02 + NEXT PRIMARY QC LOG + MAP (Research Director SOURCE QC) — Remap applied (provisional → FINAL)

Source provisional	FINAL	Action
GB02-T10 / NP1-b PEC Passover 8	**T17**	MERGE one claim; strongest quote
GB02-T11 PEC Lulav8 + SHK Sukkot9	**T18**	NEW seal propose
GB02-T12 / NP1-c exact לידת הנשמות [the birth of the souls]	**T06 HOLD**	fold; do not new-seal absolute
GB02-T13 EC HaKlalim 3	**T19**	NEW seal propose
GB02-T15 / NP3 גדול [great] ES לא נמצא [not found]	**NOTE under T09**	do NOT reseal absolute לא נמצא [not found]
NP2-d EC 28:4 (+28:1/28:3)	**T21**	NEW decisive biur
NP1-a LT/DMC פע"ח [Pri Etz Chaim] attribution	**[I] note under T17**	not Admur seal

69 — R10-GB02 + NEXT PRIMARY QC LOG + MAP (Research Director SOURCE QC) — Quote verification (Sefaria opens / local caches)

[206] Document 0232: 69 — R10-GB02+NP QC LOG + MAP.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Claim	Source open	Window verified	QC
T17	PEC Passover 8 (r10gb 02/Pri_Etz_Chaim_Ga te_of_Passover.8.txt)	יום ז’ של פסח [the seventh day of Pesach] + סוד נשמות [the mystery of souls] + רחם הנוקבא [the womb of the Nukva] + בעתיקא תליא [it depends on Atika] + verse ובני ישראל הלכו ביבשה בתוך הים [and the children of Israel walked on dry land in the midst of the sea]	**PASS**
T18	PEC Lulav 8 + SHK Sukkot 9	Lulav: ש”ע→יום ז’ של פסח + יולדת בסוד קריעת י”ס [Shemini Atzeret → the seventh day of Pesach + gives birth through the mystery of the Splitting of the Sea]; SHK: ח’ עצרת עד יום ז’ של פסח + לידת רחל [Shemini Atzeret until the seventh day of Pesach + Rachel’s giving birth]	**PASS**
T19	EC Shaar HaKlalim 3	ז’/ט’/י”ב [12/9/7]; ז’= ג’ עבורים [three gestations] נה”י+חצי ת”ת דא”א [7 = Netzach, Hod and Yesod + half of Tiferet of Arich Anpin]; ט’ [9]=ZA ג’ גו ג’ [three within three]; י”ב [12]=Nukva; Moses נולד לז’ [born at seven months]	**PASS**

Claim	Source open	Window verified	QC
T20	EC 19:1	אורות ז’ / ניצוצין ט’ / כלים י”ב [lights 7 / sparks 9 / vessels 12]	**PASS**
T21	EC 28:4 (+ 28:1, 28:3)	28:4: ט’ חדשים [nine months]…ז”א חיצוניות [the outer dimension of ZA]…עולמות [worlds] / ז’ חדשים [seven months]…ז”א פנימית [the inner dimension of ZA]…נשמות [souls]; 28:1 =חיצוניות=עולמות פנימיות נשמות [outer dimension = worlds; inner dimension = souls]; 28:3 ז’=עתיק בגלגלתא / מקוטעים [7 = Atik in gulgalta / incomplete months]	**PASS**
T06 fold	ES + PEC/EC/ SHK txt/wiki	exact לידת הנשמות [the birth of the souls] **ABSENT** in Ari opens	**PASS HOLD**
T09 note	GB02 ES + prior TO Miketz 14	ES exact-string miss OK; **do not** reseal absolute לא נמצא [not found] (T09 already upgraded)	**PASS note**

T17 ≠ closing T06: same rule as sealed T11≠T06. Passover 8 proves birth/נשמות סוד [the mystery of souls]/בעתיקא [on Atika] — **not** exact milah לידת הנשמות [the birth of the souls].

T19/T20 → AGH"K "ט' או ז' [9 or 7]": stays **[I]** unless Admur cites shaar. Ari primary only.

Overlap notes (no double-seal invent):

69 — R10-GB02 + NEXT PRIMARY QC LOG + MAP (Research Director SOURCE QC) — FINAL table T17–T21 (for Carpo seal)

Final	Status	Claim (scope)	Grade	Merged from
R10-T17	**SEAL propose**	PEC Passover 8: ליל א' עיבור → יום ז' לידה [the first night: gestation → the seventh day: birth]; הולדות=סוד נשמות [the offspring = the mystery of souls]; KYS=הנוקבא רחם [the womb of the Nukva]; בעתיקא [on Atika]; verse יבשה [dry land]	[E-primary] Ari	GB02-T10 + NP1-b (strongest); NP1-a=[I] note

Final	Status	Claim (scope)	Grade	Merged from
R10-T18	**SEAL propose**	PEC Lulav 8 + SHK Sukkot 9: עיבור שמע"צ/ח' עצרת → ז' פסח [gestation from Shemini Atzeret / the Eighth-Day Assembly → the seventh day of Pesach]; birth=KYS / לידת רחל [Rachel's giving birth]	[E-primary] Ari	GB02-T11
R10-T19	**SEAL propose**	EC HaKlalim 3: ג' עבורים [three gestations] — ז' [7]=AA / ט' [9]=ZA ג'גוג' [three within three] / י"ב [12]= Nukva	[E-primary] Ari	GB02-T13; map to AGH"K=[I]
R10-T20	**SEAL propose**	EC 19:1: אורות=ז' / ניצוצין=ט' / כלים= י"ב [lights = 7 / sparks = 9 / vessels = 12]	[E-primary] Ari	GB02-T14 + NP2-a; ≈sealed T13

Final	Status	Claim (scope)	Grade	Merged from
R10-T21	**SEAL propose**	EC 28:4: ט’→חיצוניות/עולמות [9 → outer dimension / worlds] · →’ז פנימיות/נשמות [7 → inner dimension / souls] (+28:1 frame; 28:3 Atik/ מקוטעים [incomplete months])	[E-primary] Ari	NP2-d (+b,+c fold)

69 — R10-GB02 + NEXT PRIMARY QC LOG + MAP (Research Director SOURCE QC) — Verdict

PASS — quotes verified; remap clean; T17≠T06; T21 EC28:4 decisive; Secondary≠Admur honored.

Hold: T06 (exact milah) **Note only:** T09 גדול [great] ES reaffirm

END R10-GB02+NP QC

File 0249 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[68]

R10-GB02-SUMMARY (≤40 lines) — Hits

1. **PEC Passover 8:6–7 [E-primary]:** ליל א’ עיבור [the first night: gestation] → **יום ז’ של פסח [the seventh day of Pesach]** לידה [birth]; הולדות [the offspring] = **סוד נשמות [the mystery of souls]**; KYS = **רחם הנוקבא [the womb of the Nukva]**; **בעתיקא תליא [it depends on Atika]**. Exact lemma “לידת הנשמות [the birth of the souls]” still **לא נמצא [not found]** — LT “מבואר בפע”ח [it is explained in Pri Etz Chaim]” = **[I]** paraphrase.
2. **PEC Lulav 8 + SHK Sukkot 9 [E-primary]:** עיבור מזיווג [gestation from a union] **שמע”צ/ח’ עצרת [Shemini Atzeret / the Eighth-Day**

[68]Document 0249: 67 — R10-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Assembly] until **ז’ פסח [the seventh day of Pesach]**; birth = KYS / לידת רחל [Rachel’s giving birth].

3. **EC Shaar HaKlalim 3 [E-primary]:** ג’ עבורים [three gestations] — **ז’ [7]**=AA (נה”י+חצי ת”ת [Netzach, Hod and Yesod + half of Tiferet]); **ט’ [9]**=ZA ג’ גו ג’ [three within three]; **י”ב [12]**=Nukva. Fork explained.
4. **EC 19 [E-primary]:** אורות=ז’ / ניצוצין=ט’ / כלים=י”ב [lights = 7 / sparks = 9 / vessels = 12].
5. **גדול ה’ מכל האלהים [G-d is greater than all the gods]** Chabad (Sefaria ES) — **לא נמצא [not found]** (reaffirm T09). Chabad.org CF-blocked.
6. Adam/Chava / 7wk nursing — no new primary; **skipped**.

File 0254 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[69]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — SEALED (Research Director PASS · unique R10-T##)

ID	Grade	Claim
R10-T01	**[E] SEALED**	AGH”K20 לידה [birth]≅KYS בעתיקא [on Atika]; ז’ [7] mo; ט’/ז’ [9/7]
R10-T02	**[E] SEALED**	tipa/ibbur → גילוי אור א”ס [revelation of the light of Ein Sof]
R10-T03	**[E-primary] SEALED**	LT Tzav 11 שביעי [the seventh day]=הנשמות לידת [the birth of the souls]
R10-T04	**[E-primary] SEALED**	LT Bamidbar 20 Omer=יניקה [nursing] 49

[69]Document 0254: ZZ — SUPERSEDED R10 ledger pre-GB02 (see newer 58). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Grade	Claim
R10-T05	**[E-primary] SEALED**	Zohar Beshalach בעתיקא תלייא [it depends on Atika]
R10-T07	**[E-primary] SEALED**	DMC SMT §2 sefirot≠עצמות [Atzmut] — tag **TZ"Tz ≠ Admur**
R10-T08	**[E-primary] SEALED**	DMC SMT §46 tipa/ibbur ט'/ז' [9/7] — tag **TZ"Tz ≠ Admur**
R10-T09	**[E] SEALED** UPGRADE	TO Miketz 14 גדול ה'...מכל אלקים = ק"ך צירופי [G-d is great... above all Elokim = 120 permutations] (Lane E) — **not** absolute לא נמצא [not found]
R10-T10	**[E-primary] SEALED**	SHP Beshalach 5 בעתיקא תליא מילתא [the matter depends on Atika]
R10-T11	**[E-primary] SEALED**	PEC Pesach 8 KYS=רחם [womb]; לידה יום ז' [birth on day 7] — **≠ T06** (does NOT close exact לידת הנשמות [the birth of the souls])
R10-T13	**[E] SEALED**	EC19:1:2 אורותז'/ניצוצט'/כלים י"ב [lights 7 / sparks 9 / vessels 12]
R10-T14	**[E] SEALED**	EC19:2:1 ט' חדשי עיבור [nine months of gestation]
R10-T15	**[E] SEALED**	PEC Omer frame עיבור/יניקה/מוחין [gestation / nursing / mochin]

File 0317 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[70]

R10-GB01-SUMMARY (≤40 lines) — Hits

1. **AGH"K 20 [E]:** leidah≅KYS דבעתיקא תליא [which depends on Atika]; **ז' חדשים [seven months]** שמע"צ→שביעי [Shemini Atzeret → the seventh day]; **ט' או ז' [9 or 7]** ירחי לידה [months of gestation]; tipa/ibbur→gilui Ohr Ein Sof. (Sefaria paras 15–16)

[70]Document 0317: 59 — R10-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. **LT Tzav 11 [E-primary]:** שביעי [the seventh day]=הנשמות לידת [the birth of the souls]; עיבור במל' משמע"צ [gestation in Malchut from Shemini Atzeret]; בעתיקא [on Atika]→koach leidah; Omer follows. (PEC cite = attribution only)
3. **LT Bamidbar 20 [E-primary]:** post-leidah Omer=**יניקה [nursing]**; מ"ט [49]=7×7.
4. **Zohar Beshalach [E-primary]:** קריעת ים סוף בעתיקא תלייא [the Splitting of the Sea depends on Atika]. Shaar HaPesukim concurs.
5. **PEC/SHK:** exact לידת הנשמות [the birth of the souls] / בעתיקא [on Atika] in Passover·Omer·Festival — **לא נמצא [not found]** (PEC has לידת הז"א [the birth of ZA]).
6. **DMC SMT §2 [E-primary TZ"Tz]:** sefirot=אלקיים ≠ עצמות כחות [Divine powers ≠ Atzmut]. **§46:** tipa/ibbur; ט'/ז' [9/7]; Imma/Atik/Ein Sof; גידול הנשמות [the growth of the souls].
7. **גדול ה' מכל האלהים [G-d is greater than all the gods]** Chabad (Sefaria) — **לא נמצא [not found]**.

File 0327 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[71]

R10-GB03-SUMMARY (≤40 lines) — Hits / misses

1. **T12 PASS [E-primary]:** SHK Sermons on Passover **12:4** — KYS = קריעת רחם האילה [the tearing open of the hind's womb]; quote **בעתיקא תליא מלתא [the matter depends on Atika]** + **מעתיקא קדישא [from Atika Kadisha]** (א"א= [Arich Anpin]). Prior GB01 FAIL was incomplete gate scan; full 12-derush fetch opens it. PEC 8:7 parallel stays sealed T17.

[71]Document 0327: 70 — R10-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. **T06 לא נמצא [not found]:** Exact לידת הנשמות / לידת נשמות / לידתן של נשמות [the birth of the souls / birth of souls / the birth of souls] — **0** in PEC/SHK/EC/SHP Job (Sefaria full-text + ES). ES 13 = LT/DMC/ Chanah Ariel/etc. only. Wikisource exact = Chanah Ariel only. HebrewBooks UI unreachable; archive.org 0. Open-log in FULL.
3. **T16 SKIP:** no NEW Adam/Chava↔7/9 primary while hunting.

R10-GB03-SUMMARY (≤40 lines) — Proposed NEW id

R10-T22 | SHK Passover 12:4 Atika/KYS | [E-primary] | propose land (clears T12 HOLD) |

File 0346 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[73]

T12 — SHK Sermons on Passover 12:4 Atika → PASS · propose Carpo seal T12 only — Claim (Kuksik 68 + MD)

SHK Sermons on Passover — primary Atika on Pesach/KYS: **בעתיקא תליא מלתא [the matter depends on Atika]** / **עתיקא קדישא [Atika Kadisha]** (מעתיקא קדישא [from Atika Kadisha]). Locus: Sha'ar HaKavanot, Sermons on Passover 12:4 URL: https://www.sefaria.org/Sha'ar_HaKavanot,_Sermons_on_Passover.12.4 heRef: שער הכוונות, דרושי הפסח י"ב:ד' [Sha'ar HaKavanot, Discourses on Pesach 12:4]

Prior state: T12 FAIL/HOLD (incomplete open — Drush 1 only / surface scan). **New locus 12:4** (full 12-derush tree).

T12 — SHK Sermons on Passover 12:4 Atika → PASS · propose Carpo seal T12 only — Independent opens (this QC)

[73] Document 0346: 72 — R10-T12_RESIDUAL_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Probe	Result
Live Sefaria API …Passover.12.4 (sefaria.org + .il)	**HIT** — ref/heRef/sections=[12,4]; Public Domain locked version (grimoar source)
Local GB03 dump r10gb03/shk_passover_12_4.txt + shk_12_4_v3.json	**HIT** — identical Hebrew paragraph
Full-tree dump txt_Sha'ar_HaKavanot_ _Sermons_on_Passover.json	Atika hits **only** at .he[11][3] (= Drush 12 §4); בעתיקא תליא [it depends on Atika] count = **1**

Probe	Result
Wikisource דרוש יב [Discourse 12]	**HIT** — same lemma window (בעתיקא תליא מלתא [the matter depends on Atika] / מעתיקא קדישא [from Atika Kadisha] / בעתיקא תליא מילתא [the matter depends on Atika])
GB03 FULL/SUMMARY (Drive 70/71)	Independent same-locus PASS [E-primary]; proposes land as T22 → **remap to T12** per ID RULE

T12 — SHK Sermons on Passover 12:4 Atika → PASS · propose Carpo seal T12 only — QC verdict T12

PASS [E-primary] — claim matches opened primary text. Do **not** mint T22. Do **not** merge with T11/T17 (PEC Passover 8 parallel — already sealed; twin content, separate ticket).

YA-IGK20 R10 — T12 RESIDUAL QC LOG (Research Director SOURCE QC) — T16 — Adam/Chava ↔ 7/9 → HOLD OPEN/MISS (honesty PASS)

GB03: **SKIP** — no NEW primary while hunting T06/T12.

QC: status **honest** → keep **HOLD OPEN/MISS**. No seal.

YA-IGK20 R10 — T12 RESIDUAL QC LOG (Research Director SOURCE QC) — Film / scope

- Do not message CoS

YA-IGK20 R10 — T12 RESIDUAL QC LOG (Research Director SOURCE QC) — Carpo / seal recommendation

Ticket	QC	Action
T12	**PASS**	**propose SEAL** [E-primary] SHK Passover **12:4** Atika/KYS
T06	honesty PASS as לא נמצא [not found]	**HOLD** — T17≠close
T16	honesty PASS as OPEN/MISS	**HOLD**

Ticket	QC	Action
T22	—	**DO NOT MINT** (alias of T12 clear-HOLD)

File 0350 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[207]

YA-IGK20 R10 — T06 DEEP + T22 related + T16 QC LOG (Research Director SOURCE QC) — 3) T16 — Adam/Chava ↔ 7/9 → HOLD stay (SKIP/MISS reaffirm)

Pack T16 retry: **SKIP** — no NEW Admur/Ari primary this pass. Prior OPEN/MISS (Drive 69) stands.

File 0078 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[208]

[207] Document 0350: 74 — R10-T06_T22_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[208] Document 0078: ZZ — SUPERSEDED R12 ledger pre-GB02 (see newer 76). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

76 — R12 PAPER LEDGER — BATCH + OPEN Q LOCKED: R05–R11; Q01–Q175; R10-T12 stays T12 (no T22 mint) GB01: SUMMARY 77 1 spD7-IJGvWmaHLshMTto6_YM3LJg1FD4 · FULL 78 1YBfsYvED_M QaH2EDMJHopw-wU-3uczY1 QC: T01 77 1iUGv8fpqPg4o-FkJZuwtE ccHl22ibL99 · merge 79 1iODEKfs_1DBCQX2RvAExebRqv6ytahY0 SEALED ID Grade Claim R12-T01 [E] SEALED Petach Eliyahu / TZ 17a:12 «דאפריש חד [who separates one]» — closes P3; NOT TZ124; pack 18008CTgxEMTlCehNks0AKBqzX_3hkMeZ R12-T02 [E-print] SEALED PEC HB14173 R12-T03 [E-primary] SEALED DMC מ"ו [46] tipa/ibbur HB16082 — tag TZ"Tz R12-T04 [E] SEALED DMC 44–48 tipa only in מ"ו [46] R12-T05a [E-primary] SEALED Mantua HB44506 תקונא שבעין [Tikkun Seventy] R12-T05b [E-primary] SEALED Kush-ta HB39654 דסליק/אסתלק [that… ascends / departed] R12-T05c [E] SEALED Kehot fn→Tikkun 70; OHT histalkut לא נמצא [not found] R12-T06 [E] SEALED DMC NEW מה/מו/מז [45/46/47]

Apparatus note (no new R12 id): R10-T12 corr. SHK HB22601

HOLD / residual Item Status Mantua י"ז [17] PE (print upgrade for T01) HOLD optional Korets/Dubrovna HOLD Q42 / Q70 / NHYM [U] carry

P3 + P4 CLOSED by sealed set.

File 0125 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[209]

76 — R12 PAPER LEDGER — BATCH + OPEN Q QC: GB01 79 1iOD EKfs_1DBCQX2RvAExebRqv6ytahY0 · GB02 85 1YUCSzcyjJLA-a3Jj FMYlHK3sWEgEaJvE SEALED — GB01 ID Grade Claim R12-T01 [E-primary] SEALED UPGRADE Mantua HB44506 p.33/יג [13] + appara-tus LIT n.19 / PE Intro-II — prior digital PE lemma stands; no T10 R12-

[209]Document 0125: ZZ — R12 SEALED ARCHIVE (new claims → R13 ledger 87). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

T02 [E-print] SEALED PEC HB14173 R12-T03 [E-primary] SEALED DMC מ"ו [46] tipa/ibbur HB16082 — TZ"Tz R12-T04 [E] SEALED DMC 44–48 tipa only in מ"ו [46] R12-T05a [E-primary] SEALED Mantua H-B44506 תקונא שבעין [Tikkun Seventy] R12-T05b [E-primary] SEALED Kushta HB39654 דסליק/אסתלק [that… ascends / departed] R12-T05c [E] SEALED Kehot fn→Tikkun 70; OHT histalkut לא נמצא [not found] R12-T06 [E] SEALED DMC NEW מה/מו/מז [45/46/47] — untouched by GB02

NOTE: R10-T12 corr. SHK HB22601 (no new R12 id). SEALED — GB02 (QC 85) ID Grade Claim R12-T07 [E] SEALED Kehot n.33 R12-T08 [E-primary] SEALED OHT Shemot קצט [199] R12-T09 [E-primary] SEALED PEC HB49521 Korets SKIP / HOLD notes Item S-tatus Dubrovna SKIP note TO Yitro לא נמצא [not found] OHT TZ124 histalkut לא נמצא [not found] optional Korets/Dubrovna residual HOLD / SKIP as marked Q42 / Q70 / NHYM [U] carry T10 (Lessons in Tanya n.19) NOT minted — folded under T01↑ apparatus

File 0201 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[210]

YA-IGK20 R12-GB01 — Print / primary witnesses (Grok Bot independent under CoS)

LOCKED: R05–R11; Q01–Q175; **do not mint R10-T22** (שערי כוונות דרוש י"ב [Sha'arei Kavanot, Discourse 12] = existing T12). Q42 / Q70 / NHYM stay [U] unless new print truly moves them. **Rules:** No invented quotes. Propose **R12-T01+** only. No Drive upload (CoS lands).

Caches: /workspace/ya-igk20/r12gb01/

[210]Document 0201: 78 — R12-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R12-GB01 — Print / primary witnesses (Grok Bot independent under CoS) — Delta R11 → R12 (this pass only)

R11 left four print/open gaps. R12-GB01 opens **only** those four. Does not reopen sealed R05–R11 T-ids.

GOAL 2 — דרך מצותיך שורש מצות התפילה [Derech Mitzvotecha, The Root of the Mitzvah of Prayer] §§44–48 (tipa / ibbur / Atik / ז’–ט’ [7–9]) — 2c. Locus check — is מ”ו [46] wrong?

לא [no]. Tipa / ibbur / Atik / ז’–ט’ [9–7] cluster is **inside מ”ו [46]** (46), not מ”ד/מ”ה/מ”ז/מ”ח [44/45/47/48]. Header in Kehot print: **פמ”ו [chapter 46]**. **Provenance:** Tzemach Tzedek — **[E-primary TZ”Tz]**; do **not** attribute to Admur.

GOAL 4 — תיקוני זהר קכ”ד [Tikkunei Zohar 124] independent print/scan — 4a. Digital cross-check (WS + Sefaria) — consistent with R09

Witness	Primary ascent דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה [that soul of Atzilut ascends from him and separates from him]	יקוו המים / אסתלק נשמתיה [let the waters be gathered / his soul departs]
WS קכד ב [124b]	PRESENT before (דף קכד ע”ב [folio 124b]) mark	PRESENT after mark
Sefaria 124a	PRESENT (end of 124a)	—
Sefaria 124b	—	PRESENT at start
אפריש חד מן חבריה [separates one from another]	ABSENT on 124	(that is 17a only)

Caches: ws_124a/b_, tz124a/b_, prior r09b01_tz/.

YA-IGK20 R12-GB01 — Print / primary witnesses (Grok Bot independent under CoS) — Proposed R12-T ledger (new only; do not seal without CoS)

ID	Claim	Tag	Status
R12-T01	SHK דרושי פסח דרוש י"ב [Discourses on Pesach, Discourse 12] print (HB 22601 ירושלים תרס"ב [Jerusalem 5662]): **האילה רחם קריעת [the tearing open of the hind's womb]** + **בעתיקא מלתא תליא [the matter depends on Atika]**; maps to existing T12 — **do not mint R10-T22**	[E-primary] print	propose land
R12-T02	PEC שער חג המצות פ"ח [Gate of the Festival of Matzot, chapter 8]: KYS = **הנוקבא רחם [the womb of the Nukva]**; Zohar **תליא בעתיקא [it depends on Atika]**; איילה / לידה ביום ז' דפסח [hind / birth on the seventh day of Pesach]	[E-primary] Sefaria Ari-circle	propose land

ID	Claim	Tag	Status
R12-T03	DMC שרש מצות התפלה [The Root of the Mitzvah of Prayer] **מ"ו [46]** (print HB 16082 קמד–קמה [144–145] + Sefaria): tipa / עיבור / עתיק יומין [gestation / Atik Yomin] / **לידה ירחי ז' או ט' [nine or seven months of gestation]** / גידול הנשמות [the growth of the souls] — locus מ"ו [46] **confirmed correct**	[E-primary] TZ"Tz	propose land
R12-T04	DMC SMT מח–מד§§ [44–48] full body opened (print+Sefaria); tipa cluster **only in מ"ו [46]** among 44–48	[E] apparatus	propose land
R12-T05	פתח אליהו י"ז ע"א [Petach Eliyahu, 17a]: **עשר מאלין חבריה מן חד דאפריש מאן כל [whoever separates one from another of these ten]… אפריש כאלו בך [as though he caused separation in You]**; ≠ TZ 124 (יקוו המים [let the waters be gathered])	[E-subresearch] digital (WS לא נבדק [not checked]; Mantua 17a לא נפתח [not opened])	propose land; upgrade if Mantua י"ז [17] opened

ID	Claim	Tag	Status
R12-T06	TZ Mantua שי”ח [5318] (HB 44506) folios **קכג–קכד [123–124]**: print body of ascent+יקוו [let… be gathered]; header **שבעין תקונא [Tikkun Seventy]**	[E-primary] print	propose land
R12-T07	Kehot note / אוה”ת [Ohr HaTorah] on TZ124	לא נפתח [not opened]	open residual

Q42 / Q70 / NHYM: left **[U]** per lock. Mantua **תקונא שבעין [Tikkun Seventy]** header is evidence for tikkun-number of the 124-region block, not a decisive move of Q70 kav-degree / Q42 micro / NHYM — do not auto-flip those Qs.

YA-IGK20 R12-GB01 — Print / primary witnesses (Grok Bot independent under CoS) — Open-log (success = real open OR explicit לא נמצא [not found])

#	Source	Result
1	WS SHK Pesach drush 12	OPEN; **לא נבדק [not checked]** → [E-subresearch] alone
2	HB 22601 SHK יפה שעה [Yafeh Sha’ah] print PDF pp.174–175	OPEN [E-primary] בעתיקא + רחם האילה [on Atika + the womb of the hind]
3	Sefaria PEC Gate of Passover 8	OPEN [E-primary] בעתיקא תליא + רחם הנוקבא איילה / [it depends on Atika + the womb of the Nukva / hind]
4	HB PEC print	**לא נפתח [not opened]**
5	Sefaria DMC SMT §§44–48	OPEN
6	HB 16082 DMC print PDF pp.297–300 / קמד–קמה פמ”ו [144–145, chapter 46]	OPEN [E-primary] tipa/ibbur/Atik/ז’–ט’ [9–7]
7	Sefaria TZ 17a Petach Eliyahu	OPEN lemma; יקוו [let… be gathered] ABSENT
8	WS TZ 17a	OPEN text; **לא נבדק [not checked]**
9	Mantua HB 44506 folio י”ז [17] (PE)	**לא נפתח [not opened]** this pass
10	WS + Sefaria TZ 124a/b	OPEN (digital)

#	Source	Result
11	Mantua HB 44506 folios קכב–קכד [122–124]	OPEN [E-primary] תקונא שבעין [Tikkun Seventy] + ascent/יקוו [let… be gathered]
12	Kehot note / OHT on TZ124	**נפתח לא [not opened]**
13	Drive 75 R12 ACTIVE	READ framing only

YA-IGK20 R12-GB01 — Print / primary witnesses (Grok Bot independent under CoS) — Unresolved / next (for CoS / R12-GB02)

1. Mantua folio **י"ז ע"א [17a]** extract from hb_tz44506.pdf to upgrade R12-T05 off [E-subresearch].
2. Optional Kehot / אוה"ת [Ohr HaTorah] note on TZ124 (R12-T07).
3. Optional HB print of PEC Pesach (beyond Sefaria).
4. Do **not** upload — CoS lands.

END R12-GB01

File 0203 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[11]

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ט Kuksik · under CoS) — CoS FINAL ID MAP (resolve collide)

[11]Document 0203: 85 — R12-GB02 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Final ID	Claim	Source	Supersedes
R12-T07	Kehot Tanya **(33)** glyph: בחיי וישב [Bachya, Vayeshev] **לח,ד [38:4]** + שעריה"ו פ"ז [Shaar HaYichud VehaEmunah, chapter 7] — not kav	CoS / GB02 Goal2a	GB02 provisional **T06**
R12-T08	OHT Shemot **קצט [199]** — אגה"ק ד"ה [Iggeret HaKodesh, discourse beginning] **וחיוהי איהו [He and His life-giving emanations]** [E-primary]	CoS / GB02 Goal2b	GB02 provisional **T07**; ≠ Kuksik «T08» bundle
(no T10)	Lessons in Tanya Eng **n.19** «Cf. Intro to TZ p.17a» + PE Intro-II apparatus	Kuksik KEHOT/OHT	**PASS as apparatus under T01↑ — no separate R12-T10**
NOTE	TO Yitro גדול ה' מכל האלהים [G-d is greater than all the gods]	GB02 Goal4	**נמצא לא [not found]**
(locked)	DMC מה/מו/מז [45/46/47]	GB01	**R12-T06 SEALED** — do not reuse

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ∪ Kuksik · under CoS) — PASS / FAIL TABLE (for Carpo) — ONE table

ID	Claim (one-line)	PASS/FAIL	Tag
T01↑	Mantua HB44506 **p.33 / folio יג [13]** (הקדמה אחרת [Another Introduction]): print **מאן כל דאפריש [whoever separates]… בך אפריש כאלו [as though he caused separation in You]**; יקוו [let… be gathered] **ABSENT**; Mantua **יז [17] (p.41)** = תקונא [Tikkun] — PE **נמצא לא [not found]**	**PASS → UPGRADE** seal class	**[E-primary] print**
T01↑ app.	Lessons in Tanya Vol.4 Eng **n.19** «Cf. Introduction to Tikkunei Zohar, p. 17a.» + PE Intro-II / פתח אליהו [Petach Eliyahu] apparatus cluster	**PASS** fold under T01↑	**[E] apparatus · no R12-T10**

ID	Claim (one-line)	PASS/FAIL	Tag
R12-T07	Kehot note **(33)**: בחיי וישב לח, ד. ובכ"מ. שער היחוד והאמונה פ"ז [Bachya, Vayeshev 38:4, and in several places. Shaar HaYichud VehaEmunah, chapter 7]. — not kav	**PASS → propose SEAL**	**[E]** glyph
R12-T08	OHT Shemot **קצט [199]** PDF 204–205: אגה"ק ד"ה [Iggeret HaKodesh, discourse beginning] **וחיוהי איהו [He and His life-giving emanations]** × gulgalta/עלמין [worlds]	**PASS → propose SEAL**	**[E-primary]** TZ"Tz
R12-T09	PEC HB**49521** Korets תקמ"ב [5542] PDF **207–208**: **הנוק' רחם [the womb of the Nukva]** + **מלתא תליא / עתיקא [Atika / the matter depends]**	**PASS → propose SEAL**	**[E-primary] print**
SKIP	Dubrovna HB19621 / HB14177 NEW; Korets beyond T09	**PASS as SKIP**	no NEW T
NOTE	TO / מאמרי אדה"ז יתרו [Discourses of the Alter Rebbe on Yitro] on גדול ה' מכל האלהים [G-d is greater than all the gods]	**PASS as לא נמצא [not found]**	no T

ID	Claim (one-line)	PASS/FAIL	Tag
NOTE	OHT on TZ124 histalkut (/ דסליק / אסתלק / גופא יבשא [that… ascends / departed / a dry body])	**PASS as לא נמצא [not found]**	honesty

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ∪ Kuksik · under CoS) — 1) T01↑ — Mantua PE (Kuksik T07 REMAP)

Check	Result
PDF	r12gb02/hb_tz44506.pdf HB **44506** מנטובה שי"ח [Mantua 5318]
Locus	PDF **p.33** · mantua_pe-033.png
Header	**הזהר לתיקוני אחרת הקדמה [Another Introduction to Tikkunei Zohar]**

Check	Result
Folio	**יג [13]** (p.31=יב [12] · p.41=יז [17])
Lemma	OCR **דאפריש מאן כל [whoever separates]** … **אפריש [separates]** (noise normalized to sealed digital PE 17a:12)
יקוו [let… be gathered] p.33	**0 ABSENT**
Mantua **יז [17]** p.41	header **תקונא [Tikkun]**; אפריש [separates]/אליהו פתח [Petach Eliyahu] **0 → יז [17] ≠ PE**

Verdict: PASS [E-primary] print upgrade of sealed digital T01.

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ∪ Kuksik · under CoS) — 2) R12-T07 — Kehot n.33 glyph (CoS; was GB02 T06)

Check	Result
Image	r12gb02/kehot_note33_zoom.png (+ qc/kehot33/zoom-33.png)
Exact glyph	**(33) פ"ז והאמונה היחוד שער .ובכ"מ .ד ,לח וישב בחיי [Bachya, Vayeshev 38:4, and in several places. Shaar HaYichud VehaEmunah, chapter 7].**
Kav grading?	**NO**
Collides T06?	avoided by renumber

Verdict: PASS [E] → R12-T07.

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ∪ Kuksik · under CoS) — 4) R12-T09 — PEC Korets H-B49521 (CoS; was GB02 T08)

Check	Result
PDF	r12gb02/hb_pec49521.pdf HB **49521** Korets תקמ"ב [5542]
Locus	PDF **207–208** · header **ח פרק המצות חג שער [Gate of the Festival of Matzot, chapter 8]**

Check	Result
רחם הנוק' [the womb of the Nukva]	**MATCH**
בעתיקא תליא [it depends on Atika]	**MATCH_WITH_OCR_NOISE** (נעתקא/עתיקא + תליא מלתא [Atika (with the first spelling corrupted by OCR) + the matter depends])
vs R12-T02 HB14173	same lemmas, different print — distinct T OK
vs Kuksik SKIP	Kuksik said «no T09 / already in sealed floor» → **SUPERSEDED** for HB49521 by CoS Final map; SKIP still holds for **Dubrovna / HB14177**

Verdict: PASS [E-primary] → R12-T09.

File 0256 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[211]

76 — R12 PAPER LEDGER — BATCH + OPEN Q LOCKED: R05–R11; Q01–Q175; R10-T12 stays T12 (no T22 mint) GB01: SUMMARY 77 1s pD7-IJGvWmaHLshMTto6_YM3LJg1FD4 · FULL 78 1YBfsYvED_MQ aH2EDMJHopw-wU-3uczY1 Sealed this round (none yet — await Research Director PASS) Proposed R12-T01…T05 (not sealed) ID Grade Claim Notes R12-T01 proposed Petach Eliyahu / TZ 17a:12 «דאפריש חד [who separates one]» — closes P3; NOT TZ124 pack 18008CTgxEM TlCehNks0AKBqzX_3hkMeZ R12-T02 proposed PEC Gate Passover ch.8 — רחם הנוקבא + בעתיקא תליא + איילה/לידה בז' דפסח [the womb of the Nukva + it depends on Atika + hind / birth on the seventh day of Pesach] [E-primary Sefaria] — NOT the L4 TZ pack R12-T03 proposed DMC SMT §§44–48 print — tipa/רוביע/קיתע/ט' או ז' [gestation / Atik / nine or seven] in קמד–קמה) [46] מ"ו [144–145]) [E-primary TZ"Tz]; HB 16082 R12-T04 proposed DMC SMT מ"ו [46] locus confirm (apparatus

[211]Document 0256: ZZ — SUPERSEDED R12 ledger pre-T01-seal (see newer 76). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

fold with T03) do not invent second lemma R12-T05 proposed Mantua שי"ח [5318] HB 44506 — folio קכג [123] ascent+יקוו [let… be gathered]; headers תקונא שבעין [Tikkun Seventy] on קכב–קכד [122–124]

Merge note: SHK print→corroborate R10-T12 (no new R12 id).

Do NOT seal until Research Director PASS. HOLD / OPEN ID Topic Status R12-P1 SHK Pesach 12 / PEC Pesach 8 print OPEN → T02 + T12 apparatus R12-P2 Dermatz / DMC §§44–48 OPEN → T03/T04 R12-P3 Petach Eliyahu 17a «דאפריש חד [who separates one]» closed by proposed T01 R12-P4 TZ 124 Mantua print + L4 OPEN → T05 Q42 / Q70 / NHYM — [U] carry

File 0265 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[76]

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4) — PASS / FAIL TABLE (for Carpo)

ID	Claim (one-line)	PASS/FAIL	Tag
R12-T01	Petach Eliyahu TZ **17a:12** «כל מאן דאפריש חד מן חבריה [whoever separates one from another]» — closes P3; ≠ TZ124	**PASS → SEAL**	**[E]** digital (Sefaria «Constantinople, 1740») — not print-folio [UCOP]

[76] Document 0265: 79 — R12-GB01 FULL PACK QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim (one-line)	PASS/FAIL	Tag
R10-T12 corr.	SHK HB22601 ירושלים תרס"ב [Jerusalem 5662] PDF 174–175: **האילה רחם קריעת [the tearing open of the hind's womb]** + **תליא בעתיקא [it depends on Atika]** (OCR noise פציא [OCR-corrupted word]; sense + מעתיקא קדישא [from Atika Kadisha] clear)	**PASS** corroborate sealed T12	**[E-print] · no new R12 id · do not mint T22**
R12-T02	PEC HB14173 ירושלים תשכ"א תקיז–תקיח [Jerusalem 5721, 517–518] (PDF 148–149): **הנוקבא רחם [the womb of the Nukva]** + **תליא בעתיקא [it depends on Atika]** + **פסח של ז' יום [the seventh day of Pesach]** + **נשמות סוד [the mystery of souls]** + ביבשה [on dry land]	**PASS → SEAL**	**[E-print]** under R10-T11
R12-T03	DMC SMT **מ"ו [46]** HB16082 / קמד–קמה פמ"ו [144–145 / chapter 46]: tipa + + עיבור + עתיק יומין [gestation + Atik Yomin] + **ז' או ט' לידה ירחי [nine or seven months of gestation]** + גידול הנשמות [the growth of the souls] — locus מ"ו [46] **correct**	**PASS → SEAL**	**[E-primary]** TZ"Tz · not Admur
R12-T04	DMC §§44–48 full open (print+Sefaria); tipa/ibbur/ירחי [months of] **ABSENT** outside מ"ו [46]	**PASS → SEAL**	**[E]** apparatus
R12-T05a	Mantua שי"ח [5318] HB44506: running header **שבעין תקונא [Tikkun Seventy]** on קכב–קכד [122–124]; target histalkut **PRESENT on קכג [123]**; **נמצא לא [not found] on קכד [124]**	**PASS → SEAL**	**[E-primary]** print

ID	Claim (one-line)	PASS/FAIL	Tag
R12-T05b	Kushta תע"ט [5479] HB39654: header **שבעין תקונא [Tikkun Seventy]**; **דסליק [that… ascends]…ואתפרש [and separated]** end of 124a; **אסתלק [departed]…יבשא גופא [a dry body]** open of 124b	**PASS → SEAL**	**[E-primary]** print

ID	Claim (one-line)	PASS/FAIL	Tag
R12-T05c	Kehot Lessons Eng **32** «Tikkun 70 (p. 124a)» / Heb **(29) ע' תיקון [Tikkun 70] (קכד, סע"א [124, end of side a])** aligns Kushta; OHT on this histalkut locus = **לא נמצא [not found]**	**PASS → SEAL**	**[E]** apparatus · OHT honesty
R12-T06	DMC NEW **[E]** in מה [45] (עצמות אא"ס קדוש ומובדל [the Essence of the light of Ein Sof is holy and separate]), מו [46] (נקודה≠ספירה פרצוף≠ [point ≠ sefirah ≠ partzuf]), מז (לאו מכל אינון מדות [47] [not any of those attributes]) — HB16082 + Sefaria	**PASS → propose SEAL**	**[E]** TZ"Tz · distinct from R10 ב§ [2] formula

5) R12-T05a/b/c — L4 TZ print (REJECT Kuksik «R12-T02») — T05b — Kushta HB39654

Check	Result
Local PDF + OCR kushta_248_270.txt + images kushta_p-259/260.png	OPEN
Header תקונא שבעין [Tikkun Seventy] on 124 region	**[E]**
End of 124a: מאי מכדילים אלא [what does "separate" mean? Rather (OCR spelling retained)] **דסליק [that… ascends]** האי נשמתא [this soul] … ואתפרש מניה [and separated from him] · ורזא [and the mystery] (catchword)	**PRESENT [E]** (OCR noisy)
Open of 124b: יקוו המים [let the waters be gathered] … **אסתלק [departed]** … **יבשא גופא [a dry body]**	**PRESENT [E]**

Aligns Kehot cite **קכד סע"א [124, end of side a]** and Sefaria split.

File 0301 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[79]

[79] Document 0301: 81 — R12-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GOAL 1 — Upgrade PE 17a: Mantua print for פתח אליהו / דאפריש [Petach Eliyahu / who separates] — Print OPENED — Mantua שי"ח [5318] HB 44506

Field	Value
HB	**44506** תקוני הזהר [Tikkunei Zohar] — מנטובה [Mantua] **שי"ח [5318] / 1558**
PDF	r12gb01/hb_tz44506.pdf (+ r12gb02/hb_tz44506.pdf)
PDF page	**33** (p.32 blank in scan)
Header	**הזהר לתיקוני אחרת הקדמה [Another Introduction to Tikkunei Zohar]**
Folio mark	**יג [13]** (sequence: p.31=יב [12] · p.33=יג [13] · p.35=יד [14] · p.41=יז [17])
Images	mantua_pe-033.png, pe_mantua_hi-033.png
OCR	pe_mantua_p33.txt, pe_17a_mantua_block.txt, pe_mantua_lemma_clean.txt

Print OCR (p.33) — lemma cluster:

> **חד חן כל מאן דאפריש** ...ואכפהוא דקשיר לון ומיחד לון ובגין דאכפמלגאו ואלין עשר ספירן... **חבריה מאלין עשר אפחשיב ליה כאילו אפריש בן־**
>
> ...[OCR-corrupted opening: "and You are He"] who binds them and unites them, and because [OCR-corrupted: "You are within"], **whoever separates one [OCR: חן] his fellow among these ten is accounted [OCR-corrupted verb] as though he separated [OCR: בן־]**, and these ten sefirot...

Print-sense (OCR noise cleaned to standard PE orthography; same witness):

> **כל מאן דאפריש חד מן** ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו **חבריה מאלין עשר אתחשיב ליה כאלו אפריש בך.**
>
> And You are He who binds them and unites them. Because You are within, **whoever separates one from another of**

these ten is accounted as though he caused separation in You.

יקוו [let… be gathered] on p.33: count **0** — ABSENT (PE ≠ TZ124).

Pagination warning: Mantua folio **יז [17]** (PDF ~p.41) is later **תקונא [Tikkun]** text — **PE / דאפריש [who separates] לא נמצא [not found]** on Mantua יז [17]. Modern/Constantinople–Vilna **17a** maps to Mantua **הקדמה אחרת [Another Introduction] folio יג [13]**, not Mantua יז [17].

GOAL 1 — Upgrade PE 17a: Mantua print for פתח אליהו / דאפריש [Petach Eliyahu / who separates] — Tag upgrade (not a new T-id)

Before	After
Proposed T01 / GB01 T05 = **[E-subresearch]** digital	**[E-primary] print** Mantua HB 44506 p.33 / folio יג [13]

Verdict Goal 1: SUCCESS — real print open; lift PE off [E-subresearch].

GOAL 2 — Kehot note אגה"ק כ' [Iggeret HaKodesh 20] / OHT Shemot ~199 (glyph 33 / locus) — 2a. Kehot Tanya footnote (33) — OPEN [E-primary]

Field	Value
Image	r12gb02/kehot_note33_zoom.png (re-open of R09 asset)
Prior	R08 [U] → R09 zoom → **this pass confirm**

Exact glyph body:

(33) בחיי וישב לח, ד. ובכ"מ. שער היחוד והאמונה פ"ז.

(33) Bachya, Vayeshev 38:4, and in several places. Shaar HaYichud VehaEmunah, chapter 7.

Not a kav-degree / dikna / almin grading note; does **not** itself open OHT.

GOAL 2 — Kehot note אגה"ק כ' [Iggeret HaKodesh 20] / OHT Shemot ~199 (glyph 33 / locus) — 2b. Ohr HaTorah Shemot קצט [199] — OPEN [E-primary]

Field	Value
PDF	r08b02/oht_shemot1.pdf (אור התורה שמות א [Ohr HaTorah, Shemot I], NY תשכ"ז [5727]; HB subject ~31630)
Printed	**קצט [199]** (וארא [Vaera])
PDF pages	**204–205**

Field	Value
Caches	oht_shemot_p204_205.txt, oht_199_keyblock.txt, oht_199_agahk_block.txt

Print block (אגה"ק [Iggeret HaKodesh] cross-cite):

...לכן נק' אותיות הנ"ל דיתבין בגולגלתא בשם עלמין ממש שהן הן כח וחיות **ובזה יובן מ"ש באגה"ק ד"ה איהו וחיוהי וז"ל** של תליסר אלף עלמין... **וקרוב לומר שגם האלפים ורבבות עלמין דיתבין בגולגלתא דא"א וז"א אינו עלמין ממש כעין ההיכלות דאצי' ובחי' יש בו' עכ"ל.** ור"ל כי הנברא שנתהווה מהאותיות הוא יש ודבר נפרד משא"ב האותיות עצמן הן בחי' אלקות רק שנק' עלמין לגבי גלגלתא... אמנם יש לומר ג"כ דהתם באגה"ק פי' בענין אחר שהם ע"ד בחי' נשמות דאצילות ע"ש.

...Therefore the aforementioned letters that sit in gulgalta are called actual worlds, for they themselves are the power and vitality of thirteen thousand worlds... **Through this we will understand what is written in Iggeret HaKodesh, in the discourse beginning איהו וחיוהי ["He and His life-giving emanations"], and these are its words: "It is plausible to say**

that even the thousands and tens of thousands of worlds that sit in the gulgalta of Arich Anpin and ZA are not actual worlds, like the heichalot of Atzilut and an aspect of yesh, etc." End of quotation. This means that the created being brought into existence from the letters is a yesh and a separate entity, whereas the letters themselves are an aspect of Divinity; they are called worlds only in relation to gulgalta… However, it may also be said that there, in Iggeret HaKodesh, he explains this in another way: that they are akin to the aspect of souls of Atzilut; see there.

Verdict Goal 2: SUCCESS — Kehot n.33 and OHT קצט [199] both opened (distinct instruments).

GOAL 3 — Optional: PEC Pesach ch.8 HebrewBooks print — Print OPENED — HB 49521

Field	Value
HB	**49521** פרי עץ חיים [Pri Etz Chaim]
Place/year	**קארעץ [Korets] / Korets תקמ"ב [5542] / 1782**
PDF	r12gb02/hb_pec49521.pdf (262 pp.)
Locus	PDF pp. **207–208** — **ח פרק המצות חג שער בא שער [Gate בא (unclear OCR), Gate of the Festival of Matzot, chapter 8]**
OCR	pec49521.txt, pec_ch8_print_p208.txt, pec_ch8_pp208_209.txt, pec_ch8_print_lemmas.txt

Print lemmas (OCR; sense = Sefaria Ari-circle ch.8):

1. **רחם [womb] / KYS:** וז"ס קריעת י"ס כי ים סוף הוא [and this is the mystery of the Splitting of the Sea, for the Sea is] **רחם הנוק' [the womb of the Nukva]**…
2. **בעתיקא [on Atika]:** …**בעתיקא תליא [it depends on Atika]**… אא"כ [unless] **עתיקא עלאה [the supernal Atika]** בכחו הגדול מאיר בו בז"א [with

his great power illuminates him, ZA]… לכן ביה [therefore on him] **תליא מלתא [the matter depends]**.

vs SHK HB 22601 (GB01): PEC = רחם [womb] **הנוקבא [the Nukva]**; SHK = קריעת רחם [the tearing open of the womb of] **האילה [the hind]**. Both have בעתיקא תליא [it depends on Atika]. Distinction held in print.

Tag: [E-primary] print beyond GB01 Sefaria-only PEC.

Verdict Goal 3: SUCCESS.

YA-IGK20 R12-GB02 — Residuals / print upgrades (Grok Bot under CoS) — GOAL 4 — Optional: תורה אור / מאמרי אדה"ז יתרו [Torah Or / Discourses of the Alter Rebbe on Yitro] on גדול ה' מכל האלהים [G-d is greater than all the gods]

Check	Result
Sefaria Torah_Ohr,_Yitro full	opened (torah_ohr_yitro_full.txt)
עתה ידעתי / מכל האלהים / מכל האלקים [now I know / than all the gods / than all the gods (alternative spelling)]	**0** hits
Torah_Ohr,_Supplements,_Yitro	**0** for same phrases
Sefaria path-filter search Torah Ohr + phrase	**0**
מאמרי אדה"ז [Discourses of the Alter Rebbe] as Sefaria tree	**נמצא לא [not found]** as openable primary index this pass

Verdict Goal 4: לא נמצא [not found] — no primary TO Yitro maamar lemma on Ex 18:11. No T minted.

YA-IGK20 R12-GB02 — Residuals / print upgrades (Grok Bot under CoS) — Proposed R12-T ledger (NEW = T06+ only)

ID	Claim	Tag	Status
(upgrade)	**T01 PE17a** ← Mantua HB 44506 p.33 / folio **יג [13]**: print **דאפריש מאן כל [whoever separates]… בך אפריש כאלו [as though he caused separation in You]**; יקוו [let… be gathered] absent; ≠ Mantua יז [17]	[E-primary] print	upgrade awaiting T01

ID	Claim	Tag	Status
R12-T06	Kehot Tanya **(33)**: בחיי וישב לח, ד. ובכ"מ. שעריה"ו פ"ז [Bachya, Vayeshev 38:4, and in several places. Shaar HaYichud VehaEmunah, chapter 7] — not kav-degree	[E-primary] glyph	propose land
R12-T07	OHT Shemot **קצט [199]** pp.204–205: אגה"ק ד"ה איהו וחיוהי [Iggeret HaKodesh, discourse beginning "He and His life-giving emanations"] × gulgalta/almin	[E-primary] TZ"Tz	propose land
R12-T08	PEC שער חג המצות פ"ח [Gate of the Festival of Matzot, chapter 8] **print** HB **49521** Korets תקמ"ב [5542] pp.207–208: רחם הנוק' [the womb of the Nukva] + בעתיקא תליא [it depends on Atika]	[E-primary] print	propose land
—	TO / מאמרי אדה"ז יתרו [Discourses of the Alter Rebbe on Yitro] on גדול ה' מכל האלהים [G-d is greater than all the gods]	**נמצא לא [not found]**	log only

YA-IGK20 R12-GB02 — Residuals / print upgrades (Grok Bot under CoS) — Open log

#	Target	Result
1	Mantua PE / דאפריש [who separates]	**OPEN [E-primary]** p.33 / folio יג [13]
2	Mantua folio יז [17] as PE	**לא [no]** — תקונא [Tikkun] region; PE absent
3	Kehot glyph 33	**OPEN [E-primary]**
4	OHT Shemot קצט [199]	**OPEN [E-primary]**

#	Target	Result
5	PEC HB 49521 ch.8	**OPEN [E-primary]** pp.207–208
6	Torah Ohr Yitro verse lemma	**נמצא לא [not found]**
7	Drive upload	**not done** (per brief)

Paths: FULL /workspace/ya-igk20/R12-GB02.md · SUMMARY /workspace/ya-igk20/R12-GB02-SUMMARY.md · cache /workspace/ya-igk20/r12gb02/

File 0305 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[80]

R12-GB02 SUMMARY — Grok Bot / CoS · 2026-09-20 ~10:50 ET — Goals

1. **PE 17a Mantua** — HB **44506** PDF **p.33** / folio **יג [13]** (הקדמה אחרת [Another Introduction]) **OPEN [E-primary]**: **כל מאן דאפריש [whoever separates]… כאלו אפריש בך [as though he caused separation in You]**; יקוו [let… be gathered] ABSENT. Mantua **יז [17]** ≠ **PE**. **Upgrade T01** off [E-subresearch].
2. **Kehot 33 / OHT ~199** — Kehot **(33)** OPEN: בחיי וישב לח, ד. ובכ"מ. שעריה"ו פ"ז [Bachya, Vayeshev 38:4, and in several places. Shaar HaYichud VehaEmunah, chapter 7] (not kav). OHT Shemot **קצט [199]** OPEN: אגה"ק ד"ה איהו וחיוהי [Iggeret HaKodesh, discourse beginning "He and His life-giving emanations"] / gulgalta–almin [E-primary].
3. **PEC Pesach ch.8 HB** — HB **49521** Korets תקמ"ב [5542] pp.**207–208** OPEN: **רחם הנוק' [the womb of the Nukva]** + **בעתיקא תליא [it depends on Atika]** [E-primary beyond Sefaria].

[80]Document 0305: 80 — R12-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

4. **תורה אור יתרו [Torah Or, Yitro]** on גדול ה׳ מכל האלהים [G-d is greater than all the gods] — TO Yitro+hosafot: **לא נמצא [not found]**.

File 0311 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[81]

YA-IGK20 R12-GB02 — Residuals (post GB01 seal T01–T06) — 1) Mantua PE print upgrade → propose R12-T07

Field	Value
HB	**44506** Mantua שי״ח [5318] / 1558
PDF page	**33**
Folio (visual)	**יג [13]**
Header	הקדמה אחרת לתקוני הזהר [Another Introduction to Tikkunei Zohar]

Field	Value
Lemma	**עשר מאלין חבריה מן חד דאפריש מאן כל [whoever separates one from another of these ten]… בך אפריש כאילו [as though he caused separation in You]**
Tag	**[E-primary]** print

Quality correction: Mantua folio **יז [17]** = **תקונא שתיתאה [Tikkun Six]** — PE / דאפריש חד [who separates one] **לא נמצא [not found]** on יז [17]. Constantinople/Sefaria **17a** ≠ Mantua **יז [17]**. Cite Mantua PE as folio **יג [13]**.

Files: R12_GB02_MANTUA_PE.json; images mantua_pe-033.png, mantua_folio17-041.png (contrast).

[81] Document 0311: 83 — R12-GB02.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R12-GB02 — Residuals (post GB01 seal T01–T06) — Proposed R12-T (provisional; Research Director seals)

ID	Claim	Tag
R12-T07	Mantua PE print folio **יג [13]**: דאפריש חד [who separates one]; Mantua יז [17] ≠ PE	[E-primary]
R12-T08	Kehot PE 17a n.19 + PE apparatus NEW; OHT histalkut לא נמצא [not found]	[E] / לא נמצא [not found]

END R12-GB02

File 0322 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[212]

76 — R12 PAPER LEDGER — BATCH + OPEN Q QC GB01: 79 1iO DEKfs_1DBCQX2RvAExebRqv6ytahY0 · T01 QC 77 1iUGv8fpqPg4o -FkJZuwtEccHl22ibL99 SEALED (GB01) ID Grade Claim R12-T01 [E] SEALED PE/TZ 17a:12 «דאפריש חד [who separates one]» — closes P3; NOT TZ124 R12-T02 [E-print] SEALED PEC HB14173 R12-T03 [E-primary] SEALED DMC מ"ו [46] tipa/ibbur HB16082 — TZ"Tz R12-T04 [E] SEALED DMC 44–48 tipa only in מ"ו [46] R12-T05a [E-primary] SEALED Mantua HB44506 תקונא שבעין [Tikkun Seventy] R12-T05b [E-primary] SEALED Kushta HB39654 דסליק/אסתלק [that… ascends / departed] R12-T05c [E] SEALED Kehot fn→Tikkun 70; OHT histalkut לא נמצא [not found] R12-T06 [E] SEALED DMC NEW מה/מו/מז [45/46/47] — do NOT reuse for GB02

NOTE: R10-T12 corr. SHK HB22601 (no new R12 id). GB02 — proposed only (await Research Director) ID Grade Claim R12-T01↑ proposed upgrade Mantua PE (י"ז [17] print witness for sealed T01) R12-

[212] Document 0322: ZZ — SUPERSEDED R12 ledger pre-GB02-seal (see newer 76). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

T07 proposed Kehot 33 R12-T08 proposed OHT קצט [199] R12-T09 proposed PEC HB49521

Do NOT seal until Research Director PASS. Do NOT reuse T06. HOLD / residual Item Status Mantua י”ז [17] PE → proposed T01↑ optional Korets/Dubrovna HOLD Q42 / Q70 / NHYM [U] carry

File 0328 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[82]

R12-GB01 SUMMARY — Grok Bot / CoS · 2026-09-20 ~10:43 ET — Four goals

1. **SHK דרוש י”ב [Discourse 12] / PEC פ”ח [chapter 8]** — WS לא נבדק [not checked] kept [E-subresearch]; **HB 22601** (ירושלים תרס”ב [Jerusalem 5662]) PDF pp.174–175 **OPEN [E-primary]**: קריעת רחם האילה [the tearing open of the hind’s womb] + בעתיקא תליא מלתא [the matter depends on Atika]. PEC Gate Passover **ch.8** OPEN: רחם הנוקבא + בעתיקא תליא + איילה/לידה בז’ דפסח [the womb of the Nukva + it depends on Atika + hind / birth on the seventh day of Pesach] [E-primary Sefaria].
2. **DMC SMT §§44–48** — Sefaria + **HB 16082** print OPEN. Tipa/רוביע/ או ז’ ירחי לידה ’ט/קיתע [gestation / Atik / nine or seven months of gestation] in **מ”ו [46]** (folios קמד–קמה [144–145], header פמ”ו [chapter 46]). **Locus מ”ו [46] correct** (not wrong). [E-primary TZ”Tz].
3. **פתח אליהו [Petach Eliyahu] 17a** — lemma כל מאן דאפריש חד מן חבריה מאלין עשר [whoever separates one from another of these ten]… כאלו אפריש בך [as though he caused separation in You] OPEN; **יקוו [let…**

[82]Document 0328: 77 — R12-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

be gathered] ABSENT on 17a. TZ124 = יקוו המים [let the waters be gathered] only —

distinguished. Tag [E-subresearch] (WS לא נבדק [not checked]; Mantua לא נפתח [17] י"ז [not opened]). 4. **TZ קכ"ד [124] print — Mantua שי"ח [5318] HB 44506** OPEN: folio **קכג [123]** ascent+יקוו [let… be gathered]; headers **תקונא שבעין [Tikkun Seventy]** on קכב–קכד [122–124] [E-primary]. Kehot/OHT **לא נפתח [not opened]**.

File 0336 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[213]

76 — R12 PAPER LEDGER — BATCH + OPEN Q LOCKED: R05–R11; Q01–Q175; R10-T12 stays T12 (no T22 mint) GB01: SUMMARY 77 1 spD7-IJGvWmaHLshMTto6_YM3LJg1FD4 · FULL 78 1YBfsYvED_M QaH2EDMJHopw-wU-3uczY1 Sealed this round (none yet — await Research Director PASS) Proposed R12-T01…T05 (Research Director merge map · T01=PE) ID Grade Claim Notes R12-T01 proposed Petach Eliyahu / TZ 17a:12 «דאפריש חד [who separates one]» — closes P3; NOT TZ124 pack 18008CTgxEMTlCehNks0AKBqzX_3hkMeZ; T01 QC 77 1 iUGv8fpqPg4o-FkJZuwtEccHl22ibL99 exists — still no seal until CoS/ Research Director GO R12-T02 proposed PEC Gate Passover ch.8 — רחם הנוקבא + בעתיקא תליא + איילה/לידה בז' דפסח [the womb of the Nukva + it depends on Atika + hind / birth on the seventh day of Pesach] [E-primary Sefaria] R12-T03 proposed DMC SMT §§44–48 print — tipa/ או ז' ט/קיתע/רוביע [gestation / Atik / nine or seven] in קמד–קמה) [46] מ"ו [144–145]) [E-primary TZ"Tz]; HB 16082 R12-T04 proposed DMC SMT מ"ו [46] locus confirm (same print window; apparatus fold with T03) do not invent second lemma R12-T05 proposed Mantua שי"ח [5318]

[213]Document 0336: ZZ — SUPERSEDED R12 ledger pre-T01-seal baseline (see newer 76). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

HB 44506 — folio קכג [123] ascent+יקוו [let… be gathered]; headers תקונא שבעין [Tikkun Seventy] on קכב–קכד [122–124] [E-primary] print; Kehot/OHT לא נפתח [not opened] → residual

Merge note: GB01 pack T01 “SHK print→existing T12” — corroborate R10-T12, do not mint new R12 id for SHK דרוש י”ב [Discourse 12]. HB 22601 OPEN logged under apparatus for T12.

Do NOT seal until Research Director PASS. HOLD / OPEN ID Topic Status R12-P1 SHK Pesach 12 / PEC Pesach 8 print OPEN → T02 + T12 apparatus R12-P2 Dermatz / DMC §§44–48 OPEN → T03/T04 R12-P3 Petach Eliyahu 17a «דאפריש חד [who separates one]» closed by proposed T01 R12-P4 TZ 124 Mantua print OPEN → T05 Q42 / Q70 / NHYM — [U] carry

File 0003 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[83]

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1a. NEW — EC 39:4:2 full neshikin map [E-primary] → propose R13-T04

Opened: Sefer Etz Chaim 39:4:2 / עץ חיים ל”ט:ד’:ב’ [Etz Chaim 39:4:2] **Cache:** ec39_4_2_plain.txt, ec39_4_2_angels_block.txt **Note:** R08-B07 opened this locus and marked **לא מכריע [not decisive]** for that lane; **no R08/R12 T-id**. GB02 proposes land for NHYM deepen.

> ודע שכל י’ זווגים הנ”ל שהם ג’ תחתונים וז’ רוחניים דנשיקין יוצאין ב’ בחי’ נשמות תחתונות ונשמות המלאכים…
>
> ועתה צריך לתת טעם למה נשמת בני אדם צריכין להתלבש בגוף ונשמת **נשמת מלאכים אינם באים רק מזווג עליון רוחני** מלאכים א”צ… שהרי

[83] Document 0003: 91 — R13-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

נשמת בני אדם הם באים וע"כ א"צ להתלבש בגוף אמנם **הנקרא נשיקין** ולכן צריך להתלבש בגוף... **מהזווג תחתון הגופני**

הם נשמות **בו"ז** הם בחי' נשמות בני אדם ובחי' **אגד"ה** ...הבחי' של המלאכים...

Know that from all the ten unions mentioned above, consisting of three lower ones and seven spiritual unions of neshikin, two aspects emerge: lower souls and the souls of the angels...

We must now explain why human souls need to vest themselves in a body, whereas the souls of angels do not... For **the souls of angels come only from a supernal spiritual union called neshikin**, and therefore do not need to vest themselves in a body. **Human souls, however, come from the lower corporeal union**, and therefore need to vest themselves in a body...

...The aspects of **אגד"ה [aleph–gimel–dalet–heh]** are the aspects of human souls, while the aspects of **בו"ז [bet–vav–zayin]** are the souls of the angels...

Also in same derush: (1) even O"A-root souls finish via Z"N zivug; (2) some human souls also come from neshikin but must re-exit via lower zivug for a body; (3) hierarchy: highest neshikin → fixed-name angels; עיבור ב' מוחין [the second gestation, mochin] lower zivug can outrank those angels; (4) same map repeats in Z"N pairs and across ABYA.

Proves [E-primary Ari]: full ontology of angel-neshamot vs human-neshamot by **neshikin (upper)** vs **yesod/lower (גופני [corporeal])**; body-need;

אגד"ה/בו"ז [aleph–gimel–dalet–heh / bet–vav–zayin] grade keys. **Does not prove:** Q42 MICRO flip name; Q70 degree; closes Moses p-

nimiyut NHY”M. **Distinct from T02:** T02 = investiture (angel-neshama clothes in angel ruach/nefesh/kelim) + chitzon→angels / p-nimi→humans inside EC 40:10. T04 = **origin-zivug** map (neshikin vs yesod), not investiture.

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1b. NEW — Sha’ar HaPesukim Vayera [E-primary] → propose R13-T05

Opened: Sha’ar HaPesukim, Parashat Vayera (block at «ועתה נבאר מהיכן נבראו המלאכים [and now we will explain from where the angels were created]») **Cache:** shp_vayera_malachim_block.txt, shp_vayer a_plain.txt **Note:** R10 opened SHP **Beshalach** (בעתיקא [on Atika]) — **not** this Vayera angels derush.

> דע, כי ג’ הזווגים **מהיכן נבראו המלאכים, או הנשמות** ועתה נבאר התחתונים הגופניים, הם בחי’ נשמות בני אדם. וז’ זווגים רוחניים דנשיקין, נחלקים לשתי בחי’, כי מן המדרגה הראשונה והשלישית והרביעית ומן מדרגה השנית **אגד”ה** והחמישית, נבראו נשמות בני אדם, וסימנם **בד”ז** והששית והשביעית, נבראו המלאכים, וסימנם...
>
> ...כי הנשמות של בני אדם, אעפ”י שיוצאים מזווג הנשיקין, עכ”ז צריכים לחזור ולצאת מזווג תחתון גופניי דיסוד ביסוד, ולכן יש להם גופים...
>
> And now we will explain **from where the angels or the souls were created**. Know that the three lower corporeal unions are the aspect of human souls. The seven spiritual unions of neshikin divide into two aspects: from the first, third, fourth and fifth levels human souls were created, and their mnemonic is **אגד”ה [aleph–gimel–dalet–heh]**. From the second, sixth and seventh levels the angels were created, and their mnemonic is **בד”ז [bet–dalet–zayin]**...
>
> ...For although human souls emerge from the union of neshikin, they must nevertheless return and emerge from

a lower corporeal union of Yesod with Yesod, and therefore they have bodies…

Proves [E-primary Ari-school]: same derush family as EC 39:4:2 in print SHP; explicit «מהיכן נבראו המלאכים, או הנשמות [from where the angels or the souls were created]»; אגד"ה / בד"ז [aleph–gimel–dalet–heh / bet–dalet–zayin] (variant of EC בו"ז [bet–vav–zayin]). **Relation to T04:** parallel confirmation — **not** a remint; lands as distinct locus. **Does not close** Moses forever-OPEN.

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1c. NEW — EC 40:11 ABYA pnimi/chitzon map [E-primary] → propose R13-T06

Opened: Sefer Etz Chaim 40:11 / עץ חיים מ׳:י״א [Etz Chaim 40:11]
Cache: ec40_11_plain.txt, ec40_11_abya_block.txt

> החיצוניות שלהם הם **בעשייה** בכל העולמות יש פנימיות וחיצוניות והפנימיות הם ...**יצירה** ...בעולם ...**נפשות** והפנימיות הם **האופנים** והחיצוניות הם **הרוחין** ...**בריאה**...ב ...**המלאכים** והפנימיות הם **הנשמות** ...**אצילות**...ב ...**הכסא** והחיצוניות הם **הכלים** והפנימיות הוא האורות ועצמות...

> In all the worlds there is an inner dimension and an outer dimension. In **Asiyah**, their outer dimension is **the Ofanim**, and the inner dimension is **nefashot**… …In the world of **Yetzirah**… the inner dimension is **the ruchin**, and the outer dimension is **the angels**… …In **Beriah**… the inner dimension is **the neshamot**, and the outer dimension is **the throne**… …In **Atzilut**… the inner dimension is the lights and essence… and the outer dimension is **the vessels**…

Proves [E-primary Ari]: systematic ABYA mapping of chitzon vs pnimi (ofanim / malachim / kisei / kelim vs nefashot / ruchin / neshamot

/ orot). **vs T26:** PEC Sabbath Intro 5:7 short formula «המלאכים מחיצונית הכלים והנשמות מפנימית הכלים [the angels are from the outer dimension of the vessels, and the souls from the inner dimension of the vessels]» = sealed **T26 — do not remint**. EC 40:11 is the **expanded ABYA** primary (different gate/chapter). **vs T02:** T02 = investiture mechanics inside 40:10; T06 = world-map in 40:11.

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1d. NEW — EC 39:11 compact zivug types [E-primary] → propose R13-T07

Opened: Sefer Etz Chaim 39:11 ד)(ב)§§) [2, 4] **Cache:** ec39_11_zivug_block.txt, ec39_11_plain.txt

> ב) ענין נשמות בני אדם הבאים מן הנשיקין ויש באים מזווג תחתון ונלע"ד) **אור** והבאים מזווג תחתון הם בחי' **אור מקיף** שהבאים מהנשיקין הם בחי' **חיצון שמשם המלאכים**... ד) יש ב' מיני זווגים א' לחיות העולמות) ...**פנימי** אך ביום יש **זווג פנימי דנשמות**...
>
> (ב) [2] Concerning human souls that come from neshikin, while others come from a lower union: it seems to me, in my humble opinion, that those coming from neshikin are an aspect of **encompassing light**, and those coming from the lower union are an aspect of **inward light**... (ד) [4] There are two kinds of unions: one, to give life to the worlds, is **outer, from which the angels derive**... But by day there is **an inner union of souls**...

Proves: compact Ari: (1) human neshikin→makif / lower→pnimi; (2) chitzon zivug→angels vs pnimi zivug→neshamot.

Distinct from T04: 39:11 = short kelalim; 39:4:2 = full derush. Lands as companion primary.

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1e. NEW — EC 50:10 chayot = nishmot malachim [E-primary] → propose R13-T08

Opened: Sefer Etz Chaim 50:10 **Cache:** ec50_10_chayot_block.txt

> הנקרא כולם בסוד ד' חיות הק'... **נשמת המלאכים** ...והם החי שהם **נשמות** שהם **האדם הרוכב על החיות** ומשם נמשכו המלאכים ביצירה ובחי' אשר שם באצילות... **הצדיקים**
>
> ...They are the animate [order], namely **the souls of the angels**, collectively designated through the mystery of the four holy Chayot... From there the angels were drawn into Yetzirah, and the aspect of **the man riding upon the Chayot**, namely **the souls of the tzaddikim** who are there in Atzilut...

Proves: mashal register — chayot = angel-neshamot; adam-on-chayot = tzaddik-neshamot; angels drawn to Yetzirah. **Does not** replace T04–T06 zivug/map apparatus.

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1f. Sha'ar Ruach HaKodesh — opened; adjacent only (log; no T)

Opened: Sha'ar Ruach HaKodesh 1 (+ Introduction = printer preface) **Cache:** srhk1_maggid_block.txt, srhk1_plain.txt, srhk_intro_plain.txt

> ...שממנו נבראים מלאכי' ורוחין קדישין... כי מדבור האדם נוצרי' מלאכים... כי אלו הם **מגידים**. וזה ענין המלאכים המתגלי' אל האדם... ונקראי'... נבראים מעס' האדם בתורה ובמצות...
>
> ...From which angels and holy spirits are created... For angels are formed from human speech... This is the meaning of the angels that reveal themselves to a person... and are

called… **maggidim**. For these are created from the person's engagement in Torah and mitzvot…

Verdict: [E-primary] on **maggid/angels-from-speech-mitzvah** — ≠ NR"N/malachim chitzon-pnimi or neshikin ontology. Log only; **no R13-T**.

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1g. Sha'ar HaGilgulim — opened; no NEW angel/neshama ontology

Opened SHG 1, 2, 3, 15, 21, 31. ES: נשיקין / נשמות המלאכים / פנימיות הכלים [neshikin / the souls of the angels / the inner dimension of the vessels] under SHG = **0**. Sealed **T34** (SHG 19 shoresh/yerida + neshikin note) stands — **no remint**. **Verdict: לא נמצא [not found]** NEW SHG primary for this cluster.

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1j. Secondary / non-claim

Target	Tag
Nefesh HaChayim Reb Itzele §81 neshikin→ malachim / Z"N→humans	[E-secondary] Volozhin — log
TES XVI 168–177 quotes EC chitzon/pnimi	[E-secondary] Sulam — log; do not land as Ari
PEC Mincha/Arvit 6 neshikin for angel-neshama after chatzot	[E-primary] related calendar; ≠ NHYM map — log only

YA-IGK20 R13-GB02 — NHYM deepen (NEW primaries beyond T01–T02) (Grok Bot under CoS) — Proposed R13-T ledger (T04+ only)

ID	Claim	Tag	Status
R13-T04	EC ל"ט:ד':ב' [39:4:2] — 3 lower + 7 neshikin; angels from upper neshikin (no body); humans from lower (body); אגד"ה/בו"ז [aleph–gimel–dalet–heh / bet–vav–zayin]	[E-primary] Ari	propose land

ID	Claim	Tag	Status
R13-T05	SHP Vayera — «מהיכן נבראו המלאכים, או הנשמות [from where the angels or the souls were created]»; אגד"ה/בד"ז [aleph–gimel–dalet–heh / bet–dalet–zayin]; neshikin souls still need lower zivug for body	[E-primary] Ari-school	propose land
R13-T06	EC מ':י"א [40:11] — ABYA: עשיה אופנים/נפשות [Asiyah: Ofanim / nefashot]; יצירה מלאכים/ רוחין [Yetzirah: angels / ruchin]; בריאה כסא/ נשמות [Beriah: throne / neshamot]; אצילות כלים/אורות [Atzilut: vessels / lights]	[E-primary] Ari	propose land (≠ T26 remint)
R13-T07	EC ד)(ב) [39:11 (ל"ט:י"א) [2, 4] — neshikin= מקיף [encompassing] / lower=פנימי [inward]; חיצון→מלאכים / פנימי→נשמות [outer → angels / inner → souls]	[E-primary] Ari	propose land
R13-T08	EC נשמת המלאכים = חיות — [50:10] נ':י" [Chayot = the souls of the angels]; אדם על החיות = נשמות הצדיקים [man upon the Chayot = the souls of the tzaddikim]	[E-primary] Ari	propose land
—	SRHK 1 maggidim from dibbur/mitzvah	[E-primary] adjacent	log only
—	SHG NEW angel/neshama ontology	**נמצא לא [not found]**	log
—	Sefer HaGilgulim 20	**נפתח לא [not opened]**	log
—	Q42 MICRO named flip	**נמצא לא [not found]**	MICRO **[U]**
—	Q70 graded post-exit kav	**נמצא לא [not found]**	skip
—	Moses pnimiyut NHY"M close	**forbidden**	forever-OPEN

ID	Claim	Tag	Status
—	PEC Intro 5:7	= **T26**	no remint

YA-IGK20 R13-GB02 — NHYM deepen (NEW primaries beyond T01–T02) (Grok Bot under CoS) — Open log (success = real opens OR explicit לא נמצא [not found])

#	Target	Result
1	EC 39:4:2 neshikin/yesod map	**OPEN [E-primary]** NEW T04
2	SHP Vayera malachim/neshamot	**OPEN [E-primary]** NEW T05
3	EC 40:11 ABYA pnimi/chitzon	**OPEN [E-primary]** NEW T06
4	EC 39:11 (ד)(ב) [2, 4] compact	**OPEN [E-primary]** NEW T07
5	EC 50:10 chayot/malachim	**OPEN [E-primary]** NEW T08
6	SRHK 1 maggidim	OPEN adjacent; no T
7	SHG 1/2/3/15/21/31 angel ontology	**לא נמצא [not found]** NEW
8	Sefer HaGilgulim 20	**לא נפתח [not opened]**
9	Admur NEW MICRO / NEW angel T	**לא נמצא [not found]** / frame only
10	Q42 MICRO named flip	**לא נמצא [not found]**
11	Q70 graded post-exit kav	**לא נמצא [not found]**
12	Moses forever-OPEN close	**not claimed**
13	Drive upload	**not done** (per brief)

File 0022 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[214]

87 — R13 PAPER LEDGER — BATCH + OPEN Q GB01: SUMMARY 88 1ldcQKacoMrgxBRYyHc8MLntz4mLUOiWz · FULL 89 1ROwu 9BsK7b-O3GHrmGHP4KoczlQhg8ru GB02: SUMMARY 90 1h_Uylk FHlrEINfHh9XLDLQhzXtNm0tIJ · FULL 91 1-_S7bgxfsrZsQxNzLUs

[214] Document 0022: ZZ — SUPERSEDED R13 ledger pre-seal (see newer 87). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

FO-vygg6rdIMy Moses pack: 90 1AROkIbfxisD1_EacPHi0jJwnmvr2 eCgh Sealed this round (none yet) Proposed — GB01 (unchanged) ID Grade Claim R13-T01 [E-primary] proposed LT שמיני ב׳:ג׳ [Shemini 2:3] AGH”K biur R13-T02 [E-primary] proposed EC מ׳:י׳ [40:10] angel/human investiture R13-T03 [E] proposed IGK19 Moshe @ NHY”M apparatus — does not close forever-OPEN Proposed — GB02 (Research Director remap: pack T04–T08 → T05–T09) ID Grade Claim R13-T04 proposed note Moses pnimiyut NHY”M close-hunt — formal לא נמצא [not found] / forever-OPEN stands (not pack EC39:4:2) R13-T05 [E-primary] proposed EC ל”ט:ד׳:ב׳ [39:4:2] neshikin→angels / lower→humans; אגד”ה/בו”ז [aleph–gimel–dalet–heh / bet–vav–zayin] (was pack T04) R13-T06 [E-primary] proposed SHP Vayera «מהיכן נבראו המלאכים» [from where the angels were created]»; אגד”ה/בד”ז [aleph–gimel–dalet–heh / bet–dalet–zayin] (was pack T05) R13-T07 [E-primary] proposed EC מ׳:י”א [40:11] ABYA pnimi/chitzon — ≠ T26 remint (was pack T06) R13-T08 [E-primary] proposed EC מקיף/פנימי [39:11] ל”ט:י”א [encompassing / inward] + חיצון→מלאכים [outer → angels] (was pack T07) R13-T09 [E-primary] proposed EC חיות=נשמת מלאכים [50:10] נ׳:י׳ [Chayot = souls of angels]; אדם על החיות=נשמות צדיקים [man upon the Chayot = souls of tzaddikim] (was pack T08)

Do NOT seal until Research Director PASS. Formal לא נמצא [not found] notes Topic Status Q42 MICRO לא נמצא מכריע [no decisive source was found] — MICRO [U] Q70 kav degree לא נמצא [not found] reinforced Moses pnimiyut NHY”M close לא נמצא [not found] → T04 note

File 0050 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[85]

[85]Document 0050: 87 — R13 ACTIVE — Direct Print QC, Q42, Q70, NHYM, Universal Prompt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Provenance rules

- [E] The body of a source opened directly.
- [E-primary] A primary source in another work by the same author.
- [E-secondary] A commentator/explanation/later source.
- [E-subresearch] A transcription, API, OCR, or a page marked «לא בדוק» [“not checked”].
- [I] An inference.
- [P] A possibility.
- [U] Open.

A model report is not a source. A scan reported by Grok Bot but not opened by you = [E-primary reported], not independent [E].

File 0059 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[12]

R13-GB01∪GB02 QC LOG — Research Director SOURCE QC (ID merge · under CoS) — PASS / FAIL TABLE (for Carpo) — ONE table

ID	Claim (one-line)	PASS/FAIL	Tag
R13-T01	LT שמיני ב׳:ג׳ [Shemini 2:3] AGH”K biur: יש ודבר נפרד / לא נשתנה מהותן / נוני ימא [a yesh and a separate entity / their nature has not changed / fish of the sea] (+neshikin)	**PASS → propose SEAL**	**[E-primary] Admur**

[12]Document 0059: 92 — R13-GB01∪GB02 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim (one-line)	PASS/FAIL	Tag
R13-T02	EC נשמה זו של המלאכים מתלבשת [40:10] מ׳:י׳ תוך רוח ונפש וכלים [this soul of the angels vests itself within ruach, nefesh and vessels]; חיצוניות→מלאכים / פנימיות→אדם [outer dimension → angels / inner dimension → man]	**PASS → propose SEAL**	**[E-primary] Ari**
R13-T03 ↑	IGK19 + IGK20:3 מפרק עליון דנצח דז״א [from the upper segment of Netzach of ZA] — Moshe @ NHY”M apparatus; **does NOT close** forever-OPEN	**PASS → propose SEAL (apparatus)**	**[E]** body

ID	Claim (one-line)	PASS/FAIL	Tag
R13-T04	LT/TO/IGK close-hunt: **נמצא לא [not found]** NEW [E] closing Moses pnimiyut NHY”M	**PASS as נמצא לא [not found]** (honesty)	note — not content seal
R13-T05	EC ב׳:ד׳:ל״ט [39:4:2] neshikin upper→angel souls / lower→human + body; אגד״ה/בו״ז [aleph–gimel–dalet–heh / bet–vav–zayin]	**PASS → propose SEAL**	**[E-primary] Ari**
R13-T06	SHP Vayera «מהיכן נבראו המלאכים, או הנשמות [from where the angels or the souls were created]»; אגד״ה/בד״ז [aleph–gimel–dalet–heh / bet–dalet–zayin]	**PASS → propose SEAL**	**[E-primary] Ari-school**
R13-T07	EC מ׳:י״א [40:11] ABYA: עשיה אופנים/נפשות [Asiyah: Ofanim / nefashot]; יצירה מלאכים/ רוחין [Yetzirah: angels / ruchin]; בריאה כסא/ נשמות [Beriah: throne / neshamot]; אצילות כלים/אורות [Atzilut: vessels / lights] — ≠ **T26**	**PASS → propose SEAL**	**[E-primary] Ari**
R13-T08	EC ד)(ב) [39:11] (ל״ט:י״א) [2, 4] neshikin= מקיף [encompassing] / lower=פנימי [inward]; חיצון→מלאכים / פנימי→נשמות [outer → angels / inner → souls]	**PASS → propose SEAL**	**[E-primary] Ari**
R13-T09	EC נשמת המלאכים = חיות [50:10] נ׳:י׳ [Chayot = the souls of the angels]; = אדם על החיות נשמות הצדיקים [man upon the Chayot = the souls of the tzaddikim]	**PASS → propose SEAL**	**[E-primary] Ari**

ID	Claim (one-line)	PASS/FAIL	Tag
HOLD Q42	MICRO named flip beyond sealed frame	**PASS as נמצא לא [not found]** HOLD	MICRO **[U]**
HOLD Q70	Graded post-exit kav degree in NR”N	**PASS as נמצא לא [not found]** HOLD	degree **[U]**
NOTE	PEC Intro5:7 = T26; no remint	**PASS** complied	no new T

Quote verification (Sefaria / opens) — T05 — EC 39:4:2 (was GB02 T04)

Cache+live: **נשיקין [neshikin]** · **נשמת מלאכים [souls of angels]** · **נשמת בני אדם [human souls]** · **אגד"ה [aleph–gimel–dalet–heh]** · **בו"ז [bet–vav–zayin]** · body-need — **MATCH** Distinct from T02 (origin-zivug ≠ investiture)

Quote verification (Sefaria / opens) — T06 — SHP Vayera (was GB02 T05)

Sefaria Shaar HaPesukim, Parashat Vayera + cache: **מהיכן נבראו המלאכים [from where the angels were created]** · **אגד"ה [aleph–gimel–dalet–heh]** · **בד"ז [bet–dalet–zayin]** · **נשיקין [neshikin]** — **MATCH**

Quote verification (Sefaria / opens) — T07 — EC 40:11 ABYA (was GB02 T06)

Live+cache: **אופנים [Ofanim]** / **מלאכים [angels]** / **כסא [throne]** / **כלים [vessels]** + pnimi counterparts — **MATCH ≠ T26** (PEC Intro5:7 short formula) — expanded ABYA primary, no remint

File 0262 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[215]

R13-GB02 SUMMARY — Grok Bot under CoS — Proposed T (T04+ only)

ID	Claim	Tag
R13-T04	EC ז’ב:ד:ט”ל [39:4:2] neshikin→angels / lower→humans; ז”ובו/ה”דגא [aleph–gimel–dalet–heh / bet–vav–zayin]; body-need	[E-primary] Ari
R13-T05	SHP Vayera «מהיכן נבראו המלאכים [from where the angels were created]»; ז”בד/ה”דגא [aleph–gimel–dalet–heh / bet–dalet–zayin]	[E-primary] Ari-school

ID	Claim	Tag
R13-T06	EC א”י:מ [40:11] ABYA pnimi/chitzon (אופנים [Ofanim]·מלאכים [angels]·כסא [throne]·כלים [vessels]) — ≠ T26 remint	[E-primary] Ari
R13-T07	EC מקיף/פנימי [39:11] א”י:ט”ל [encompassing / inward] + חיצון→מלאכים [outer → angels]	[E-primary] Ari
R13-T08	EC חיות=נשמת מלאכים [50:10] י”:נ [Chayot = souls of angels]; אדם על החיות=נשמות צדיקים [man upon the Chayot = souls of tzaddikim]	[E-primary] Ari

T01–T03 unchanged. PEC Intro5:7 = T26 — no remint.

File 0285 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[216]

[215]Document 0262: 90 — R13-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[216]Document 0285: 88 — R13-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R13-GB01 SUMMARY — Grok Bot under CoS — Proposed T

ID	Claim	Tag
R13-T01	LT שמיני ב׳:ג׳ [Shemini 2:3] AGH”K biur: לא / יש ודבר נפרד [a yesh and a separate entity / their nature has not changed / fish of the sea] (+neshikin) נשתנה מהותן / נוני ימא	[E-primary] Admur
R13-T02	EC מ׳:י׳ [40:10] angel-neshama investiture in ruach/nefesh/kelim; chitzon→angels / pnimi→humans	[E-primary] Ari
R13-T03	IGK19 Moshe @ NHY”M — apparatus; does not close forever-OPEN	[E]

PEC Intro5:7 = T26 overlap — no remint. DMC27 logged ≠ Q70 degree.

File 0363 · The Beginning of Yesh and the General Rounds · Round 13

A report or testimony from the history of the research.[217]

87 — R13 PAPER LEDGER — BATCH + OPEN Q QC: 92 1AWOYwKo 7viBXd2cRDyX-QkqsJiDAkx9P GB01: 88/89 · GB02: 90/91 SEALED ID Grade Claim R13-T01 [E-primary] SEALED LT שמיני ב׳:ג׳ [Shemini 2:3] AGH”K biur R13-T02 [E-primary] SEALED EC מ׳:י׳ [40:10] angel/human investiture R13-T03 [E] SEALED UPGRADE IGK19 Moshe @ NHY”M apparatus — does not close forever-OPEN R13-T05 [E-primary] SEALED EC ל”ט:ד׳:ב׳ [39:4:2] neshikin→angels / lower→humans R13-T06 [E-primary] SEALED SHP Vayera «מהיכן נבראו המלאכים [from where the angels were created]» R13-T07 [E-primary] SEALED EC מ׳:י”א [40:11] ABYA pnimi/chitzon — ≠ T26 remint R13-T08 [E-primary] SEALED EC מקיף/פנימי [39:11] ל”ט:י”א [encompassing / inward] + חיצון→מלאכים [outer → angels] R13-T09 [E-primary] SEALED EC חיות=נשמת מלאכים [50:10] נ׳:י׳ [Chayot = souls of angels]; אדם על

[217] Document 0363: ZZ — R13 SEALED ARCHIVE (new claims → R14 ledger 94). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

נשמות צדיקים=החיות [man upon the Chayot = souls of tzaddikim] NOTE only (not content seal) ID / Topic Status R13-T04 Moses close-hunt formal לא נמצא [not found] — note only Q42 MICRO HOLD / לא נמצא מכריע [no decisive source was found] — MICRO [U] Q70 kav degree HOLD / לא נמצא [not found] Moses pnimiyut NHY”M OPEN forever

File 0054 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[87]

Primary quotes — R14-T01 — EC 28:2

עץ חיים כ”ח:ב’ [Etz Chaim 28:2] · https://www.sefaria.org/Sefer_Etz_Chaim.28.2?lang=he

> ואפילו המלאכים כולם הם מבחי’ חיצונית דזו”נ דאצילות. אמנם יש בחי’ ב’ והוא הפנימית שבו שהוא כעין נשמה אל הגוף שמבחוץ ומבחי’ זו נבראו נשמות בני אדם הצדיקים התחתונים... באופן כי כל נשמות הצדיקים הם יותר פנימים מהמלאכים
>
> Even all the angels derive from the outer aspect of ZON of Atzilut. However, there is a second aspect, its inner dimension, which is like a soul to the body on the outside. From this aspect were created the souls of human beings, the lower tzaddikim... Thus all the souls of the tzaddikim are more inward than

כולם חוץ מהנשמות שהם מבחי’ בי”ע... גם נשמות אלו יהיו פנימים אל ערך המלאכים אשר מן העולם ההוא שממנו חצבו הנשמות...

[87] Document 0054: 96 — R14-GB01A NHYM_ANGEL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

all the angels, except for souls that derive from BYA… These souls too are inward relative to the angels of the same world from which those souls were hewn…

Primary quotes — R14-T02 — EC 26:2

עץ חיים כ"ו:ב' [Etz Chaim 26:2] · https://www.sefaria.org/Sefer_Etz_Chaim.26.2?lang=he

לכן הצלם הוא תרי"ג איברים וכולם מבחי' מלאכים נבראים או נוצרים או נעשים… ואלו הם תרי"ג מלאכים דסלקין לנשמתין…

ודע כי יש מלאכים גדולים מהנשמה ומלאכים קטנים מהנשמה… אמנם בחי' המלאכים המלוין לאותו אדם הם פחותין ממנו כי האדם עצמו הוא צורה והמלאכים המלוין לו הם תרי"ג איברי הצלם עבדים ומרכבה שלו…

Therefore the tzelem consists of 613 limbs, all of which are aspects of angels that are created, formed or made… These are the 613 angels that ascend to the souls…

Know that there are angels greater than the soul and angels lesser than the soul… However, the angels accompanying that person are lesser than he, for the person himself is the form, and the angels accompanying him are the 613 limbs of the tzelem, his servants and chariot…

Primary quotes — R14-T03 — EC 15:2

עץ חיים ט"ו:ב' [Etz Chaim 15:2] · https://www.sefaria.org/Sefer_Etz_Chaim.15.2?lang=he

והנה לעולם בחי' זווג חיצון למלאכים וזווג פנימי לנשמות.

Now, the aspect of an outer union is always for angels, and an inner union for souls.

Primary quotes — R14-T04 — SHG 19:2 hagah

שער הגלגולים י"ט:ב׳ [Sha'ar HaGilgulim 19:2] (הגהה [gloss] — אמר שמואל [Shmuel said]) · https://www.sefaria.org/Sha'ar_HaGilgulim.19.2?lang=he

> דע, כי המלאכים דבריאה, גדולה מעלתם על נשמת הצדיקים, שהם מעולם היצירה. ועד"ז מלאכים יצירה, גדולים מנשמת דעשיה. אבל הנשמות של בריאה, גדולות ממלאכים דבריאה עצמה... גם דרך פרט... הנשמות דכתר דבריאה, גדולים ממלאכים דכתר דבריאה. אמנם המלאכים דכתר דבריאה, גדולים מנשמת דחכמה דבריאה...
>
> Know that the angels of Beriah are higher in rank than the souls of the tzaddikim that are from the world of Yetzirah. Similarly, the angels of Yetzirah are greater than the souls of Asiyah. But the souls of Beriah are greater than the angels of Beriah itself... In detail as well... the souls of Keter of Beriah are greater than the angels of Keter of Beriah. However, the angels of Keter of Beriah are greater than the souls of Chochmah of Beriah...

Primary quotes — R14-T05 — EC 43:2

עץ חיים מ"ג:ב׳ [Etz Chaim 43:2] · https://www.sefaria.org/Sefer_Etz_Chaim.43.2?lang=he

> אך ג׳ עולמות אלו בחי׳ הנשמות שבהם ההנקרא אלהות אך מרוח ואילך רוח ונפש וגוף ולבוש... אינן אלהות אלא נקרא שרפים וחיות ואופנים וכסא... רוחין הם סוד בחינת הרוח... והחיות הם בחינת נפש והשאר הם כלים והלבושים נקרא שרפים ומלאכים וממונים...
>
> In these three worlds, however, it is the aspect of their neshamot that is called Divinity. But from ruach onward, ruach, nefesh, body and garment... are not Divinity; rather, they are

called Serafim, Chayot, Ofanim and throne… Ruchin are the mystery of the aspect of ruach… The Chayot are the aspect of nefesh, and the rest are vessels; the garments are called Serafim, angels and appointed officers…

File 0084 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[218]

R14-GB01 SUMMARY — Grok Bot under CoS — Proposed T (R14-T01+ only)

ID	Claim	Tag
R14-T01	TO בראשית ד׳:כ״א [Bereishit 4:21] מלאכים←חיצוניות הכלים [angels ← the outer dimension of the vessels]; ←ישראל פנימיות [Israel ← the inner dimension]	[E-primary] Admur
R14-T02	TO בראשית ד׳:ל״ב [Bereishit 4:32] נשיקין→מלאכים [neshikin → angels] (חיצון, אין גוף [outer, no body]); גופני נשמות→ [corporeal → souls] (פנימי+גוף [inner + body])	[E-primary] Admur
R14-T03	EC אצילות→נשמות צדיקים [4–47:3] מ״ז:ג׳–ד׳ [Atzilut → souls of tzaddikim]; בריאה→מלאכים ליצירה [Beriah → angels for Yetzirah]	[E-primary] Ari
R14-T04	SHH אבי״ע ב׳:ג׳/ה׳ [ABYA 2:3/5] parallel Beriah→ angel-neshamot	[E-primary] Ari
R14-T05	SHH או״א ג׳:א׳ [Abba and Imma 3:1] →חיצון / פנימי→אדם מלאכים [inner → man / outer → angels]	[E-primary] Ari
R14-T06	LT יום כיפור ב׳:כ״ט [Yom Kippur 2:29] נשמות/מלאכים פנימיות/חיצוניות הכלים [souls/angels: inner/outer dimensions of the vessels]	[E-primary] Admur

R13-T01–T09 untouched. LT Shmini 2:4 = companion log. PEC Shema 1:22 = adjacent log.

[218]Document 0084: 95 — R14-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0119 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[89]

R14-GB01 QC LOG — Research Director SOURCE QC (under CoS) — PASS / FAIL TABLE (for Carpo) — T01–T06

ID	Claim (one-line)	PASS/FAIL	Tag
R14-T01	TO בראשית ד׳:כ״א [Bereishit 4:21] ←מלאכים חיצוניות הכלים [angels ← the outer dimension of the vessels]; ישראל←פנימיות הכלים [Israel ← the inner dimension of the vessels]	**PASS → propose SEAL**	**[E-primary] Admur**
R14-T02	TO בראשית ד׳:ל״ב [Bereishit 4:32] →נשיקין מלאכים [neshikin → angels] (חיצון, אין גוף [outer, no body]); נשמות→גופני [corporeal → souls] (פנימי+גוף [inner + body])	**PASS → propose SEAL**	**[E-primary] Admur**
R14-T03	EC אצילות→נשמות [4:2+47:3:2] מ״ז:ג׳:ב׳+ד׳:ב׳ צדיקים [Atzilut → souls of tzaddikim]; בריאה→מלאכים ליצירה [Beriah → angels for Yetzirah]	**PASS → propose SEAL**	**[E-primary] Ari**
R14-T04	SHH אבי״ע ב׳:ג׳/ה׳ [ABYA 2:3/5] parallel Beriah→angel-neshamot / חיצוניות [outer dimension]	**PASS → propose SEAL**	**[E-primary] Ari**
R14-T05	SHH או״א ג׳:א׳ [Abba and Imma 3:1] זווג פנימי→נשמות אדם / חיצון→נשמות מלאכים [inner union → human souls / outer → souls of angels]	**PASS → propose SEAL**	**[E-primary] Ari**
R14-T06	LT יום כיפור ב׳:כ״ט [Yom Kippur 2:29] נשמות ←פנימיות הכלים / מלאכים←חיצוניות הכלים [souls ← the inner dimension of the vessels / angels ← the outer dimension of the vessels]	**PASS → propose SEAL**	**[E-primary] Admur**

[89] Document 0119: 97 — R14-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim (one-line)	PASS/FAIL	Tag
HOLD Q42	MICRO named flip beyond sealed frame	**PASS as נמצא לא [not found]** HOLD	MICRO **[U]**

ID	Claim (one-line)	PASS/FAIL	Tag
HOLD Q70	Graded post-exit kav degree in NR”N	**PASS as נמצא לא [not found]** HOLD	degree **[U]**
NOTE	Moses pnimiyut NHY”M close	**PASS** forever-OPEN kept	not closed
NOTE	Yitro גדול ה׳ [G-d is great] / OHT NEW	**PASS as נמצא לא [not found]** reinforce	log only
NOTE	LT Shmini 2:4 / PEC Shema 1:22	**PASS** companion/adjacent **log only**	no forced T
NOTE	T26 / EC39 / EC40 / EC50	**PASS** no remint	locked

File 0189 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[219]

94 — R14 PAPER LEDGER — BATCH + OPEN Q GB01: SUMMARY 95 1 EPpZ-w0jGgTPKVFbOK1FD6MwDCzxdqpl · FULL 96 1ow45auT0NU p8qOoOD9rC1Q6_cQZk9AgV Prior R13 sealed archive: 1ykQWV0eh yxmuuJjMcpTILJP3zCmke27_t65OotKFYLc Sealed this round (none yet) Proposed R14-T01…T06 (await Research Director) ID Grade Claim R14-T01 [E-primary] proposed TO בראשית ד׳:כ”א [Bereishit 4:21] מלאכים←חיצוניות הכלים [angels ← the outer dimension of the vessels]; ישראל←פנימיות [Israel ← the inner dimension] R14-T02 [E-primary] proposed TO בראשית ד׳:ל”ב [Bereishit 4:32] נשיקין→מלאכים [neshikin → angels] (חיצון, אין גוף [outer, no body]); גופני→נשמות [corporeal → souls] (פנימי+גוף [inner + body]) R14-T03 [E-primary] proposed EC ג׳:ז–ד׳ מ”

[219] Document 0189: ZZ — SUPERSEDED R14 ledger pre-seal (see newer 94). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

נשמות צדיקים→אצילות [4–47:3] [Atzilut → souls of tzaddikim]; →בריאה מלאכים ליצירה [Beriah → angels for Yetzirah] R14-T04 [E-primary] proposed SHH אבי”ע ב׳:ג׳/ה׳ [ABYA 2:3/5] parallel Beriah→angel-neshamot R14-T05 [E-primary] proposed SHH או”א ג׳:א׳ [Abba and Imma 3:1] פנימי→אדם / חיצון→מלאכים [inner → man / outer → angels] R14-T06 [E-primary] proposed LT יום כיפור ב׳:כ”ט [Yom Kippur 2:29] /נשמות מלאכים פנימיות/חיצוניות הכלים [souls/angels: inner/outer dimensions of the vessels]

Do NOT seal until Research Director PASS. R13-T01–T09 untouched. No remint T26/EC39/40/50. No Moses close. HOLD carry Topic Status Q42 MICRO [U] / לא נמצא [not found] Q70 kav degree HOLD לא נמצא [not found] Moses NHY”M forever-OPEN Yitro גדול ה׳ [G-d is great] / OHT NEW לא נמצא [not found] reinforce R13-T04 note לא נמצא [not found] close-hunt

File 0286 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[220]

94 — R14 PAPER LEDGER — BATCH + OPEN Q QC: 97 1KOR8FQPB dAzcFpKKMLT68NJNmJMBUDww GB01: SUMMARY 95 1EPpZ-w0jG gTPKVFbOK1FD6MwDCzxdqpl · FULL 96 1ow45auT0NUp8qOoOD9 rC1Q6_cQZk9AgV R13 sealed archive: 1ykQWV0ehyxmuuJjMcpTIL JP3zCmke27_t65OotKFYLc — untouched SEALED — GB01 ID Grade Claim R14-T01 [E-primary] SEALED TO בראשית ד׳:כ”א [Bereishit 4:21] מלאכים←חיצוניות הכלים [angels ← the outer dimension of the vessels]; ישראל←פנימיות [Israel ← the inner dimension] R14-T02 [E-primary] SEALED TO בראשית ד׳:ל”ב [Bereishit 4:32] נשיקין→מלאכים [neshikin → angels] (חיצון [outer]); גופני→נשמות [corporeal → souls] (פנימי+גוף

[220]Document 0286: ZZ — R14 SEALED ARCHIVE (new claims → R15 ledger 99). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[inner + body]) R14-T03 [E-primary] SEALED EC [4–47:3] מ"ז:ג'–ד' אצילות→נשמות צדיקים [Atzilut → souls of tzaddikim]; בריאה→מלאכים ליצירה [Beriah → angels for Yetzirah] R14-T04 [E-primary] SEALED SHH אביי"ע ב':ג'/ה' [ABYA 2:3/5] Beriah→angel-neshamot R14-T05 [E-primary] SEALED SHH או"א ג':א' [Abba and Imma 3:1] / פנימי→אדם חיצון→מלאכים [inner → man / outer → angels] R14-T06 [E-primary] SEALED LT יום כיפור ב':כ"ט [Yom Kippur 2:29] /נשמות/מלאכים פנימיות חיצוניות הכלים [souls/angels: inner/outer dimensions of the vessels] HOLD / notes Topic Status Q42 MICRO HOLD לא נמצא [not found] — MICRO [U] Q70 kav degree HOLD לא נמצא [not found] Moses NHY"M OPEN forever Yitro גדול ה' [G-d is great] / OHT NEW לא נמצא [not found]

File 0304 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[90]

GOAL 1 — Net-NEW Ari/Admur primaries on angel↔neshama / NHYM beyond R13-T05–T09 — 1a. NEW — Torah Ohr Bereshit 4:21 [E-primary Admur] → propose R14-T01

Opened: Torah Ohr, Bereshit 4:21 / תורה אור בראשית ד':כ"א [Torah Or, Bereishit 4:21] **Cache:** to_bereshit_4_21_plain.txt, to_bereshit_4_21_block.txt **Note:** R08 opened TO Bereshit 2/4 for Q42 **יש מאין [yesh me'ayin]** frame only — **not** this angel/neshama chitzon–pnimi lemma. No prior T on 4:21.

> שהיא **נשמתם** יש להם עבודה זו לבטל היש והגוף שלהם ע"י **המלאכים** וגם וכן גם ישראל צריכין לבטל היש... **נלקחה מחיצוניות הכלים**מבחי' אין ו הגבה למעל' ממקור מחצב **נלקח' מפנימי' הכלי'**ע"י נפשם האלקית... ו **נפשות המלאכים**.

[90]Document 0304: 96 — R14-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

The angels too have this service: to nullify their yesh and their body through **their soul**, which is of the aspect of ayin and **was taken from the outer dimension of the vessels**. Likewise, Israel too must nullify the yesh… through their Divine soul… which **was taken from the inner dimension of the vessels**, high above the source from which **the souls of the angels** were hewn.

Proves [E-primary Admur]: explicit Admur map — angel-neshama from **חיצוניות הכלים [the outer dimension of the vessels]**; Israel/nefesh Elokit from **פנימיות הכלים [the inner dimension of the vessels]** (higher than angel shoresh). **vs T26:** T26 = PEC Ari short formula. T01 here = **Admur body** same family, different corpus — **not** a remint. **vs R13-T05–T09:** all Ari EC/SHP — this is Admur TO. **Does not prove:** Q42 MICRO flip name; Q70 degree; closes Moses forever-OPEN.

GOAL 1 — Net-NEW Ari/Admur primaries on angel↔neshama / NHYM beyond R13-T05–T09 — 1b. NEW — Torah Ohr Bereshit 4:32 [E-primary Admur] → propose R14-T02

Opened: Torah Ohr, Bereshit 4:32 / תורה אור בראשית ד׳:ל״ב [Torah Or, Bereishit 4:32] **Cache:** to_bereshit_4_32_plain.txt, to_bereshit_4_32_block.txt

…ההפרש בין **התהוות המלאכים** שממנו **זיווג נשיקין** שהוא רוחני ביותר. אבל **לא יכולים להתלבש בגוף גשמי** ולכן **השפעה חיצוני'** ומ"מ הוא רק **פנימי'**עם היותו השפעה גשמית אבל שרשו ב **נשמות** שממנו **זיווג גופני מתלבשים בגופות** דייקא וע"כ…

…The distinction between **the union of neshikin**, from which **the angels come into being**, which is exceedingly spiritual. Nevertheless, it is only **an outer influence**, and therefore **they cannot vest themselves in a physical body**.

But **the corporeal union**, from which **souls** derive, although it is a physical influence, yet its root is specifically in **the inner dimension**, and therefore **they vest themselves in bodies**…

Proves [E-primary Admur]: Admur articulation of neshikin→ malachim (chitzon hashpa'ah; no gashmi body) vs lower/ gufani zivug→neshamot (pnimi; body). **vs R13-T05 (EC 39:4:2) / T06 (SH-P):** same ontology family in **Admur** print — distinct locus; not remint of Ari gate. **Does not** close Moses / Q42 / Q70.

GOAL 1 — Net-NEW Ari/Admur primaries on angel↔neshama / NHYM beyond R13-T05–T09 — 1c. NEW — EC 47:3:2 + 47:4:2 [E-primary Ari] → propose R14-T03

Opened: Sefer Etz Chaim 47:3:2 / 47:4:2 / עץ חיים מ"ז [Etz Chaim 47] (שער סדר אבי"ע [Gate of the Order of ABYA]) **Cache:** ec47_3_2_plain.txt, ec47_4_2_plain.txt, ec47_*_block.txt, ec47_angels_combined.txt **Gate 47 ≠ sealed 39/40/50.**

(מ"ז:ג':ב') …יש להם יכולת להוליד **פנימיות** אשר הם **נשמות הצדיקים**

…**הבריאה** העולמות… אך אין כח בבריאה רק להוציא **נשמות המלאכים**… **חיצוניות העולמות הם המלאכים כי דיצירה**…

(מ"ז:ד':ב') …להוליד החדשים ממש… לכן אין מולידין **נשמות המלאכים** רק נשמות **מלאכים לבדן לעולם היצירה**…

[47:3:2] (מ"ז:ג':ב') …They have the ability to give birth to **the souls of the tzaddikim**, who are **the inner dimension** of the worlds… But **Beriah**… has power only to bring forth **the souls of the angels of Yetzirah**, for **the outer dimension of the worlds is the angels**…

[47:4:2] (מ"ז:ד':ב') …To give birth to **the souls of the angels**, actually new ones… Therefore they do not give birth to souls, but **only to angels for the world of Yetzirah**…

Proves [E-primary Ari]: ABYA-order birth rule — Atzilut Z"N (+mochin) → tzaddik-neshamot (pnimi); Beriah → **only** angel-neshamot into Yetzirah (chitzon). **Distinct from R13-T07 (EC 40:11):** 40:11 = static ABYA pnimi/chitzon inventory; 47 = **who gives birth to whom** across ABYA. **Distinct from T05/T08:** those = neshikin vs yesod origin map; 47 = world-capability map.

GOAL 1 — Net-NEW Ari/Admur primaries on angel↔neshama / NHYM beyond R13-T05–T09 — 1d. NEW — Sha'ar HaHakdamot ABYA 2:3 (+2:5) [E-primary Ari] → propose R14-T04

Opened: Sha'ar HaHakdamot, The Four Worlds 2:3 / 2:5 **Cache:** sh h_abya_2_3_plain.txt, shh_abya_2_5_plain.txt, *_block.txt **Book not previously T-landed in R13.**

> יש בבריאה כח להוליד נשמות ממש אלא שהם **נשמות המלאכים של**...
> נשמות הצדיקים הנק' ...**המלאכים הם חיצוניות העולמות** וידעת כי **יצירה** של העולמו'... **פנימיות**
>
> (שיולידו...) יש שם עונתה ...**חצוניות העולמות** הנק' **נשמות המלאכים** ב':ה')
> לצורך החצוניות שהם נשמות חדשות ממש של המלאכים...
>
> ...Beriah has the power to give birth to actual souls, except that they are **the souls of the angels of Yetzirah**. You know that **the angels are the outer dimension of the worlds**... the souls of the tzaddikim, called **the inner dimension** of the worlds...
>
> ([2:5] ...That they give birth to **the souls of the angels**, called **the outer dimension of the worlds**... There its appointed time for union serves the outer dimension, namely actually new souls of the angels...

Proves: parallel Ari-school print of EC47 family in **Sha'ar HaHakdamot** (not EC39/40/50 remint). **Relation to T03:** companion confirmation across books — land both.

GOAL 1 — Net-NEW Ari/Admur primaries on angel↔neshama / NHYM beyond R13-T05–T09 — 1e. NEW — Sha'ar HaHakdamot Abba/Imma 3:1 [E-primary Ari] → propose R14-T05

Opened: Sha'ar HaHakdamot, Abba and Imma 3:1 **Cache:** shh_oa_3_1_plain.txt, shh_oa_3_1_block.txt

> **זווג החיצון נשמות בני אדם** הוא להוליד **זווג הפנימי** ...בכל מקום שהוא **נשמות המלאכים** בכל מקום שהוא הוא להוליד...
>
> ...Wherever it is, **the inner union** is to give birth to **human souls**, and **the outer union**, wherever it is, is to give birth to **the souls of the angels**...

Proves: compact Ari kelal — pnimi zivug→human neshamot / chitzon zivug→angel neshamot (O"A and Z"N parallel). **vs R13-T08 (EC 39:11):** same lemma family in **different book**; not EC39 remint.

GOAL 1 — Net-NEW Ari/Admur primaries on angel↔neshama / NHYM beyond R13-T05–T09 — 1f. NEW — LT Yom Kippur 2:29 [E-primary Admur] → propose R14-T06

Opened: Likkutei Torah, Yom Kippur 2:29 / לקוטי תורה יום כיפור ב':כ"ט [Likkutei Torah, Yom Kippur 2:29] **Cache:** lt_yk_2_29_plain.txt, lt_yk_2_29_block.txt

> **המלאכים מחיצוניותו הנשמות נמשכים מפנימיות הכלים**...דהענין ש אך מ"מ הכלים דאצילות הם אלקות ממש... ...**הכלים**
>
> ...The matter is that **the souls are drawn from the inner dimension of the vessels**, and **the angels from the outer dimension of the vessels**... Yet nevertheless, the vessels of Atzilut are actual Divinity...

Proves [E-primary Admur]: short Admur statement of the pnimi/chitzon angel–neshama lemma (points also to biur ושמתי כדכד [And I

will make… of kadkod]). **vs T26:** T26 = PEC; this = **Admur LT** — allowed parallel, **not** remint of PEC. **vs T01 (TO 4:21):** same family; TO = fuller avodah mashal; LT YK = compact formula in different maamar — both land.

File 0021 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[13]

YA-IGK20 R15 FINAL CLOSEOUT — Print/Scan QC (Grok Bot) — Locus 1 — Kehot note 33 on Iggeret HaKodesh 20

Field	Value
page # (printed)	Lessons in Tanya Vol.4: **printed p.375**; HB PDF page **380**
page # (PDF if different)	PDF **380** / printed **375**
running header	Epistle Twenty / 375 (English Kehot Lessons)
edition (HB req / print name)	**HB req=15798** — Lessons in Tanya (Kehot) Vol.4. Parallel: **HB req=19843** שיעורים בספר התניא חלק ד [Lessons in the Book of Tanya, volume IV]
exact quote (verbatim)	Eng: 33. Yeshayahu 49:2. · Heb parallel: (30) ישעי' מט, ב [Isaiah 49:2].
body context (not the note rewrite)	Commentary lemma cites “Your sins have separated between yourselves and your G-d” (standard Isaiah **59:2** locus); **printed note string remains 49:2 / מט, ב [49:2]** — report print only; do not rewrite to 59.
read method	**body scan** of glyph crop + **OCR**/pdftotext of HB PDF leaf (fresh re-open; prior was [E-primary reported])
tag	**[E]**

Field	Value
delta vs R14 skeleton	**NO**

[13] Document 0021: 190 — R15 FINAL CLOSEOUT PRINT QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Local: /workspace/ya_igk20/tanya_n33/.

File 0024 · The Beginning of Yesh and the General Rounds · Round 15

Critique, compilation or interim determination.[91]

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY — YES-delta hits (skeleton-changing)

Hit	Result
Any NEW primary changing a core R14 principle	**NONE**
Any real contradiction forcing focused R16	**NONE**

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY — Sources opened (compact)

#	Source	Method	Tag	Δ vs R14
1	Iggeret HaKodesh 20 body (Kehot/Sefaria HE)	API + digital Kehot; Chabad.org Cloudflare-blocked; print scan gap	[E-primary] digital / [U] full print hand-read	**NO**
2	Derekh Mitzvotekha Shoresh Mitzvat HaTefillah §46	Sefaria API HE (tipa/ibbur/Atik cluster)	[E-primary] API · OCR/scan not newly hand-read	**NO**

#	Source	Method	Tag	Δ vs R14
3	Shaar HaKavanot Pesach drush 12	Sefaria Sha'ar HaKavanot, Sermons on Passover.12	[E-primary] API	**NO**

[91]Document 0024: 191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

#	Source	Method	Tag	Δ vs R14
4	Pri Etz Chaim Gate Pesach ch.8	Sefaria Pri Etz Chaim, Gate of Passover.8	[E-primary] API	**NO**
5	Tikkunei Zohar 124 + title#	Sefaria 124a/124b + Kehot/LIT apparatus	[E-primary] digital; print folio title# residual [U]	**NO**
6	Kehot note on Iggeret 20 (EN 32/33/34 ↔ HE 29/30)	LIT Vol.4 + HE scan id 1DDeoWbnZXpaqUidu9edbr6PMf5Gto-hJ	[E-primary] scan+ LIT; numbering crosswalk	**NO**
7	Or HaTorah Shemot ~p.199 (קצט [199])	OCR/extract print PDF ~p.204 / header קצט [199]	[E-primary] extract · residual OCR risk	**NO**
8	Shaarei Kedusha Part 3 Gate 1 (prophecy)	Sefaria HE	[E-primary] API	**NO** (NHYM forever-OPEN)

File 0030 · The Beginning of Yesh and the General Rounds · Round 15

Critique, compilation or interim determination.[92]

194 — R15 FINAL CLOSEOUT QC.md — Verify — six checks

#	Check	Result	Evidence
1	No forced closes of Q42/Q70/NHYM/TZ-print# — stay [U] unless primary sentence (none expected)	**PASS**	191 Unresolved ledger + 192 §8: Q42 **HOLD [U]** · Q70 **HOLD [U]** · Moses/NHYM **forever-OPEN** · TZ title# residual **[U]** · Kehot/DM print gaps **[U]**. Explicit “do not close” / “no forced closes”. No primary sentence closing any of these.

[92]Document 0030: 194 — R15 FINAL CLOSEOUT QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

#	Check	Result	Evidence
2	No remint of sealed R14–R17 lemmas	**PASS**	191/192: “does not remint T-ids” / “no remint”. R17-189 floor: T01–T36 sealed; remint none. Packs cite sealed apparatus only — no re-proposal of sealed T as new.
3	No baseline edits	**PASS**	R14 ACTIVE 1JfUnzr… modifiedTime still **2026-09-20T15:07:27Z** (create-era; unchanged through closeout). Packs: “NO … baseline edits” / “no R05–R14 baseline edits”.

#	Check	Result	Evidence
4	Tags honest (API vs scan residual)	**PASS**	Per-source tags distinguish **[E-primary] API/ digital** vs print/OCR/scan residual **[U]** / **[E-primary reported]**. Examples: IGK20 digital vs print hand-read; DM §46 API vs scan; TZ digital 70/124a vs Mantua/Const. title# [U]; OHT extract + residual OCR risk.
5	R17-189 (wrap historical) not reopened	**PASS**	189 modifiedTime still **2026-09-20T17:20:24Z** (wrap seal). 191/192: “historically sealed … **not reopened**” / “DO NOT REOPEN”. Content still WRAP SEALED checkpoint; no post-wrap body change observed.
6	No new T minted	**PASS**	Provenance audit only · Net-NEW T = **NONE** · no proposed T-table · “does **not** mint new T-ids”.

File 0135 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[93]

YA-IGK20 R15-GB01 — Net-NEW beyond R13–R14 + prior Grok packs — Proposed tickets (R15-T01+ only)

[93]Document 0135: 100 — R15-GB01 NET NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag	Beyond sealed/ packs
R15-T01	TO יתרו ח׳:ו׳ [Yitro 8:6] — מלאכים = עולם הדבור / חיצוניות הכלים [angels = the world of speech / the outer dimension of the vessels] (אין המשכת סוכ"ע [no drawing down of sovev kol almin]); ישראל = פנימיות הכלים [Israel = the inner dimension of the vessels]	**[E-primary] Admur**	≠ R14-T01 Bereshit bitul frame; ≠ T26; ≠ OHT גדול [great]
R15-T02	LT שה"ש ל"א:ב׳ [Shir HaShirim 31:2] — שרש נשמות = פנימיות החכמה [the root of souls = the inner dimension of Chochmah]; מלאכים = חיצוניות [angels = outer dimension] via נשיקין/השתלשלות [neshikin / hishtalshelut]; כח הולדה בנשמות בלבד [the power of procreation is in souls alone]	**[E-primary] Admur**	≠ R13-T05 EC39; ≠ R14-T02 TO 4:32 text; unused in EC packs
R15-T03	דמ"צ פריה ורביה ד׳ [Derech Mitzvotecha, Procreation 4] — אין יחוד במלאכים [there is no union among angels]; / נשיקין→מלאכים נשמות→גופני [neshikin → angels / corporeal → souls]	**[E-primary] צ"צ [Tzemach Tzedek]**	companion to T02; optional merge

Research Director assigns. No self-seal.

Primary quotes — R15-T01 — TO Yitro 8:6

תורה אור יתרו ח׳:ו׳ [Torah Or, Yitro 8:6] · https://www.sefaria.org/Torah_Ohr,_Yitro.8.6?lang=he

> והנה גם המלאכים בקשו התורה תנה הודך על השמים ולא ניתנה להם מפני שהם מבחי׳ עולם הדבור עלמא דאתגלייא שהם מבחי׳ חיצוניות הכלים ואין להם יכולת להמשיך כלום הגם שיש להם מס"נ ובטלים אליו ית׳ מ"מ אינו נוגע להיות נמשך מזה מהמשכת סוכ"ע כבישראל מפני שישראל עלו במחשבה בחי׳ פנימיות הכלים שמתאחדים עם האורות כנראה בעליל שהמחשבה היא תמידית גם שלא ברצון האדם. משא"כ בדבור שברצון האדם תלוי ברצותו מדבר כו׳.

Now, the angels too requested the Torah: "Place Your majesty upon the heavens." It was not given to them because they derive from the world of speech, the revealed world, which is the outer dimension of the vessels, and they have no ability to draw down anything. Although they have self-sacrifice and are nullified before Him, blessed be He, nevertheless this does not bring about a drawing down from sovev kol almin, as with Israel. For Israel arose in thought, the inner dimension of the vessels, which unite with the lights. This is plainly seen in the fact that thought is continuous, even without the person's will. Speech, in contrast, depends on the person's will: when he wishes, he speaks, etc.

Primary quotes — R15-T02 — LT Shir HaShirim 31:2

לקוטי תורה שיר השירים ל"א:ב' [Likkutei Torah, Shir HaShirim 31:2] · https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.31.2?lang=he

שרש הנשמות הוא מבחי' פנימיות החכמה ושרש נשמות מלאכי' הוא מבחי' חיצוניות כי המלאכים נולדים מזיווג נשיקין דזו"נ שהוא רוחני והיינו שנמשכה השפע כסדר ההשתלשלות והרי נתבאר שבהשתלשלות אינו נמשך רק מבחי' חיצוניות החכמה משא"כ הולדת נש"י להיותם מזיווג גופני שהוא נמשך יותר במדרגה והוא גשמי בערך הנה נעוץ סופו בתחלתו שבו דוקא נמשך הארת הפנימיות (וע' בפי' הראב"ד בס"י גבי נעוץ סופן בתחלתן) ויובן זה עד"מ מנפש האדם שבדבור יש הארת והתלבשות השכל ע"י השתלשלות ממחשבה כו' והוא רק חיצוניות השכל בלבד מפני שהפנימי' א"א לו להתלבש כלל בהשתלשלות והרי אנו רואים שהמשכת הטפה הנולדת ממוח האב הוא מפנימי' כח המשכיל עד שמוליד בדומה והוא פלאי לכאורה שהרי הדבור יותר רוחני אלא שהיא הנותנת שהדבור להיותו רוחני וא"כ המשכת השכל בו הוא בדרך השתלשלות וקירוב ע"כ א"א רק בחי' חיצוניות אבל בבחי' גשמיות יוכל להיות השראת הפנימיות כו' וכמ"כ יובן למשכיל למעלה להיות

שהמלאכי׳ נולדי׳ מזיווג רוחני שהוא בבחי׳ השתלשות הם רק מבחי׳ חיצוניות אבל נ

The root of the souls is in the inner dimension of Chochmah, while the root of the souls of angels is in the outer dimension. For angels are born from the union of neshikin of ZON, which is spiritual; that is, the influence is drawn down according to the order of hishtalshelut. Indeed, it has been explained that through hishtalshelut only the outer dimension of Chochmah is drawn down. This is not so with the birth of the souls of Israel: since they derive from a corporeal union, which is drawn down further in level and is relatively physical, its end is embedded in its beginning; precisely in it the illumination of the inner dimension is drawn down. (See the Raavad's commentary on Sefer Yetzirah, concerning "their ends are embedded in their beginnings.") This may be understood by an analogy from the human soul: in speech there is an illumination and vesting of the intellect through hishtalshelut from thought, etc., and it is only the outer dimension of the intellect alone, because the inner dimension cannot vest itself through hishtalshelut at all. Indeed, we see that the drawing forth of the drop born from the father's brain is from the inner dimension of the intellectual power, to the point that he begets one like himself. At first sight this is wondrous, since speech is more spiritual. Yet this is precisely the reason: because speech is spiritual, the intellect is drawn into it by way of hishtalshelut and proximity; therefore only the outer dimension is possible. In physicality, however, the inner dimension can dwell, etc. In the same way, the discerning person will understand this above: since angels are born from a spiritual union, which is in the mode of hishtalshelut,

they are only from the outer dimension; but נ [the supplied quotation ends here, mid-word]

Primary quotes — R15-T03 — DMC Pru u'Rvu 4

דרך מצותיך מצות פריה ורביה ד' [Derech Mitzvotecha, The Mitzvah of Procreation 4] · https://www.sefaria.org/Derekh_Mitzvotekha,_The_commandment_of_procreation.4?lang=he

נמצא למעלה ג"כ בנשמות כידוע בענין אברהם ושרה (בראשית י"ב ה') ואת הנפש אשר עשו שמולידים נשמות הגרים משא"כ במלאכים אין היחוד נמצא, ושרש זה יובן בהקדים מעלת הנשמות על המלאכים, ולהבין זה צריך להקדמה אחרת והוא שגם למעלה בספירות ומדות האלקי' נמצא ענין היחוד והזיווג כידוע בזהר ובע"ח בענין יחוד או"א וזו"נ שמהם נוצרו הנשמות ומלאכים, (אך היינו דוקא מאצי' ולמטה משא"כ למעלה מאצי' כידוע דבעתיק אינו בחי' דכר ונוקבא רק מ"ה וב"ן וכדכתיב ואין אלקים עמדי, (דברים ל"ב ל"ט), וגם נודע שענין היחוד והזיווג בכל מקום שהוא הוא ענין נפלא בבחי' המשכת אור חדש מא"ס ב"ה בתוספת מרובה על העיקר וכמ"ש בהקדמה לפע"ח וא"כ צ"ל לפ"ז מהו הפי' שלמעלה מאצי' לא שייך בחי' זיווג מאחר שענין הזיווג הוא המשכת אור חדש מא"ס ב"ה), וגם יש ב' מיני זיווג הא'

It is also found above among souls, as is known regarding Abraham and Sarah (Genesis 12:5), "and the souls that they made": they give birth to the souls of converts. This is not so with angels, among whom union is not found. The root of this will be understood by first explaining the superiority of souls over angels. To understand this requires another introduction: even above, in the Divine sefirot and attributes, there is union and coupling, as is known from the Zohar and Etz Chaim concerning the union of Abba and Imma and ZON, from which souls and angels were formed. (However, this applies specifically from Atzilut downward, unlike above Atzilut; as is known, in Atik there is no aspect of male and female,

but only Mah and Ban, as it is written, “and there is no Elokim with Me” (Deuteronomy 32:39). It is also known that union and coupling, wherever they occur, are a wondrous matter: a drawing down of new light from Ein Sof, blessed be He, an addition far exceeding the original measure, as written in the introduction to Pri Etz Chaim. If so, this requires explanation: what does it mean that above Atzilut the aspect of union does not apply, since union is the drawing down of new light from Ein Sof, blessed be He?) There are also two kinds of union: the first

הנק’ זיווג נשיקין בע”ח ואתדבקות רוחא ברוחא בזוהר שהוא בחי’ חב”ד בחב”ד ומזה שרש המלאכים, והב’ זיווג גופני דיסוד ביסוד ומזה שרש הנשמות

is called the union of neshikin in Etz Chaim, and “the cleaving of spirit to spirit” in the Zohar. This is the aspect of Chochmah, Binah and Daat with Chochmah, Binah and Daat, and from it is the root of the angels. The second is a corporeal union of Yesod with Yesod, and from it is the root of the souls.

File 0162 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[94]

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — 1a. NEW — Iggeret HaKodesh 20 §8 [E-primary Admur] → propose R15-T01

Opened: Tanya, Part IV; Iggeret HaKodesh 20 para **8** / אגה”ק ד”ה איהו וחיוהי [Iggeret HaKodesh, discourse beginning “He and His life-

[94] Document 0162: 102 — R15-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

giving emanations”] **Cache:** ihk20_8_block.txt, ihk20_p8.txt, igk20_plain.txt **URL:** https://www.sefaria.org/Tanya,_Part_IV;_Iggeret_Ha Kodesh.20.8?lang=he

> וְכֵן נִשְׁמוֹת הָאָדָם שֶׁיָּצְאוּ מִ**נִּשְׁמוֹת הַמַּלְאָכִים** אַךְ **זִיווּג הַנְּשִׁיקִין**”שֶׁיָּצְאוּ, **אֵינָן בִּכְלַל** מִזִּיווּג דְּזָ”א וְנוּקְבָא דַּאֲצִילוּת קוֹדֶם שֶׁיָּרְדוּ לִבְרִיאָה־יְצִירָה־עֲשִׂיָּה בִּפְנֵי עַצְמָן, אֶלָּא הֵן מֵעֵין בְּחִינַת אֱלֹקוּת בְּצִמְצוּם עָצוּם… **”יֵשׁ” וְדָבָר נִפְרָד**
>
> But **the souls of the angels** that emerged from **“the union of neshikin,”** and likewise the human souls that emerged from the union of ZA and Nukva of Atzilut, before they descended to Beriah–Yetzirah–Asiyah, **do not fall within the category of “yesh” and a separate entity** in their own right. Rather, they are a likeness of an aspect of Divinity in an immense tzimtzum…

Proves [E-primary Admur]: explicit Admur map — **angel-neshamot from zivug ha-neshikin**; paired with human neshamot from Z”N pre-BYA descent; both still me’ein Elokut / not yet yesh nifrad. **vs R10 IHK20 seals:** those = leidah / ibbur / Atika / ז’–ט’ [7–9] calendar — **not** this NHYM neshikin→angel lemma. **vs R14-T02 (TO 4:32):** same family in **Iggeret body** — project-core locus; not remint of TO. **Does not prove:** Q42 MICRO named flip (frame only); Q70 degree; Moses close.

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — 1b. NEW — Iggeret HaKodesh 20 §7 [E-primary Admur] → propose R15-T02

Opened: same letter, para **7 Cache:** ihk20_7_block.txt, ihk20_p7.txt

> דִּי’ סְפִירוֹת דַּאֲצִילוּת שֶׁהֵן אֱלֹקוּת, נִבְרְאוּ **חִיצוֹנִיּוּת הַכֵּלִים**…וְכֵן בַּאֲצִילוּת, מִשֶּׁהֵן בְּחִינַת יֵשׁ, וּכְמוֹ **גּוּפוֹת הַמַּלְאָכִים דַּאֲצִילוּת** הַהֵיכָלוֹת דַּאֲצִילוּת… וְגַם

שֶׁכָּתוּב: "וּבְמַלְאָכָיו יָשִׂים תָּהֳלָה", שֶׁאֵינָן בִּבְחִינַת בִּטּוּל לְגַמְרֵי כְּעָלּוּל לְגַבֵּי עִלָּתוֹ.

…Likewise in Atzilut, from **the outer dimension of the vessels** of the ten sefirot of Atzilut, which are Divinity, the heichalot of Atzilut were created… and also **the bodies of the angels of Atzilut**, which are an aspect of yesh. As it is written, "and He charges His angels with folly," for they are not in a state of complete nullification as an effect is in relation to its cause.

Proves: Admur — **bodies of Atzilut-angels** drawn from **chitzoniyut ha-kelim** (as yesh, not full bitul). Complements T01 (neshamot← neshikin) with **gufot←kelim**. **vs R14-T01:** TO = angel-neshama← chitzon kelim; here = angel-bodies←chitzon kelim inside **IHK20**. Distinct lemma + locus.

GOAL 1 — Net-NEW Admur/Ari on angel↔neshama / NHYM / Iggeret cluster beyond sealed set — 1d. NEW — EC 15:1 [E-primary Ari] → propose R15-T04

Opened: Sefer Etz Chaim 15:1 / עץ חיים ט"ו:א' [Etz Chaim 15:1] **Cache:** ec15_1_zivug_block.txt, Sefer_Etz_Chaim_15_1_plain.txt **URL:** https://www.sefaria.org/Sefer_Etz_Chaim.15.1?lang=he

…וְהִנֵּה לְעוֹלָם בְּחִי' **זוּג פְּנִימִי לַנְּשָׁמוֹתוְ זוּג חִיצוֹן לַמַּלְאָכִים**.

…And now, the aspect of **an outer union is always for the angels**, and **an inner union for the souls**.

Proves: Ari compact kelal — chitzon zivug→angels / pnimi zivug→ neshamot (O"A and Z"N frame in same derush). **vs R14-T05 (SHH או"א ג':א') [Abba and Imma 3:1]):** same lemma family in **EC gate 15** — not SHH remint; gate ≠39/40/47/50.

File 0175 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[221]

99 — R15 PAPER LEDGER — BATCH + OPEN Q QC intake: 100 1k OMjbxODOMrUketPBLRFtiV2KKUsyFHX CoS GB01: SUMMARY 101 1opBIfW4ItqJNJPa8Nf8jepbrRFQ8n3us · FULL 102 1S2PCB-PtG4PU P55RiyQQevmlwcp2Wj0V ID Grade Claim R15-T01 [E-primary] Ari SEALED EC 28:2 ZuN חיצוניות→מלאכים [outer dimension → angels]; פנימיות→נשמות צדיקים [inner dimension → souls of tzaddikim] R15-T02 [E-primary] Ari SEALED EC 26:2 tzelem תיקון מלאכים [the rectification of angels] R15-T03 [E] Ari-school SEALED SHG 19:2 hagah ABYA + sefirah rank R15-T04 [E-primary] Ari SEALED EC 43:2 BYA heikhalot NHY”M map R15-T05 [E] TZ”Tz apparatus SEALED OHT Shemot Yitro תיקוני זו”ן [the rectifications of ZON] (HB31655)

MERGE: EC15:2 → corroborate R14-T05 only. Proposed — CoS GB01 remapped → T06–T09 (await Research Director)

ID Grade Claim (from SUMMARY 101) R15-T06 proposed IHK20 §8 נשמות מלאכים←זיווג הנשיקין [souls of angels ← the union of neshikin]; pre-BYA לא יש נפרד [not a separate yesh] [E-primary] Admur R15-T07 proposed IHK20 §7 גופות מלאכי אצילות←חיצוניות הכלים [bodies of the angels of Atzilut ← the outer dimension of the vessels] [E-primary] Admur R15-T08 proposed LT ראה ז’ נשמות/מלאכים פנימיות/חיצונית הכלים [Re’eh 7: souls/angels, inner/outer dimensions of the vessels] [E-primary] Admur R15-T09 proposed EC / ט”ו:א’ [15:1] זווג חיצון→מלאכים [outer union → angels / inward → souls] [E-primary] Ari פנימי→נשמות

Research Director hygiene: pack EC כ”ח:א’ [28:1] / EC כ”ו:א’ [26:1] / SHG י”ט:ב’ [19:2] may MERGE under sealed T01/T02/T03 — do not double-seal; await PASS map.

[221]Document 0175: ZZ — SUPERSEDED R15 ledger pre-T06-seal (see newer 99). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Do NOT seal T06–T09 until Research Director PASS. HOLD

File 0217 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[14]

R15-GB01 QC LOG — Research Director SOURCE QC (under CoS) — Packs under QC

Drive	id	Title	Role
101	1opBIfW4ItqJNJPa8Nf8jepbrRFQ8n3us	R15-GB01 SUMMARY.md	summary
102	1S2PCB-PtG4PUP55RiyQQevmlwcp2Wj0V	R15-GB01 FULL.md	full pack
prior	1kOMjbxODOMrUketPBLRFtiV2KKUsyFHX	**100** R15-INTAKE QC LOG	**T01–T05 sealed floor**
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Local: R15-GB01.md · R15-GB01-SUMMARY.md · cache r15gb01/ · this log → Drive **103+**

Collision: GB01 self-ids R15-T01–T07 collide with intake-sealed R15-T01–T05. QC renumbers net-NEW → **R15-T06–T09**; EC28:1 / EC26:1 / SHG19:2 → **corr/fold** only.

R15-GB01 QC LOG — Research Director SOURCE QC (under CoS) — PASS / FAIL TABLE (for Carpo) — corr + T06–T09

[14]Document 0217: 103 — R15-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim (one-line)	PASS/FAIL	Tag
corr T01	EC כ"ח:א׳ [28:1] (GB01) ↔ sealed **R15-T01** EC →חיצונית זו"נ — [28:2] כ"ח:ב׳ מלאכים [the outer dimension of ZON → angels]; פנימית→נשמות צדיקים [the inner dimension → souls of tzaddikim]; יותר פנימים [more inward]	**PASS as CORROBORATE** (section fix: lemma live in **28:1**, not 28:2)	**[E-primary] Ari**
corr T02	EC כ"ו:א׳ [26:1] ↔ sealed **R15-T02** EC כ"ו:ב׳ [26:2] — צלם=תרי"ג מלאכים דסלקין [tzelem = 613 angels that ascend]; גדולים/קטנים [greater/lesser]; מלוין=עבדים [accompanying angels = servants]	**PASS as CORROBORATE** (section fix: lemma live in **26:1**, not 26:2)	**[E-primary] Ari**

ID	Claim (one-line)	PASS/FAIL	Tag
corr T03	SHG י"ט:ב׳ [19:2] hagah ABYA+sefirah rank	**PASS as FOLD →** sealed **R15-T03** (remint — no new T)	**[E] Ari-school**
R15-T06	IHK20 §8 נשמות מלאכים←זיווג הנשיקין [souls of angels ← the union of neshikin]; pre-BYA אינן בכלל יש נפרד [they do not fall within the category of a separate yesh]	**PASS → propose SEAL**	**[E-primary] Admur**
R15-T07	IHK20 §7 גופות מלאכי אצילות←חיצוניות הכלים [bodies of the angels of Atzilut ← the outer dimension of the vessels] (יש, לא ביטול גמור [yesh, not complete nullification])	**PASS → propose SEAL**	**[E-primary] Admur**
R15-T08	LT ראה ז׳ [Re'eh 7] / נשמות←פנימיות הכלים [souls ← the inner dimension of the vessels / angels ← the outer dimension of the vessels]	**PASS → propose SEAL**	**[E-primary] Admur**
R15-T09	EC זווג חיצון→מלאכים / זווג [15:1] ט"ו:א׳ פנימי→נשמות [outer union → angels / inner union → souls]	**PASS → propose SEAL**	**[E-primary] Ari**
HOLD Q42	MICRO named flip beyond sealed frame	**PASS as נמצא לא [not found]** HOLD	MICRO **[U]**

ID	Claim (one-line)	PASS/FAIL	Tag
HOLD Q70	Graded post-exit kav degree	**PASS as נמצא לא [not found]** HOLD	degree **[U]**
HOLD Film	Film	**HOLD**	—
NOTE Moses	pnimiyut NHY”M	**PASS** forever-OPEN kept	not closed
NOTE	T26 / EC39 / EC40 / EC47 / EC50 / R13 / R14 sealed	**PASS** no remint	locked
NOTE	DMC Peru 4 / TO 4:22 / PEC Shabbat 7:7	**PASS** companion log only	≠ Admur T

R15-GB01 QC LOG — Research Director SOURCE QC (under CoS) — Renumber map (GB01 self-id → final)

GB01 claim (self-id)	Locus	vs sealed intake T01–T05	QC decision
GB01 R15-T05	EC 28:1 angel chitzon/pnimi	= lemma of sealed **R15-T01** (intake cited 28:2)	**corr T01** — section fix; no new T
GB01 R15-T06	EC 26:1 tzelem תרי”ג [613]	= lemma of sealed **R15-T02** (intake cited 26:2)	**corr T02** — section fix; no new T
GB01 R15-T07	SHG 19:2 hagah	= sealed **R15-T03**	**corr T03 FOLD**
GB01 R15-T01	IHK20 §8 neshikin	absent from T01–T05	**NEW → R15-T06**
GB01 R15-T02	IHK20 §7 gufot← kelim	absent from T01–T05	**NEW → R15-T07**
GB01 R15-T03	LT Re’eh 7 kelim	≠ R14-T06 LT YK; absent T01–T05	**NEW → R15-T08**
GB01 R15-T04	EC 15:1 compact zivug	≠ EC 15:2 body; ≠ remint SHH **R14-T05**	**NEW → R15-T09**

Quote verification (Sefaria live + cache `r15gb01/`) — R15-T06 — IHK20 §8

Cache ihk20_8_block.txt / igk20_plain.txt: **נשמות המלאכים [the souls of the angels]** · **זיווג הנשיקין [the union of neshikin]** · pre-BYA **אינן בכלל יש ודבר נפרד [they do not fall within the category of yesh and a separate entity]** · מעין אלקות [a likeness of Divinity] — **MATCH** ≠ R10 IHK20 calendar seals; ≠ remint R14-T02 TO 4:32 (Iggeret body locus). Tag **[E-primary] Admur**.

Quote verification (Sefaria live + cache `r15gb01/`) — R15-T09 — EC 15:1 (distinctness check)

Live Sefaria Sefer_Etz_Chaim.15.1: **והנה לעולם בחי' זווג חיצון למלאכים» וזווג פנימי לנשמות [and now, the aspect of an outer union is always for angels, and an inner union for souls]»** — **MATCH** in **15:1**.

Live Sefer_Etz_Chaim.15.2: **lemma לא נמצא [not found]** (תועלת הזיווגים / מוחין / [the purpose of the unions / mochin / ABYA] — different chapter). Intake merge «EC 15:2 → R14-T05» used wrong section; compact lemma locus = **15:1**. vs sealed **R14-T05** (SHH או"א ג':א [Abba and Imma 3:1]): **same family, different book** (EC gate 15) — **not** SHH remint; gate ≠39/40/47/50. → **NEW R15-T09** OK.

File 0233 · The Beginning of Yesh and the General Rounds · Round 15

Critique, compilation or interim determination.[15]

1. Iggeret HaKodesh 20 — body (Kehot / Sefaria) — Locus / URLs / edition

- Tanya IV · אגרת הקודש סימן כ' [Iggeret HaKodesh, Epistle 20]

[15]Document 0233: 192 — R15-GB01 CLOSEOUT SOURCE QC FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- Sefaria: https://www.sefaria.org/Tanya,_Part_IV;_Iggeret_HaKodesh.20
- Version: Kehot Publication Society (Hebrew digital; Vilna page overlays in markup)
- Chabad.org Epistle 20: https://www.chabad.org/library/tanya/tanya_cdo/aid/1029342/jewish/Epistle-20.htm — **Cloudflare-blocked** this session (not treated as absence)
- Physical Kehot print hand-read: residual gap

1. Iggeret HaKodesh 20 — body (Kehot / Sefaria) — Tag

[E-primary] digital Kehot/Sefaria · **[U]** full print hand-read / running headers

3. Shaar HaKavanot Pesach drush 12 vs Pri Etz Chaim Gate Pesach ch.8 — Tag

[E-primary] API

5. Kehot note 33 on Iggeret 20 — Tag

[E-primary] LIT + HE scan readback

6. Or HaTorah Shemot ~p.199 (קצט [199]) — Tag

[E-primary] extract readback · residual OCR risk on rare glyphs

192 — R15-GB01 CLOSEOUT SOURCE QC FULL — 11. Final verdict

No finding was found that changes the R14 framework.

Ready for the booklet

Focused R16 **not** required (no NEW primary changed a core principle or created real contradiction). Unresolved ledger remains honest for any future booklet.

End 192 · Grok Bot R15-GB01 CLOSEOUT SOURCE QC FULL · no self-seal

File 0253 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[222]

99 — R15 PAPER LEDGER — BATCH + OPEN Q QC: intake 100 1kOM jbxODOMrUketPBLRFtiV2KKUsyFHX · GB01 103 1_nyKOGX1ChtG1 CdhZqn3vdz0yOb43xZf GB01 pack: SUMMARY 101 1opBIfW4ItqJNJ Pa8Nf8jepbrRFQ8n3us · FULL 102 1S2PCB-PtG4PUP55RiyQQevmlw cp2Wj0V SEALED — intake T01–T05 (QC 100) ID Grade Claim R15-T01 [E-primary] Ari SEALED EC 28:2 / corr EC 28:1 angel chitzon/ pnimi (section fix) R15-T02 [E-primary] Ari SEALED EC 26:2 / corr EC 26:1 tzelem תיקון מלאכים [the rectification of angels] R15-T03 [E] Ari-school SEALED SHG 19:2 hagah — FOLD corr (no remint) R15-T04 [E-primary] Ari SEALED EC 43:2 BYA heikhalot R15-T05 [E] TZ”Tz apparatus SEALED OHT Shemot Yitro תיקוני זו”ן [the rectifications of ZON] (HB31655) SEALED — CoS GB01 T06–T09 (QC 103) ID Grade Claim R15-T06 [E-primary] Admur SEALED IHK20 §8 נשמות מלאכים← זיווג הנשיקין [souls of angels ← the union of neshikin]; pre-BYA לא יש נפרד [not a separate yesh] R15-T07 [E-primary] Admur SEALED IHK20 §7 גופות מלאכי אצילות←חיצוניות הכלים [bodies of the angels of Atzilut ← the outer dimension of the vessels] R15-T08 [E-primary] Admur SEALED LT ראה ז’ נשמות/מלאכים פנימיות/חיצונית הכלים [Re’eh 7: souls/ angels, inner/outer dimensions of the vessels] R15-T09 [E-primary] Ari SEALED EC 15:1 זווג חיצון→מלאכים / פנימי→נשמות [outer union → angels / inward → souls] (distinct from EC15:2→R14-T05) CORR / FOLD notes (no new id) Item Action EC 28:1 corroborate T01 (lemma live in 28:1, not 28:2) EC 26:1 corroborate T02 (lemma live in 26:1, not

[222]Document 0253: ZZ — SUPERSEDED R15 ledger pre-T10-seal (see newer 99). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

26:2) SHG 19:2 FOLD → sealed T03 EC15:2 corroborate R14-T05 (prior) Still await separate PASS HOLD

File 0271 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[96]

YA-IGK20 R15-GB02 — Net-NEW beyond T01–T12 (Grok Bot under CoS) — Proposed tickets

ID	Claim	Tag
R15-T13	TO תולדות ב׳:ט׳ [Toldot 2:9] — no Torah to angels because no yetzer → no birur/ithapcha; angel giluy = נהר מעדן [a river from Eden] only (≠ T10 Yitro kelim/dibbur)	[E-primary] Admur
R15-T14	LT ראה ו׳:ב׳ [Re'eh 6:2] — angels←dibbur elyon; souls← otiyot machshavah / ס״ר [600,000] letters (≠ T08 Re'eh 7 kelim)	[E-primary] Admur
R15-T15	LT שה״ש ל׳:ז׳ [Shir HaShirim 30:7] — angels←dvar Hashem → no ribui/priah; souls draw Ein Sof with ribui via mitzvot (optional fold under T11)	[E-primary] Admur

Proposed tickets — R15-T13 quote

וע״כ לא נתנה תורה למלאכים משום כלום יצה״ר יש ביניהם ואין שייך אצלם בירור ק״נ ואתהפכא חשוכא לנהורא ולכן א״א להיות ג״כ אצלם המשכה זו מבחי׳ אשר אנכי מצוך ואע״פ שבודאי נמשך גילוי אלקות למלאכים הוא מבחי׳ ונהר יוצא מעדן להשקות את הגן דבזה כתיב היושבת בגנים חברים שהם המלאכים מקשיבים לקולך. אבל גילוי בחי׳ ותרד העינה ותמלא כדה לא נמשך להם כ״א למטה דוקא. ולכן ארז״ל עתידים צדיקים שיאמרו לפניהם קדוש (המלאכים):

[96]Document 0271: 104 — R15-GB02 NET NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Therefore the Torah was not given to the angels, because “is there an evil inclination among them?” The refinement of kelipat nogah and the transformation of darkness into light do not apply to them. Therefore this drawing down from the aspect of “which I command you” also cannot take place among them. Although a revelation of Divinity is certainly drawn to the angels, it is from the aspect of “a river goes out from Eden to water the garden,” concerning which it is written, “You who dwell in the gardens, companions,” namely the angels, “listen to your voice.” But the revelation of the aspect of “she descended to the spring and filled her pitcher” is not drawn to them, but specifically below. Therefore our Sages, of blessed memory, said: the tzaddikim are destined that (the angels) will proclaim “Holy” before them:

URL: https://www.sefaria.org/Torah_Ohr,_Toldot.2.9?lang=he

YA-IGK20 R15-GB02 — Net-NEW beyond T01–T12 (Grok Bot under CoS) — Exclusion floor (not reminted)

Sealed R13 T01–T09 · R14 T01–T06 · R15 T01–T05 · reserved T06–T09 · remapped T10–T12 (TO Yitro 8:6 / LT Shir 31:2 / DMC Priah 4) · locked EC39/40/50 · T26 · SHP Vayera · LT Shemini.

File 0278 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[97]

R15-INTAKE QC LOG — Research Director SOURCE QC (under CoS) — PASS / FAIL TABLE (for Carpo) — R15 intake

[97] Document 0278: 100 — R15-INTAKE QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim (one-line)	PASS/FAIL	Tag
R15-T01	EC מלאכים → חיצונית דוו"נ [28:2] כ"ח:ב' [the outer dimension of ZON → angels]; נשמות → פנימית צדיקים [the inner dimension → souls of tzaddikim]; נשמות פנימים מהמלאכים [souls are more inward than angels] (חוץ בי"ע [except BYA])	**PASS → propose SEAL**	**[E-primary] Ari**

ID	Claim (one-line)	PASS/FAIL	Tag
R15-T02	EC צלם=תרי"ג מלאכים דסלקין [26:2] כ"ו:ב' לנשמתין [tzelem = 613 angels that ascend to the souls]; מלאכים גדולים/קטנים מהנשמה [angels greater/lesser than the soul]; מלוין=עבדי צלם [accompanying angels = servants of the tzelem]	**PASS → propose SEAL**	**[E-primary] Ari**
R15-T03	SHG י"ט:ב' [19:2] hagah (אמר שמואל [Shmuel said]) — ABYA + within-sefirah angel↔soul rank	**PASS → propose SEAL**	**[E] Ari-school**
R15-T04	EC בי"ע [43:2] מ"ג:ב' [BYA] heikhalot: נשמות=אלהות [neshamot = Divinity]; מרוח ואילך=שרפים/חיות/אופנים [from ruach onward = Serafim / Chayot / Ofanim]; רוחין/חיות/כלים [ruchin / Chayot / vessels]	**PASS → propose SEAL**	**[E-primary] Ari**
R15-T05	OHT Shemot כ"ג יתרו ע' תשמא/תשנד [volume 3, Yitro, pp. 741/754] (HB31655) cites ת"א מזוזה [Torah Or, Mezuzah] — NEW TZ"Tz print locus	**PASS → propose SEAL**	**[E] TZ"Tz apparatus** (≠ Admur body)
MERGE	EC זווג חיצון למלאכים וזווג «[15:2] ט"ו:ב' פנימי לנשמות [an outer union for angels and an inner union for souls]»	**PASS as CORROBORATE → R14-T05** (+ family **R13-T08**)	same compact lemma — **no new R15**
CORR	SHG י"ט:א' [19:1] neshikin / עליון→מלאכים יסוד→ב"א [upper → angels / Yesod → human beings]	**PASS as CORROBORATE → R13-T05/T06**	log only — no remint
HOLD Q42	MICRO named flip beyond sealed frame	**PASS as נמצא לא [not found]** HOLD	MICRO **[U]**

ID	Claim (one-line)	PASS/FAIL	Tag
HOLD Film	Film	**HOLD**	—
NOTE Moses	pnimiyut NHY”M	**PASS** forever-OPEN kept	not closed
NOTE	TO Yitro body ’ה גדול [G-d is great] lemma	**PASS as נמצא לא [not found]** reinforce	no Admur Yitro body T

ID	Claim (one-line)	PASS/FAIL	Tag
NOTE	T26 / EC39 / EC40 / EC50	**PASS** no remint	locked

R15-INTAKE QC LOG — Research Director SOURCE QC (under CoS) — Dedupe map (late-R14 propose → sealed / R15)

Pack claim (self-id)	Locus	vs sealed	Intake decision
PackA R14-T01	EC 28:2 ZuN /חיצונית פנימית [outer dimension / inner dimension]	≠ R13-T02 investiture; ≠ R13-T08 makif; ≠ R14-T01/ T06 **keilim** Admur (same family, different substrate + rank lemma)	**NEW → R15-T01**
PackA R14-T02	EC 26:2 tzelem תרי”ג [613]	absent from R13-T05–T09 / R14-T01–T06	**NEW → R15-T02**
PackA R14-T03	EC 15:2 compact zivug	**same lemma** as sealed **R14-T05** (SHH או”א ג’:א [Abba and Imma 3:1]) / family **R13-T08**	**MERGE → R14-T05** (corroborate)
PackA R14-T04	SHG 19:2 hagah rank	≠ R13-T07 ABYA inventory; ≠ R13-T09 chayot	**NEW → R15-T03**
PackA R14-T05	EC 43:2 BYA heikhalot NR”N	≠ R13-T07; ≠ R13-T09 EC50	**NEW → R15-T04**

Pack claim (self-id)	Locus	vs sealed	Intake decision
PackA log SHG 19:1	neshikin/yesod	= R13-T05/T06 ontology	**CORR → R13-T05/T06**
PackB R14-T07	OHT Yitro תשמא/תשנד [741/754]	≠ sealed R14-T01–T06; beyond R10-T09 Miketz body + prior vol1 restate	**NEW → R15-T05**

Quote verification (Sefaria live + opens + HB) — R15-T05 — OHT Shemot Yitro תשמא/תשנד [741/754]

HB **31655** p.28 / p.41 + cache oht_tashma_keyblock.txt / oht_tashnad _keyblock.txt / pf_28.txt / pf_41.txt: **רבינו ז"ל בת"א בד"ה מזוזה מימין [our master, of blessed memory, in Torah Or, in the discourse beginning "The mezuzah on the right"]** · **ק"ך צירופי אלקים [the 120 permutations of Elokim]** · **יש ודבר נפרד [a yesh and a separate entity]** · קיצור [summary] **המלאכים נק' אלילים [the angels are called elilim (idols)]** / שרים [princes] — **MATCH** Tag **[E] TZ"Tz apparatus** — ≠ Admur body (Admur primary remains sealed **R10-T09** TO Miketz 14). **TO Yitro body: לא נמצא [not found]** reinforced (R12 floor).

Quote verification (Sefaria live + opens + HB) — CORR SHG 19:1

נשיקין העליון → מלאכים / זווג התחתון שביסוד → ב"א [the upper neshikin → angels / the lower union in Yesod → human beings] — corroborates sealed **R13-T05/T06** only.

File 0283 · The Beginning of Yesh and the General Rounds · Round 15

Critique, compilation or interim determination.[98]

[98]Document 0283: E1 — Grok Packet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

E1 — Full critique packet for Grok — Response format

Return a table with the columns:

- Correction number.
- Location in the draft.
- Existing wording.
- The problem.
- Corrected wording.
- Source/reference.
- Evidence tag.

At the end, return:

- Essential corrections.
- Recommended corrections.
- Things that must not be changed.
- Whether a correction was found that changes the structure of the plain-sense explanation: yes/no.

Do not present agreement with Claude as evidence. If you have not examined the source itself, write [E-primary reported] or [U].

File 0298 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[223]

99 — R15 PAPER LEDGER — BATCH + OPEN Q QC: 100 1kOMjbx ODOMrUketPBLRFtiV2KKUsyFHX · 103 1_nyKOGX1ChtG1CdhZqn 3vdz0yOb43xZf · 104 1sWuRzqCzPCXWBSVvANcBTnTqo9h9ZLG0 SEALED — T01–T05 (intake) ID Grade Claim R15-T01 [E-primary] Ari SEALED EC 28:1/28:2 angel chitzon/pnimi (corr EC28:1) R15-T02 [E-primary] Ari SEALED EC 26:1/26:2 tzelem תיקון מלאכים [the rectifi-

[223]Document 0298: ZZ — R15 SEALED ARCHIVE (new claims → R16 ledger). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

cation of angels] (corr EC26:1) R15-T03 [E] Ari-school SEALED SHG 19:2 hagah (FOLD corr) R15-T04 [E-primary] Ari SEALED EC 43:2 BYA heikhalot R15-T05 [E] TZ"Tz apparatus SEALED OHT Shemot Yitro תיקוני זו"ן [the rectifications of ZON] (HB31655) SEALED — T06–T09 (CoS GB01 · QC 103) ID Grade Claim R15-T06 [E-primary] Admur SEALED IHK20 §8 נשמות מלאכים←זיווג הנשיקין [souls of angels ← the union of neshikin] R15-T07 [E-primary] Admur SEALED IHK20 §7 גופות מלאכי אצילות←חיצוניות הכלים [bodies of the angels of Atzilut ← the outer dimension of the vessels] R15-T08 [E-primary] Admur SEALED LT ראה ז' נשמות/מלאכים פנימיות/חיצונית הכלים [Re'eh 7: souls/angels, inner/outer dimensions of the vessels] R15-T09 [E-primary] Ari SEALED EC 15:1 זווג חיצון→מלאכים / פנימי→נשמות [outer union → angels / inward → souls] ID Grade Claim R15-T10 [E-primary] Admur SEALED TO Yitro 8:6 עולם הדיבור / מתן תורה [the world of speech / the Giving of the Torah] frame — מלאכים←חיצוניות הכלים [angels ← the outer dimension of the vessels]; ישראל←פנימיות [Israel ← the inner dimension] (≠ גדול ה' [G-d is great] miss; ≠ remint R14-T01) R15-T11 [E-primary] Admur SEALED LT Shir HaShirim 31:2 חכמה [Chochmah] — נשיקין=פנימיות [neshikin = inner dimension]; מלאכים [angels] via גוף החיצון [the outer body] R15-T12 [E-primary] TZ"Tz SEALED companion DMC Peru 4 אין ישראל אלא בחי' מלאכים [Israel is only an aspect of angels] — נשיקין→מלאכים / גופני→נשמות [neshikin → angels / corporeal → souls] (≠ Admur upgrade) CORR / HOLD CORR: EC28:1→T01 · EC26:1→T02 · SHG19:2→T03 · EC15:2→R14-T05

File 0303 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[224]

[224]Document 0303: 101 — R15-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R15-GB01 SUMMARY — Grok Bot under CoS — Proposed T (R15-T01+ only)

ID	Claim	Tag
R15-T01	IHK20 §8 נשמות מלאכים←זיווג הנשיקין [souls of angels ← the union of neshikin]; pre-BYA לא יש נפרד [not a separate yesh]	[E-primary] Admur
R15-T02	IHK20 §7 גופות מלאכי אצילות←חיצוניות הכלים [bodies of the angels of Atzilut ← the outer dimension of the vessels]	[E-primary] Admur
R15-T03	LT ראה ז' נשמות/מלאכים פנימיות/חיצונית הכלים [Re'eh 7: souls/angels, inner/outer dimensions of the vessels]	[E-primary] Admur
R15-T04	EC נשמות→פנימי / מלאכים→חיצון זווג [15:1] ט"ו:א' [outer union → angels / inward → souls]	[E-primary] Ari
R15-T05	EC מלאכים→נ"ז חיצונית [28:1] כ"ח:א' [the outer dimension of ZON → angels]; נשמות צדיקים→פנימית [the inner dimension → souls of tzaddikim] (≠ R10-T21)	[E-primary] Ari
R15-T06	EC צלם=תרי"ג מלאכים דסלקין לנשמתין [26:1] כ"ו:א' [tzelem = 613 angels that ascend to the souls]	[E-primary] Ari
R15-T07	SHG י"ט:ב' [19:2] hagah ABYA+sefirah rank	[E] Ari-school

R12–R14 T-ids untouched. R14A section fixes: EC28=**1**, EC26=**1**. EC43:2 R14A claim miss.

File 0326 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[99]

R15-T10–T12 QC LOG — Research Director SOURCE QC (under CoS) · addendum — Packs under QC

[99]Document 0326: 104 — R15-T10_T12 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Drive	id	Title	Role
100	139nG-GujCU8QzShRVH MhItecOyF4pf-q	R15-GB01 NET NEW.json	addendum propose (self-id T01–T03)
100	1Oa5Er9jM0z1Y7-Fjcohe MjmsLxmzkorc	R15-GB01 NET NEW.md	companion MD
prior	1kOMjbxODOMrUketPB LRFtiV2KKUsyFHX	**100** R15-INTAKE QC	**T01–T05 sealed floor**
prior	1_nyKOGX1ChtG1CdhZq n3vdz0yOb43xZf	**103** R15-GB01 QC	**T06–T09 propose in flight**
Folder	1eRz9M6HuZBGLZuJN4 Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Local: /workspace/ya_igk20/r15/R15_GB01_NET_NEW.{json,md} · hunt ya_igk20/r15/hunt/ · live verify qc/r15_addendum_verify/ · this log → Drive **104+**

Collision: Pack self-ids R15-T01–T03 collide with sealed intake T01–T05 + in-flight T06–T09. QC renumbers → **R15-T10–T12**.

R15-T10–T12 QC LOG — Research Director SOURCE QC (under CoS) · addendum — PASS / FAIL TABLE (for Carpo) — T10–T12

ID	Claim (one-line)	PASS/FAIL	Tag
R15-T10	TO יתרו ח׳:ו׳ [Yitro 8:6] מלאכים=עולם הדבור/עלמא דאתגלייא=חיצוניות הכלים [angels = the world of speech / the revealed world = the outer dimension of the vessels] (אין המשכת סוכ״ע [no drawing down of sovev kol almin]); ישראל=פנימיות הכלים/מחשבה [Israel = the inner dimension of the vessels / thought] — לכך לא ניתנה תורה למלאכים [therefore the Torah was not given to the angels]	**PASS → propose SEAL**	**[E-primary] Admur**

ID	Claim (one-line)	PASS/FAIL	Tag
R15-T11	LT שה"ש ל"א:ב׳ [Shir HaShirim 31:2] שרש נשמות=פנימיות החכמה [the root of souls = the inner dimension of Chochmah]; מלאכים=חיצוניות [angels = outer dimension] via זיווג נשיקין [the union of neshikin]; כח ההולדה בנשמות בלבד [the power of procreation is in souls alone]	**PASS → propose SEAL**	**[E-primary] Admur**
R15-T12	דמ"צ מצוַת פריה ורביה ד׳ [Derech Mitzvotecha, The Mitzvah of Procreation 4] — אין יחוד במלאכים [there is no union among angels]; נשיקין→מלאכים / גופני→נשמות [neshikin → angels / corporeal → souls]; נשמות מפנימיות הכלים [souls from the inner dimension of the vessels]	**PASS → propose SEAL** (companion)	**[E-primary] TZ"Tz** (≠ Admur upgrade)
HOLD Q42	MICRO named flip beyond sealed frame	**PASS as לא נמצא [not found]** HOLD	MICRO **[U]**
HOLD Q70	Graded post-exit kav degree	**PASS as לא נמצא [not found]** HOLD	degree **[U]**
HOLD Film	Film	**HOLD**	—
NOTE Moses	pnimiyut NHY"M	**PASS** forever-OPEN kept	not closed
NOTE	TO Yitro body גדול ה׳ [G-d is great]	**PASS as לא נמצא [not found]** reinforce	≠ T10 lemma (angel/kelim/Matan Torah)
NOTE	T26 / EC39 / EC40 / EC47 / EC50 / R13 / R14 sealed	**PASS** no remint	locked
NOTE	R15-T06–T09 (IHK/LT Re'eh/EC)	**PASS** distinct — left in flight	no fold into T10–T12

R15-T10–T12 QC LOG — Research Director SOURCE QC (under CoS) · addendum — Renumber map (addendum self-id → final)

Pack claim (self-id)	Locus	vs sealed / in-flight	QC decision
Pack R15-T01	TO Yitro 8:6 olam hadibur / kelim	≠ sealed T01–T05; ≠ in-flight T06–T09; ≠ R14-T01 remint	**NEW → R15-T10**

Pack claim (self-id)	Locus	vs sealed / in-flight	QC decision
Pack R15-T02	LT Shir HaShirim 31:2 chochmah / neshikin	≠ T01–T09; ≠ R14-T02 remint	**NEW → R15-T11**
Pack R15-T03	DMC Peru 4 אין יחוד במלאכים [there is no union among angels]	companion to T11; TZ"Tz ≠ Admur	**NEW → R15-T12** (companion)

Quote verification (Sefaria live + hunt cache) — R15-T10 — TO Yitro 8:6

Live Torah_Ohr,_Yitro.8.6 + cache to_yitro_8_6.txt / r15_addendum_verify/to_yitro_8_6_plain.txt: **עולם הדבור [the world of speech]** · **עלמא דאתגלייא [the revealed world]** · **חיצוניות הכלים [the outer dimension of the vessels]** · **פנימיות הכלים [the inner dimension of the vessels]** · **ישראל עלו במחשבה [Israel arose in thought]** · לא ניתנה תורה למלאכים [the Torah was not given to the angels] — **MATCH** Tag **[E-primary] Admur**. ≠ גדול ה' [G-d is great] miss.

Quote verification (Sefaria live + hunt cache) — R15-T11 — LT Shir HaShirim 31:2

Live Likkutei_Torah,_Shir_HaShirim.31.2 + cache Likkutei_Torah_Shir_HaShirim_31_2.txt: **שרש הנשמות [the root of the souls] … פנימיות**

החכמה [the inner dimension of Chochmah] · שרש נשמות מלאכי' [the root of the souls of angels] … חיצוניות [outer dimension] · מזיווג נשיקין [from the union of neshikin] · כח ההולדה [the power of procreation] בנשמות / אין במלאכים [in souls / absent from angels] — **MATCH** Tag **[E-primary] Admur**.

Quote verification (Sefaria live + hunt cache) — R15-T12 — DM-C Peru u'Revu 4

Live Derekh_Mitzvotekha,_The_commandment_of_procreation.4 + cache dmc_pru_4.txt: **משא"כ במלאכים אין היחוד נמצא [unlike angels, among whom union is not found] · זיווג נשיקין [the union of neshikin] … שרש המלאכים [the root of the angels] · זיווג גופני [a corporeal union] … שרש הנשמות [the root of the souls] · נשמות הם מפנימיות הכלים והמלאכים מחיצוני' [souls are from the inner dimension of the vessels, and angels from the outer dimension]** — **MATCH** Tag **[E-primary] TZ"Tz — do not** upgrade to Admur. Optional CoS merge-as-companion-note under T11; QC lands separate T12 so apparatus is trackable.

File 0335 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[225]

99 — R15 PAPER LEDGER — BATCH + OPEN Q QC: 100 1kOMjb xODOMrUketPBLRFtiV2KKUsyFHX Prior R14 sealed archive: 1lrs9 EVa0uo-kvP3mkPZw4ubXAPMLq3XBKJnt5vC3iSo — untouched (no remint T01–T06) SEALED — R15-T01…T05 ID Grade Claim R15-T01 [E-primary] Ari SEALED EC 28:2 ZuN חיצוניות→מלאכים [outer dimension → angels]; פנימיות→נשמות צדיקים [inner dimension → souls of

[225] Document 0335: ZZ — SUPERSEDED R15 ledger pre-GB01-propose (see newer 99). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

tzaddikim]; נשמות פנימיות מכלים [souls are more inward than vessels] (via אבי"ע [ABYA]) R15-T02 [E-primary] Ari SEALED EC 26:2 tzelem תיקון מלאכים דאצילות [the rectification of the angels of Atzilut]; מלאכים גופניים/קליפות [corporeal angels / kelipot]; מקיף=עליון חלל [encompassing = upper void] R15-T03 [E] Ari-school SEALED SHG 19:2 hagah — ABYA + within-sefirah angel↔soul rank R15-T04 [E-primary] Ari SEALED EC 43:2 BYA heikhalot: נשמות=אצילות [neshamot = Atzilut]; מרוח→רפאים/חיות/אופנים [from ruach → Rephaim / Chayot / Ofanim]; רוחות/חיות/כלים [ruchot / Chayot / vessels] R15-T05 [E] TZ"Tz apparatus SEALED OHT Shemot Yitro תיקוני זו"ן [the rectifications of ZON] (HB31655) — NEW TZ"Tz print locus (≠ Admur body; Admur primary remains R10-T09 Miketz) MERGE / CORR (no new R15 id) Item Action EC 15:2 compact zivug corroborate sealed R14-T05 only (+ family R13-T08) SHG 19:1 neshikin/yesod CORR → R13-T05/T06 (log only) HOLD / notes Topic Status Q42 MICRO HOLD לא נמצא [not found] — MICRO [U] Q70 kav degree HOLD Moses NHY"M OPEN forever TO Yitro body גדול ה' [G-d is great] לא נמצא [not found] reinforce Film HOLD

File 0009 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[16]

YA-IGK20 R16-GB01 — Net-NEW beyond R15 T01–T12 + R16-T01–T03 — Proposed tickets (R16-T04+ only)

[16] Document 0009: R16_GB01_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R16-T04	TO בראשית ז׳:ג׳ [Bereishit 7:3] — souls←העולמות פנימיות [the inner dimension of the worlds]; angels←חיצוניות העולמות [the outer dimension of the worlds]; מיכאל באחת [Michael in one] applies to angels only	[E-primary] Admur
R16-T05	TO בראשית ג׳:י״ט [Bereishit 3:19] — same olamot map (companion; optional fold under T04)	[E-primary] Admur
R16-T06	LT וזאת הברכה ה׳:י״א [Vezot HaBerachah 5:11] — angels→מזמור [psalm] (keli-bound); souls→שיר [song] (no keli)	[E-primary] Admur
R16-T07	שער היחוד נ״ב:ט״ו [Shaar HaYichud 52:15] — אברהם [Abraham]←pnimiyut kelim Chesed; מיכאל [Michael]←chitzoniyut kelim	[E-primary] Mitteler
R16-T08	SHH אבא ואמא ג׳:א׳ [Abba and Imma 3:1] — זווג פנימי [an inner union]→human souls / חיצון [outer]→angel souls (T09-family risk)	[E] Ari-school optional
R16-T09	SHH ד׳ עולמות ב׳:ג׳ [The Four Worlds 2:3] — Briah births angel-neshamot of Yetzirah; angels=chitzon olamot	[E] Ari-school optional

File 0014 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[101]

Exclusion floor (not reminted) — Sealed R13

ID	Locus
R13-T01	LT שמיני ב׳:ג׳ [Shemini 2:3] AGH”K biur

ID	Locus
R13-T02	EC מ׳:י׳ [40:10] angel/human investiture
R13-T03	IGK19 Moshe @ NHY”M apparatus (does **not** close forever-OPEN)
R13-T05	EC ל״ט:ד׳:ב׳ [39:4:2] neshikin→angels / lower→humans

[101] Document 0014: 108 — R16-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Locus
R13-T06	SHP Vayera מהיכן נבראו המלאכים [from where the angels were created]
R13-T07	EC מ׳:י״א [40:11] ABYA pnimi/chitzon
R13-T08	EC מקיף/פנימי [39:11] ל״ט:י״א [encompassing / inward] + חיצון→מלאכים [outer → angels]
R13-T09	EC חיות=נשמת מלאכים [50:10] נ׳:י׳ [Chayot = souls of angels]

Exclusion floor (not reminted) — Sealed R14

ID	Locus
R14-T01	TO בראשית ד׳:כ״א [Bereishit 4:21] מלאכים←חיצוניות הכלים [angels ← the outer dimension of the vessels]; ישראל←פנימיות [Israel ← the inner dimension]
R14-T02	TO בראשית ד׳:ל״ב [Bereishit 4:32] נשיקין→מלאכים [neshikin → angels]; גופני→נשמות [corporeal → souls]
R14-T03	EC אצילות→נשמות [4–47:3] מ״ז:ג׳–ד׳ [Atzilut → souls]; בריאה→מלאכים [Beriah → angels]
R14-T04	SHH אבי״ע ב׳:ג׳/ה׳ [ABYA 2:3/5]
R14-T05	SHH או״א ג׳:א׳ [Abba and Imma 3:1] פנימי→אדם / חיצון→מלאכים [inner → man / outer → angels]
R14-T06	LT יום כיפור ב׳:כ״ט [Yom Kippur 2:29]

Exclusion floor (not reminted) — Sealed R15

ID	Locus
R15-T01	EC כ״ח:א׳ [28:1] chitzon Z”N→angels / pnimi→tzaddik souls
R15-T02	EC כ״ו:א׳ [26:1] tzelem תרי״ג מלאכים [613 angels]
R15-T03	SHG י״ט:ב׳ [19:2] hagah ABYA+sefirah rank
R15-T04	EC מ״ג:ב׳ [43:2] BYA heikhalot

ID	Locus
R15-T05	OHT Shemot Yitro תיקוני זו״ן [the rectifications of ZON]

ID	Locus
R15-T06	IHK20 §8 נשמות מלאכים←זיווג הנשיקין [souls of angels ← the union of neshikin]
R15-T07	IHK20 §7 גופות מלאכי אצילות←חיצוניות הכלים [bodies of the angels of Atzilut ← the outer dimension of the vessels]
R15-T08	LT ראה ז׳ נשמות/מלאכים פנימיות/חיצונית הכלים [Re'eh 7: souls/angels, inner/outer dimensions of the vessels]
R15-T09	EC נשמות→פנימי / מלאכים→זווג חיצון [15:1] ט״ו:א׳ [outer union → angels / inward → souls]
R15-T10	TO Yitro 8:6 עולם הדיבור [the world of speech] / kelim
R15-T11	LT Shir 31:2 חכמה [Chochmah] / נשיקין [neshikin]
R15-T12	DMC Peru 4 TZ"Tz companion

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA beyond sealed + pending — 1a. NEW — Torah Ohr Bo 1:11 [E-primary Admur] → propose R16-T04

Opened: Torah Ohr, Bo 1:11 / תורה אור בא א׳:י״א [Torah Or, Bo 1:11] **Cache:** Torah_Ohr__Bo.1.full.txt **URL:** https://www.sefaria.org/Torah_Ohr,_Bo.1.11?lang=he

> והנה הגם שאין נביא רשאי לחדש דבר. אך אין זה חדוש ותוספת על תורת מרע״ה. רק המשכת התורה בלי תוס׳ וגרעון מאצילות לבריאה. וזהו ענין **גדודי נשמות** שם צבאות שנז׳ בנביאים כי צבאות הוא לשון חיילות. והם **נבראים ומחודשים מאין** אשר אין מספר לגדודיו והם **ומלאכים דבריאה** ואינן אלהות כלל כמו אצילות שהוא בחי׳ אלהות ממש ואעפ״כ .**ליש ממש** הנביאים המשיכו שיתלבש בהם אור א״ס ב״ה בתכלית היחוד כמו שנתלבש **הכלים** בכלים דאצי׳ עד דאיהו וגרמוהי חד ... כך עד״מ למעלה עם היות רק שבטלים אליו **דבי״ע הם מהות בפ״ע בחי׳ נשמות ומלאכים נבראים** ית׳. אך עכ״ז ע״י שהמשיכו הנביאים להיות גלוי אוא״ס ב״ה בהם ע״ד יחודו **הוי״ה צבאות** באצי׳ אז נק׳ הוא ית׳ ...
>
> Now, although a prophet is not permitted to introduce a new matter, yet this is not an innovation or addition to the Torah

of Moses our teacher, peace be upon him. It is only the drawing down of the Torah, without addition or subtraction, from Atzilut to Beriah. This is the meaning of the name Tzevaot mentioned by the prophets, for Tzevaot means hosts. These are **the hosts of souls and angels of Beriah**, of whose hosts there is no number, and they **are created and newly brought into being, actually from ayin to yesh**. They are not Divinity at all, unlike Atzilut, which is an aspect of actual Divinity. Nevertheless, the prophets drew down the light of Ein Sof, blessed be He, so that it would vest itself in them in the utmost unity, as it vested itself in the vessels of Atzilut, to the point that He and His vessels are one… So, by analogy, above: although **the vessels of BYA are an entity in their own right, aspects of created souls and angels**, merely nullified before Him, blessed be He, yet nevertheless, through the prophets' drawing down the revelation of the light of Ein Sof, blessed be He, into them, in a manner resembling His unity in Atzilut, He, blessed be He, is then called **Havayah Tzevaot**…

Lemma: צבאות [Tzevaot (hosts)] = hosts of **Beriah-souls and Beriah-angels together**; both are nivraim / BYA kelim as mahut bifnei atzman (not Atzilut Elokut); prophecy draws Ein Sof into them as שם תואר הוי"ה צבאות [the descriptive name Havayah Tzevaot].

Beyond sealed/pending:

vs	why distinct
R14-T01 / R15-T08 kelim maps	those = Atzilut **pnimi/chitzon split** (souls≠angels); T04 = **shared BYA-creature status** of souls+angels under שם צבאות [the name Tzevaot]
R14-T03 / R15 EC ABYA birth	those = who-births-whom across ABYA; T04 = prophecy/שם [name] frame + shared nivra status
R15-T10 TO Yitro 8:6	Yitro = dibbur/Matan-Torah inability; T04 = Bo / צבאות [Tzevaot (hosts)] / prophecy into BYA

vs	why distinct
pending T01–T03	Toldot yetzer · Re'eh machshava-letters · Shir no-priah — different lemmas + different maamarim

Proves [E-primary]: Admur primary alternate axis — angel **and** neshama as Beriah tzvaot / BYA kelim for prophetic hitlabshut. **Does NOT:** close Moses; reopen Q42/Q70; remint Atzilut pnimi/chitzon maps; remint T01–T03.

Confidence: high on quote+[E-primary]; high on distinctness vs kelim-split seals.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA beyond sealed + pending — 1b. NEW — Likkutei Torah Devarim 1:1–2 [E-primary Admur] → propose R16-T05

Opened: Likkutei Torah, Devarim 1:1–1:2 / לקוטי תורה דברים א׳:א׳–ב׳ [Likkutei Torah, Devarim 1:1–2] (Vilna א,א [1a]) **Cache:** Likkutei_Torah__Devarim.1.full.txt **URLs:** https://www.sefaria.org/Likkutei_Torah,_Devarim.1.1?lang=he · https://www.sefaria.org/Likkutei_Torah,_Devarim.1.2?lang=he

> **ירידת הנשמות מלמעלה שהיו שם מקודם** ...ויובן בהקדים כי הנה תכלית י"א בשני וי"א בחמישי ועוף **המלאכים שנתהוו במע"ב ברוח פיו ית'** כי **שי"ב הנשמות שנמשכו מבחי' מחשבה היו** יעופף כו'. ועוף זה מיכאל כו' אבל וכמארז"ל במי נמלך בנשמותיהן של צדיקים ולא צדיקים לבד **קודם שי"ב** אלא כדכתיב ועמך כולם צדיקים וירידתן בגוף הוא צורך עלי'.
>
> ...This will be understood by first considering the purpose of **the descent of the souls from above, where they were present before the Six Days of Creation**. For **the angels came into being in the work of Creation through the breath of His mouth, blessed be He**: some say on the second day and some say on the fifth, "and birds shall fly," etc.;

"bird" is Michael, etc. But **the souls, drawn from the aspect of thought, existed before the Six Days of Creation**. As our Sages, of blessed memory, said: "With whom did He take counsel? With the souls of the tzaddikim." Not the tzaddikim alone, but as it is written, "Your people are all tzaddikim." Their descent into the body is for the sake of ascent.

Lemma: Temporal/creation-order — angels **come into being** during the Six Days via רוח פיו [the breath of His mouth]; souls drawn from **machshavah** already existed **before** שי"ב [the Six Days of Creation] (consultation with souls of tzaddikim).

Beyond:

vs	why distinct
pending **R16-T02** LT Re'eh 6:2	T02 = shoresh-havayah (**otiyot** machshavah vs dibbur) without stating pre-MB existence; T05 = **שי"ב קודם [before the Six Days of Creation]** temporal corollary + Maaseh-Bereshit creation timing for angels
pending T03 / sealed T11 Shir	ribui/priah or chochmah neshikin — ≠ creation-order
sealed T10 Yitro dibbur	Matan-Torah frame — ≠ Devarim preexistence

Proves: Admur primary: souls temporally prior to Creation-week angels; angels MB-created via ruach piv. **Does NOT:** remint T02 wording; close Moses/Q42/Q70.

Confidence: high on quote; high on distinctness as temporal corollary (not remint of T02 shoresh). **Note:** If CoS prefers single machshava/dibbur lane, may fold T05 as apparatus under pending T02 — still net-NEW locus.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA beyond sealed + pending — 1c. NEW — Likkutei Torah Shir HaShirim 25:10 [E-primary Admur] → propose R16-T06

Opened: Likkutei Torah, Shir HaShirim 25:10 / לקוטי תורה שה"ש כ"ה:י' [Likkutei Torah, Shir HaShirim 25:10] **Cache:** Likkutei_Torah__Shir_HaShirim.25.full.txt **URL:** https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.25.10?lang=he

> **מלאכים שהנשמות מקבלים** אכלתי יערי עם דבשי. יערי כל עץ נחמד כו' ביוצר אור ובאהבה כו' ... כך אהבת עולם ... ישראל עלו במחשבה **מהם הנשמות מקבלים מהמלאכים ומ"מ עי"ז** והמלאכי' מרוח פיו כו' ... כך הנה ונק' עבודה שמתעלים ג"כ בבחי' מ"ן ברחם הנוק' ע"י **גם המלאכים מתתקנים** הנשמות ונמשך מ"ד ומברר את המ"ן והיו לבשר אחד.
>
> "I have eaten my forest with my honey." "My forest": every desirable tree, etc., **angels from whom the souls receive**, in "Who forms light" and in love, etc.... So, everlasting love... Israel arose in thought, and the angels from the breath of His mouth, etc.... Thus, now, **the souls receive from the angels, yet nevertheless, through this the angels too are rectified**. It is called service because they too are elevated as mayin nukvin in the womb of the Nukva through the souls, and mayin duchrin is drawn down and refines the mayin nukvin, "and they shall become one flesh."

Lemma: Reciprocal avodah — souls receive from angels (in יוצר אור [Who forms light] / ahavah); angels are themselves tikkened / raised as מ"ן [mayin nukvin] via souls; shoresh tagline מלאכים / ישראל במחשבה [Israel in thought / angels from the breath of His mouth] מרוח פיו (cross-links T02/T05 family without reminting T03 no-priah).

Beyond:

vs	why distinct
pending T03 LT Shir 30:7	T03 = no-ribui/no-priah corollary of dvar Hashem; T06 = **avodah reciprocity** + prayer reception (different Shir maamar §25 ≠ §30)
sealed T11 LT Shir 31:2	T11 = chochmah pnimi/chitzon via neshikin; T06 = receive/tikkun axis
sealed R14-T02 neshikin birth	birth ontology ≠ ongoing prayer-avodah exchange

Proves: Admur primary avodah map beyond shoresh ontology. **Does NOT:** remint T03; force if CoS prefers log-companion under T02/T05.

Confidence: high on quote; medium on separate T vs fold under T05/T02 (CoS call).

108 — R16-GB01 FULL — Proposed R16-T ledger (NEW only; T01–T03 reserved)

ID	Claim	Tag	Status
R16-T04	TO בא א׳:י״א [Bo 1:11] — צבאות=גדודי נשמות ומלאכים דבריאה [Tzevaot = hosts of souls and angels of Beriah]; BYA kelim mahut bifnei atzman; הוי״ה צבאות [Havayah Tzevaot] prophecy	[E-primary] Admur	propose land
R16-T05	LT דברים א׳:א׳–ב׳ [Devarim 1:1–2] — angels נתהוו במע״ב ברוח פיו [came into being in the work of Creation through the breath of His mouth]; souls מחשבה קודם שי״ב [thought before the Six Days of Creation]	[E-primary] Admur	propose land (≠ T02 remint)
R16-T06	LT שה״ש כ״ה:י׳ [Shir HaShirim 25:10] — receive-from-angels + mutual tikkun/מ״ן [mayin nukvin]	[E-primary] Admur	propose land (optional fold T02/T05)

ID	Claim	Tag	Status
—	LT Vaetchanan 1:5 within-class ma chshava/dibbur ranks	[E] companion	log only

ID	Claim	Tag	Status
—	Q42 MICRO / Q70 degree	**נמצא לא [not found]**	HOLD
—	Moses / R10-T06 / Film	not closed / HOLD	forever-OPEN / HOLD

File 0020 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[102]

116 — R16-GB03 FULL

YA-IGK20 · R16-GB03 · Net-NEW beyond sealed R13–R15 + R16-T01–T10 + FOLDs T11/T12 + pending T13–T15 105 R16 ACTIVE: 1mgRPzKHxqLjkpwAO_BBTrvY0d5-4z3bK6P6uKuCgf4s **106 R16 LEDGER:** 1VmjoOdpddMDz7NNjUuo5HWoOy_GZ7wakubosuD-Zn5E **QC floors:** 109 T01–T03 · 110 T04–T06 · 113 T07–T12 (T11→R14-T05 FOLD · T12→R14-T04 FOLD) **Rules:** Source-first. No invented citations. Tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]/נמצא אל [not found]. **Propose R16-T16+ only.** T01–T15 reserved / pending / folded. **Cache:** /workspace/ya_igk20/r16/hunt_gb03/ (~104 nonempty opens)

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1a. NEW — Likkutei Torah Bechukotai 1:3–4 [E-primary Admur] → propose R16-T16

Opened: Likkutei Torah, Bechukotai 1:3–1:4 / לקוטי תורה בחקותי א׳:ג׳–ד׳ [Likkutei Torah, Bechukotai 1:3–4] **Cache:** hunt_gb03/seg_LT_Bechukotai.1.3.txt · .1.4.txt · full Likkutei_Torah,_Bechukotai_1.txt **URLs:** https://www.sefaria.org/Likkutei_Torah,_Bechukotai.1.3?lan

[102] Document 0020: 116 — R16-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

g=he · https://www.sefaria.org/Likkutei_Torah,_Bechukotai.1.4?lang=he

> והנה העומדים הן המלאכים ומהלכים הם נשמות כללות ישראל. ולהבין זה למה נקראו המלאכים עומדים הנה כתיב בדבר ה' וכו' וברוח פיו כל צבאם דהיינו שהמלאכים מקום מקור חוצבן ובריאתן הוא מדיבורו של הקב"ה...
>
> והנה אותיות הדבור הם עד"מ גופים מחולקים ועומדים כל א' לבדו אשר מדבור זה לא יתהוה דבור אחר לעולם ועל כן המלאכים ... הם עומדים ברום עולם במדרגה אחת והאהבה והיראה אשר ניתנה בהם ששת ימי בראשית לא ישנו את תפקידם להיות הולך וגדל מיום ליום ... אבל נשמות ישראל עליהם אמרו ישראל עלו במחשבה תחלה אשר מקור חוצבן מאותיות המחשבה הנקראת מחשבה עילאה אשר הם כמעין הנובע תמיד...
>
> Now, those who stand are the angels, and those who walk are the souls of Israel as a whole. To understand why the angels are called those who stand: it is written, "By the word of G-d," etc., "and by the breath of His mouth all their hosts"; that is, the source from which the angels are hewn and created is the speech of the Holy One, blessed be He...
>
> Now, the letters of speech are, by analogy, distinct bodies, each standing alone; from this utterance another utterance will never come into being. Therefore the angels... stand in the height of the world at one level. The love and awe placed in them from the Six Days of Creation do not change their appointed function so as to keep growing from day to day... But of the souls of Israel it was said, "Israel arose in thought first": the source from which they are hewn is the letters of thought called supernal thought, which are like an ever-flowing spring...

Lemma: (1) Angels = **עומדים [those who stand]**; souls = **מהלכים [those who walk]**. (2) Why: angels hewn from **dibbur / ruach piv** — dibbur-letters are discrete "bodies" that do not generate another dibbur. (3)

Souls from **machshavah ila'ah** letters as **מעין הנובע [a flowing spring]** — expand day by day (אהבה/יראה [love/awe] growth).

Beyond sealed/pending:

vs	why distinct
R16-T02 LT Re'eh 6:2	T02 = shoresh **otiyot** machshavah vs dibbur — **no** עומדים/מהלכים [those who stand / those who walk] growth phenomenology
R16-T05 LT Devarim 1:1–2	T05 = **temporal** קודם שי"ב [before the Six Days of Creation] — ≠ standing/walking avodah capacity
R16-T03 LT Shir 30:7	T03 = no-ribui of Ein Sof via dvar Hashem — ≠ fixed-midah vs expanding-machshavah
R16-T09 LT VZot 5:11	T09 = מזמור/שיר [psalm/song] song axis — ≠ מהלכים [those who walk] growth
R16-T06 / T14 Shir מ"ין [mayin nukvin]	prayer-receive / 3-tier מ"ין [mayin nukvin] — ≠ omdim/mehalchim ontology

Proves [E-primary]: Admur primary standing/walking map grounded in dibbur-vs-machshavah letter physics. **Does NOT:** remint T02 wording; close Moses; reopen Q42/Q70. **Confidence:** high on quote + distinctness.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1c. NEW — Likkutei Torah Shir HaShirim 7:1–2 [E-primary Admur] → propose R16-T18 (reopens R10-T06)

Opened: Likkutei Torah, Shir HaShirim 7:1–7:2 / לקוטי תורה שה"ש ז':א'– ב' [Likkutei Torah, Shir HaShirim 7:1–2] **Cache:** seg_LT_Shir.7.1.txt · seg_LT_Shir.7.2.txt **URLs:** https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.7.1?lang=he · .7.2

> ואח"כ נמשכים **עיבור באצי'** ...כי הנה הנשמות מתחלה היו כלולים בבחי' ואזי נעשו בעלי גבול ... משא"כ בבי"ע לא מיבעיא ... **לידה בבי"ע** בבחי' מלאכים מיכאל באהבה וגבריאל ביראה ... הכל הם בבחינת גבול...

משא"כ בבחי' עיבור באצי' שם **.ובחינת גבול זה הוא בלידת הנשמות בבי"ע** איהו וחיוהי וגרמוהי חד.

…For, now, initially the souls were included in the aspect of **gestation in Atzilut**, and afterward they are drawn down in the aspect of **birth in BYA**… Then they become finite… Unlike in BYA: not only angels, Michael in love and Gabriel in awe… all are in the category of finitude…

This aspect of finitude occurs at the birth of the souls in BYA. This is not so in the aspect of gestation in Atzilut, where He and His life-giving emanations and His vessels are one.

Lemma: Exact phrase **לידת הנשמות [the birth of the souls]** — souls: עיבור [gestation] in Atzilut (איהו וחיוהי וגרמוהי חד [He and His life-giving emanations and His vessels are one]) → **לידה [birth] in BYA** = baalei gevul; angels in BYA also gevul.

Beyond / HOLD reopen:

vs	why distinct
R10-T06 HOLD	prior hunt had DMC string-family only — **no** Admur primary with exact **הנשמות בלידת [at the birth of the souls]**; T18 = NEW primary witness → **propose reopen**
R13–R15 / R16 sealed	no sealed locus = LT Shir 7:1–2
R16-T14 Shir 29 מ"ן [mayin nukvin]	different § + different lemma (מ"ן [mayin nukvin] tiers ≠ לידה/עיבור [birth/gestation])
R16-T03 / T06 Shir 30/25	no-priah / reciprocal מ"ן [mayin nukvin] — ≠ birth-in-BYA

Also opened (log under T18, not separate T): 7:4 — ס"ר נשמות = ס"ר אותיות [600,000 souls = 600,000 letters]; souls = **פנימית הכלים [the inner dimension of the vessels]** — family of R14-T01/R15-T08 kelim → **log companion**, remint risk if forced as standalone.

Proves [E-primary]: Admur exact **לידת הנשמות [the birth of the souls]** lemma + עיבור/לידה [gestation/birth] frame. **Does NOT:** close Moses; invent print page; remint kelim seals via 7:4. **Confidence:** high on quote; high on HOLD-reopen eligibility (exact phrase + unused locus).

116 — R16-GB03 FULL — Proposed R16-T ledger (NEW only; T01–T15 reserved)

ID	Claim	Tag	Status
R16-T16	LT בחקותי א׳:ג׳–ד׳ [Bechukotai 1:3–4] — עומדים/מהלכים [those who stand / those who walk] via dibbur vs machshavah-maayan	[E-primary] Admur	propose land
R16-T17	TO משפטים ד׳:י׳ [Mishpatim 4:10] — kelim chitzonim Yetzirah; Yetzirah-d'Beriah; Yaakov=Asiyah below angels	[E-primary] Admur	propose land (fold-opt under T13)
R16-T18	LT שה״ש ז׳:א׳–ב׳ [Shir HaShirim 7:1–2] — עיבור באצי׳ [gestation in Atzilut] / **לידת הנשמות [the birth of the souls]** = בבי״ע גבול [in BYA = finitude]	[E-primary] Admur	propose land + **R10-T06 reopen**
R16-T19	TO נח ג׳ [Noach 3] — souls←Tikkun/Atzilut; angels←Tohu camps	[E-primary] Admur	propose land
—	LT Shir 13 / 5 / 17 / 18 / 24; Shir 7:4; Mishpatim 4:12	[E] companions / apparatus	log only
—	Q42 / Q70	**נמצא לא [not found]**	HOLD
—	Moses / Film	not closed / HOLD	forever-OPEN / HOLD

File 0028 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[226]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 128 1 PzKgxtBgKo1pmxYlE6MojcuQs66141gEJr9E_UtSDXg Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE -5w8gIo SEALED — T01–T34 (prior) T01–T34 stand (ledger 1UtD1 3LjrvboHkOWlPpnXJgE2DNQcB-EFF5D4UnwNFZk superseded). SEALED — T35–T37 (QC 128) ID Grade Claim R16-T35 [E-primary] Ari/RCV SEALED SK ח"ב ש"ג [part II, gate 3] — soul=סולם [ladder]; mitzvah-angels rise/fall R16-T36 [E-primary] Ari/RCV SEALED SHG ל"ה [35] — Atzilut tzaddikim נקראים מלאכים [are called angels] R16-T37 [E-primary] Admur SEALED LT אמור ד':ט' [Emor 4:9] — otiyot→ shared התהוות מלאכים+נשמות [the coming into being of angels + souls] (fold-opt under T02) HOLD carry

File 0042 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[17]

140 — R16-GB10 FULL — GOAL 1 — Net-NEW → EMPTY LOG

No crisp unused primary lemma survives Quality-100% gate beyond T01–T47.

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[226] Document 0028: ZZ - SUPERSEDED — 106 R16 PAPER LEDGER (pre T38–T40). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[17] Document 0042: 140 — R16-GB10 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GOAL 1 — Net-NEW → EMPTY LOG — 1b. Corpora EMPTY this pass

EC unused · SHH · SHG≠19/35/39/18 · SRHK≠1:2 · IGK≠7/8/20 · unused print/OHT — **לא נמצא [not found]** NEW primary.

File 0051 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[227]

GOAL 1 — Net-NEW — 1a. NEW — LT Beha'alotcha 1:13 → R16-T30 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Beha'alotcha.1.13?lang=he

> והוא היורד ונמשך על בחי' השערות דוקא שהן הן הלכות התורה ולכן מברכין אשר קדשנו במצותיו קדשנו ממש למדרגת קדש העליון ואנשי קדש תהיון לי. ולכן עתידים צדיקים שיאמרו לפניהם קדוש שהקדוש הוא מה שממשיכים מבחי' קודש כו' **כך ימשיכו המלאכים בחי' קדוש בויי"ו מהנשמות שנק' אנשי קדש ממש.**
>
> It is this that descends and is drawn specifically upon the aspect of the hairs, which are the very laws of the Torah. Therefore we bless, "Who has sanctified us with His mitzvot": He has actually sanctified us to the level of supernal kodesh, "and you shall be people of kodesh to Me." Therefore the tzaddikim are destined to have kadosh proclaimed before them, for kadosh is what is drawn from the aspect of kodesh, etc. **Thus the angels will draw the aspect of kadosh,**

[227] Document 0051: 124 — R16-GB05 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

spelled with a vav, from the souls, which are called actual people of kodesh.

Lemma: Souls=אנשי קדש [people of kodesh (holiness)]; future angels draw קדוש [kadosh (holy)]-with-vav **from** souls — reverse shefa. **Beyond:** ≠T26 (song/body) ≠T29 (shared shem) ≠T28 מחצב [the source from which they are hewn] ≠ T25 food elevation (opposite vector). **Confidence:** high.

GOAL 1 — Net-NEW — 1b. NEW — LT Ha'Azinu 2:10 → R16-T31 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Ha'Azinu.2.10?lang=he

וע"כ תקנו לנו אנכה"ג לפני התפלה שתים לפניה כו' ופסוד"ז לזמר עריצים רוממות אל בגרונם ע"י שמתבונן איך שהאופנים כו' ואומרים קדוש ע"י שמשיגים שהוא ית' מקור החיים ומגילוי רוח פיו ית' הם חיים וקיימים ואליו יאתה ומחמת זה תתפעל ותתלהב נפשו כו' ואע"פ שהנשמות הם גבוהים יותר מהמלאכים מ"מ צריכים להתבוננות מענין אהוי"ר של המלאכים מפני שדברים אלה הם הגורמים שתתחכם גם נפש השכלית ומזה תתפעל גם היא כו'.

Therefore the Men of the Great Assembly instituted for us, before prayer, "two before it," etc., and the verses of song, to cut down the tyrants: "the exaltations of G-d are in their throats." This is through contemplating how the Ofanim, etc., proclaim "Holy," because they apprehend that He, blessed be He, is the source of life, and that from the revelation of the breath of His mouth, blessed be He, they live and exist, and to Him [praise] is fitting. Through this his soul will be moved and become fervent, etc. Although souls are higher than angels, they nevertheless require contemplation of the

angels' love and awe, because these matters cause the intellectual soul too to grow wise, and through this it too will be moved, etc.

Lemma: Souls higher yet need hitbonenut of angel ahavah/yirah → sechel awakens. **Beyond:** ≠T25 food ≠T26 song ≠Haazinu4/T20 camps ≠T02/T05 shoresh. **Confidence:** high.

GOAL 1 — Net-NEW — 1c. NEW — DMC SMT 38 → R16-T32 [E-primary Mitteler]

URL: https://www.sefaria.org/Derekh_Mitzvotekha,_Shoresh_Mitzvat_HaTefillah.38?lang=he

והב' הוא בחי' מל' דאצי' כשמתלבשת במלכות דבי"ע להוות ולברוא **נשמות** והעוה"ז ממש **ומלאכים דבי"ע**

The second is the aspect of Malchut of Atzilut when it vests itself in Malchut of BYA to bring into being and create **souls and angels of BYA**, and this actual world.

Lemma: Malchut d'Atzilut in BYA Malchut **creates souls AND angels of BYA** together. **Beyond:** ≠T24 SMT42:2 (body-hester) ≠T27 Matot pnimi ≠T19 separate camps. **Confidence:** high.

GOAL 1 — Net-NEW — 1d. NEW — EC 29:3 → R16-T33 [E-primary Ari]

URL: https://www.sefaria.org/Sefer_Etz_Chaim.29.3?lang=he

והנה מזה הרוחא דו"ק נעשו המלאכים כנודע שהם חיצוניות העולמות ולכן המלאכים שרשם בעולם היצירה... אמנם בחינת נשמות הצדיקים הם

מבריאה… ולכן אין המלאכים עולין בסוד מ"ן… אמנם נשמת הצדיקים שהם מבריאה אלו צריכין לעלות במלכות דאצילות בסוד מ"ן

Now, from this ruach of the six extremities the angels are made, as is known, for they are the outer dimension of the worlds; therefore the angels have their root in the world of Yetzirah… The aspect of the souls of the tzaddikim, however, is from Beriah… Therefore the angels do not ascend as mayin nukvin… But the souls of the tzaddikim, which are from Beriah, must ascend in Malchut of Atzilut as mayin nukvin.

Lemma: Angels from V"K-ruach = chitzon/Yetzirah; souls from Beriah/gadlut; MN ascent asymmetry. **Beyond:** ≠EC47 birth-capacity ≠EC42 four-product ≠T28 מחצב [the source from which they are hewn]. Fold-opt under EC47 family. **Confidence:** high quote; high-medium distinctness.

GOAL 1 — Net-NEW — 1e. NEW — SRHK 1:2 → R16-T34 [E-primary Ari/RCV]

URL: https://www.sefaria.org/Sha'ar_Ruach_HaKodesh.1.2?lang=he

כי מדבור האדם נוצרי' מלאכים טובים או רעים כפי דבורו… כי כשהאד' עוסק בתורה אותם הקולות וההבלים דנפקי מפומיה **נעשים מרכבה אל נשמות הצדיקי' הראשוני'** לרדת למטה ללמוד תורה לאדם ההוא

For from human speech good or evil angels are formed, according to the speech… For when a person engages in Torah, those sounds and breaths that issue from his mouth **become a chariot for the souls of the early tzaddikim**, to descend below and teach Torah to that person.

Lemma: Torah-speech creates angels that become merkavah for prior tzaddik souls to descend/teach. **Beyond:** ≠T28/EC products ≠T18 birth milah. Prior GB03/

04 SRHK opens empty/miss. **Confidence:** high quote; medium-high priority.

124 — R16-GB05 FULL — Proposed ledger

ID	Claim	Tag
R16-T30	LT בהעלותך א׳:י״ג [Beha'alotcha 1:13] reverse angel←soul kedusha	[E-primary] Admur
R16-T31	LT האזינו ב׳:י׳ [Haazinu 2:10] higher yet need angel hitbonenut	[E-primary] Admur
R16-T32	DMC SMT ל״ח [38] Malchut creates BYA souls+ angels	[E-primary] Mitteler
R16-T33	EC כ״ט:ג׳ [29:3] V"K angels vs Briah souls; MN asymmetry	[E-primary] Ari
R16-T34	שעה״ק א׳:ב׳ [Shaar Ruach HaKodesh 1:2] speech-angels as merkavah for souls	[E-primary] Ari/RCV

File 0052 · The Beginning of Yesh and the General Rounds · Round 16

Critique, compilation or interim determination.[103]

2. Corrections — E1-QC-## — E1-QC-03 — Tikkunei Zohar 3b: not an [E-primary] glyph

- **Location:** Station 1
- **Claim:** Similar digital wording, not verbal identity; printed edition not opened
- **Problem:** If [E-primary] is written, this oversteps the digital-witness gate
- **Correct tag:** [E-subresearch] + the note "not verbally identical"; printed edition [U]

[103]Document 0052: 201 — E1 — Editorial QC for Complete Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- **Corrected wording:** As already in the draft (retain; do not strengthen)
- **Type:** Factual (tag); valid if it remains this way

2. Corrections — E1-QC-## — E1-QC-12 — Consistency of tag names with the Handoff

- **Location:** The entire draft
- **Claim:** [E-subresearch] / [E-subresearch] / sometimes similar formulations appear
- **Problem:** Cosmetic, but confusing in QC
- **Correct tag:** Adopt the Handoff key: [E], [E-primary], [E-secondary], [E-subresearch], [I], [U]
- **Corrected wording:** Consistent find/replace to [E-subresearch] (or as determined in one style sheet)
- **Type:** Editorial

File 0064 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[104]

YA-IGK20 R16-GB06 — Net-NEW beyond R16-T01–T29 (+ no remint of parallel 123/124 T30–T34) — Opened but not proposed (log)

Item	Why
LT Nitzavim 1 שרפים עומדים / אתם נצבים [Serafim stand / you stand]	midrash pointer — weak; not mehalchim primary
LT Naso 1 עצי שטים עומדים [upright acacia boards]	T20-family companion

[104]Document 0064: R16_GB06_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Item	Why
LT Balak 5 עומדים ומהלכים [those who stand and those who walk]	BT↔tzaddik — not angel↔neshama
Haazinu 4 / Ki Teitzei 1 / Shir 22	remint T20
SK 3:3–3:6 מחצב [the source from which they are hewn]	T28 family
TO Yitro 7 / Bereishit 4	T02/T05/T29 / **R14 sealed**
TO Vayakhel 2	omdim/hasagah log (already in 124)
IHK unused / SHG≠19 / DMC≠38/42	**נמצא לא [not found]**

File 0067 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[105]

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1a. NEW — Torah Ohr Mishpatim 1:5–6 [E-primary Admur] → propose R16-T13

Opened: Torah Ohr, Mishpatim 1:5–1:6 / תורה אור משפטים א׳:ה׳–ו׳ [Torah Or, Mishpatim 1:5–6] **Cache:** hunt_gb02/seg_Torah_Ohr,_Mishpatim.1.5.txt · .1.6.txt · full Torah_Ohr,_Mishpatim.1.txt **URLs:** https://www.sefaria.org/Torah_Ohr,_Mishpatim.1.5?lang=he · https://www.sefaria.org/Torah_Ohr,_Mishpatim.1.6?lang=he

> והנה ג׳ עולמות בי״ע הם ג׳ בחי׳ מחשבה ודבור ומעשה כי ישראל עלו במחשבה. ואף הנשמות שנקראו זרע בהמה הם מבחי׳ מחשבה והוא עולם הבריאה. משא״כ המלאכים נמשכים מבחי׳ דבר ה׳ ורוח פיו וכו׳ שהיא בחי׳ יצירה לכך אין יכולים המלאכים לומר קדוש להמשיך גילוי הדעת אליהם עד שיאמרו ישראל תחלה קדוש כי ההמשכה צ״ל כסדר שיומשך הדעת בהמחשבה ומהמחשבה נמשך להדבור כו׳.

[105] Document 0067: 112 — R16-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ואמנם גם ישראל א"א להם לומר קדוש עד שיאמרו המלאכים קדוש כי עם היות מצד שרש נשמתן הם מבחי' מחשבה שלמעלה מעולם המלאכים. אך מצד התלבשותם בגופות הרי הם בבחי' עולם העשייה שלמטה מטה מהמלאכים שהם מבחי' יצירה. וא"כ הם צריכים לקבל הדעת ע"י המלאכים כדרך ההמשכה מבחי' הדבור לבחי' המעשה כו'. וזהו ומקבלין דין מן דין. ולכן מקדשי ליה כחדא דוקא...

Now, the three worlds BYA are the three aspects of thought, speech and action, for Israel arose in thought. Even the souls called "seed of beasts" derive from thought, which is the world of Beriah. This is not so with the angels, who are drawn from the word of G-d and the breath of His mouth, etc., which is the aspect of Yetzirah. Therefore the angels cannot say "Holy," to draw the revelation of Daat to themselves, until Israel first say "Holy"; for the drawing down must follow the order by which Daat is drawn into thought, and from thought into speech, etc. Yet Israel too cannot say "Holy" until the angels say "Holy." Although, by the root of their soul, they derive from thought, which is above the world of the angels, through their vesting in bodies they are in the aspect of the world of Asiyah, far, far below the angels, who derive from Yetzirah. They must therefore receive Daat through the angels, as influence is drawn from speech to action, etc. This is the meaning of "they receive from one another." Therefore they sanctify Him specifically together...

Lemma: (1) BYA = machshavah / dibbur / maaseh; (2) **even** zera-behemah souls ← machshavah = **Beriah**; angels ← dibbur/ruach piv = **Yetzirah**; (3) reciprocal kedushah — angels need Israel first (order of hamshachah); embodied Israel needs angels (Asiyah clothing below Yetzirah).

Beyond sealed/pending: | vs | why distinct | |—-|————-| | R16-T02 LT Re'eh 6:2 | T02 = shoresh **otiyot** machshavah vs dibbur — **no** Briah/Yetzirah world assignment | | R16-T05 LT Devarim 1:1–2 | T05 = **temporal** קודם שי"ב [before the Six Days of Creation] — ≠ ABYA stratification | | R16-T06 LT Shir 25:10 | T06 = receive/tikkun מ"ן [mayin nukvin] reciprocity — ≠ BYA=חדו"מ [thought, speech and action] map | | R16-T04 TO Bo 1:11 | T04 = **shared** Beriah tzvaot — here souls≠ angels across Briah/Yetzirah | | R16-T07/T08 olamot | T07 = pnimi/chitzon **olamot** — ≠ machshavah/dibbur = Briah/Yetzirah | | R15-T08 / R14-T01 kelim | kelim pnimi/chitzon ≠ חדו"מ [thought, speech and action] world map | | R15-T10 TO Yitro | Matan/dibbur inability ≠ Mishpatim kedushah reciprocity |

Proves [E-primary]: Admur primary ABYA↔חדו"מ [thought, speech and action] angel/soul map + embodied demotion to Asiyah. **Does NOT:** close Moses; reopen Q42/Q70; remint T02 wording; remint olamot T07. **Confidence:** high on quote + distinctness.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1b. NEW — Likkutei Torah Shir HaShirim 29:7–8,10 [E-primary Admur] → propose R16-T14

Opened: Likkutei Torah, Shir HaShirim 29:7–29:8 (+29:10 corollary) / לקוטי תורה שה"ש כ"ט:ז'–ח' [Likkutei Torah, Shir HaShirim 29:7–8] **Cache:** seg_Likkutei_Torah,_Shir_HaShirim.29.7.txt · .29.8.txt · .29.10.txt **URLs:** https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.29.7?lang=he · .29.8 · .29.10

> דהנה בדרך כלל ההעלאת מ"ן של נש"י כמו שהם למטה מלובשים בגוף נקרא העלאת מ"ן בבחי' חיצוניות לגבי העלאת מ"ן דמלאכים שאינן בגופות גשמיים ולכן מתלהבים ברשפי אש האהבה בפנימי'...
>
> ולכן העלאת מ"ן דמלאכים נקרא העלאת מ"ן דפנימית... ויש עוד מדרגה שלישית בהעלאת מ"ן והוא העלאת מ"ן דמקיפים עצמן. דהיינו הנשמות כמו

שהם למעלה בלתי מלובשים בגוף... כי הנשמה כמו שהיא למעלה אין לה גוף וכלי המגביל כלל משא"כ המלאכים שיש להם גופים שהם רוחות ואש לוהט...

...כמו החילוק בין נשמות שבגופים לגבי המלאכים. וכן חילוק מדרגת המלאכים שהם בגופות רוחניים לגבי הנשמות שהם בלי גוף כלל.

For generally, the raising of mayin nukvin by the souls of Israel as they are below, vested in a body, is called raising mayin nukvin in an outer aspect relative to the raising of mayin nukvin by the angels, who are not in physical bodies and therefore blaze inwardly with fiery flames of love...

Therefore the angels' raising of mayin nukvin is called raising mayin nukvin of the inner dimension... There is yet a third level in raising mayin nukvin: the raising of mayin nukvin of the encompassing aspects themselves, that is, the souls as they are above, not vested in a body... For the soul as it is above has no body or limiting vessel at all, unlike the angels, who have bodies consisting of spirits and flaming fire...

...Like the distinction between souls in bodies and the angels; likewise the distinction between the level of angels, who are in spiritual bodies, and souls, which have no body at all.

Lemma: Three-tier **מ"ן [mayin nukvin]** taxonomy — (1) embodied souls = חיצוניות מ"ן [the outer dimension of mayin nukvin]; (2) angels = פנימיות מ"ן [the inner dimension of mayin nukvin]; (3) unembodied souls = מקיפים עצמן [the encompassing aspects themselves]. Angels have spiritual bodies (ruach/esh); unembodied souls have no limiting keli.

Beyond: | vs | why distinct | |—-|————-| | R16-T06 LT Shir 25:10 | T06 = souls **receive from** angels + mutual tikkun — ≠ 3-tier מ"ן [mayin nukvin] classification; different § (כ"ה≠כ"ט [25≠29]) | | R16-T03 / R15-T11 Shir | no-priah / chochmah-neshikin — ≠ מ"ן [mayin nukvin] tiers

| | R16-T07 olamot | ontology of worlds ≠ avodah מ"ן [mayin nukvin] quality tiers | | R13-T08 EC makif/pnimi | EC light→angels structure ≠ Admur prayer מ"ן [mayin nukvin] ladder |

Proves: Admur primary inverts "souls>angels" **at embodied level** for מ"ן [mayin nukvin] quality; restores soul superiority only as unembodied makif. **Does NOT:** remint T06; close Moses/Q42/Q70. **Confidence:** high on quote; high on distinctness vs T06.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1c. NEW — Sefer Etz Chaim 42:4 [E-primary Ari] → propose R16-T15

Opened: Sefer Etz Chaim 42 / עץ חיים שער מ"ב פרק ד [Etz Chaim, gate 42, chapter 4] (Sefaria section containing the ABYA block) **Cache:** Sefer_Etz_Chaim.42.txt line 17 block **URL:** https://www.sefaria.org/Sefer_Etz_Chaim.42.4?lang=he (verify section; quote from live API body)

> שער מב פרק ד מ"ק - ענין אבי"ע ... והנה מן עולם אצילות נשמות ומבראה רוחין קדישין ומיירה מלאכים ומעשייה אופנים והנה האדם כול ד' עולמות...
>
> Gate 42, chapter 4, מ"ק [abbreviation as supplied] — The matter of ABYA… Now, from the world of Atzilut come souls; from Beriah, holy spirits; from Yetzirah [transcribed מיירה], angels; and from Asiyah, Ofanim. Now, the human being comprises all four worlds…

Lemma: Four-tier ABYA product map — Atzilut→**neshamot**; Beriah →**ruchin**; Yetzirah→**malakhim**; Asiyah→**ofanim**. Human spans all four.

Beyond: | vs | why distinct | |—-|————-| | **R14-T03 EC47:3–4** | EC47 = **birth-capacity** (Briah births angel-neshamot of Yetzirah; angels=chitzon olamot). EC42 = **class-per-world** NHY map (neshamah/ruach/malakh/ofan). Different gate + different axis | | R14-T04 SHH

ABYA | SHH birth/chitzon-olamot — not EC42 four-product list | | R15-T04 EC43 heikhalot | heikhalot / serafim taxonomy ≠ EC42 product list | | R16-T13 Admur חדו"מ [thought, speech and action] | Admur BY A=machshavah/dibbur/maaseh — parallel, different author/frame |

Proves [E-primary] Ari: unused EC gate 42 NHY↔ABYA product lemma. **Does NOT:** remint EC47 birth text; remint SHH FOLDs. **Confidence:** high on quote from API body; medium-high on distinctness vs EC47 (family adjacent — CoS may fold as companion under R14-T03 if single ABYA-birth lane preferred). **Note:** If CoS prefers Ari ABYA in one lane only → FOLD T15 → log-companion under sealed R14-T03 (still net-NEW locus opened).

112 — R16-GB02 FULL — Proposed R16-T ledger (NEW only; T01–T12 reserved)

ID	Claim	Tag	Status
R16-T13	TO משפטים א׳:ה׳–ו׳ [Mishpatim 1:5–6] — BYA=חדו"מ [thought, speech and action]; souls←machshavah=Briah; angels←dibbur=Yetzirah; reciprocal קדוש [kadosh (holy)]	[E-primary] Admur	propose land
R16-T14	LT שה"ש כ"ט:ז׳–ח׳ [Shir HaShirim 29:7–8] — 3-tier מ"ן [mayin nukvin] (embodied/angels/makif souls)	[E-primary] Admur	propose land
R16-T15	EC בריאה / אצילות נשמות — [42:4] מ"ב:ד׳ רוחין / יצירה מלאכים / עשיה אופנים [Atzilut: neshamot / Beriah: ruchin / Yetzirah: angels / Asiyah: Ofanim]	[E-primary] Ari	propose land (fold-opt under R14-T03)
—	PEC/SHK kelim witnesses	[E] remint log	log only

ID	Claim	Tag	Status
—	LT Vaetchanan 1:5 / Behar 3:8	[E] companions	log only
—	Q42 / Q70	**נמצא לא [not found]**	HOLD
—	Moses / R10-T06 / Film	not closed / HOLD	forever-OPEN / HOLD

File 0082 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[18]

GOAL 1 — Net-NEW → EMPTY LOG — 1b. Corpora declared EMPTY this pass

Corpus	Result
EC unused gates/se'ifs	no NEW crisp beyond Klalim 13 reject
SHH	empty refs / R14 remint risk
SHG ≠19/35/39/18	gilgul mechanics only
SRHK ≠1:2	no NEW cohit
IGK ≠7/8/20	Sefaria title empty/400 this pass; prior = לא נמצא [not found]
Unused print/OHT-PEC	לא נמצא [not found] NEW primary

File 0096 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[19]

111 — R16-GB02 SUMMARY — Proposed (R16-T13+ only)

[18] Document 0082: 140 — R16-GB10 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[19] Document 0096: 111 — R16-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R16-T13	TO משפטים א׳:ה׳–ו׳ [Mishpatim 1:5–6] — בי״ע=מחשבה/דבור/מעשה [BYA = thought / speech / action]; even זרע בהמה [seed of beasts] souls←האירב=הבשחמ [thought = Beriah]; angels←דבר ה׳/רוח פיו=יצירה [the word of G-d / the breath of His mouth = Yetzirah]; reciprocal קדוש [kadosh (holy)] (order + Asiyah clothing)	[E-primary] Admur
R16-T14	LT ז׳–ח׳:ט״כ ש״ה Shir HaShirim 29:7–8 — 3-tier מ״ן [mayin nukvin]: embodied souls=חיצוניות [outer dimension]; angels=פנימיות [inner dimension]; unembodied souls=עצמן מקיפים [the encompassing aspects themselves]	[E-primary] Admur
R16-T15	EC נשמות→אצילות — [42:4] מ״ב:ד׳ [Atzilut → souls]; בריאה→רוחין [Beriah → ruchin]; יצירה→מלאכים [Yetzirah → angels]; →עשיה אופנים [Asiyah → Ofanim] (≠ R14-T03 EC47 birth-capacity)	[E-primary] Ari

File 0100 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[228]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 128 1PzKgx tBgKo1pmxYlE6MojcuQs66141gEJr9E_UtSDXg · 131 1YeFcvc_0pYu gBTbNA_TtyIR5cL25F4MdkZQDdb_H9EU Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T37 (prior) T01–T37 stand (ledger 13PQoP9vLgRC0O49CrufIii 24wCX5hy5-AOnFpJgYMiQ superseded). SEALED — T38–T40 (QC 131) ID Grade Claim R16-T38 [E-primary] Admur SEALED R16-T39 [E] SEALED R16-T40 [E-primary] Ari/RCV SEALED שעה״ג ל״ט [Shaar HaGilgulim 39] — נשמה יכולה לשרת בבריאה כמלאכים [a soul can serve in Beriah like the angels] (אליהו [Elijah]) (CoS-only) HOLD carry

[228] Document 0100: ZZ - SUPERSEDED — 106 R16 PAPER LEDGER (pre T41–T43). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0102 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[106]

GOAL 1 — Net-NEW — 1a. NEW — Likkutei Torah Shir HaShirim 26:11–12 → R16-T46 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.26.11?lang=he · https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.26.12?lang=he **Opened:** Likkutei Torah, Shir HaShirim 26:11–12 / לקוטי תורה שה"ש כ"ו:י"א–י"ב [Likkutei Torah, Shir HaShirim 26:11–12] **Cache:** hunt_gb09/verify/T44_Shir26_quote.txt (quote file; ID remapped T46)

> ...שישראל עושין לו מרעה ומזון. וכמ"ש אכלתי יערי עם דבשי דקאי על ק"ש כי שרפים עומדים נקר' עצי שטים עומדים **יערי אלו המלאכים** ... וברכתויה וכולם עומדים ביראה כו'. ... שתשוקתם וחפצם להתכלל באור ה' א"ס ב"ה **ודבשי אלו** ... **ביטול והתכללות זה נקרא בשם אכילה**ובטלים אליו ית' ש שהם פירות היער ויש בהם מתיקות ותענוג... **הנשמות**
>
> ...Israel make pasture and food for Him. As it is written, "I have eaten my forest with my honey," which refers to the Shema and its blessings... **"My forest" is the angels**, for the Serafim who stand are called upright acacia boards, and all stand in awe, etc.... Their yearning and desire is to be included in the light of G-d, Ein Sof, blessed be He, and they are nullified before Him, blessed be He; **this nullification and inclusion is called eating**... **"My honey" is the souls**, which are the fruits of the forest and contain sweetness and delight...

[106] Document 0102: 136 — R16-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Lemma: Divine nourishment via K”Sh: **יערי [my forest]** = angels (standing serafim / bitul-as-achilah); **דבשי [my honey]** = souls (forest-fruit / sweetness). **Beyond:** ≠T43 עשב/תבואה [grass/grain] generation; ≠T25 food-elevation/behemah; ≠T06 Shir 25 receive-from-angels; ≠T44 Ki Teitzei 4:4 Atzmut/Havayah-rishonah access gap; ≠T45 Bereshit shared bitul-shir. **Confidence:** high quote; high distinctness.

GOAL 1 — Net-NEW — 1b. NEW — Shaarei Kedusha Part 3 Gate 7 (+ Part 4:1 summary) → R16-T47 [E-primary Ari/RCV]

URL: https://www.sefaria.org/Shaarei_Kedusha,_Part_3.7?lang=he · https://www.sefaria.org/Shaarei_Kedusha,_Part_4.1?lang=he **Opened:** שערי קדושה חלק ג׳ שער ז׳ / חלק ד׳ שער א׳ [Shaarei Kedusha, part III, gate 7 / part IV, gate 1] **Cache:** hunt_gb09/verify/T45_SK3_7_quote.txt (quote file; ID remapped T47)

> **רוח הקודש, ונשמות צדיקים, ומלאכים**, כי חמשה אופני השגה הם ח”ג ש”ז:) האחד ... רוח) .**וחלום**, זכור לטוב **הנקראים מגידים, ואליהו** ... מגידים · השלישי ... **נוצר ממנה מלאך ממש** ... הקודש גמור · השני **הגרועה מכולם** החמישי · **נפש מהצדיקים** ... **גדולה מכולם** הרביעי · **אליהו** ... **חלומותיו**.
>
> For there are five modes of apprehension: **ruach hakodesh, the souls of tzaddikim, angels called maggidim, and Elijah**, remembered for good, **and a dream**.
>
> (Part III, gate 7:) The first… complete ruach hakodesh · the second… **an actual angel is formed from it**… maggidim · the third… **Elijah** · the fourth, **greatest of all**… **a nefesh of the tzaddikim** · the fifth, **lowest of all**… **his dreams**.

Lemma: Five ranked hasagah-channels; tzaddik-souls **greatest**; maggid-angels middle; dream least. **Beyond:** ≠T34 SRHK formation; ≠T40 Elijah Briah-service; ≠T28/T35 SK מחצב [the source from

which they are hewn]/sulam; ≠T36 naming; ≠T44/T45. **Confidence:** high quote; high-medium distinctness.

136 — R16-GB09 FULL — Proposed ledger

ID	Claim	Tag
R16-T46	LT שה"ש כ"ו:י"א–י"ב [Shir HaShirim 26:11–12] — יערי [my forest]=angels bitul-food; דבשי [my honey]= souls sweet-fruit	[E-primary] Admur
R16-T47	SK ח"ג ש"ו [part III, gate 7] — 5 hasagah modes; tzaddik-souls greatest; maggid-angels; dream least	[E-primary] Ari/RCV

File 0116 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[107]

132 — R16-GB08 SUMMARY — Proposed (R16-T41+ only)

ID	Claim	Tag
R16-T41	LT ויקרא ג':י'–י"א [Vayikra 3:10–11] — מלאכים השגתם [the angels' apprehension] **מלכות רק [Malchut alone]** (בהמה= [beast]); נשמות יש להן [souls have] **נוספת עבודה [an additional service]** ע"י תורה [through Torah] (אדם= [man])	[E-primary] Admur
R16-T42	LT ג':ו' ט"ו שה"ש [Shir HaShirim 15:3] — מלאך [angel] **בשליש עולם [in a third of the world]**; רק → נשמה עליונה [a higher soul → only] **הארה [illumination]** בגוף, עיקר במקיף/מזל [in the body; the principal part is in the encompassing aspect / mazal]	[E-primary] Admur
R16-T43	LT בחקותי ה':א' [Bechukotai 5:1] — מלאכים [angels]=**עשב [grass]** צומח ממלכות [grows from Malchut] **זריעה בלתי [without sowing]**; נשמות [souls]=**תבואה [grain]** ע"י זריעת אור הזרוע [through sowing the light that is sown] (fold-opt T25)	[E-primary] Admur

[107] Document 0116: 132 — R16-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0142 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[109]

123 — R16-GB05 SUMMARY — Proposed (R16-T30+ only)

ID	Claim	Tag
R16-T30	LT בהעלותך א׳:י״ג [Beha'alotcha 1:13] — מלאכים ימשיכו קדוש בו״ו [angels will draw down kadosh spelled with a vav] שנק׳ אנשי קדש [which are called people of kodesh] **מהנשמות [from the souls]** (reverse flow)	[E-primary] Admur
R16-T31	LT האזינו ב׳:י׳ [Haazinu 2:10] — נשמות גבוהים מהמלאכים [souls are higher than angels] צריכים התבוננות **אך [yet]** באהוי״ר של מלאכים לנפש השכלית [need contemplation of the angels' love and awe for the intellectual soul]	[E-primary] Admur
R16-T32	DMC SMT מל׳ דאצי׳ במל׳ דבי״ע בוראת [38] ל״ח [Malchut of Atzilut in Malchut of BYA creates] **ומלאכים נשמות [souls and angels]** דבי״ע [of BYA] (shared creation tier)	[E-primary] Mitteler

ID	Claim	Tag
R16-T33	EC שורש יצירה / חיצוניות = מלאכים מרוחא דו״ק — [29:3] כ״ט:ג׳ [angels from the ruach of the six extremities = outer dimension / root in Yetzirah]; נשמות צדיקים מבריאה/גדלות → מ״ן [souls of tzaddikim from Beriah/gadlut → mayin nukvin] (מלאכים אין עולין במ״ן [angels do not ascend as mayin nukvin])	[E-primary] Ari
R16-T34	שעה״ק א׳:ב׳ [Shaar Ruach HaKodesh 1:2] — מדבור תורה נוצרים [angels are formed from Torah speech]; קולות/הבלים [sounds/breaths] = **מרכבה לנשמות [a chariot for the souls of]** צדיקים ראשונים לירד וללמד [early tzaddikim, to descend and teach]	[E-primary] Ari/RCV

[109] Document 0142: 123 — R16-GB05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0148 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[229]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 122 1y5B -Hxyxoog9h8ltAA65v5VRGdaLP5P3fZrWjOSw49k Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T24 (prior) T01–T24 stand (ledger 1Eh_4aYyr1Lk4 h1Pmni6ScfnMciDSWErzz9g4sCKtdkE superseded). Includes T18 REOPEN R10-T06; T11/T12 FOLD → R14. SEALED — T25–T29 (QC 122) ID Grade Claim R16-T25 [E-primary] Admur SEALED LT Tzav — neshamot d'Beriah more pnimi than angels R16-T26 [E-primary] Admur SEALED LT Behar — kadoshim=souls vs angels body/makom/ zman R16-T27 [E-primary] Admur SEALED LT Matot — pnimi BYA=s ouls+angels; chitzon=Nogah R16-T28 [E-primary] Ari/RCV SEALED Shaarei Kedusha 3:2 — מחצב הנשמות [the source from which souls are hewn] > מחצב המלאכים [the source from which angels are hewn] R16-T29 [E] SEALED TO Yitro 1:6 — kadoshim=angels+souls shem/ ziv (fold-opt under T26) HOLD carry

File 0159 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[110]

[229] Document 0148: ZZ — SUPERSEDED R16 ledger pre-T30-seal (see newer 106). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[110] Document 0159: 119 — R16-GB04 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1a. NEW — Likkutei Torah Tzav 1:1, 1:4–5 [E-primary Admur] → propose R16-T25

Opened: Likkutei Torah, Tzav 1:1 / 1:4 / 1:5 / לקוטי תורה צו א׳:א׳,ד׳–ה׳ [Likkutei Torah, Tzav 1:1, 4–5] **Cache:** hunt_gb04/fetch/LT_Tzav_1_1.txt · LT_Tzav_1_4.txt · LT_Tzav_1_5.txt · full LT_Tzav_1_full.txt **URLs:** https://www.sefaria.org/Likkutei_Torah,_Tzav.1.1?lang=he · .1.4 · .1.5

(1:1) הנה ענין כוונת האכילה הוא כי יש נשמות ומלאכים בבחי׳ ההשתלשלות העולמות בי״ע ... ויש מלאכים דבריאה ויש מלאכים דיצי׳ ויש מלאכים דעשי׳.

(1:4) ...והמכוון בירידה זו הוא כשיאכל האדם ששרשו ג״כ משם שיש נשמות דבריאה והם בבחי׳ פנימי׳ יותר מן המלאכים... וכשיאכל אותם הן מוסיפים בו כח ושכל... שלכך האדם דייקא יוכל להעלותן...

(1:5) והנה כמו שהמלאכים דעתה נחשבים לבחינת בהמות לגבי הנשמות כי בשרש שרשן הן מבחי׳ בהמות וחיות שבמרכבה שהם בחי׳ מקבלים מן האדם העליון... והצדיקים יאכלו אותם ויעלו לשרשם את המאכלים כדוגמת שהנשמות דעתה מעלים המאכלים הגשמיי׳ ששרשם מהמלאכים.

(1:1) Now, the matter of the intention in eating is that there are souls and angels in the hishtalshelut of the worlds BYA... There are angels of Beriah, angels of Yetzirah and angels of Asiyah.

(1:4) ...The purpose of this descent is that when a person eats, whose root too is from there, since there are souls of Beriah that are more inward than the angels... and when he eats them, they add strength and intellect to him... therefore specifically the human being can elevate them...

(1:5) Now, just as the angels of the present are considered beasts relative to souls, because at the root of their root they

derive from the beasts and Chayot of the merkavah, which receive from the Supernal Man… the tzaddikim will eat them and elevate the foods to their root, just as present-day souls elevate physical foods whose root is from the angels.

Lemma: (1) Souls + angels in BYA hishtalshelut; angels stratified Beriah/Yetzirah/Asiyah. (2) **Neshamot d'Beriah more pnimi than angels.** (3) Present-day angels = **behemot** relative to souls (shoresh from merkava animals that receive from Adam Elyon). (4) Souls elevate gashmi food whose shoresh is from angels.

vs	why distinct
R16-T13 / T17 Mishpatim	T13/T17 = חדו"מ [thought, speech and action] / nested Yetzirah — **no** food-elevation or behemot-vs-souls lemma
R16-T15 EC ABYA products	Ari four-product list — ≠ Admur eating/elevation mechanics
R16-T16 omdim/ mehalchim	growth ontology — ≠ pnimi-rank + maachal axis

vs	why distinct
GB01 log LT Tzav **2:4**	different § (א' ≠ ב':ד' [2:4 ≠ 1]); that was מלכים דאצילות=נוני ימא [kings of Atzilut = fish of the sea] taxonomy only

Proves [E-primary]: Unused Admur BYA food-elevation + souls-more-pnimi + angels-as-behemot lemma. **Does NOT:** remint T13/T15/T16; close Moses/Q42/Q70. **Confidence:** high on quote + distinctness.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1b. NEW — Likkutei Torah Behar 2:5–6 [E-primary Admur] → propose R16-T26

Opened: Likkutei Torah, Behar 2:5–2:6 / לקוטי תורה בהר ב':ה'–ו' [Likkutei Torah, Behar 2:5–6] **Cache:** LT_Behar_2_5.txt · LT_Behar

_2_6.txt · full LT_Behar_2_full.txt **URLs:** https://www.sefaria.org/Likkutei_Torah,_Behar.2.5?lang=he · .2.6

(2:5) ...כי הנשמות נק' קדושים וכמו שאומרים בשמו"ע וקדושים בכל יום יהללוך סלה דקאי על הנשמות, שמתחלה אומרים סדר קדושה של המלאכים... ואח"כ אומרים עוד וקדושים בכל יום על הנשמות.

(2:6) ואומרים כסדר מלמטה למעלה תחלה קדושת המלאכים שהמלאכים יש להם גוף, וכמ"ש בדניאל... וגויתו כתרשיש וכתיב עושה מלאכיו רוחות משרתיו אש לוהט, ולכן המלאכים תופסים מקום... ומאחר שהם בבחי' מקום הרי הם ג"כ בבחי' זמן... ולכן יש להן עת קבוע לומר שירה, משא"כ הנשמות אין להם בחי' זמן ומקום לפי שהם בבחי' קדושים, קדש היינו מובדל שהנשמה כמו שהיא למעלה הם מובדלים מבחי' גוף לגמרי... וע"כ שירה שלהם הוא בכל יום תמיד...

(2:5) ...For souls are called kadoshim, as we say in the Shemoneh Esrei, "and holy ones praise You every day, Selah," which refers to the souls. First we recite the order of Kedushah of the angels... and afterward we say, additionally, "and holy ones every day," referring to the souls.

(2:6) We say it in order from below upward: first the Kedushah of the angels, for angels have a body. As it is written in Daniel... "his body was like beryl," and it is written, "He makes His angels spirits, His servants flaming fire." Therefore angels occupy space... Since they are in the category of space, they are also in the category of time... Therefore they have a fixed time to sing. Souls, unlike them, have no aspect of time and space, for they are in the category of kadoshim: kodesh means set apart, since the soul as it is above is entirely set apart from the aspect of a body... Therefore their song is every day, continually...

Lemma: (1) Souls = **קדושים [kadoshim (holy ones)]** (קדש [kodesh (holy, set apart)] = separated from body entirely). (2) Angels have

body → occupy **makom** and therefore **zman** → fixed time for shirah. (3) Souls have **no** makom/zman → song **בכל יום תמיד [every day, continually]**. (4) Liturgy order: angel kedusha first, then soul kedusha.

Beyond: | vs | why distinct | |—-|————-| | R16-T02 / T05 machshavah/dibbur + pre-MB | shoresh/temporal — ≠ body/place/ time song phenomenology | | R16-T09 VZot mizmor/shir | song-axis for souls' own avodah — ≠ angel-vs-soul body/time contrast | | R16-T16 omdim/mehalchim | standing/walking growth — ≠ makom/zman | | GB02 log LT Behar **3:8** | different § (ב' ≠ ג' [3 ≠ 2]); companion to T02 family only | | LT Shir 18 (GB03 log) | fire/wind bodies taxonomy — here full makom→zman→fixed-shirah chain + kadoshim definition |

Also opened (apparatus under T26, not separate T): Behar 2:2–3 — alu bemachshavah vs ruach piv / pre-MB (family of T02/T05) → **log companion**.

Proves [E-primary]: Unused Admur body/place/time vs bodiless-kadoshim song lemma. **Does NOT:** remint T02/T05/T09/T16. **Confidence:** high.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1c. NEW — Likkutei Torah Matot 2:7 [E-primary Admur] → propose R16-T27

Opened: Likkutei Torah, Matot 2:7 / לקוטי תורה מטות ב׳:ז׳ [Likkutei Torah, Matot 2:7] **Cache:** LT_Matot_2_full.txt (seg index 7) · verify from JSON he[6] **URL:** https://www.sefaria.org/Likkutei_Torah,_Matot.2.7?lang=he

> ...ובין דרך כלל הפנימיות דבי"ע הן הנשמות והמלאכים שיש בהן בחי' הביטול לפי שנתהוו מבחי' התיקון שכבר נתקן שם ב"ן ע"י מ"ה, והחיצוניות הם היכלות דנוגה שהם בחי' יש כו' שנמשך מרפ"ח ניצוצים ושבה"כ שעדיין לא נתקנו כו'.

> …And, in general, the inner dimension of BYA consists of the souls and angels, in whom there is an aspect of nullification because they came into being from the aspect of Tikkun, where the name Ban has already been rectified through Mah. The outer dimension consists of the heichalot of Nogah, which are an aspect of yesh, etc., drawn from the 288 sparks and the breaking of the vessels, which have not yet been rectified, etc.

Lemma: Collectively, **pnimiyut of BYA = souls AND angels together** (bitul from Tikkun — Ban already fixed by Mah); **chitzoniyut of BYA = heikhalot Nogah** (from unrectified RPH sparks / shevirah).

Beyond: | vs | why distinct | |—-|————-| | **pending R16-T19** TO Noach 3 | T19 **separates** souls←Tikkun vs angels←Tohu camps — here **groups** souls+angels as shared Tikkun-pnimi of BYA vs Nogah-chitzon | | R16-T07/T08 olamot pnimi/chitzon | olamot axis — ≠ BYA creature-class pnimi split | | R14/R15 kelim pnimi/chitzon | Atzilut kelim — ≠ BYA souls+angels vs Nogah heikhalot | | GB02 log “Matot” | surface “no stronger shoresh” — this exact **2:7** collective lemma unused as sealed locus |

Proves [E-primary]: Unused Admur souls+angels-as-shared-BYA-pnimi vs Nogah map. **Does NOT:** remint T19 (opposite grouping); invent print page. **Confidence:** high on quote; high on distinctness from T19.

GOAL 1 — Net-NEW Admur/Ari angel↔neshama / NHYM / ABYA — 1e. NEW — Torah Ohr Yitro 1:6 [E-primary Admur] → propose R16-T29

Opened: Torah Ohr, Yitro 1:6 / תורה אור יתרו א׳:ו׳ [Torah Or, Yitro 1:6] **Cache:** TO_Yitro_1_6.txt **URL:** https://www.sefaria.org/Torah_Ohr,_Yitro.1.6?lang=he

ובורא קדושים ישתבח שמך לעד כו׳ שהקדושים שהם מלאכים ונשמות הם בחינת שם בלבד שהוא ג״כ אינו אלא זיו והארה כו׳ אלא שאינם בבחי׳ מעשה ידיך כמו חיצוניות העולמות...

"And Creator of holy ones, may Your name be praised forever," etc.; for the holy ones, who are angels and souls, are only an aspect of a name, which itself is also merely a radiance and illumination, etc. However, they are not in the category of "the work of Your hands," like the outer dimension of the worlds...

Lemma: "בורא קדושים [Creator of holy ones]" — **kadoshim = angels AND souls together** = **shem / ziv** (tied to essence) — **not** maaseh yadecha like chitzoniyut of the worlds (koach maaseh separated from etzem).

Beyond: | vs | why distinct | |—-|————-| | sealed **R15 TO Yitro 8:6** | different § (ח׳:ו׳ ≠ א׳:ו׳ [8:6 ≠ 1:6]) | | **T26** Behar kadoshim | T26 = kadoshim **= souls only** (vs angel body); T29 = kadoshim **= souls+ angels** as shared shem-tier above chitzon worlds | | T27 Matot shared pnimi | T27 = Tikkun vs Nogah inside BYA; T29 = shem/ziv vs maaseh yadecha vs etzem |

Proves [E-primary]: Unused Admur shared kadoshim=shem tier for angels+souls. **Does NOT:** remint R15 Yitro 8:6 or T26.

Confidence: high on quote; medium-high on separate T vs fold-opt under T26 (CoS call — related "קדושים [kadoshim (holy ones)]" lexeme, different lemma).

119 — R16-GB04 FULL — Proposed R16-T ledger (NEW only; T01–T24 reserved)

ID	Claim	Tag	Status
R16-T25	LT צו א׳:א׳,ד׳–ה׳ [Tzav 1:1, 4–5] — BYA souls+angels; neshamot d'Beriah more pnimi; angels=behemot; food elevation from angel shoresh	[E-primary] Admur	propose land
R16-T26	LT בהר ב׳:ה׳–ו׳ [Behar 2:5–6] — kadoshim= souls (no body/makom/zman); angels body→place→time→fixed shirah	[E-primary] Admur	propose land
R16-T27	LT מטות ב׳:ז׳ [Matot 2:7] — pnimi BYA=souls+angels (Tikkun); chitzon=Nogah heikhalot	[E-primary] Admur	propose land
R16-T28	שערי קדושה ח"ג ש"ב [Shaarei Kedusha, part III, gate 2] — מחצב הנשמות [the source from which souls are hewn] > מחצב המלאכים [the source from which angels are hewn]; angels servants	[E-primary] Ari/RCV	propose land
R16-T29	TO יתרו א׳:ו׳ [Yitro 1:6] — kadoshim=angels+souls as shem/ziv ≠ maaseh yadecha	[E-primary] Admur	propose land (fold-opt under T26)
—	Bechukotai 5:2 / Naso 3 / Pinchas / Ki Teitzei 2 / Ber 8:2 / Vaera 2:7 / Shemot 1	[E] companions	log only

ID	Claim	Tag	Status
—	Q42 / Q70	**נמצא לא [not found]**	HOLD
—	Moses / Film / R10-T06	not closed / HOLD / T18 only	forever-OPEN / HOLD

File 0180 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[230]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 125 1 IuTHsKu4c2umLTrBd_BmK0_9ACoJDg7h4GhLqHYrvg0 Prior R15

[230]Document 0180: ZZ - SUPERSEDED — 106 R16 PAPER LEDGER (pre T35–T37). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T29 (prior) T01–T29 stand (ledger 1Q3u1YROZJkw4d5h3qmVrSZGb2mwCFVvWAVrcl1z9X5w superseded). SEALED — T30–T34 (QC 125) ID Grade Claim R16-T30 [E-primary] Admur SEALED LT בהעלותך [Beha'alotcha] — angels draw קדוש [kadosh (holy)] from anshei-kodesh R16-T31 [E-primary] Admur SEALED LT האזינו [Haazinu] — souls need hitbonenut of angel ahavah/yirah R16-T32 [E-primary] Mitteler SEALED DMC SMT ל"ח [38] — Malchut creates souls+angels BYA R16-T33 [E-primary] Ari SEALED EC כ"ט:ג' [29:3] — V"K-ruach angels vs Briah souls (fold-opt R14-T03) R16-T34 [E-primary] Ari/RCV SEALED שעה"ק א':ב' [Shaar Ruach HaKodesh 1:2] — Torah-speech angels = merkavah for tzaddik souls HOLD carry

File 0183 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[111]

R16-T01–T03 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-01 — Packs under QC

Drive	id	Title	Role
104	1L6yK1h78ASnCpCD4HjwbY62-1TE_QpOR	R15-GB02 NET NEW.json	propose source (self-id T13–T15)
104	1jTf9MuL7rrxfoFRet_5jyAzQwJrOxUkB	R15-GB02 NET NEW.md	companion MD
prior	1_nyKOGX1ChtG1CdhZqn3vdz0yOb43xZf	**103** R15-GB01 QC	**T06–T09** (T08 sealed floor)
prior	1sWuRzqCzPCXWBSVvANcBTnTqo9h9ZLG0	**104** R15-T10_T12 QC	**T10–T12** (T11 sealed floor)

[111] Document 0183: 109 — R16-T01–T03 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Drive	id	Title	Role
canon	1oBxpGnHVPlJSU3nZhK-kV cDDnqBtx6s2HuZE-5w8gIo	R15 ledger	**T01–T12 sealed** (per 105)
Folder	1eRz9M6HuZBGLZuJN4Yy6 IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Local: hunt ya_igk20/r15/hunt_gb02/ · live verify qc/r16_verify/ · this log → Drive **109 Collision:** Pack self-ids **R15-T13–T15** collide with sealed R15 floor (T01–T12). QC remints → **R16-T01–T03**.

R16-T01–T03 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-01 — PASS / FAIL TABLE (for Carpo) — T01–T03

ID	Claim (one-line)	PASS/FAIL	Tag
R16-T01	TO ט׳:ב תולדות [Toldot 2:9] — לא ניתנה תורה למלאכים משום אין יצה״ר → אין בירור/אתהפכא [the Torah was not given to angels because they have no evil inclination → no refinement/transformation]; נהר יוצא מעדן בלבד = גילוי למלאכים [revelation to angels = only a river goes out from Eden] (לא ותרד העינה / אנכי [not “she descended to the spring” / “I”])	**PASS → propose SEAL**	**[E-primary] Admur**

ID	Claim (one-line)	PASS/FAIL	Tag
R16-T02	LT ו׳:ב ראה [Re’eh 6:2] (Vilna כד,ד [24d]) — מלאכים [angels]←העליון דבור [supernal speech] (ברוח פיו [through the breath of His mouth]); נשמות [souls]←מחשבתו / ס״ר אותיות אותיות שבתורה [the letters of His thought / 600,000 letters in the Torah]	**PASS → propose SEAL**	**[E-primary] Admur**

ID	Claim (one-line)	PASS/FAIL	Tag
R16-T03	LT שה"ש [Shir HaShirim] — [30:7] ל׳:ז׳ מלאכים [angels]←דבר/ אין ריבוי → ה׳ תוספת / אין פריה ורביה [the word of G-d → no increase/addition / no procreation]; נשמות ממשיכות א"ס בריבוי [souls draw down Ein Sof with increase] via מצות מעשיות [practical mitzvot]	**PASS → propose SEAL** (fold-option under **R15-T11** — see below)	**[E-primary] Admur**
HOLD Q42	MICRO named flip beyond sealed frame	**PASS as נמצא לא [not found]** HOLD	MICRO **[U]**
HOLD Q70	Graded post-exit kav degree	**PASS as נמצא לא [not found]** HOLD	degree **[U]**
HOLD Film	Film	**HOLD**	—
NOTE Moses	pnimiyut NHY"M	**PASS** forever-OPEN kept	not closed
NOTE	R13 / R14 / R15-T01–T12 sealed	**PASS** no remint	locked
NOTE	R15-T08 LT Re'eh 7 kelim	**PASS** distinct — not folded into T02	different lemma
NOTE	R15-T11 LT Shir 31:2 chochmah/neshikin/holadah	**PASS** family overlap with T03 — **not** hard FOLD; CoS may demote T03 → companion-note	see fold check

R16-T01–T03 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-01 — Dedup vs sealed R15-T08 / R15-T11 (+ neighbors)

Candidate	Sealed comparator	Same lemma?	QC
T01 TO Toldot 2:9	**R15-T10** TO Yitro 8:6 (olam hadibur / chitzon kelim / אין המשכת סוכ"ע [no drawing down of sovev kol almin])	**Family yes, remint no** — same "no Torah to angels" family; **different** parsha + lemma (yetzer→no birur / נהר [river]-vs-עינה [spring] hamshachah class vs kelim/dibbur/sovev)	**NEW parallel**
T01	**R15-T08** LT Re'eh 7 kelim ontology	**Disjoint** — T08=kelim map; T01=avodah/birur precondition	**NEW**
T01	R14-T01/T02 TO Bereshit kelim/neshikin	≠ remint	**NEW**
T02 LT Re'eh 6:2	**R15-T08** LT Re'eh 7 (Vilna כו,ד [26d]) pnimi/chitzon **kelim**	**Family yes, remint no** — same maamar cluster, **earlier** section (Vilna כד,ד [24d]); lemma = **machshavah-otiyot vs dibbur** origin, not kelim	**NEW parallel** (as R14 landed both TO + LT YK)
T02	**R15-T10** TO Yitro dibbur/machshava+kelim+Matan	Related frame; T02 states shoresh-havayah itself without kelim/sovev/Matan apparatus	**NEW**

Candidate	Sealed comparator	Same lemma?	QC
T02	**R15-T11** LT Shir 31:2 chochmah/neshikin	Different axis (letters/dibbur vs chochmah/neshikin)	**NEW**
T03 LT Shir 30:7	**R15-T11** LT Shir 31:2 (shoresh chochmah + כח ההולדה [the power of procreation])	**Family yes — holadah/no-priah overlap**; **different** maamar § (ל' [30] vs ל"א [31]) + **different** causal axis (דבר ה'→אין ריבוי / מצות→א"ס בריבוי [the word of G-d → no increase / mitzvot → Ein Sof with increase] vs פנימיות החכמה/נשיקין [the inner dimension of Chochmah / neshikin])	**NEW** with **fold-option** under T11 if CoS wants single holadah lane
T03	**R15-T12** DMC Peru 4 (TZ"Tz)	Same holadah family; T03 = **Admur** LT body (upgrade lane vs TZ"Tz companion)	**NEW Admur** (not T12 remint)

Candidate	Sealed comparator	Same lemma?	QC
T03	**R16-T02** (this pack)	T02=origin dibbur/machshava; T03=consequence no-ribui + Ein Sof ribui	**Distinct** — keep both

Dedup vs sealed R15-T08 / R15-T11 (+ neighbors) — Fold check — R16-T03 vs sealed R15-T11

Aspect	R15-T11 (sealed)	R16-T03 (propose)
Locus	LT שה"ש [Shir HaShirim] **ל"א:ב' [31:2]**	LT שה"ש [Shir HaShirim] **ל':ז' [30:7]**
Causal axis	שרש בפנימיות/חיצוניות [root in the inner/outer dimensions of] **החכמה [Chochmah]** + זיווג [union] **נשיקין [neshikin]**	נמשך מ [drawn from]**ה' דבר [the word of G-d]** → אין ריבוי/תוספת [no increase/addition]
Holadah corollary	כח ההולדה בנשמות / אין במלאכים [the power of procreation is in souls / absent from angels]	אין פריה ורביה / ממלאך אחד אין מלאך שני [no procreation / from one angel there is no second angel]
Soul positive	(implicit via pnimiut chochmah)	ממשיכים אור א"ס ב"ה בריבוי [draw down the light of Ein Sof, blessed be He, with increase] via **מעשיות מצות [practical mitzvot]**

QC call: PASS as separate R16-T03 (quote MATCH; distinct § + Ein Sof/mitzvot-ribui axis not in T11 one-liner). **CoS option:** if single holadah lane preferred → **FOLD** T03 → log-companion / note under sealed **R15-T11** (or under R16-T02 dibbur family). QC does **not** auto-fold.

Quote verification (Sefaria live + hunt_gb02 cache) — R16-T01 — TO Toldot 2:9

Live Torah_Ohr,_Toldot.2.9 + cache to_toldot_2_9.txt / r16_verify/to_toldot_2_9_plain.txt: **לא נתנה תורה למלאכים [the Torah was not giv-**

en to the angels] · **כלום יצה"ר יש ביניהם [is there an evil inclination among them?]** · **אין שייך אצלם בירור [refinement does not apply to them]** · **אתהפכא חשוכא לנהורא [the transformation of darkness into light]** · גילוי למלאכים [revelation to the angels] **ונהר יוצא מעדן [and a river goes out from Eden]** · **לא [no]** גילוי [revelation] **ותרד העינה [she descended to the spring]** — **MATCH** Tag **[E-primary] Admur**. ≠ T10 Yitro kelim lemma.

Quote verification (Sefaria live + hunt_gb02 cache) — R16-T03 — LT Shir HaShirim 30:7

Live Likkutei_Torah,_Shir_HaShirim.30.7 + cache lt_shir_30_7.txt / r16_verify/lt_shir_30_7_plain.txt: מלאכים [angels] **מבחי' דבר ה' [from the aspect of the word of G-d]** · **וברוח פיו כל צבאם [and by the breath of His mouth all their hosts]** · **אין בהם ריבוי ותוספת [there is no increase or addition in them]** · **ממלאך אחד אין יכול להיות מלאך שני [from one angel there cannot be a second angel]** · **אין בהם פריה ורביה [there is no procreation among them]** · נשמות [souls] **ממשיכים [draw down] ... אור א"ס ב"ה [the light of Ein Sof, blessed be He]** · **ריבוי ותוספת [increase and addition]** via **מצות מעשיות [practical mitzvot]** — **MATCH** Tag **[E-primary] Admur**. Fold-option vs sealed T11 noted above — **not** FAIL.

File 0185 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[231]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: 109 1VUSZX 8ZMQg66Mv2Lgo4FNXm8Mp7bCqBV · 110 1_iF-EhZutZ-5-LTXSBN 5DcnL8Dvkrr0NVYvmaEqHBmI · 113 1qJpMyCtSXcF5kV3ts8A5Jv1u

[231]Document 0185: ZZ — SUPERSEDED R16 ledger pre-T13-seal (see newer 106). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

EI-shqVlRs3ESstFxWE Prior R15 sealed archive: 1oBxpGnHVPlJSU3 nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T03 (prior) ID Grade Claim R16-T01 [E-primary] Admur SEALED TO Toldot 2:9 — no Torah to angels; giluy=מעדן נהר [a river from Eden] R16-T02 [E-primary] Admur SEALED LT Re'eh 6:2 — angels←dibbur; souls←otiyot machshavah R16-T03 [E-primary] Admur SEALED LT Shir 30:7 — angels←dvar Hashem no ribui; souls Ein Sof w/ ribui SEALED — T04–T10 (QC 110/113) ID Grade Claim R16-T04 [E-primary] Admur SEALED TO Bo 1:11 צבאות [Tzevaot (hosts)] BYA R16-T05 [E-primary] SEALED LT Devarim 1:1–2 (fold-option under T02) R16-T06 [E-primary] SEALED LT Shir 25:10 souls↔angels מ"ן [mayin nukvin] (optional fold T02/T05) R16-T07 [E] SEALED TO Ber 7:3 pnimiyut/ch itzoniyut + Michael R16-T08 [E] SEALED TO Ber 3:19 (fold-option under T07) R16-T09 [E] SEALED LT VZot 5:11 mizmor/shir R16-T10 [E] Mitteler SEALED Gate of Unity 52:15 — Mitteler ≠ haZaken primary FOLD (no new R16 seal) Provisional Action T11 SHH OA 3:1 FOLD → R14-T05 T12 SHH ABYA 2:3 FOLD → R14-T04 HOLD carry

File 0194 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[232]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: 109/110/113/114 1Dk5MLRShl4j0LevynLF22jYx6tkVpEmhJSnbbF3vAME Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T10 (prior) ID Grade Claim R16-T01 [E-primary] Admur SEALED TO Toldot 2:9 — no Torah to angels; giluy=מעדן נהר [a river from Eden] R16-T02 [E-primary] Admur SEALED LT Re'eh 6:2 — angels←dibbur; souls←otiyot machshavah R16-T03 [E-primary] Admur SEALED LT Shir 30:7 — angels←dvar Hashem no

[232] Document 0194: ZZ — SUPERSEDED R16 ledger pre-T16-seal (see newer 106). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ribui; souls Ein Sof w/ ribui R16-T04 [E-primary] Admur SEALED TO Bo 1:11 צבאות [Tzevaot (hosts)] BYA R16-T05 [E-primary] SEALED LT Devarim 1:1–2 R16-T06 [E-primary] SEALED LT Shir 25:10 souls↔ angels מ"ן [mayin nukvin] R16-T07 [E] SEALED TO Ber 7:3 pnimiyu t/chitzoniyut + Michael R16-T08 [E] SEALED TO Ber 3:19 R16-T09 [E] SEALED LT VZot 5:11 mizmor/shir R16-T10 [E] Mitteler SEALED Gate of Unity 52:15 — Mitteler ≠ haZaken primary SEALED — T13–T15 (QC 114) ID Grade Claim R16-T13 [E-primary] Admur SEALED TO Mishpatim 1:5–6 BYA=מ"חדו [thought, speech and action]; souls ←machshavah; angels←dibbur R16-T14 [E-primary] Admur SEALED LT Shir 29:7–8(/10) 3-tier מ"ן [mayin nukvin] R16-T15 [E-primary] Ari SEALED EC 42.17 / פרק ד מ"ק אצילות→נשמות [chapter 4, מ"ק (abbreviation as supplied), Atzilut → souls]…עשיה→אופנים [Asiyah → Ofanim] — fold-opt under R14-T03; corrected cite 42.17 (not 42.4)

FOLD (prior) T11 SHH OA 3:1 → R14-T05 · T12 SHH ABYA 2:3 → R14-T04 HOLD carry

File 0195 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[112]

R16_GB07_NET_NEW — Proposed (R16-T38+ only)

ID	Claim	Tag
R16-T38	TO אסתר ב׳ [Esther 2] — נשמות העלאתן [the souls' elevation] **ביום [by day]** (ח״י ברכאן באצילות [eighteen blessings in Atzilut]); מלאכים שירתם/מזונם [the angels' song/food] **בלילה דוקא [specifically at night]**	[E-primary] Admur

[112]Document 0195: R16_GB07_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R16-T39	LT שה"ש י"ח [Shir HaShirim 18] — נשמות טרם גוף מקבלות אור א"ס [souls before embodiment receive the light of Ein Sof] **ככחי' א"ס [as the aspect of Ein Sof]**; מלאכים מלובשי אש/רוח רק [angels vested in fire/air only] **במדה [in a measure]** (הושיט אצבעו [He extended His finger])	[E-primary] Admur

File 0197 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[113]

135 — R16-GB09 SUMMARY — Proposed (R16-T46+ only)

ID	Claim	Tag
R16-T46	LT שה"ש כ"ו:י"א–י"ב [Shir HaShirim 26:11–12] — יערי [my forest]=**מלאכים [angels]** (שרפים עומדים / ביטול=אכילה [Serafim stand / nullification = eating]); דבשי [my honey]=**נשמות [souls]** (פירות היער / מתיקות [fruits of the forest / sweetness]) — מזון לישראל מפרנסין [nourishment for Israel; sustain (fragment as supplied)]	[E-primary] Admur
R16-T47	SK ח"ג ש"ז [part III, gate 7] (סיכום ח"ד ש"א+ [summary: part IV, gate 1]) — **השגה אופני ה' [five modes of apprehension]**: רוה"ק [ruach hakodesh] · מלאכים מגידים [maggid angels] · אליהו [Elijah] · נשמות צדיקים [souls of tzaddikim] (**מכולם גדולה [greatest of all]**) · חלום [dream] (**מכולם גרועה [lowest of all]**)	[E-primary] Ari/RCV

File 0200 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[21]

[113] Document 0197: 135 — R16-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[21] Document 0200: R16_GB03_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R16-GB03 — Net-NEW beyond R13–R15 + R16-T01–T15 CoS holds — Proposed tickets (R16-T16+ only)

ID	Claim	Tag
R16-T16	TO וישב ה׳ [Vayeshev 5] — מהלכים/עומדים [those who walk / those who stand] status: angels=omdim; souls pre-descent also omdim; post body/NBH=mehalchim; Israel injects hilukh into angels' pnimiyut	[E-primary] Admur
R16-T17	LT בחוקתי א׳ [Bechukotai 1] — growth-mechanism: dibbur letters=fixed bodies (Michael/Gabriel לא ישנו [do not change]); machshavah=fountain → souls expand day-to-day	[E-primary] Admur

ID	Claim	Tag
R16-T18	LT שלח ג׳ [Shelach 3] — mitzvot draw sovev/makif → hilukh / ithapcha beyond penimi-bounded standing	[E-primary] Admur

File 0202 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[114]

118 — R16-GB04 SUMMARY — Proposed (R16-T25+ only)

ID	Claim	Tag
R16-T25	LT צו א׳:א׳,ד׳–ה׳ [Tzav 1:1, 4–5] — נשמות+מלאכים בבי״ע [souls + angels in BYA]; נשמות דבריאה פנימי׳ מן המלאכים [the souls of Beriah are more inward than the angels]; מלאכים=בהמות לגבי נשמות [angels = beasts relative to souls]; העלאת מאכל ששרשו ממלאכים [the elevation of food whose root is from angels]	[E-primary] Admur

[114]Document 0202: 118 — R16-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R16-T26	LT בהר ב׳:ה׳–ו׳ [Behar 2:5–6] — קדושים=נשמות [holy ones = souls] (בלי גוף/מקום/זמן → שירה בכל יום [without body/space/time → song every day]); מלאכים יש להם גוף → מקום+זמן → עת קבוע לשירה [angels have a body → space + time → a fixed time for song]	[E-primary] Admur
R16-T27	LT מטות ב׳:ז׳ [Matot 2:7] — פנימיות בי״ע=נשמות+מלאכים [the inner dimension of BYA = souls + angels] (תיקון מ״ה/ב״ן [the rectification of Mah/Ban]); חיצוניות=היכלות נוגה [outer dimension = the heichalot of Nogah] (רפ״ח [288])	[E-primary] Admur
R16-T28	אור — שערי קדושה ח״ג ש״ב [Shaarei Kedusha, part III, gate 2] מחצב הנשמות פנימי ועליון מאור מחצב המלאכים [the light of the source from which souls are hewn is inward and higher than the light of the source from which angels are hewn]; לכן מלאכים משרתיו [therefore angels are his servants]	[E-primary] Ari/RCV
R16-T29	TO יתרו א׳:ו׳ [Yitro 1:6] — בורא קדושים [Creator of holy ones]: מלאכים+נשמות=שם/זיו [angels + souls = name/radiance] (לא מעשה ידיך כחיצוניות העולמות [not the work of Your hands like the outer dimension of the worlds])	[E-primary] Admur

File 0204 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[115]

R16-T38–T40 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-11 — Packs under QC

Drive	id	Title	Role
129	1ckvu_MAr3Up-6cHenrgny HHAj0snmyii-2VzF323j04	R16-GB07 SUMMARY	CoS primary SUMMARY

[115] Document 0204: 131 — R16-T38–T40 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Drive	id	Title	Role
130	1ZaDLq2voMwHcxGRHG7a7xQTHP2cL6GrljerBuFBUfd8	R16-GB07 FULL	CoS primary FULL
prior QC	Drive **128**	T35–T37 QC	floor (propose-land pending seal)
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Local: CoS hunt ya_igk20/r16/hunt_gb07/verify/ · verify qc/r16_t38_t40_verify/ · this log → Drive **131**

Floor locked (not reminted): R13-T01–T09 · R14-T01–T06 · R15-T01–T12 · **R16-T01–T37** (T35–T37 propose-land from QC-10; T11/T12 FOLD → R14; T18 REOPEN R10-T06)

R16-T38–T40 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-11 — PASS / FAIL TABLE (for Carpo) — T38–T40

ID	Claim (one-line)	PASS/FAIL	Tag
R16-T38	TO אסתר ב׳:י׳ [Esther 2:10] — נשמות [souls] **ביום העלאתן [their elevation is by day]**; מלאכים [angels] **בלילה ומזונם שירתם [their song and food are at night]** דוקא [specifically]	**PASS → propose SEAL**	**[E-primary] Admur**

ID	Claim (one-line)	PASS/FAIL	Tag
R16-T39	LT שה״ש י״ח:י״ג [Shir HaShirim 18:13] — נשמות טרם-גוף מקבלות א״ס [souls before embodiment receive Ein Sof] **שהוא כמו [as it is]**; מלאכים רק [angels only] **במדה [in a measure]** (גופות אש/רוח [bodies of fire/air])	**PASS → propose SEAL** (fold-opt under **R16-T14** Shir unembodied family)	**[E-primary] Admur**

ID	Claim (one-line)	PASS/FAIL	Tag
R16-T40	שעה"ג ל"ט [Shaar HaGilgulim 39] — נשמה יכולה לשרת בבריאה [a soul can serve in Beriah] **המלאכים כשאר [like the other angels]** טרם ירידה [before descent] (אליהו [Elijah])	**PASS → propose SEAL**	**[E-primary] Ari/RCV**
HOLD Q42	MICRO named flip	**PASS as נמצא לא [not found]** HOLD	MICRO **[U]**
HOLD Q70	Graded post-exit kav	**PASS as נמצא לא [not found]** HOLD	degree **[U]**
HOLD Film	Film	**HOLD**	—
NOTE Moses	pnimiyut NHY"M	**PASS** forever-OPEN kept	not closed
NOTE	R13–R15 / R16-T01–T37 floors	**PASS** no remint	locked

R16-T38–T40 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-11 — Kuksik corroboration (second-witness)

|———|————-|————————————|—| | IDs | R16-T38–T40 | R16-T38–T39 only | **keep CoS IDs**; T40 = CoS-only | | T38 locus | TO אסתר ב':י' [Esther 2:10] | TO אסתר ב' [Esther 2] (same lemma; se'if-precision weaker) | **CORROBORATE** | | T39 locus | LT שה"ש י"ח:י"ג [Shir HaShirim 18:13] | LT שה"ש י"ח [Shir HaShirim 18] (same lemma; se'if-precision weaker) | **CORROBORATE** | | T40 locus | שעה"ג ל"ט [Shaar HaGilgulim 39] | **absent** | CoS-only; **not** competing / **not** FAIL | | Tags | [E-primary] Admur / Ari-RCV | same Admur for T38–T39 | **aligned** | | HOLDs | Q42/Q70/Film/Moses | same | **aligned** | | Avoided | T35–T37 · Shir17 · etc. | same + Vayeshev4 / Yitro7–8 / YK1 | **aligned** |

Dedup vs sealed R13–R15 + R16-T01–T37 — Fold note — T38 / T40 (no hard fold)

Ticket	Nearest family	Why not remint / hard fold
T38	T35–T37 / mehalchim / olamot	Unique day/night schedule axis unused in T01–T37
T40	T36 SHG35 · R15-T03 SHG19	Different chapter (ל"ט≠ל"ה [39≠35]); functional Briah service ≠ naming/rank

R16-T38–T40 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-11 — Quote verification (hunt_gb07 verify + qc/r16_t38_t40_verify)

Sefaria live often Cloudflare-blocked — hunt cache under ya_igk20/r16/hunt_gb07/verify/ + fetch JSON se'if map + copies in qc/r16_t38_t40_verify/.

Quote verification (hunt_gb07 verify + qc/r16_t38_t40_verify) — R16-T38 — Torah Ohr Megillat Esther 2:10

Fetch JSON Torah_Ohr_Megillat_Esther.2.json seg **10** + t38_exact.txt / TO_Esther_2_10.txt: **העלאתן ביום [their elevation is by day]** · **שירתם ומזונם הוא בלילה דוקא [their song and food are specifically at night]** · **טרף לביתה אלו המלאכים [food for her household: these are the angels]** · ח"י ברכאן באצי' [eighteen blessings in Atzilut] — **MATCH** Tag **[E-primary] Admur**. ≠ T35/T36/T37; ≠ mehalchim.

Quote verification (hunt_gb07 verify + qc/r16_t38_t40_verify) — R16-T40 — Sha'ar HaGilgulim 39

SHG_39.txt / t40_quote.txt / verify_precise/Sha'ar_HaGilgulim.39.txt: **יורדת אל עולם הבריאה ועומדת שם [descends to the world of Beriah and stands there]** · **משרתת לפני השי"ת כשאר המלאכים אשר שם [serves before G-d, blessed be He, like the other angels there]** · **אליהו [Elijah]** · **משרת [serves] … כשאר מלאכי השרת [like the other minister-**

ing angels] — **MATCH** Tag **[E-primary] Ari/RCV**. ≠ T36 naming (SHG35).

File 0211 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[116]

130 — R16-GB07 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T34 + **T35** שערי קדושה ח"ב ש"ג [Shaarei Kedusha, part II, gate 3] · **T36** שעה"ג ל"ה [Shaar HaGilgulim 35] · **T37** LT אמור ד':ט' [Emor 4:9] · Emor1 shared-hasagah · Vayakhel2 hasagah · Pinchas T19 · SK מחצב [the source from which they are hewn] T28 · SHG19 · EC42/47 · SHH OA/ABYA R14 · LT Re'eh7 / Shir31 / EC15 / EC28:1 (R15) · LT Shir17 mehalchim remint · EC39/40/50 locked.

GOAL 1 — Net-NEW — 1a. NEW — Torah Ohr Megillat Esther 2:10 → R16-T38 [E-primary Admur]

URL: https://www.sefaria.org/Torah_Ohr,_Megillat_Esther.2.10?lang=he **Opened:** Torah Ohr, Megillat Esther 2:10 / תורה אור מגלת אסתר ב':י' [Torah Or, Megillat Esther 2:10] **Cache:** hunt_gb07/verify/t38_exact.txt

> ולכן כל הכורע כורע בברוך שבברכה ראשונה שהכריעה היא כפיפת הראש דהיינו המשכת חכמה ע"י שכופף ראשו וחכמתו שבו אלא שהח"י ברכאן הן באצי' והוא ע"י הנשמות שהעלאתן ביום משא"כ המלאכים שירתם ומזונם הוא בלילה דוקא. ותקם בעוד לילה ותתן טרף לביתה אלו המלאכים וחק לנערותיה אלו ההיכלות שבע הנערות הראויות לתת כו'. ולהם נמשך בבחי' ח"י אלפין כי רכב אלקים רבותים אלפי שנאן. אלפי שאינן מרבותים והיינו שמתחלק לח"י אלף מיני השגות לכל חד לפום שיעורא דיליה.

[116] Document 0211: 130 — R16-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Therefore everyone who bows bows at “Baruch” in the first blessing. Bowing is bending the head, that is, drawing down Chochmah by bending one’s head and the wisdom within it. However, the eighteen blessings are in Atzilut, through the souls, whose elevation is by day, unlike the angels, whose song and food are specifically at night. “She rises while it is still night and gives food to her household”: these are the angels; “and an allotted portion to her maidens”: these are the heichalot, “the seven maidens suitable to be given,” etc. To them it is drawn down in the aspect of eighteen thousand, for “the chariot of G-d is twenty thousand, thousands of shinan”: thousands that are absent from twenty thousand. That is, it divides into eighteen thousand kinds of apprehension, each according to its measure.

Lemma: Chai birchot in Atzilut via **souls’ daytime elevation**; angels’ **song and food specifically at night** (טרף לביתה [food for her household] = angels). **Beyond:** ≠T35 sulam · ≠T36 naming · ≠T37 otiyot · ≠T04/T07 olamot · ≠mehalchim. **Confidence:** high quote; high distinctness (day/night axis).

GOAL 1 — Net-NEW — 1b. NEW — Likkutei Torah Shir HaShirim 18:13 → R16-T39 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.18.13?lang=he **Opened:** Likkutei Torah, Shir HaShirim 18:13 / לקוטי תורה שה”ש י”ח:י”ג [Likkutei Torah, Shir HaShirim 18:13] **Cache:** hunt_gb07/verify/t39_exact.txt

בנות ירושלים הן הנשמות שעדיין לא נתלבשו בגופות בנ”א שמקבלות יראה שלם דהיינו שלימות היראה שהיא בבחי’ א”ס מה שאין המלאכים עליונים יכולים לקבל כ”א כפי מה שנמשך להם במדה לכל א’ וא’ לפי מדרגתו. משא”כ יתר מכדי מדתן ארז”ל הושיט הקב”ה אצבעו הקטנה ביניהם ושרפן

שנתבטלו במציאות לפי שהושיט אצבעו הקטנה יתר מכדי מדתם הראויה להם לפי שהם נתלבשו בבחי' גופות מיסוד האש ויסוד הרוח וכמ"ש עושה מלאכיו רוחות משרתיו אש לוהט. אבל הנשמות שעדיין לא נתלבשו בגופות יכולות לקבל אור א"ס ב"ה כמו שהוא בבחי' א"ס וכמ"ש חי ה' אשר עמדתי לפניו לפי שהן כלולות ומיוחדות במאצילן ב"ה ממש.

The daughters of Jerusalem are the souls that have not yet vested themselves in human bodies, which receive yirah shalem, that is, the completeness of awe, which is in the aspect of Ein Sof. The supernal angels cannot receive this, except according to what is drawn to them in a measure, each according to its level. Not so beyond their measure: our Sages, of blessed memory, said that the Holy One, blessed be He, extended His little finger among them and burned them, so that they were nullified in their existence, because He extended His little finger beyond the measure appropriate to them. For they are vested in bodies of the element of fire and the element of air, as it is written, "He makes His angels spirits, His servants flaming fire." But souls that have not yet vested themselves in bodies can receive the light of Ein Sof, blessed be He, as it is in the aspect of Ein Sof, as it is written, "As G-d lives, before Whom I stood," because they are actually included in and united with their Emanator, blessed be He.

Lemma: Unembodied souls (banot Yerushalayim) receive yirah/Or of **א"ס [Ein Sof] as א"ס [Ein Sof]**; angels only **middah** — elemental fire/ruach bodies; excess middah annihilates them. **Beyond:** ≠T16/T20/T22 mehalchim · ≠T14 MN · ≠Shir17 (concealment→new light) · ≠T36 naming. **Confidence:** high quote; high-medium distinctness.

GOAL 1 — Net-NEW — 1c. NEW — Sha'ar HaGilgulim 39 → R16-T40 [E-primary Ari/RCV]

URL: https://www.sefaria.org/Sha'ar_HaGilgulim.39?lang=he **Opened:** Sha'ar HaGilgulim 39 / שער הגלגולים ל"ט [Shaar HaGilgulim 39] **Cache:** hunt_gb07/verify/t40_exact.txt

> אחר שהנשמה היתה בסוד עבור במלכות, יש נשמה שתכף אחר זמן עבורה, יורדת אל העה"ז, ויש שיורדת אל עולם הבריאה ועומדת שם, ומשרתת לפני השי"ת, כשאר המלאכים אשר שם. ואח"כ לזמן קצוב, או בזמן שיזדמן איזו תפלה, או איזה זכות, או איזה מצוה של איזו אדם בעולם, אז תרד ותבא בעה"ז. וז"ס פסוק חי ה' אשר עמדתי לפניו, הנזכר באליהו הנביא ז"ל. כי אליהו ז"ל, אחר צאת נפשו מסוד העבור דמלכות דאצילות, ירדה אל הבריאה, ושם ממש נתעכב שם, והיה משרת לפני השי"ת כשאר מלאכי השרת אשר שם.
>
> After the soul has undergone the mystery of gestation in Malchut, some souls descend to this world immediately after the period of their gestation, while others descend to the world of Beriah and stand there, serving before G-d, blessed be He, like the other angels there. Afterward, at an appointed time, or when some prayer, merit or mitzvah of a person in the world occurs, it descends and enters this world. This is the mystery of the verse, "As G-d lives, before Whom I stood," stated regarding Elijah the Prophet, of blessed memory. For Elijah, of blessed memory, after his nefesh emerged from the mystery of gestation in Malchut of Atzilut, descended to Beriah. There, actually there, he remained, serving before G-d, blessed be He, like the other ministering angels there.

Lemma: Post-ibbur, a soul may dwell in **Briah and serve like the angels there** before descending (Elijah). **Beyond:** ≠T36 SHG35 (naming of Atzilut-capable tzaddikim) — here functional pre-descent Briah

service. ≠SHG19. **Confidence:** high quote; high distinctness from T36.

130 — R16-GB07 FULL — Proposed ledger

ID	Claim	Tag
R16-T38	TO אסתר ב׳:י׳ [Esther 2:10] — day souls / night angels song+food	[E-primary] Admur
R16-T39	LT שה״ש י״ח:י״ג [Shir HaShirim 18:13] — unembodied א״ס [Ein Sof]-as-א״ס [Ein Sof] vs angels middah	[E-primary] Admur
R16-T40	שעה״ג ל״ט [Shaar HaGilgulim 39] — pre-descent Briah service like angels	[E-primary] Ari/RCV

File 0216 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[233]

R16-T04–T06 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-02 Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Dedup vs sealed R13–R15 + sealed/propose-floor R16-T01–T03 (Toldot/Re’eh/Shir). No remint sealed. No self-seal. Do not message CoS. Packs under QC Drive id Title Role 107 1pbB550sfn2SIf0 36yCIDizJ4N__UbC0k R16-GB01 SUMMARY summary 108 11AImk 4rg0MsFrQQ8u3gjXWIhFYvUpkDC R16-GB01 FULL full pack prior (local / Drive 109) R16-T01–T03 QC T01–T03 floor (Toldot/Re’eh/Shir) canon 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo R15 ledger T01–T12 sealed Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp 7eb9 YA-IGK20 Drive parent

[233] Document 0216: 110 — R16-T04–T06 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Local: hunt ya_igk20/r16/hunt_gb01/ · live verify qc/r16_t04_t06_verify/ · this log → Drive 110 Note: Separate NET-NEW JSON/MD (olamot lane) is not this pack — remapped by CoS to R16-T07+ (see 113).

ID Claim (one-line) PASS/FAIL Tag R16-T04 TO בא א׳:י״א [Bo 1:11] — צבאות=גדודי נשמות ומלאכים דבריאה [Tzevaot = hosts of souls and angels of Beriah]; BYA kelim mahut bifnei atzman; הוי״ה צבאות [Havayah Tzevaot] prophecy hitlabshut PASS → propose SEAL [E-primary] Admur R16-T05 LT דברים א׳:א׳–ב׳ [Devarim 1:1–2] — angels נתהוו במע״ב ברוח פיו [came into being in the work of Creation through the breath of His mouth]; souls מחשבה קודם שי״ב [thought before the Six Days of Creation] (במי נמלך [with whom did He take counsel?]) PASS → propose SEAL (fold-option under R16-T02) [E-primary] Admur R16-T06 LT שה״ש כ״ה:י׳ [Shir HaShirim 25:10] — souls receive from angels (יוצר אור [Who forms light]); mutual tikkun/מ״ן [mayin nukvin]; ישראל במחשבה / מלאכים מרוח פיו [Israel in thought / angels from the breath of His mouth] PASS → propose SEAL (optional fold under T02/T05) [E-primary] Admur HOLD Q42 MICRO named flip beyond sealed frame PASS as לא נמצא [not found] HOLD MICRO [U] HOLD Q70 Graded post-exit kav degree PASS as לא נמצא [not found] HOLD degree [U] HOLD Film Film HOLD — NOTE Moses pnimiyut NHY”M PASS forever-OPEN kept not closed NOTE R13 / R14 / R15-T01–T12 sealed PASS no remint locked NOTE R16-T01–T03 floor (Toldot/Re’eh/Shir) PASS untouched — no remint locked floor HOLDs / hygiene Rule Status HOLD R13–R15 sealed untouched complied R16-T01–T03 not reminted complied Dedup vs T02/T03/T08/T11 kelim/dibbur/holadah verified (see below) Q42 / Q70 stay [U] complied Moses forever-OPEN not closed complied No self-seal complied

Dedup vs sealed R13–R15 + R16-T01–T03 Candidate Comparator Same lemma? QC T04 TO Bo 1:11 צבאות [Tzevaot (hosts)] BYA R14-T01 / R15-T08 Atzilut pnimi/chitzon kelim (souls≠angels) Family adjacent, remint no — T04 = shared Beriah-creature / BYA kelim status

of souls+angels under שם צבאות [the name Tzevaot] + prophecy NEW T04 R14-T03 / R15 ABYA birth maps ≠ — those = who-births-whom; T04 = prophecy/שם [name] frame NEW T04 R15-T10 TO Yitro 8:6 dibbur/Matan ≠ — different parsha + lemma NEW T04 R16-T01–T03 Disjoint — yetzer / machshava-otiyot / no-priah NEW T05 LT Devarim 1:1–2 R16-T02 LT Re'eh 6:2 dibbur vs otiyot machshavah Family yes, remint no — T02 = shoresh-havayah without pre-MB clock; T05 = קודם שי"ב [before the Six Days of Creation] temporal + מע"ב [the work of Creation] angel creation timing NEW with fold-option under T02 T05 R15-T10 / T11 / T03 ≠ Matan / neshikin / no-priah NEW T06 LT Shir 25:10 R16-T03 LT Shir 30:7 no-ribui/priah Family tagline yes; remint no — different § (כ"ה≠ל' [25≠30]) + avodah reciprocity / מ"ן [mayin nukvin] axis ≠ no-priah NEW with optional fold under T02/T05 T06 R15-T11 LT Shir 31:2 chochmah/neshikin ≠ receive/tikkun vs holada h/neshikin NEW T06 R14-T02 neshikin birth birth ontology ≠ ongoing prayer-avodah exchange NEW Fold checks T05 vs sealed/propose R16-T02: | Aspect | R16-T02 | R16-T05 | |——|———|———| | Locus | LT ראה ו':ב' [Re'eh 6:2] | LT דברים א':א'–ב' [Devarim 1:1–2] | | Axis | shoresh: dibbur vs אותיות מחשבה [letters of thought] | temporal: angels במע"ב [in the work of Creation]; souls קודם שי"ב [before the Six Days of Creation] | | Extra | ס"ר אותיות/נשמות [600,000 letters/souls] | במי נמלך [with whom did He take counsel?]; י"א בשני/חמישי [some say on the second/fifth day] |

QC call: PASS as separate R16-T05. CoS may FOLD → companion under T02 if single machshava/dibbur lane preferred.

T06 vs T02/T05/T03: QC call: PASS as separate R16-T06 (quote MATCH; reciprocal avodah + מ"ן [mayin nukvin] not in T02/T03/T05 one-liners). Optional fold under T02/T05 family — not auto-FOLD.

Quote verification (Sefaria live + hunt_gb01 cache) R16-T04 — TO Bo 1:11 Live Torah_Ohr,_Bo.1.11 + cache Torah_Ohr__Bo.1.full.txt / r16_t04_t06_verify/to_bo_1_11_plain.txt: גדודי נשמות ומלאכים דבריאה [hosts

of souls and angels of Beriah] · נבראים ומחודשים מאין ליש [created and newly brought into being from ayin to yesh] · הכלים דבי"ע הם מהות בפ"ע [the vessels of BYA are an entity in their own right] · הוי"ה צבאות [Havayah Tzevaot] — MATCH Tag [E-primary] Admur. R16-T05 — LT Devarim 1:1–2 Live Likkutei_Torah,_Devarim.1.1-2 + cache Likkutei_Torah__Devarim.1.full.txt: מקודם שי"ב [before the Six Days of Creation] · המלאכים שנתהוו במע"ב ברוח פיו [the angels who came into being in the work of Creation through the breath of His mouth] · הנשמות שנמשכו מבחי' מחשבה היו קודם שי"ב [the souls drawn from thought existed before the Six Days of Creation] · במי נמלך [with whom did He take counsel?] — MATCH Tag [E-primary] Admur. R16-T06 — LT Shir HaShirim 25:10 Live Likkutei_Torah,_Shir_HaShirim.25.10 + cache Likkutei_Torah__Shir_HaShirim.25.full.txt: מלאכים שהנשמות מקבלים מהם [angels from whom souls receive] · ישראל עלו במחשבה והמלאכי' מרוח פיו [Israel arose in thought, and the angels from the breath of His mouth] · הנשמות מקבלים מהמלאכים [the souls receive from the angels] · המלאכים מתתקנים [the angels are rectified] · מ"ן [mayin nukvin] — MATCH Tag [E-primary] Admur. Fold-option noted — not FAIL. HOLD Q42 / Q70 / Moses / Film Three net-NEW propose-land tickets: R16-T04 · R16-T05 · R16-T06 — all PASS (quotes live MATCH; tags [E-primary] Admur; no R13/R14/R15/R16-T01–T03 remint; T05 fold-option vs T02; T06 optional fold vs T02/T05 — not auto-FOLD).

HOLDs kept: Q42 · Q70 · Film · Moses OPEN. Await Research Director/CoS seal. No self-seal. Do not message CoS.

Drive upload: this file → 110 — R16-T04–T06 QC.md

File 0219 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[117]

117 — R16-GB04 SUMMARY — Proposed (R16-T22+ only)

ID	Claim	Tag
R16-T22	LT חוקת ט׳:כ״ה [Chukat 9:25] — י״ה [Yud–Heh] continuous vs Atzmut-new-light mehalchim	[E-primary] Admur
R16-T23	LT בלק ג׳:כ״ב [Balak 3:22] — raglayim/rosh tefillah hierarchy	[E-primary] Admur
R16-T24	DMC SMT מ״ב:ב׳ [42:2] — body-hester→meodec ha→mehalchim (opt fold T20/T21)	[E-primary] Mitteler

File 0236 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[119]

129 — R16-GB07 SUMMARY — Proposed (R16-T38+ only)

ID	Claim	Tag
R16-T38	TO אסתר ב׳:י׳ [Esther 2:10] — נשמות [souls] **ביום העלאתן [their elevation is by day]**; מלאכים [angels] **ומזונם שירתם בלילה [their song and food are at night]** דוקא [specifically]	[E-primary] Admur
R16-T39	LT שה״ש י״ח:י״ג [Shir HaShirim 18:13] — נשמות טרם גוף מקבלות א״ס [souls before embodiment receive Ein Sof] **כמו א״ס שהוא [as it is Ein Sof]**; מלאכים רק [angels only] **במדה [in a measure]** (גופות אש/רוח [bodies of fire/air])	[E-primary] Admur

[117] Document 0219: 117 — R16-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[119] Document 0236: 129 — R16-GB07 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R16-T40	נשמה יכולה לשרת בבריאה — [Shaar HaGilgulim 39] שעה"ג ל"ט [a soul can serve in Beriah] **המלאכים כשאר [like the other angels]** טרם ירידה לעוה"ז [before descent to this world] (אליהו [Elijah])	[E-primary] Ari/ RCV

File 0240 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[121]

YA-IGK20 R16-GB02 — Net-NEW beyond R13–R15 + R16-T01–T12 — Proposed tickets (R16-T13+ only)

ID	Claim	Tag
R16-T13	TO משפטים א׳:ה׳–ו׳ [Mishpatim 1:5–6] — בי"ע=מחשבה/דבור/ מעשה [BYA = thought / speech / action]; souls←ירב=הבשחמ הא [thought = Beriah]; angels←יצירה דבר ה׳=ה׳ [the word of G-d = Yetzirah]; קדוש [kadosh (holy)] reciprocal	[E-primary] Admur
R16-T14	LT שה"ש כ"ט:ז׳–ח׳ [Shir HaShirim 29:7–8] — 3-tier מ"ן [mayin nukvin]: embodied=תוינוציח [outer dimension]; angels= פנימיות [inner dimension]; unembodied=מיפיקם [encompassing aspects]	[E-primary] Admur
R16-T15	EC נשמות→אצילות — [42:17] מ"ב:י"ז [Atzilut → souls]; →בריאה רוחין [Beriah → ruchin]; יצירה→מלאכים [Yetzirah → angels]; עשיה→אופנים [Asiyah → Ofanim] (optional fold R14-T03)	[E] Ari

File 0242 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[22]

[121] Document 0240: R16_GB02_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[22] Document 0242: 139 — R16-GB10 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

139 — R16-GB10 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T47	**EMPTY LOG — נמצא לא [not found]** crisp NEW primary for T48+
Q42 MICRO named flip	**נמצא לא [not found]** — HOLD [U]
Q70 graded post-exit kav	**נמצא לא [not found]** — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed
Film	**HOLD**
R10-T06 לידת הנשמות [the birth of the souls]	closed via T18 only — **not reminted**
EC / SHH unused	Klalim 13 = prior GB09 reject (weak/taxonomy); SHH empty/remint R14 — **no new T**
SHG ≠19/35/39/18	gilgul-only / no crisp angel↔neshama asymmetry — log only
SRHK ≠1:2 / IGK ≠7/8/20	SRHK 1 family = sealed T34 remint; IGK API empty this pass — **נמצא לא [not found]**
Unused print witnesses	OHT Shemot cohits = LT/secondary cites or sealed families — **נמצא לא [not found]** NEW print primary

File 0255 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[234]

GOAL 1 — Net-NEW — 1a. NEW — Torah Ohr Megillat Esther 2 → R16-T38 [E-primary Admur]

URL: https://www.sefaria.org/Torah_Ohr,_Megillat_Esther.2?lang=he

[234] Document 0255: 129 — R16-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

אלא שהח"י ברכאן הן באצילות והוא ע"י הנשמות שהעלאתן ביום משא"כ המלאכים שירתם ומזונם הוא בלילה דוקא. ותקם בעוד לילה ותתן טרף לביתה אלו המלאכים וחק לנערותיה אלו ההיכלות...

However, the eighteen blessings are in Atzilut, through the souls, whose elevation is by day, unlike the angels, whose song and food are specifically at night. "She rises while it is still night and gives food to her household": these are the angels; "and an allotted portion to her maidens": these are the heichalot...

Lemma: Souls' elevation by day draws Chai birchot in Atzilut; angels' song and food specifically at night. **Beyond:** ≠T35/T36/T37 · ≠T04 olamot · ≠mehalchim. **Confidence:** high.

GOAL 1 — Net-NEW — 1b. NEW — Likkutei Torah Shir HaShirim 18 → R16-T39 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.18?lang=he

בנות ירושלים הן הנשמות שעדיין לא נתלבשו בגופות בנ"א שמקבלות יראה שלם... בבחי' א"ס מה שאין המלאכים עליונים יכולים לקבל כ"א... במדה... לפי שהם נתלבשו בבחי' גופות מיסוד האש ויסוד הרוח... אבל הנשמות... יכולות לקבל אור א"ס ב"ה כמו שהוא בבחי' א"ס

The daughters of Jerusalem are the souls that have not yet vested themselves in human bodies, which receive yirah shalem... in the aspect of Ein Sof. The supernal angels cannot receive this, except... in a measure... because they are vested in bodies of the element of fire and the element of air... But the souls... can receive the light of Ein Sof, blessed be He, as it is in the aspect of Ein Sof.

Lemma: Unembodied souls receive Or Ein Sof as Ein Sof; elemental-bodied angels only middah (excess burns). **Beyond:** ≠T16/T18 walking · ≠T14 MN · ≠Shir 17 remint. **Confidence:** high quote; high-medium distinctness.

129 — R16-GB07 FULL — Proposed ledger

ID	Claim	Tag
R16-T38	TO אסתר ב׳ [Esther 2] — day souls / night angels	[E-primary] Admur

ID	Claim	Tag
R16-T39	LT שה״ש י״ח [Shir HaShirim 18] — OS-as-OS vs middah by embodiment	[E-primary] Admur

File 0267 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[235]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 134 1Ytm Z_csmefqr4_OkRoOdAq5YR4ZkkiKyvaZnX8EeVaw · 137 1CRgkmO6 VIDYHNNTguLrsDiVOptuBuT4XZOI3X3BxZDc · 138 1-DKTseoW6d Kd8ETqdJr4dnbh96ISMm14J2xez2uKXGc Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T43 (prior) T01–T43 stand (ledger 1Nwl57Sn-EcaFBPhAiJe8Wg numf_G1D47t_LMwaLMSkw superseded).

Note: Vayikra corr → T41 CORROBORATE only (no new seal). SEALED — T44 · T46 · T47 (QC 137+138) ID Grade Claim R16-T44 [E-primary] Admur SEALED LT Ki Teitzei 4:4 R16-T46 [E-primary] Admur SEALED LT Shir 26:11–12 (fold-opt T06) R16-T47 [E-primary]

[235] Document 0267: ZZ - SUPERSEDED — 106 R16 PAPER LEDGER (pre GB10 empty stamp). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Ari/RCV SEALED SK 3:7 (+4:1) (fold-opt T34) FOLDED — T45 (no new seal) ID Action R16-T45 FOLDED → R14-T01 — TO Bereshit 4:18–22 (4:21 verbatim; adj R14-T02) HOLD carry

File 0270 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[123]

YA-IGK20 R16-GB04 — Net-NEW beyond R13–R15 + R16-T01–T21 CoS remap — Proposed tickets (R16-T22+ only)

ID	Claim	Tag
R16-T22	LT חוקת ט׳ [Chukat 9] — angels=omdim via י״ה [Yud–Heh] continuous yichud (ובטובו מחדש [and in His goodness He renews]); souls=mehalchim via Atzmut-new-light above שם הוי׳ [the name Havayah]	[E-primary] Admur
R16-T23	LT בלק ג׳ [Balak 3] — angels=omdim=raglayim; Israel=rosh (עלו במחשבה [arose in thought]) — tefillah arousal hierarchy	[E-primary] Admur
R16-T24	DMC SMT מ״ב [42] — body-hester→דבכל מאדך אהבה [the love of “with all your might”] breaks keli → mehalchim / sovev (optional fold T20/T21)	[E-primary] Mitteler

File 0277 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[124]

131 — R16-GB08 SUMMARY — Proposed (R16-T41+ only)

[123] Document 0270: R16_GB04_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[124] Document 0277: 131 — R16-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R16-T41	LT ויקרא ג׳:י״–י״א [Vayikra 3:10–11] — השגת מלאכים [the angels' apprehension] **במלכות רק [only Malchut]** → בהמה [beast]; נשמות [souls] **נוספת עבודה [an additional service]** ע״י תורה [through Torah]	[E-primary] Admur
R16-T42	LT כי תצא ד׳:ד׳ [Ki Teitzei 4:4] — עצמות/הוי׳ ראשונה [Atzmut / the first Havayah]: מלאכים [angels] **משיגים לא [do not apprehend]**; נשמות [souls] **הסתר בלי [without concealment]**	[E-primary] Admur

ID	Claim	Tag
R16-T43	TO בראשית ד׳:י״ח–כ״ב [Bereishit 4:18–22] — מלאכים חיות/ אש-רוח מחיצוניות [angels: Chayot / fire-air from the outer dimension]; נשמות מפנימיות [souls from the inner dimension] **גשמי גוף הופכות [transform a physical body]**	[E-primary] Admur

File 0306 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[126]

127 — R16-GB06 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T29 + **T30** LT Beha'alotcha 1:13 · **T31** LT Ha'Azinu 2:10 · **T32** DMC SMT 38 · **T33** EC 29:3 · **T34** SRHK 1:2 · Emor 1 shared-hasagah (GB05 log) · Vayakhel 2 hasagah · Pinchas T19 family · SK מחצב [the source from which they are hewn] T28 · SHG19 · EC42/47 · SHH OA/ABYA R14 · Haazinu4→Vayeshev · SMT 39/44/45 taxonomy.

[126] Document 0306: 127 — R16-GB06 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

GOAL 1 — Net-NEW — 1a. NEW — Shaarei Kedusha Part 2 Gate 3 → R16-T35 [E-primary Ari/RCV]

URL: https://www.sefaria.org/Sha'arei_Kedusha,_Part_2.3?lang=he **Opened:** Sha'arei Kedusha, Part 2 3 / שערי קדושה חלק ב' שער ג' [Shaarei Kedusha, part II, gate 3] **Cache:** hunt_gb06/verify/SK_2_3.txt

אבל בא וראה אותה נשמה שהיא בדיוקן של אדונה נשמתא דאיהי בדיוקנא דמאריה דמקיים כל פקודין דיליה אלין כד סלקת לעילא כל חילין דמלאכיא דתליין מאלין פקודין וכל תקונין ומשריין דגופא דמלכא סלקי עמה וכד נחתת דאתמר בה (בראשית כ"ח י"ב) והנה מלאכי **ואיהי סולם** כלהו נחתי עמה אלהים עולים ויורדים בו...

כאשר היא עולה למעלה **כל חיילות המלאכים שתלויים באותם המצות**, וכאשר יורדת **עולים עמה** וכל התיקונים וההשראות שנמשכו מגופא דמלכא שנאמר בה, והנה מלאכי אלהים עולים **והיא הסולם** כולם יורדים עמה ויורדים בו.

But come and see that soul which is in the image of its Master: the soul which is in the image of its Master and fulfills all these His commandments, when it ascends above, all the hosts of angels dependent on those commandments, and all the rectifications and camps of the body of the King, ascend with it. When it descends, they all descend with it, **and it is a ladder**, of which it is said (Genesis 28:12), "Behold, the angels of G-d ascend and descend upon it"...

When it ascends above, **all the hosts of angels dependent on those mitzvot**, and all the rectifications and indwellings drawn from the body of the King, **ascend with it**. When it descends, they all descend with it, **and it is the ladder** of which it is said, "Behold, the angels of G-d ascend and descend upon it."

Lemma: Soul that fulfills mitzvot = **sulam**; angel-hosts tied to those mitzvot **ascend/descend with her** (not independent of the soul's motion). **Beyond:** ≠T34 SRHK 1:2 (speech→angels as **merkavah for** prior souls to descend/teach — reverse vector) ≠T28 מחצב [the source from which they are hewn] rank ≠T18 birth/milah. **Confidence:** high.

GOAL 1 — Net-NEW — 1b. NEW — Sha'ar HaGilgulim 35 → R16-T36 [E-primary Ari/RCV]

URL: https://www.sefaria.org/Sha'ar_HaGilgulim.35?lang=he **Opened:** Sha'ar HaGilgulim 35 / שער הגלגולים ל"ה [Shaar HaGilgulim 35] **Cache:** hunt_gb06/verify/SHG_35.txt

> ויען אשר מי שהוא מזו הבחי' השנית, יכול להשיג בפעם א' אפילו נפש דאצילות, ובכל מקום שתמצא **לכן כל הצדיקים האלו, נקראים מלאכים**. בחי' שם מלאך, מכונה לאיזה צדיק, אינו אלא משרש הזה הנזכר... ונמצא כי מי שהוא מבחי' עולם האצילות **נקרא מלאך**, ויכול לעלות במעלת מלאך וזכור זה.
>
> Because a person who is of this second aspect can attain, at one time, even a nefesh of Atzilut, **all these tzaddikim are therefore called angels**. Wherever you find the designation "angel" applied to a tzaddik, it is only from this aforementioned root... Thus one who is of the aspect of the world of Atzilut **is called an angel** and can ascend to the rank of an angel. Remember this.

Lemma: Second-bchinah / Atzilut-capable tzaddikim are **named malakhim**; wherever "malakh" labels a tzaddik it is this shoresh; Atzilut-level can rise to malakh rank. **Beyond:** ≠SHG19 (sealed gilgul products) ≠T28 מחצב [the source from which they are hewn] nested light ≠EC product lists (creature-classes) — here **identity/**

naming overlap of Atzilut souls with angel designation. **Confidence:** high quote; medium-high distinctness (naming lemma, not rank stack).

GOAL 1 — Net-NEW — 1c. NEW — Likkutei Torah Emor 4:9 → R16-T37 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Emor.4.9?lang=he **Opened:** Likkutei Torah, Emor 4:9 / לקוטי תורה אמור ד׳:ט׳ [Likkutei Torah, Emor 4:9] **Cache:** hunt_gb06/verify/LT_Emor_4.txt

> ואח"כ נתחלק לרבוא רבבות צירופי אותיות ממוצא זה עם מוצא זולתו שמזה כמ"ש אלף אלפין. **סיבת התהוות המלאכים והנשמות בלי מספר** הוא ישמשוניה דהיינו ע"י התחלקות צירופי אותיות שבעשרה מאמרות יהי אור וכו׳.
>
> Afterward it divides into myriads upon myriads of combinations of letters from this point of articulation with another point of articulation; from this comes **the cause of the coming into being of angels and souls without number**. As it is written, "A thousand thousands serve Him": that is, through the division of the combinations of letters in the Ten Utterances, "Let there be light," etc.

Lemma: Letter-combinations of the ten maamarot are the **shared cause of formation** of angels **and** souls without number (via 5 gevurot / dibbur partitioning). **Beyond:** ≠T32 DMC SMT 38 (Malchut d'Atzilut in BYA creates both — Mitteler tier) ≠Emor 1 shared-hasagah Beriah (GB05 log — different §/lemma) ≠T34 speech→angel merkavah. **Confidence:** high quote; high-medium distinctness.

GOAL 1 — Net-NEW — 1d. Log only (not proposed)

Target	Why
LT Emor 1 shared hasagah Beriah	GB05 avoid log — remint
LT Pinchas 1–2 camps / Olam HaBa	T19 family
TO Vayakhel 2 hasagah-gap	GB05 omdim/hasagah log
TO Shemot 1 / Vaera 2 taxonomy	weak / prior log
SK 3:3–3:6 / 1:x מחצב [the source from which they are hewn]-adjacent	T28 family
SK 4:1 five hashaga modes	taxonomy only
DMC SMT 34	false cohit (dist ~1432)
SHH Introductions	Eliyahu/hosts transmission — not ontology
SHH other 18 nodes	no angel↔neshama proximity
IGK ≠7/8/20	**נמצא לא [not found]** cohit
EC 29:2 / SHG 10/15/22	weak / gilgul sparks / not comparative
SRHK ≠1:2	no NEW cohit this pass

127 — R16-GB06 FULL — Proposed ledger

ID	Claim	Tag
R16-T35	SK ח"ב ש"ג [part II, gate 3] — soul=sulam; mitzvah-angels rise/fall with her	[E-primary] Ari/RCV
R16-T36	SHG ל"ה [35] — Atzilut-capable tzaddikim called malakhim	[E-primary] Ari/RCV

ID	Claim	Tag
R16-T37	LT אמור ד':ט' [Emor 4:9] — otiyot→shared formation angels+souls	[E-primary] Admur

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A report or testimony from the history of the research.[127]

107 — R16-GB01 SUMMARY — Proposed (R16-T04+ only; T01–T03 reserved)

ID	Claim	Tag
R16-T04	TO בא א׳:י״א [Bo 1:11] — צבאות = גדודי [Tzevaot = hosts of] **נשמות דבריאה ומלאכים [souls and angels of Beriah]**; both nivraim / כלים דבי״ע [the vessels of BYA] mahut bifnei atzman (≠ Atzilut Elokut); prophets draw אוא״ס [the light of Ein Sof] into them as הוי״ה צבאות [Havayah Tzevaot]	[E-primary] Admur
R16-T05	LT דברים א׳:א׳–ב׳ [Devarim 1:1–2] — angels **פיו ברוח במע״ב נתהוו [came into being in the work of Creation through the breath of His mouth]**; souls from **מחשבה [thought]** existed **שי״ב קודם [before the Six Days of Creation]** (במי נמלך [with whom did He take counsel?]) — temporal preexistence corollary	[E-primary] Admur
R16-T06	LT שה״ש כ״ה:י׳ [Shir HaShirim 25:10] — souls receive from angels (יוצר אור [Who forms light]); mutual tikkun / מ״ן [mayin nukvin]; ישראל עלו במחשבה / מלאכים מרוח פיו [Israel arose in thought / angels from the breath of His mouth]	[E-primary] Admur

File 0310 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[23]

115 — R16-GB03 SUMMARY — Proposed (R16-T16+ only)

[127] Document 0307: 107 — R16-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[23] Document 0310: 115 — R16-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R16-T16	LT בחקותי א׳:ג׳–ד׳ [Bechukotai 1:3–4] — עומדים=מלאכים [those who stand = angels] (דיבור/רוח פיו [speech / the breath of His mouth]; אותיות קבועות [fixed letters]); מהלכים=נשמות [those who walk = souls] (מחשבה עילאה כמעין הנובע [supernal thought like a flowing spring])	[E-primary] Admur
R16-T17	TO משפטים ד׳:י׳ [Mishpatim 4:10] — מלאכים=כלים חיצונים ביצירה [angels = outer vessels in Yetzirah]; מלאכים דבריאה=יצירה דבריאה [angels of Beriah = Yetzirah of Beriah]; =מלובש בגוף יעקב [vested in a body = Jacob]<מיכאלם=היישע [angels = Asiyah] (fold-opt under T13)	[E-primary] Admur
R16-T18	LT שה״ש ז׳:א׳–ב׳ [Shir HaShirim 7:1–2] — עיבור באצי׳ → לידה בבי״ע [gestation in Atzilut → birth in BYA]; **בבי״ע הנשמות בלידת [at the birth of souls in BYA]** = גבול [finitude] (NEW primary for R10-T06 HOLD)	[E-primary] Admur
R16-T19	TO נח ג׳ [Noach 3] — נשמה [soul]←זוקית/תוליצא [Atzilut/Tikkun] (כלולה מכל המדות [comprising all the attributes]); מלאכים [angels]←תהו [Tohu] (מחנה מיכאל/גבריאל קו בפ״ע [the camp of Michael/Gabriel: a line of its own])	[E-primary] Admur

File 0312 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[128]

GOAL 1 — Net-NEW — 1a. NEW — Likkutei Torah Vayikra 3:10–11 → R16-T41 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Vayikra.3.10?lang=he · https://www.sefaria.org/Likkutei_Torah,_Vayikra.3.11?lang=he **Opened:** Likkutei Torah, Vayikra 3:10–11 / לקוטי תורה ויקרא ג׳:י׳–י״א [Likkutei Torah, Vayikra 3:10–11] **Cache:** hunt_gb08/verify/T41_Vayikra3_quote.txt

[128] Document 0312: 133 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

וביאור ענין ב' בחינות אלו בעבודת ה' עפמ"ש בד"ה רני ושמחי בפי' וצדקתך **שהמלאכים אין השגתם רק בבחינת מלכות. אבל הנשמות יש להן** ירננו **עבודה נוספת** כו'.

והיינו מפני היות השגתם רק בבחינת ... והנה המלאכים נקראו בשם בהמ' **מלי'. אכן יש בהם עוד בחינה** ... והנה בנשמות ישראל יש ג"כ בחינה זו **עליונה יותר והיינו ע"י התורה בחינת אדם**.

The explanation of these two aspects in the service of G-d follows what is written in the discourse beginning רני ושמחי ["Sing and rejoice"], in the explanation of "they shall sing of Your righteousness": **the angels apprehend only the aspect of Malchut. Souls, however, have an additional service**, etc. Now, the angels are called beasts... **because their apprehension is only in the aspect of Malchut**. Now, this aspect is also present in the souls of Israel... **Yet they have a further, higher aspect, namely through Torah, the aspect of man**.

Lemma: Angels' hasagah is **Malchut-only** (hence בהמה [beast] relative to above); souls share that midah **and** have **supplemental avodah via Torah** (אדם= [man]). **Beyond:** ≠Emor 1 shared-hasagah Beriah (both achieve OS greatness together) — here **asymmetric cap**: angels stuck at Malchut; souls get Torah-supplement. ≠Ki Teitzei 4 / Vayakhel 2 (angels don't grasp Atzmut / איה מקום [where is the place?]) — those are negative gap; here positive Malchut-only + soul Torah axis. ≠T26 kadoshim body/place/time. **Confidence:** high quote; high-medium distinctness.

GOAL 1 — Net-NEW — 1b. NEW — Likkutei Torah Shir HaShirim 15:3 → R16-T42 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.15.3?lang=he **Opened:** Likkutei Torah, Shir HaShirim 15:3 / לקוטי תורה

שה"ש ט"ו:ג׳ [Likkutei Torah, Shir HaShirim 15:3] **Cache:** hunt_gb08/verify/T42_Shir15_quote.txt

> ולהבין זה היטב הנה נודע שלא כל הנשמה כולה בכללה היא מלובשת בגוף האדם למטה **שהרי מלאך בשליש עולם עומד והנשמה היא יותר עליונה**. ואיך תוכל להתלבש בגוף האדם למטה שהוא קטן מהכיל **אלא קצת הארה מן הנשמה היא המתלבשת בגוף וכל הנשמה כולה היא למעלה בבחינת מקיף ונקרא מזל**.
>
> To understand this well: it is known that not the whole soul, in its entirety, is vested in the human body below, **for an angel stands in a third of a world, and the soul is higher still**. How, then, can it vest itself in the human body below, which is too small to contain it? **Rather, a small illumination of the soul vests itself in the body, while the entire soul as a whole is above in an encompassing mode, and is called mazal.**

Lemma: Angel stands in **one-third of a world**; soul is higher still → body cannot contain whole soul → only a **partial ha'arah** clothes in body; bulk remains **makif/mazal**. **Beyond:** ≠T39 Shir 18:13 (unembodied souls receive OS-as-OS;

angels middah by elemental fire/ruach bodies) — T39 = reception capacity by embodiment type; T42 = **spatial magnitude → partial investiture**. ≠T14 MN tiers · ≠T18 birth. **Confidence:** high quote; high-medium distinctness.

GOAL 1 — Net-NEW — 1c. NEW — Likkutei Torah Bechukotai 5:1 → R16-T43 [E-primary Admur] (fold-opt under T25)

URL: https://www.sefaria.org/Likkutei_Torah,_Bechukotai.5.1?lang=he **Opened:** Likkutei Torah, Bechukotai 5:1 / לקוטי תורה בחקותי ה׳:א׳ [Likkutei Torah, Bechukotai 5:1] **Cache:** hunt_gb08/verify/T43_Bechukotai5_quote.txt

בזח"א בראשית די"ח ע"ב והם **המלאכים הנקי' עשב השדה**והנמשל מובן ד הנקראת **הם באים וצומחים מכח המלכות עצמה** המאכל לבהמה שם ב"ן כו' **התבואה שהז**אור הזרוע מצדיק ח"י עלמין כו' ... ו **בלתי זריעות** ... ארץ **נצמחים ע"י בחי' זריעה בארץ דוקא** הנק' ראשית תבואתו שנק' אדם **הנשמות** ... והן מאכל לאדם העליון כביכול היינו ע"י מס"נ הנשמות.

The analogue is understood: **the angels called "the grass of the field"** in Zohar I, Bereishit, folio 18b, which are food for the beast, the name Ban, etc., **come and grow from the power of Malchut itself**, called earth… **without the sowing** of the light sown from the tzaddik, the Life of the worlds, etc.… **The grain, which is the souls**, called "the first of His crop," called man, **grows through the aspect of sowing specifically in the earth**… They are food for the Supernal Man, as it were, through the souls' self-sacrifice.

Lemma: Angels = **עשב [grass]** growing from Malchut **without** sowing Or HaZaru'a (food for בהמה / שם ב"ן [beast / the name Ban]); souls = **תבואה [grain]** requiring **זריעה [sowing]** into Malchut (food for אדם עליון [Supernal Man] via mesirat nefesh). **Beyond:** ≠T25 Tzav 1 (BYA souls+angels; Beriah more pnimi; angels=behemot; food elevation from angel shoresh) — T25 = shared-world + elevation; T43 = **agricultural ontology** spontaneous vs sown. ≠Bechukotai 5:2 (already GB04 companion-log to T16/Vayeshev mehalchim via omer — **not reminted**; 5:1 different se'if/lemma). **Confidence:** high quote; medium-high distinctness (CoS may **FOLD under T25** food lane). **Note:** If CoS prefers single food/behemah lane → FOLD T43 → companion under sealed T25 (still net-NEW locus opened).

133 — R16-GB08 FULL — Proposed ledger

ID	Claim	Tag
R16-T41	LT ויקרא ג׳:י׳–י״א [Vayikra 3:10–11] — angels Malchut-only hasagah; souls + Torah avodah	[E-primary] Admur
R16-T42	LT שה״ש ט״ו:ג׳ [Shir HaShirim 15:3] — angel 1/3-world size; soul partial body / makif mazal	[E-primary] Admur
R16-T43	LT בחקותי ה׳:א׳ [Bechukotai 5:1] — angels=עשב [grass] no-zera; souls=תבואה [grain] via zera (fold-opt T25)	[E-primary] Admur

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A report or testimony from the history of the research.[177]

GOAL 1 — Net-NEW — 1a. NEW — Likkutei Torah Vayikra 3:10–11 → R16-T41 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Vayikra.3.10?lang=he **Opened:** Likkutei Torah, Vayikra 3:10–11 / לקוטי תורה ויקרא ג׳:י׳–י״א [Likkutei Torah, Vayikra 3:10–11] **Cache:** hunt_gb08/verify/Likkutei_Torah__Vayikra.3.json

> שהמלאכים אין השגתם רק בבחינת מלכות. אבל הנשמות יש להן עבודה נוספת כו׳. והנה המלאכים נקראו בשם בהמ׳ ... והיינו מפני היות השגתם רק בבחינת מל׳. והנה בנשמות ישראל יש ג״כ בחינה זו ... אכן יש בהם עוד בחינה עליונה יותר והיינו ע״י התורה בחינת אדם
>
> The angels apprehend only the aspect of Malchut. Souls, however, have an additional service, etc. Now, the angels are called beasts... because their apprehension is only in the aspect of Malchut. Now, this aspect is also present in the

[177] Document 0316: 132 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

souls of Israel… Yet they have a further, higher aspect, namely through Torah, the aspect of man.

Lemma: Angels' hasagah **only Malchut** → named behemah; souls share that tier **plus** additional Torah-avodah (Adam). **Beyond:** ≠T31 conduit · ≠T26 body/time · ≠T23 raglayim · ≠T39 OS-as-OS. **Confidence:** high.

GOAL 1 — Net-NEW — 1b. NEW — Likkutei Torah Ki Teitzei 4:4 → R16-T42 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Ki_Teitzei.4.4?lang=he **Opened:** Likkutei Torah, Ki Teitzei 4:4 / לקוטי תורה כי תצא ד׳:ד׳ [Likkutei Torah, Ki Teitzei 4:4] **Cache:** hunt_gb08/verify/Likkutei_Torah__Ki_Teitzei.4.json

> וזה הוא בחי׳ הוי׳ ראשונה ה׳ אלקינו דייקא שאפילו המלאכים אינם משיגים ואומרים קדוש ושואלים איה מקום כבודו זולת נשמות ישראל שנמשכו משם בלי הסתר והלעם כלל חלק הוי׳ … סוד העליון ישת חושך סתרו שנעלם … אפילו מעיני המלאכים
>
> This is the aspect of the first Havayah, specifically "Havayah our G-d," which even the angels do not apprehend. They proclaim "Holy" and ask, "Where is the place of His glory?" Except for the souls of Israel, which are drawn from there… without any concealment or obscuring at all, a portion of Havayah… the supernal mystery, "He makes darkness His concealment," hidden even from the eyes of the angels.

Lemma: Havayah rishonah / Atzmut prior to worlds — angels cannot grasp; souls drawn from there without hester. **Beyond:** ≠T39 embodiment receiveability · ≠T41 Malchut-scope · ≠T01 yetzer · ≠T36 naming. **Confidence:** high.

GOAL 1 — Net-NEW — 1d. Log only (not proposed)

Target	Why
LT Shir 17	mehalchim remint
LT Bechukotai 5	cites Vayeshev — remint
LT Yom Kippur 2	T02/T05 family
LT Haazinu 4	T06/T31 companion
EC 20:11 / SK 3:5–6	sealed families
IHK ≠7/8/20	**נמצא לא [not found]**

132 — R16-GB08 FULL — Proposed ledger

ID	Claim	Tag
R16-T41	LT ויקרא ג׳ [Vayikra 3] — Malchut-only hasagah vs souls' +Torah	[E-primary] Admur

ID	Claim	Tag
R16-T42	LT כי תצא ד׳ [Ki Teitzei 4] — Atzmut access: angels blind; souls without hester	[E-primary] Admur
R16-T43	TO בראשית ד׳ [Bereishit 4] — chayot bodies / pnimiyut inversion capacity	[E-primary] Admur

File 0323 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[129]

YA-IGK20 R16-GB08 — Net-NEW beyond R16-T01–T40 (CoS T38–T40 held) — Proposed (R16-T41+ only)

[129] Document 0323: R16_GB08_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim	Tag
R16-T41	LT ויקרא ג׳:י״–י״א [Vayikra 3:10–11] — מלאכים [angels] **רק השגתם במלכות [their apprehension is only Malchut]** (לכן בהמה [therefore a beast]); נשמות [souls] **נוספת עבודה [an additional service]** ע״י התורה [through Torah] (אדם [man])	[E-primary] Admur
R16-T42	LT כי תצא ד׳:ד׳ [Ki Teitzei 4:4] — הוי׳ ראשונה/עצמות קודם עלמין [the first Havayah / Atzmut before the worlds]: מלאכים [angels] **משיגים אינם [do not apprehend]**; רק נשמות ישראל [only the souls of Israel] **הסתר בלי [without concealment]**	[E-primary] Admur
R16-T43	TO בראשית ד׳:י״ח–כ״ב [Bereishit 4:18–22] — מלאכים=חיות/בהמות גוף אש/רוח מחיצוניות [angels = Chayot/beasts, bodies of fire/air from the outer dimension]; נשמות מפנימיות [souls from the inner dimension] **גשמי גוף להפוך יכולות [can transform a physical body]**	[E-primary] Admur

File 0324 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[130]

114 — R16-GB03 SUMMARY — Proposed (R16-T16+ only)

ID	Claim	Tag
R16-T16	TO וישב ה׳:א׳–ב׳ Vayeshev 5:1–2 — מהלכים/עומדים [those who walk / those who stand] status + hilukh into angels	[E-primary] Admur
R16-T17	LT בחוקתי א׳:ג׳–ד׳ [Bechukotai 1:3–4] — dibbur fixed-body vs machshavah fountain growth	[E-primary] Admur
R16-T18	LT שלח ג׳:א׳–ב׳ [Shelach 3:1–2] — mitzvot→sovev/makif generates hilukh	[E-primary] Admur

[130] Document 0324: 114 — R16-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0347 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[131]

126 — R16-GB06 SUMMARY — Proposed (R16-T35+ only)

ID	Claim	Tag
R16-T35	שערי קדושה ח"ב ש"ג [Shaarei Kedusha, part II, gate 3] — נשמה מקיימת מצות [a soul that fulfills mitzvot] = **סולם [ladder]**; חיילות מלאכים דמצות עולים/יורדים [the hosts of angels of mitzvot ascend/descend] **עמה [with it]**	[E-primary] Ari/ RCV
R16-T36	שעה"ג ל"ה [Shaar HaGilgulim 35] — צדיקים מבחי' ב' [tzaddikim of the second aspect] (עד נפש דאצילות בפעם א') [up to a nefesh of Atzilut at one time]) **מלאכים נקראים [are called angels]**; שם מלאך על צדיק = שרש זה [the designation "angel" for a tzaddik = this root]	[E-primary] Ari/ RCV
R16-T37	LT אמור ד':ט' [Emor 4:9] — צירופי אותיות דעשרה מאמרות [the combinations of letters of the Ten Utterances] = **סיבת והנשמות המלאכים התהוות [the cause of the coming into being of angels and souls]** בלי מספר [without number]	[E-primary] Admur

File 0349 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[236]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: 109 1VUSZX8 ZMQg66Mv2Lgo4FNXm8Mp7bCqBV Prior R15 sealed archive: 1oBx pGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T03 ID Grade Claim R16-T01 [E-primary] Admur SEALED TO Toldot

[131]Document 0347: 126 — R16-GB06 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[236]Document 0349: ZZ — SUPERSEDED R16 ledger pre-T04-seal (see newer 106). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2:9 — no Torah to angels; giluy=מעדן נהר [a river from Eden] (≠ R15-T10 Yitro) R16-T02 [E-primary] Admur SEALED LT Re'eh 6:2 — angels←dibbur; souls←otiyot machshavah (≠ R15-T08 Re'eh 7) R16-T03 [E-primary] Admur SEALED LT Shir 30:7 — angels←dvar Hashem no ribui; souls Ein Sof w/ ribui — own ID (fold-option vs R15-T11 noted; not auto-FOLD) HOLD carry

Standing by CoS GB01 T04+ after Research Director.

File 0353 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[132]

YA-IGK20 R16-GB09 — Net-NEW beyond R16-T01–T45 (CoS T41–T43 · Research Director T44–T45 held) — Proposed (R16-T46+ only)

ID	Claim	Tag
R16-T46	LT שה"ש כ"ו:י"א–י"ב [Shir HaShirim 26:11–12] — יערי [my forest]=**מלאכים [angels]** (שרפים עומדים / ביטול=אכילה [Serafim stand / nullification = eating]); דבשי [my honey]=**נשמות [souls]** (פירות היער / מתיקות [fruits of the forest / sweetness]) — מזון לישראל מפרנסין [nourishment for Israel; sustain (fragment as supplied)]	[E-primary] Admur
R16-T47	SK ח"ג ש"ז [part III, gate 7] (ח"ד ש"א+ [part IV, gate 1]) — **ה' השגה אופני [five modes of apprehension]**: רוה"ק [ruach hakodesh] · מלאכים מגידים [maggid angels] · אליהו [Elijah] · נשמות צדיקים [souls of tzaddikim] (**מכולם גדולה [greatest of all]**) · חלום [dream] (**מכולם גרועה [lowest of all]**)	[E-primary] Ari/RCV

[132] Document 0353: R16_GB09_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0354 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[133]

GOAL 1 — Net-NEW — 1a. NEW — Likkutei Torah Shir HaShirim 26:11–12 → R16-T46 [E-primary Admur]

URL: https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.26.11?lang=he **Cache:** hunt_gb09/verify/T46_Shir26_quote.txt

Lemma: Divine nourishment taxonomy via K"Sh: **יערי [my forest]** = angels (standing serafim / bitul-as-achilah); **דבשי [my honey]** = souls (forest-fruit with sweetness/taanug). **Beyond:** ≠T06 Shir 25 (souls receive from angels + mutual tikkun — same pasuk family, different § + opposite food-direction); ≠T43 Bechukotai 5:1; ≠T25 Tzav. T46 = **what Israel feeds God**. **Confidence:** high quote; high-medium distinctness (CoS may FOLD under T06 pasuk-family — still net-NEW §26 locus).

GOAL 1 — Net-NEW — 1b. NEW — Shaarei Kedusha Part 3 Gate 7 (+ Part 4:1 summary) → R16-T47 [E-primary Ari/RCV]

URL: https://www.sefaria.org/Shaarei_Kedusha,_Part_3.7?lang=he **Cache:** hunt_gb09/verify/T47_SK3_7_quote.txt

> כי חמשה אופני השגה הם **רוח הקודש, ונשמות צדיקים, ומלאכים**, זכור לטוב **הנקראים מגידים, ואליהו וחלום**. רוח הקודש גמור ... האחד · מגידים ... השלישי · **נוצר ממנה מלאך ממש** ... השני · הרביעי · **אליהו** ... **חלומותיו** ... **הגרועה מכולם** החמישי · **נפש מהצדיקים** ... **גדולה מכולם**.

[133] Document 0354: 136 — R16-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

> For there are five modes of apprehension: **ruach hakodesh, the souls of tzaddikim, angels called maggidim, and Elijah**, remembered for good, **and a dream**.
>
> The first… complete ruach hakodesh · the second… **an actual angel is formed from it**… maggidim · the third… **Elijah** · the fourth, **greatest of all**… **a nefesh of the tzaddikim** · the fifth, **lowest of all**… **his dreams**.

Lemma: Five ranked hasagah-channels: RHK · mitzvah-born maggid-angels · Elijah · **tzaddik-souls (greatest)** · dream (least). **Beyond:** ≠T34 SRHK 1:2; ≠T40 SHG 39; ≠T28/T35 SK מחצב [the source from which they are hewn]/sulam; ≠T36 naming. **Confidence:** high quote; high distinctness.

136 — R16-GB09 FULL — Proposed ledger

ID	Claim	Tag
R16-T46	LT שה"ש כ"ו:י"א–י"ב [Shir HaShirim 26:11–12] — יערי [my forest]=angels bitul-food; דבשי [my honey]= souls sweet-fruit	[E-primary] Admur
R16-T47	SK ח"ג ש"ז [part III, gate 7] — 5 hasagah modes; tzaddik-souls greatest; maggid-angels middle; dream least	[E-primary] Ari/RCV

File 0007 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[237]

[237] Document 0007: 186_R17_MISSING_RETRY_M5_M8_M12.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12

YA-IGK20 · Independent GROK under CoS · R17 missing-primaries RETRY HARD: ZERO R17-T## · Proposed T##: NONE · terms+loci+flags only Floor: Sealed T01–T33 — corroborate only; do not remint. CoS owns T34+ via GB06. **Drive numbering: 186 MD / 187 JSON** (CoS hard-update: avoid 180–185). **Scope this pass:** Retry **ONLY M5 + M8–M12**. Leave M13/M14 alone. **NO T-ids.**

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12 — M5 — Sefer haGilgulim ch.20 beyond «הובא בלק"א [cited in Likkutei Amarim]»

Field	Value
Status	**OPEN page / CONTENT-MISMATCH [E-subresearch]**; sought Tadsha/Kav unit **נמצא לא [not found] [U]** in ch.20 body

Field	Value
Edition opened	HebrewBooks **45024** הגלגולים ספר [Sefer HaGilgulim] (Frankfurt תמ"ד [5444] / 1684, 92 pp.) — **alternate** to prior HB **23822**
Locus	HB 45024 PDF **p.35** (printed **יז [17]**) — header **«ך פרק גלגולים [Gilgulim, chapter 20 (spelled ך)]»** (= כ פרק [chapter 20]); ch.19 ends p.34; **כא פרק [chapter 21]** begins mid-p.35
What ch.20 actually contains	Soul-gilgul mechanics; **הבל / קין [Cain / Abel]** roots; Nefesh-of-Atzilut grades; **not** Kav→אור תדשא→שבעשיה אצילות [the light of Atzilut within Asiyah → let… sprout] chain
Admur apparatus (IHK20 body, for contrast only)	«ולפמ"ש בס' הגלגולים פ"כ הובא בלק"א מתלבשת תחלה הארה זו של הקו [and according to what is written in Sefer HaGilgulim, chapter 20, cited in Likkutei Amarim, this illumination of the kav first vests itself]… באור האצי' שבעשיה [in the light of Atzilut within Asiyah]…» — paraphrase unit **not recovered** as matching primary page in this ch.20

Quote [E-subresearch] (chapter identity / topic — HB 45024 p.35 layout OCR, Rashi-type; readable enough for topic, not print-class clean):

> גלגולים פרק ך ... נפש ... האצילות ... משורש נשמה ... קין והבל ...
>
> Gilgulim, chapter 20 (...(ך nefesh... Atzilut [OCR form: ...[האצילות from the root of a neshamah... Cain and Abel...

Visual confirm: page image shows transition **end פרק כ [chapter 20] → start פרק כא [chapter 21]** («ונחזור לבאר [and we shall return to explain]... נשמות קין והבל [the souls of Cain and Abel]»).

Search log (this retry): 1. Prior fail: HB **23822** full PDF pdftotext OCR unusable (confirmed). 2. Alternate: HB **45024** full PDF downloaded (≈7.0 MB); chapter map via per-page header scan → **פרק כ [chapter 20] = PDF p.35**. 3. Page images p.34–37 + layout pdftotext; no tesseract on box. 4. Term counts on p.35 layout: קין [Cain]=6, הבל [Abel]=3, אצילות [Atzilut]=5, **תדשא [let... sprout]=0, מצמיח [causes to grow]=0**, עשיה [Asiyah]=0 (as string). 5. Wikisource ספר הגלגולים [Sefer HaGilgulim] — **stub only** ("עוד לא הוקלד [not yet transcribed]"). 6. Sefaria — **no** Sefer haGilgulim; Shaʿar HaGilgulim.20 = tribal souls (**different work**; not substituted). 7. Otzar / commercial modern prints — not reachable as open text this pass. 8. Commentary echoes (abc770 / Chabadpedia IHK20 templates) only **repeat Admur's paraphrase** — not primary page.

Honest: Primary **page of Sefer haGilgulim ch.20 opened** [E-subresearch]. The **Tadsha / Kav-investiture unit Admur attributes** to that chapter = **לא נמצא [not found]** on the opened page. Do **not** mint; do **not** remap Admur's cite without CoS. Cite remains apparatus + IHK20 paraphrase until a matching primary edition/page is sealed.

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12 — M8 — Mitteler Rebbe Torat Chaim on IHK20 Themes 1–8

Field	Value
Status	**EMPTY [U]** this retry
Themes sought	1 Atzilut unity · 2 illah/alul vs yesh m'ayin · 3 Malchut alma d'itgalya · 4 ibbur/leidah · 5 mitzvot/Torah · 6 Kav/parsa · 7 he'arah×3 · 8 or chozer/maasiyot — **any clear locus**

Search log: 1. Sefaria name API Torat Chaim / תורת חיים [Torat Chaim] — **no** Mitteler Torat Chaim ref (completions = Chofetz Chaim / Etz Chaim / etc.). 2. Local placeholder open_Torat_Chaim_Bereshit .1.txt still **0 bytes**. 3. HebrewBooks **39392** תורת חיים - בראשית ח"א [Torat Chaim — Bereishit, volume I] (Mitteler) — pagefeed samples p.50/80/100/120/140/160/180/200 OCR'd; **no clean Theme 1–8 hit** (noise-only / off-theme strings). 4. Chabad Library Torat Chaim URLs (Toldot / Noach ids from web index) — SPA shell returns **empty body** (~1 KB HTML stub); no extractable maamar text. 5. Web index snippets (alma d'itgalya on Toldot) = **search-snippet only**, not opened primary — **not counted as [E]**.

Honest thin. No invented Mitteler locus.

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12 — M9 — Ramash Likkutei Sichos / Igros on Themes 1–8

Field	Value
Status	**EMPTY [U]** this retry

Search log: 1. Sefaria name API Likkutei Sichot / Igrot Kodesh — **no** Ramash LS/Igros corpus (completions = Sichot HaRan / Igrot Moshe / etc.). 2. No local LS/Igros file opened on-theme this lane. 3. Web hits for «איהו וחיוהי [He and His life-giving emanations]» / parsa in

later Chabad works point to **Rayatz maamarim / secondary** — not sealed as Ramash LS/Igros primary here.

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12 — M12 — Three he'arah grades outside IHK20 body

Field	Value
Status	**EMPTY [U]** as graded triad outside body
Body lemma (not counted)	IHK20 «האורה דהאורה דהאורה [an illumination of an illumination of an illumination]» cascade — inside body.
Adjacent not counted as M12 close	LA 48 makif/sovev (prior M7) — explains sovev ≠ hitlabshut; **not** the IHK20 ×3 cascade.
Search log	No Admur primary outside IHK20 with explicit three-grade he'arah ladder sealed this pass.

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12 — Summary table (this retry only)

#	Item	Verdict
M5	Sefer haGilgulim 20	**Page OPEN [E-sub]** HB 45024 p.35 פרק כ [chapter 20] = קין/הבל [Cain/Abel] gilgul; **sought Tadsha/Kav unit נמצא לא [not found] [U]**
M8	Mitteler TC 1–8	**EMPTY [U]**
M9	Ramash LS/Igros 1–8	**EMPTY [U]**
M10	Admur unit beyond IHK20	**EMPTY [U]**
M11	בקע הפרסא [broke through the parsa] beyond IHK20	**EMPTY [U]**
M12	he'arah×3 outside IHK20	**EMPTY [U]**

#	Item	Verdict
M13 / M14	—	**LEFT ALONE** (not in scope)

File 0012 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[134]

154 — R17-GB03 FULL — Continuous Peshat Map יא–טו [11–15] — 0. What was actually read

Source	Locus	Tag	Notes
Wikisource תניא חלק ד כ [Tanya, Part IV, 20]	https://he.wikisource.org/wiki/קלח_אינת_כ_ד	**[E]**	Full Hebrew body; יא–טו [11–15] window re-read end-to-end
Sefaria / Kehot Tanya Part IV; Iggeret HaKodesh 20	API locked Kehot Hebrew + EN	**[E]**	Paragraph-segmented; no invented page nos.
Local ya-igk20/igk20_plain.txt	Kehot-nikud continuous	**[E]**	Cross-check vs Wikisource for יד–טו [14–15] colophon
Drive **141** YA-IGK20-RESHIT-HAYESH-R14	working map א–טו [1–15]	**[E]** (meta)	Section cuts for יא–טו [11–15] taken from this map
Drive **144** ACTIVE · **145** LEDGER · **146–149** GB01/GB02	status + prior peshat א–י [1–10]	**[E]**	Floor: T01–T15 proposed; continue T16+
Sefer HaGilgulim ch.20	cited by Admur via לק"א [Likkutei Amarim]	**[E-primary]** via Admur	Full Gilgulim page not re-opened this GB

[134] Document 0012: 154 — R17-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Source	Locus	Tag	Notes
Neh. 9:6; Jer. 23:24; TZ 57/70 «לית אתר [there is no place]»; Gen. 1:11/20/24; BR 10:6; Ber. 40a; BK 71b–72a; Zohar III:241a; Deut. 7:11; Avot 4:17	cited in body	**[E-primary]** via Admur	Source pages not all re-opened; Admur wording is the bind

154 — R17-GB03 FULL — Continuous Peshat Map יא–טו [11–15] — 10. Verdict

R17-GB03 PASS for cluster R17-A continued (יא–טו [11–15]). Continuous peshat produced · R17-B extended only for newly forced terms · **R17-T16–T24** proposed · T01–T15 not reminted · Kuksik **151/152** not overwritten · deliverables **153 SUMMARY + 154 FULL** · no self-seal · HOLDs respected · letter body א–טו [1–15] continuous map complete for R17-A first pass.

Next (not this GB): Research Director QC on GB01–GB03 proposed T · R17-D deepen two-kav / sovev→inner-kav · R17-C deepen mitzvot/Torah · optional Gilgulim 20 direct page · do not close HOLD thresholds without primary.

File 0023 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[238]

152 — R17-T09–T15 QC.md — Packs under QC

[238] Document 0023: 152 — R17-T09–T15 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Drive	id	Title	Role
148	1AQIATWShkPBkmBAH1rmor0HfoEO0xqcA	R17-GB02 SUMMARY	CoS primary SUMMARY
149	1YkEuWzKE6DqQMoOgpgHWwNgXUT9VH1U3	R17-GB02 FULL	CoS primary FULL

Drive	id	Title	Role
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent
prior QC	**151** 1ave2nMWUvEYO9yejKh1nuKWDGhiMbFUc	R17-T01–T08 QC	GB01 floor (propose-land)

Opened for verify: Wikisource תניא ד כ ו–י [Tanya IV 20, sections 6–10] window **[E]** · local Kehot-nikud plain (nikud-stripped) **[E]** · CoS SUMMARY 148 / FULL 149 · sealed R14/R15/R16 floors · GB01 T01–T08 propose-land (do not remint).

File 0031 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[135]

157 — R17-T16–T24 QC.md — Packs under QC

Drive	id	Title	Role
153	1t2ftrXKpLkjF8f8wBQkD1Jls-R1S5ObL	R17-GB03 SUMMARY	CoS primary SUMMARY
154	10aHHBiobdVwUmpkeB1axYgSn7FK0DOpq	R17-GB03 FULL	CoS primary FULL

[135] Document 0031: 157 — R17-T16–T24 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Drive	id	Title	Role
145	1XkFSm9GdcumK6L98ndFIJ1JpVOWkaa_h0RlZ5IAipgk	R17 PAPER LEDGER (T01–T15 SEALED)	sealed floor — do NOT remint
—	scout **155** md / **156** json	corroborate-only	**intake only — not judged**
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Drive	id	Title	Role
prior QC	**151** 1ave2nMWUvEYO9yejKh1nuKWDGhiMbFUc · **152** 11t4cTVbyIH59njnXW50fskHZEgID8CjU	T01–T08 / T09–T15 QC	sealed floor

Opened for verify: Wikisource תניא ד כ יא–טו [Tanya IV 20, sections 11–15] window **[E]** · local Kehot-nikud igk20_plain.txt (nikud-stripped) **[E]** · CoS SUMMARY 153 / FULL 154 · sealed ledger 145 T01–T15 · prior QC 151/152.

File 0058 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[138]

148 — R17-GB02 SUMMARY — What was actually read

- **[E]** Wikisource תניא חלק ד כ [Tanya, Part IV, 20] (full Hebrew body; ו–י [6–10] locus re-read end-to-end)
- **[E]** Sefaria/Kehot Hebrew אגה"ק כ' [Iggeret HaKodesh 20] (API locked Kehot; paragraph-segmented)
- **[E]** local ya-igk20/igk20_plain.txt cross-check
- **[E]** Drive 141 / 144 / 145 / 146 / 147 (floor + GB01)

[138]Document 0058: 148 — R17-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- **[U]** Chabad Library HTML — empty JS shell again; not used
- **Not used:** invented page numbers; EC/Shaar HaKavanot/Pri Etz Chaim re-opens for ibbur/Atika beyond Admur's own cites; film

File 0061 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[239]

172 — R17-GB06 empty QC — Packs under QC

Drive	id	Title	Role
168	1Rw53Z3JOEOihuKjkN3RvhvDc5STEIDg3	R17-GB06 SUMMARY	CoS primary SUMMARY
169	14IIoqni78OnVMjITlH0EptvaNkZXRFwW	R17-GB06 FULL	CoS primary FULL
Floor	1rDQ45d3u_iPmmdfE6SgVbds3I4fYq34ypYudW1b5QnA	145 PAPER LEDGER T01–T33 SEALED	sealed floor
prior QC	**167**	R17-T30–T33 QC	floor seal
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Floor locked (not reminted): R17-T01–T33 SEALED on ledger 145 **— DO NOT REMINT**

File 0076 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[178]

[239] Document 0061: 172 — R17-GB06 empty QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[178] Document 0076: 158 — R17_D_KAV_PARSA.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

P4 — Three he'arah degrees — Proven [E]

Degree	Clothes in
הארת הקו [the illumination of the kav]	Or haNeshamah of BYA sefirot = Elokut
הארה דהארה [an illumination of an illumination]	nefesh-ruach of BYA sefirot + their kelim
הארה [illumination][3]	all nivraim/notzarim/naasim

All = hitpashtut of chayut to animate — not three independent essences.

File 0080 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[240]

182 — R17-GB08 empty QC.md — Packs under QC

Drive	id	Title	Role
180	14_LWfmEUo9txnyAM7ncxEIAXo9D7O9a6	R17-GB08 SUMMARY	CoS primary SUMMARY
181	1bAg9KQI7rvwG0aLuuec7QhKW69Q92Voz	R17-GB08 FULL	CoS primary FULL
T34–T36 QC	**176** 1Q7SK906EUy2uBIXcDvhyRXX-kiVW9OfS	R17-T34–T36 QC	G apparatus — separate; do not collide
Ledger	**177**	R17 PAPER LEDGER — BATCH + OPEN Q	post-T34–T36 floor
prior empty QC	**172** 1AjX2WbW4R86Z2c8MJDaIh2lcHM9BESck	R17-GB06 empty QC	E/F HOLD floor
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

[240]Document 0080: 182 — R17-GB08 empty QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Floor locked (not reminted): R17-T01–T33 SEALED. **T34–T36** handled on separate apparatus QC **176** — GB08 does not mint into that band and does not remint.

File 0099 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[139]

162 — R17-T25–T29 QC.md — Packs under QC

Drive	id	Title	Role
159	1cvhXNif7ZwIArK_I-AeR4Cc6B-fbxZdd	R17-GB04 SUMMARY	CoS primary SUMMARY

Drive	id	Title	Role
160	1OCKzbWWFh6SK4zhxVK6Qrlg05J7awPje	R17-GB04 FULL	CoS primary FULL
145	1DZ5eYVGNDo7aFucSNJe5eTuYbT5Ddp17q9aYqEXvhkk	R17 PAPER LEDGER (T01–T24 SEALED)	sealed floor — do NOT remint
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent
prior QC	**151** · **152** · **157**	T01–T08 / T09–T15 / T16–T24 QC	sealed floor

Opened for verify: Wikisource תניא ד כ [Tanya IV 20] (mitzvot–סתום–ומקלדכו–אילש + טו [seal–placenta–"and as below" + 15] + colophon) **[E]** · CoS SUMMARY 159 / FULL 160 · sealed ledger 145 T01–T24 · prior QC 152 (T11–T14) / 157 (T24).

[139] Document 0099: 162 — R17-T25–T29 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0103 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[140]

יב [12] — שלוש דרגות הארה [three degrees of illumination] — 2) Plain peshat

Three degrees of hitpashtut of chayut: (1) haarat haKav → neshamah-light of BYA sefirot = Elokut; (2) haarah d'haarah → nefesh-ruach + kelim; (3) haarah³ → all creatures (Neh. 9:6). Explicitly grades of animation-extension — not three independent essences.

יב [12] — שלוש דרגות הארה [three degrees of illumination] — 4) Open Qs

- Auto-map to human NR"N? **No without further primary [U]**
- Degree-1 = Parsa haarah and/or AK-end only? **[U]**
- Q70 HOLD

File 0133 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[241]

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[140]Document 0103: 155 — R17 SCOUT יא–טו CORROBORATE-ONLY.md [155 — R17 SCOUT 11–15 CORROBORATE-ONLY.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[241]Document 0133: 160 — R17-GB04 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

160 — R17-GB04 FULL — Cluster R17-C deepen (mitzvot & Torah) — 5. Deepen 3 — Mocha Stima'ah (primary only; peirush cut in T28)

Body [E]: שורש התורה [the root of Torah] … במוחא סתימאה [in Mocha Stima'ah] … **והיינו החכמה דטעמי המצות [that is, the wisdom of the reasons for the mitzvot]**.

Already in T11. No remint.

Secondary (not body): Lessons Class 10 — reasons revealed when mocha stima'ah is revealed / Mashiach. Pedagogically continuous with "concealed," but **not printed** in Admur's sentence. Keep under T28 ladder as **[E-secondary]**.

Open [U] (not closed): relation מו"ס [Mocha Stima'ah] ↔ earlier «אור א"ס מלובש בחכמה לבדה [the light of Ein Sof is vested in Chochmah alone]» (first-9 / Chochmah) — GB02 flagged; do not force.

File 0140 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[142]

2. Map A — NHY"M vs neshamot / angels — 2.1 IHK20 — parallel souls of angels and humans [E]

Body (after heichalot / angel-bodies as yesh):

> אך נשמות המלאכים שיצאו מזיווג הנשיקין, וכן נשמות האדם שיצאו מזיווג דז"א ונוקבא דאצילות קודם שירדו לבי"ע — אינן בכלל יש ודבר נפרד… אלא הן מעין בחי' אלקות בצמצום עצום… הקו המלובש בנר"ן שלהם
>
> אך אינן אלקות ממש לברוא יש מאין מאחר שכבר יצאו ונפרדו מהכלים די"ס שבהן מלובש הקו מאור א"ס

[142] Document 0140: 174 — R17-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

But the souls of the angels that emerged from the union of neshikin, and likewise the human souls that emerged from the union of ZA and Nukva of Atzilut before descending to BYA, do not fall within the category of yesh and a separate entity… Rather, they are a likeness of an aspect of Divinity in an immense tzimtzum… the kav vested in their nefesh, ruach and neshamah.

Yet they are not actual Divinity able to create yesh me'ayin, since they have already gone out and become separated from the vessels of the ten sefirot, in which the kav from the light of Ein Sof is vested.

Proves [E]: - **Source asymmetry:** angels ← neshikin; humans ← ZA/Nukva. - **Status symmetry (pre-descent):** both = me'ein Elokut / not yesh nifrad; kav vested in NR"N. - **Status symmetry (post-exit):** both lack creatio-Elokut **because** they left the kelim.

Does NOT prove: ranking of Moses inside this ontology; any pnimiyut-NHY"M close; MICRO flip act (GB06 HOLD).

2. Map A — NHY"M vs neshamot / angels — 2.2 EC 40:10 — chitzon / pnimi investiture [E-primary] (corroborate only)

...מכלי החיצון... נעשין מהם נשמות המלאכים... ומבחינת הכלים הפנימים... נעשים מהם נשמת בני אדם הצדיקים... כי מהחיצוניות י"ס... נשמות המלאכים ומפנימיות נעשה נשמות בני אדם

...From the outer vessel... the souls of the angels are made from them... and from the aspect of the inner vessels... the souls of righteous human beings are made from them... for from the outer dimension of the ten sefirot... the souls of the angels, and from the inner dimension the souls of human beings are made.

Proves [E]: Ari ontology — angels from chitzoniyut of world-kelim; human souls from pnimiyut.

GB07 action: corroborate apparatus for cluster "NHY"M vs nesh amot/angels." **Do not remint** as R17-T (R13-T02 family). Does **not** speak Moses prophecy locus.

2. Map A — NHY"M vs neshamot / angels — 2.3 LT Shemini 2 — Admur's own cross-cite to IHK20 [E-primary]

> והיינו כמ"ש באגה"ק ד"ה איהו וחיוהי בריאת הנשמות ממנה להיות יש ודבר נפרד... לידת הנוק' הנשמות והמלאכים לעולם הבריאה... משא"כ נר"ן דאצי' ממש... אפשר לא נשתנה מהותן...
>
> This is as written in Iggeret HaKodesh, in the discourse beginning איהו וחיוהי ["He and His life-giving emanations"]: the creation of souls from it to become a yesh and a separate entity... the Nukva's giving birth to the souls and angels into the world of Beriah... Unlike the actual nefesh, ruach and neshamah of Atzilut... it is possible that their nature has not changed...

Proves [E]: LT Shemini explicitly points to IHK20 for **souls + angels** birth as yesh nifrad from Malchut; nounei yama vs shor haber mashal.

Moses: absent from this biur. **GB07 action:** corroborate souls/angels axis · **≠ remint R13-T01** · **≠ Moses close**.

File 0149 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[143]

[143] Document 0149: 176 — R17-T34–T36 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

176 — R17-T34–T36 QC.md — Packs under QC

Drive	id	Title	Role
173	1zxS86UmAwcW5cuWsMW9VEYvk6QZQA8rtDzvUeFJuIZ4	R17-GB07 SUMMARY	CoS primary SUMMARY
174	1Ot0A4kGXRPL-sRk_3peBMqIiVnQi41cf4h44qOPLAmM	R17-GB07 FULL	CoS primary FULL
175 ledger	1Y3fKdYvQ1wx_h5zvTTZaoCclaZMkWfozt-M_r6bPWOY	R17 PAPER LEDGER (post-GB06 EMPTY)	current floor — T01–T33 SEALED · do NOT remint
Prior ZZ	1rDQ45d3u_iPmmdfE6SgVbds3I4fYq34ypYudW1b5QnA	SUPERSEDED 145 (pre GB06 empty stamp)	prior sealed ledger / T16 floor
prior empty QC	**172**	R17-GB06 empty QC	HOLD reinforce floor
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Opened for verify: Wikisource תניא חלק ד יט + כ [Tanya, Part IV, 19 + 20] **[E]** · CoS SUMMARY 173 / FULL 174 · ledger 175 + prior ZZ · T16 floor from QC 157 / sealed T16–T24 (dual kav loci; A≡B open).

File 0160 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[242]

168 — R17-GB06 SUMMARY — Mission

Aggressive primary hunt for: 1. **Q42 MICRO** — named ontological flip mechanism in Admur / Ari primaries Admur uses (threshold:

[242]Document 0160: 168 — R17-GB06 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

primary sentence describes the **flip act itself**) 2. **Q70** — graded post-separation kav **measure** AFTER «יצאו ונפרדו [went out and became separated]» (threshold: defines measure, not mere presence/absen ce)

Hard rules honored: do **not** convert «בעתיקא תליא [it depends on Atika]» into MICRO flip; do **not** close by synthesis or model agreement.

168 — R17-GB06 SUMMARY — What was actually opened (this pass)

Source	Tag	Role
Wikisource תניא חלק ד כ [Tanya, Part IV, 20]	**[E]**	Full IHK20 body; Q42/Q70 windows re-read
Sefaria/Kehot Tanya IH 20 HE	**[E]**	Continuous nikud body (API)
Chabad Library / Chabadpedia IH20	**[E]** corroborate	Same Admur wording
LT Re'eh 7 (Sefaria Kehot)	**[E-primary]** Admur	«אין בהן גילוי הקו [there is no revelation of the kav within them]» after יצאו ונפרדו [went out and became separated] — **absence ≠ measure** (prior R08-B06/R09)
SHK Pesach drush 12 (Wikisource)	**[E-primary]** Ari	«בעתיקא תליא [it depends on Atika]» = Atik enables katnut zivug / kriyat rechem — **≠ MICRO flip**
EC 42:1 nitzutz katan Elokut (Sefaria)	**[E-primary]** Ari	Mediating spark Creator↔created — **≠ named flip act** (Admur cites as שמ"א פ"ג [gate 41, chapter 3] numbering variance)
DMC SMT מו§ [46] (Sefaria)	**[E-secondary]** TZ"Tz	tipa/he'elem→giluy — **≠ Q42 MICRO**
Drive 145 / ACTIVE 144 / GB05 163–164 / R16-GB10 139–143	floor	T01–T33 sealed; prior EMPTY template

Source	Tag	Role
Local R08 Q42/Q70 caches	red-team	Confirm prior לא נמצא [not found]; do not remint

File 0205 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[243]

149 — R17-GB02 FULL — Continuous Peshat Map ו–י [6–10] — 0. What was actually read

Source	Locus	Tag	Notes
Wikisource תניא חלק ד כ [Tanya, Part IV, 20]	https://he.wikisource.org/wiki/קלח_אינת_כ_ד	**[E]**	Full Hebrew body; ו–י [6–10] window re-read end-to-end
Sefaria / Kehot Tanya Part IV; Iggeret HaKodesh 20	API locked Kehot Hebrew + EN	**[E]**	Paragraph-segmented; no invented page nos.
Local ya-igk20/igk20_plain.txt	Kehot-nikud continuous	**[E]**	Cross-check vs Wikisource
Drive **141** YA-IGK20-RESHIT-HAYESH-R14	working map א–טו [1–15]	**[E]** (meta)	Section cuts for ו–י [6–10] taken from this map
Drive **144** ACTIVE · **145** LEDGER · **146/147** GB01	status + prior peshat א–ה [1–5]	**[E]**	Floor: T01–T08 proposed; continue T09+
Chabad Library HTML …/tanya/4/20.htm	—	**[U]**	Empty JS shell — **not** used
Zohar II:52b «בעתיקא תליא [it depends on Atika]»	cited by Admur	**[E-primary]** via Admur	Full Zohar page not re-opened this GB

[243] Document 0205: 149 — R17-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Source	Locus	Tag	Notes
Zohar III:129a / 136a (Gulgulta / orchata)	cited tradition for ז [7]	**[E-primary]** via Admur wording	Full Adra not re-opened
Yerushalmi Berachot 1:2 / Shabbat 1:2	cited	**[E-primary]** via Admur	JT page not re-opened
Sefer Yetzirah 1:7 «נעוץ [embedded]»	re-used in ח [8]	**[E-primary]** via Admur	Already tagged in GB01
Lecha Dodi «סוף מעשה במחשבה תחלה [the end of action is first in thought]»	cited	**[E-primary]** via Admur	Liturgy locus not re-opened

Not done this GB: printed Kehot page photography; EC / Shaar HaKavanot / Pri Etz Chaim deep opens for ibbur mechanics; film; closing any HOLD; reminting T01–T08.

4. Continuous peshat — נעוץ) [8] ח [embedded] as purpose) — 4.5 Tags

Body **[E]** · SY 1:7 **[E-primary]** via Admur · Lecha Dodi line **[E-primary]** via Admur · link to ד [4]'s king-without-people **[I]** structural

File 0215 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[146]

1. עתיק יומין [Atik Yomin] / בעתיקא תליא [it depends on Atika] — Quotes [E]

- «עיקר התהוות היש ודבר נפרד לגמרי הוא ממל' דאצילות שנעשה עתיק דבריאה כי אין מלך בלא עם וכו' [the principal coming into being of yesh and an entirely separate entity is from Malchut of Atzilut, which becomes

[146] Document 0215: 151 — R17-B GLOSSARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Atik of Beriah, for there is no king without a people, etc.]» — IHK20 body (Wikisource / Sefaria) [E]

- «ומה גם כי בריאת הנשמות ממנה להיות יש ודבר נפרד בפ"ע בעולם הבריאה ונקרא בשם לידה כקריעת י"ס דבעתיקא תליא [and all the more so, since the creation of souls from it to become a yesh and a separate entity in their own right in the world of Beriah is called birth, like the Splitting of the Sea, which depends on Atika]» — IHK20 body §ו [6] [E]
- «ובכל זיווג נמשכת לאו"א מא"א וע"י ומלמעלה למעלה עד אין סוף [and in every union, [it] is drawn to Abba and Imma from Arich Anpin and Atik Yomin, and from higher and higher, up to Ein Sof]» — IHK20 body §ו [6] [E]

1. עתיק יומין [Atik Yomin] / בעתיקא תליא [it depends on Atika] — Optional primary parallel

- Admur cites the dictum «בעתיקא תליא [it depends on Atika]» without spelling a page; Sefaria/Kehot apparatus points to Zohar II:52b — not re-opened here. No EC/SHK/PEC/LT/TO quote attached this pass. — [U] locus via apparatus only — not used as proof beyond Admur's cite [E]

4. לבנונית / לובן [labnunita / loven (whiteness)] — Not proven from quote alone [U]/[I]

- Full Ari gloss of labnunita / loven ha-elyon not proven from this sentence [U]
- Whether לובן [loven (whiteness)] elsewhere in Chabad equals this לבנונית [labnunita] — not shown here [U]

7. מוחא סתימאה [Mocha Stima'ah (concealed mind)] — Plain peshat (this letter)

Hidden chochmah (moch) of Arich. Admur: the root of Torah that issues from Supernal Chochmah is in Mochin Stima of Arich — namely

the wisdom of the reasons of the mitzvot — but the revealed order is like a reversing seal.

7. מוחא סתימאה [Mocha Stima'ah (concealed mind)] — Not proven from quote alone [U]/[I]

- Full EC anatomy of Mocha Stima vs Chochmah Stima terminology variants [U]
- How far 'טעמי המצות [the reasons for the mitzvot]' equals entire Torah [U]

9. פרסא [parsa] — Optional primary parallel

- Standard Ari locus often EC Shaar ABYA / prasa between Atzilut–Beriah; not re-opened with quote this pass. — [U] EC parallel not loaded as [E]

15. שליא [placenta] — Optional primary parallel

- Admur cites Yerushalmi (לומד שלא לעשות / מפסיק ללולב [studying without the intention of acting / interrupting for the lulav]); exact daf via Admur [E-primary], page not re-fixed here — [E] via Admur cite

17. נעוץ תחילתן בסופן [their beginning is embedded in their end] (creative sense in IHK20) — Optional primary parallel

- Lemma from Sefer Yetzirah 1:7 as used by Admur («וז"ש נעוץ [and this is the meaning of "embedded"]…»); creative sense is Admur's application in ח§ [8] — [E] via Admur

File 0223 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[179]

151 — R17-T01–T08 QC.md — Packs under QC

Drive	id	Title	Role
146	1bkVeJsIceDp9TEqwDthl0yCmlLflupuA	R17-GB01 SUMMARY	CoS primary SUMMARY
147	1ca5xdqpNm4ld0OFLSAbfbsK4FCG7VeIt	R17-GB01 FULL	CoS primary FULL
145b	1K6hp3lv_M9-ULLRSbnV6TSE51cKgCt3M	R17 LEDGER PATCH GB01 (proposed)	proposed ledger patch
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent

Opened for verify: Wikisource תניא ד כ [Tanya IV 20] **[E]** · local Kehot-nikud igk20_plain.txt (nikud-stripped) **[E]** · sealed R14/R15 archives · R16 ledger 106 (T01–T47) · QC 143 empty format.

Floor locked: R13–R15 · R14-T01–T06 · R15-T01–T12 · R16-T01–T47 · R16-GB10 EMPTY.

151 — R17-T01–T08 QC.md — Dedup

No remint of R14-T01–T06 / R15-T01–T12 / R16-T01–T47. Angel/neshikin sentences correctly excluded from T. **0 FOLD.**

[179] Document 0223: 151 — R17-T01–T08 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0224 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[147]

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG) — 7. Verdict

R17-GB08 PASS EMPTY for continuous-peshat residual. Letter body **א…טו [1…15] coverage-complete** · checklist logged · T01–T33 not reminted · T34–T36 not collided · HOLDs intact · upload **176+177** · **no self-seal**.

Next (not this GB): Research Director/CoS QC on GB07 T34–T36 · optional H/I apparatus intake without T-mint · HOLDs stay until primary meets threshold.

File 0226 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[149]

172 — R17 MISSING PRIMARIES INTAKE — M1–M14

YA-IGK20 · Independent GROK under CoS · R17 missing-primaries HARD: ZERO R17-T## · Proposed T##: NONE · terms+loci+flags only Floor: Sealed T01–T33 — corroborate only; do not remint. CoS owns T34+ via GB06. **Drive numbering: 172 MD / 173 JSON** (leave **168/169** CoS GB06; avoid ≤171).

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[147] Document 0224: 181 — R17-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[149] Document 0226: 178 — R17 MISSING PRIMARIES M1–M14.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — Scope

Open missing primaries flagged in R17-I critique §7 **M1–M14**. Terms+loci only. Skip remint. For each: quote+[E] or honest לא נמצא [not found] / [U] with search log. Sources used: Sefaria, Wikisource, HebrewBooks, Mechon Mamre, local caches.

Loud HOLD checks: No Q42-flip sentence and no Q70 post-exit measure primary meeting meta threshold found this pass. **No FLAG to mint.** (See § Loud flags.)

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M5 — Sefer haGilgulim ch.20 beyond LA cite

Field	Value
Status	**לא נמצא [not found] / [U]** this pass (print opened, text not usable)
Attempted	HebrewBooks **23822** ספר הגלגולים [Sefer HaGilgulim] (R. Ḥayyim Vital) — PDF downloaded; pdftotext OCR severely corrupted; ch. markers visible but **הצומח כח / תדשא [let… sprout / the vegetative power]** chain not recoverable as clean quote
Not the same as	שער הגלגולים הקדמה כ׳ [Shaar HaGilgulim, introduction 20] (Sefaria) — different work; ch.20 there is tribal souls, not Admur's plant/earth cite

Search log: HB 23822; Wikisource stub ספר הגלגולים [Sefer HaGilgulim] (no chapter body); Sefaria has Shaʿar not Sefer; Chabadpedia/LA apparatus only. **Honest:** Cite remains Admur «ס׳ הגלגולים פ״כ הובא בלק״א [Sefer HaGilgulim, chapter 20, cited in Likkutei Amarim]» — primary page **not opened** to [E].

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M7 — Tanya LA 48 full Makif wording (Part I) — open body [E]

Field	Value
Status	**OPEN [E]**

Field	Value
Locus	תניא חלק א ליקוטי אמרים פ׳ מ״ח [Tanya, Part I, Likkutei Amarim, chapter 48] — Sefaria Tanya, Part I; Likkutei Amarim 48
Terms	מקיף [encompassing] · סובב כל עלמין [sovev kol almin (surrounding all worlds)] · הארה מועטת [a limited illumination] · אין [no]… מקום [place] · גילוי השפעה [revealed influence]

Quote [E] (body, Part I):

> ואין הפירוש .**"סובב כל עלמין"** – …אלא מקיף עליהם מלמעלה, ונקרא סובב ומקיף מלמעלה בבחינת מקום חס ושלום, כי לא שייך כלל בחינת מקום ברוחניות. אלא רוצה לומר, סובב ומקיף מלמעלה לענין בחינת גילוי השפעה…
>
> …Rather, it encompasses them from above and is called **"sovev kol almin,"** surrounding all worlds. "Surrounding and encompassing from above" does not mean in a spatial sense, G-d forbid, for the category of place does not apply to spirituality at all. Rather, it means surrounding and encompassing from above with regard to the aspect of revealed influence…

(Full surrounding block on limited he'arah vs infinite or also loaded from Sefaria HE.) **Search log:** Local tanya_la_48.json + Sefaria. Self-cite target of IHK20 «כמ״ש הפי׳ בלק״א [as the explanation is written in Likkutei Amarim]» — wording now in-lane [E]. Does not remint T18/T19/T30 family.

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M8 — Mitteler Torat Chaim Themes 1–8

Field	Value
Status	**EMPTY [U]** this pass

Field	Value
Search log	R17-H Theme table: Mitteler **EMPTY** all themes 1–8; local path open_Torat_Chaim_Bereshit.1.txt = **0 bytes** placeholder; no clean Torat Chaim primary opened for Themes 1–8

Honest thin. No invented hits.

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M9 — Ramash LS / Igros Themes 1–8

Field	Value
Status	**EMPTY [U]** this pass

Field	Value
Search log	R17-H: Ramash **EMPTY** all themes; no LS/Igros Kodesh file opened on-theme this lane

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M11 — Admur beyond IHK20 with «בקע הפרסא עמהם [broke through the parsa together with them]»

Field	Value
Status	**EMPTY [U]** beyond IHK20 body
Note	Body lemma remains IHK20 [E]; no second Admur primary with this exact string opened this pass (R17-H Theme 6 EMPTY)

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M12 — Three he’arah grades outside IHK20

Field	Value
Status	**EMPTY [U]** as graded triad outside body
Adjacent [E] not counted as M12 close	LA 48 makif/sovev (M7) explains sovev ≠ hitlabshut — not the IHK20 «האר [illumination] ×3» cascade

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M13 — Print-class verify LT Shir 30 (HIT 6.1)

Field	Value
Status	**OPEN [E-subresearch]** text locus; **print-class header still [U]**
Locus	לקוטי תורה שיר השירים דף ל [Likkutei Torah, Shir HaShirim, folio 30] (local cache Likkutei_Torah_Shir_HaShirim_30.txt / R17-H HIT 6.1)
Terms	מסך ופרסא [a screen and parsa] · כמו באצילות ממש [actually as in Atzilut] · בי"ע [BYA]

Quote [E-subresearch]:

> זהו דייקא ע"י נש"י... ולא **כמו באצילות ממש** ...להיות הגילוי בבי"ע ג"כ כ"א ומעין מבית ה' יצא... ועיין בע"ח שער מ"ז **המסך ופרסא** יכנף עוד כו' ע"י פ"ג...
>
> ...For the revelation in BYA also to be **actually as in Atzilut**, this is specifically through the souls of Israel... "And [He] will no longer be concealed," etc., by **the screen and parsa**; rather, "a spring shall go out from the House of G-d"... See Etz Chaim, gate 47, chapter 3...

Print-class: Kehot/Vilna page header / "TT biur vs Admur" attribution not re-verified against physical print this pass — keep HIT 6.1 caution (**[U print-class]**). Tag **[E-secondary]** for biur layer, not Admur body.

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — Summary table

#	Item	Verdict
M1	Yerushalmi shilya daf	**[E]** ברכות א:ב / דף ח ע"ב [Berachot 1:2 / folio 8b]
M2	Zohar II 52b בעתיקא [on Atika]	**[E]** independent
M3	EC Parsa / רגלי היושר [the feet of yosher]	**[E]** 47:3 מסך־פרגוד [screen–curtain] · 1:2 /יושר רגלים [yosher/feet] (פרסא [parsa] string thin)
M4	Idra gulgalta / hair-path	**[E]** III 128b–129a (+136a)
M5	Sefer haGilgulim 20	**נמצא לא [not found] [U]** (HB OCR fail)
M6	ואתהניין [and they derive enjoyment]… daf	**[E]** III 241a
M7	LA 48 Makif	**[E]** Part I body
M8	Mitteler TC 1–8	**EMPTY [U]**
M9	Ramash LS/Igros 1–8	**EMPTY [U]**
M10	Admur unit beyond IHK20	**EMPTY [U]**
M11	בקע הפרסא [broke through the parsa] beyond IHK20	**EMPTY [U]**
M12	he'arah×3 outside IHK20	**EMPTY [U]**
M13	LT Shir 30 print-class	**[E-sub] / [U print-class]**
M14	Moses NHYM	**forever-OPEN**

File 0230 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[24]

146 — R17-GB01 SUMMARY — What was actually read

- **[E]** Wikisource תניא חלק ד כ [Tanya, Part IV, 20] (full Hebrew body)
- **[E]** Sefaria/Kehot Hebrew אגה"ק כ' [Iggeret HaKodesh 20] (segmented)

[24]Document 0230: 146 — R17-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- **[E]** local igk20_plain.txt cross-check
- **[E]** Drive 141 / 144 / 145 / 142
- **[E-secondary]** Chabadpedia body + daily summary (structure only)
- **Not used:** Chabad Library JS-empty; Chabad.org Cloudflare; no invented page numbers; EC/SY/Pardes cited by Admur but not re-opened this GB

File 0234 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[25]

147 — R17-GB01 FULL — Continuous Peshat Map א–ה [1–5] — 0. What was actually read

Source	Locus	Tag	Notes
Wikisource תניא חלק ד כ [Tanya, Part IV, 20]	https://he.wikisource.org/wiki/כ_ד_קלח_אינת	**[E]**	Full Hebrew body read end-to-end
Sefaria / Kehot Tanya Part IV; Iggeret HaKodesh 20	API + Hebrew Kehot locked version	**[E]**	Paragraph-segmented Hebrew; no invented page nos.

Source	Locus	Tag	Notes
Local cache ya-igk20/igk 20_plain.txt	Kehot-nikud continuous	**[E]**	Cross-check vs Wikisource
Chabadpedia אגה"ק סימן כ' [Iggeret HaKodesh, Epistle 20]	body + daily-lesson summary	**[E-secondary]**	Structure aid only; not treated as Admur wording
Drive **141** YA-IGK20-RES HIT-HAYESH-R14	working map א–טו [1–15]	**[E]** (meta)	Section cuts for א–ה [1–5] taken from this map

[25] Document 0234: 147 — R17-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Source	Locus	Tag	Notes
Drive **144** ACTIVE · **145** LEDGER · **142** dual-track	status/policy	**[E]**	Floor locked; naming collision noted
Chabad Library HTML chabadlibrary.org/…/4/20.htm	—	**[U]**	Fetch returned empty JS shell — **not** used as evidence
Chabad.org Epistle 20	—	**[U]**	Cloudflare block this pass — **not** used
Etz Chaim (גבול ותכלית [limitation and finitude])	cited by Admur	**[E-primary]** Admur cites; EC page not re-opened this GB	Tag as Admur's citation, not fresh EC read
Sefer Yetzirah 1:7 «נעוץ תחלתן בסופן [their beginning is embedded in their end]»	cited	**[E-primary]** via Admur cite	Full SY not re-opened this GB
Pardes / Ramak	cited	**[E-primary]** via Admur	Not re-opened
Zohar Bereshit (עילה ועלול [cause and effect])	cited	**[E-primary]** via Admur	Not re-opened

Not done this GB: printed Kehot page photography; EC / Shaar HaKavanot / Pri Etz Chaim page opens for Gulgulta/Atika; film; closing any HOLD.

2. Continuous peshat — א [1] — 2.5 Tags

Opening quote **[E]** · TZ source of lemma **[E-primary]** via Admur · EC "גבול [finitude]" **[E-primary]** via Admur cite (EC page not re-read) · interpretive "drives letter" **[I]**

4. Continuous peshat — ג [3] — 4.7 Remint guard

Sealed **R14-T01–T06** and **R15-T01–T07** already cover angel↔ neshama / neshikin / chitzoniyut bodies. This GB **maps** the same

sentences into continuous peshat; new T only if **net-new framing** (see §8).

6. Continuous peshat — ה [5] — 6.6 Tags

Body **[E]** · SY 1:7 **[E-primary]** via Admur · TZ "כתר מלכות [Keter Malchut (crown of kingship)]" background **[E-primary]** via tradition / Admur usage · ו [6]-block tipah/Arich/Atik Yomin **[E]** but deferred

File 0238 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[150]

159 — R17-GB04 SUMMARY — Mission

Cluster **R17-C** (mitzvot & Torah): deepen from Iggeret body + Admur primaries only — מצוות/מלכות/ה' [mitzvot/Malchut/Heh] · תורה/ ZA/ו' [Torah/ZA/Vav] · Gulgulta/Loven/orchata/613 · Mocha Stima'ah · חותם המתהפך [a reversing seal] · שליא [placenta] · סוף מעשה [the end of action] · **primary vs later peirush**. Cross-check T11–T14 / T16–T24; fold duplicates; propose **T25+** only.

159 — R17-GB04 SUMMARY — Verdict

PASS R17-C deepen · **T25–T29** proposed · T01–T24 not reminted · primary/peirush split logged · upload **159+160** · no self-seal.

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[150] Document 0238: 159 — R17-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0245 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[151]

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20 — 7) Missing primary opens still needed

#	Open	Why
M1	Yerushalmi daf for shilya (לומד שלא לעשות / מפסיק ללולב [studying without the intention of acting / interrupting for the lulav])	Admur cite only; page not fixed **[U]**
M2	Zohar II:52b «בעתיקא תליא [it depends on Atika]» as independent [E]	Apparatus-only; do not proof beyond Admur cite
M3	EC / Ari Parsa and רגלי היושר [the feet of yosher] pages	Explicitly unloaded; body-only so far
M4	Idra gulgalta / labnunite / hair-path loci	Unloaded beyond Admur equations
M5	Sefer haGilgulim ch. 20 beyond «הובא בלק"א [cited in Likkutei Amarim]»	Cite-only; page not opened
M6	Zohar «ואתהניין מיסודא ועיקרא דילהון [and they derive enjoyment from their foundation and root]» exact daf	Via Admur only
M7	LA ch. 48 full Makif wording (Part I)	Self-cite target; wording not loaded this lane
M8	Mitteler Torat Chaim on Themes 1–8	R17-H **EMPTY [U]** all themes
M9	Ramash LS / Igros on Themes 1–8	R17-H **EMPTY [U]**
M10	Admur beyond IHK20 for full mitzvot/Malchut · Torah/ZA · chotam · shilya unit	Theme 5 **EMPTY [U]**
M11	Admur beyond IHK20 with «בקע הפרסא עמהם [broke through the parsa together with them]»	Theme 6 **EMPTY [U]**

[151] Document 0245: 170 — R17-I CRITIQUE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

#	Open	Why
M12	Three he'arah grades outside IHK20 body	Theme 7 **EMPTY [U]**
M13	Print-class verify LT Shir HaShirim 30 (HIT 6.1)	Still **[U print-class]**
M14	Moses pnimiyut NHY″M primary	forever-OPEN — correctly not forced this lane

File 0247 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[152]

185 — R17-GB09 FULL — WRAP / SEAL CHECKPOINT — 0. Mission & floor

This GB is a WRAP, not a mint lane. Produce a formal R17 wrap document. Mint **T37+** only if a genuine net-NEW primary was missed across GB01–GB08. Prefer **ZERO** new T.

Sealed floor (do not remint): - Prior: R13–R15 · R14(ours) T01–T06 · R16 T01–T47 · R16-GB10 EMPTY (QC 143) - **R17-T01–T36 SEALED** on ledger **177** (QC chain 151 · 152 · 157 · 162 · 172 · 176) - GB06 EMPTY (Q42/Q70) · GB08 EMPTY (residual continuous) — pending Research Director empty stamps **182–183**

Sources actually re-read for this wrap (source-first): | Source | ID / locus | Role | |——|————|——| | ACTIVE 144 | 1bCgGWz9EjgVaGvb8pEZA73H9VhYvdg3GQxzSKp04qcE | Cluster map A–I; HOLDs; naming | | Ledger 177 | 14I41T9RZBnU8vo0d_zeUdUPVDV6jKoB1qz7ATpR2Kew | T01–T36 SEALED · OPEN Q · batch GB01–GB07 | | GB08 SUMMARY/FULL | 180/181 | Coverage checklist א–טו [1–15] · EMPTY

[152] Document 0247: 185 — R17-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

residual | | GB01–GB07 SUMMARIES | 146 · 148 · 153 · 159 · 163 · 168 · 173 | Batch outcomes · T claims · HOLD notes | | QC stamps | 151 · 152 · 157 · 162 · 172 · 176 | Seal trail |

Not done: reminting any T · closing HOLDs · inventing T37+ · self-seal · film · booklet.

5. Recommended next — R18 only if grounded (optional later)

CoS may open R18 **only** with an explicit grounded scope, e.g.: - **HOLD-threshold hunt** if a new primary candidate appears that meets Q42 flip-act or Q70 measure thresholds (not synthesis) - **B/H/I apparatus intake** without T-mint (glossary polish / parallel / critique red-team) - **External primary discovery** that is genuinely unused vs T01–T36 and prior rounds

File 0251 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[26]

165 — R17-H PARALLEL CHASSIDIC LOCI (terms + loci) — 0. Rules / source tags

Tag	Meaning
[E]	Primary body (speaker named)
[E-secondary]	Printed biur / later expansion — **do NOT attribute to Admur**
[U]	Not sealed / apparatus-only / empty this pass

Attribution required on every cite. Prefer primary maamarim. Honest empty OK.

[26] Document 0251: 165 — R17_H_PARALLEL_CHASSIDIC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Speakers used: Admur = Alter Rebbe (beyond IHK20 body) · Mitteler = Admur HaEmtza'i · TT = Tzemach Tzedek · Ramash = Rebbe.

File 0274 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[153]

184 — R17-GB09 SUMMARY — WRAP / SEAL CHECKPOINT — Verdict

Goal	Result
Coverage map א–טו [1–15] ↔ T01–T36	**COMPLETE** — every body section mapped to sealed T-ids
Continuous peshat letter-body	**COVERAGE-COMPLETE** (GB08 EMPTY checklist + ledger 177)
Net-NEW T37+ this wrap	**NONE** — no genuine missed primary; prefer ZERO new T
Forced closes on HOLDs	**NONE** — HOLDs remain open
Remint T01–T36	**none**
Self-seal	**none** — propose wrap only; await Research Director/CoS

184 — R17-GB09 SUMMARY — WRAP / SEAL CHECKPOINT — Recommended next

Idle-ready checkpoint. R18 continuous-peshat remint is **not** grounded (body already coverage-complete; GB08 EMPTY). Optional later lanes only if CoS opens a grounded scope: HOLD-threshold hunt (Q42/Q70 primary that meets threshold), or B/H/I apparatus intake **without** T-mint. HOLDs stay until primary meets threshold.

[153] Document 0274: 184 — R17-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0300 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[155]

167 — R17-T30–T33 QC.md — Packs under QC

Drive	id	Title	Role
163	155x0q2qgAC2LSPMf37Rueva2A151RJWW	R17-GB05 SUMMARY	CoS primary SUMMARY
164	1gpTbHDRHUcVpKdUCab6Zq1Np-sJEDTmq	R17-GB05 FULL	CoS primary FULL
145	1NJ5dE80PV4q4ZskWICRWrZxKXS83nQlheTczlmwXV5k	R17 PAPER LEDGER (T01–T29 SEALED)	sealed floor — do NOT remint
Folder	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	YA-IGK20 Drive	parent
prior QC	**152** · **157** · **162**	T09–T15 / T16–T24 / T25–T29 QC	sealed floor

Opened for verify: Wikisource תניא ד כ [Tanya IV 20] (י–יד [10–14]: parsa · dual kav · he'arah³ · מקיף וסובב [encompassing and surrounding] · or chozer / נעוץ [embedded]) **[E]** · CoS SUMMARY 163 / FULL 164 · sealed ledger 145 T01–T29 · prior fold map T15–T21.

File 0066 · The Focused Studies · Round 1

A report or testimony from the history of the research.[27]

[155] Document 0300: 167 — R17-T30–T33 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[27] Document 0066: IGK20-Focused-F1 — Grok Bot — Sources and Questions.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ג [3]. Answers F1-01 … F1-22 — F1-01 — The priority of souls

- **Question:** How is the birth of souls from the unions of Atzilut consistent with "With whom did He take counsel?" before Creation?
- **Short answer:** The status of "arose in thought / took counsel" must be distinguished from the status of birth/emergence from a union. This round contains no source that establishes "before Creation" = before the first tzimtzum.
- **Source wording:** S3: «הנשמות שעלו במחשבה וקדמו לבריאת עולמות» ["the souls that arose in thought and preceded the creation of worlds"]; S2: «בנפשותן של צדיקים נמלך» ["He took counsel with the souls of the tzaddikim"]; S1, on souls from the union of ZON of Atzilut: «מעין בחי' אלקות» ["a likeness of an aspect of Divinity"], but «אינן אלקות ממש לברוא יש מאין» ["they are not actual Divinity able to create yesh me'ayin"].
- **Explanation:** Priority in thought/counsel ≠ independent creative power ≠ the birth of created beings from ZON of BYA.
- **Evidence vs inference:** Evidence for distinguishing statuses; only an inference regarding the tzimtzum axis.
- **Objection:** The Midrash can be read as referring to the soul's actual root before all Atzilut.
- **Conclusion / open:** Not resolved; **Q42 remains OPEN**.

File 0538 · The Focused Studies · Round 1

A report or testimony from the history of the research.[28]

[28] Document 0538: E1.6-HY1-Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Supplementary study — «אליו ולא למדותיו» ["To Him, not to His attributes"]: Hayom Yom for 11 Tishrei — The wording of Hayom Yom

במוצאי יוהכ"פ [יום הכפורים] תקנ"ו בליאזנא אמר רבינו הזקן תורה ברבים. כנהוג אז דרושים קצרים - ע"פ [על פסוק] מי כהשם אלקינו בכל קראנו אליו, אליו ולא למדותיו, דער פרדס זאגט אליו איז אורות המתלבשים בכלים דע"ס [דעשר ספירות] דאצילות, דער רבי דער בעש"ט [בעל שם טוב] זאגט אליו איז דער אלקות וואס אין כלים דע"ס [דעשר ספירות] דאצילות, דער פירוש הפשוט איז: אליו עצמות א"ס [אין סוף] וואס עס איז בא יעדען פשוט'ן אידען בידיעה עצמית דורך אמונה פשוטה, און דאס איז קרובים אליו און בכל קראנו אליו עצמות א"ס [אין סוף] און עצמות הנשמה, תפלה באמונה פשוטה איז מחבר עצמות הנשמה מיט עצמות א"ס [אין סוף], אז עצמות א"ס [אין סוף] זאל זיין דער רופא חולים און מברך השנים.

On the night following Yom Kippur [the Day of Atonement], 5556, in Liozna, our elder Rebbe delivered a Torah teaching publicly. As was customary then, these were short discourses, on the verse "Who is like G-d our G-d whenever we call to Him": "to Him, not to His attributes." The Pardes says that "to Him" means the lights vested in the vessels of the ten sefirot of Atzilut. The Rebbe, the Baal Shem Tov, says that "to Him" means the Divinity within the vessels of the ten sefirot of Atzilut. The plain meaning is: "to Him," the Essence of Ein Sof, which is known to every simple Jew with an essential knowledge through simple faith. This is "near to Him" and "whenever we call to Him": the Essence of Ein Sof and the essence of the soul. Prayer with simple faith unites the essence of the soul with the Essence of Ein Sof, so that the Essence of Ein Sof should be the Healer of the sick and the One Who blesses the years.

Source: Hayom Yom, 11 Tishrei — the Kehot text on the Chabad website. The reader supplied the entire passage, and it was also read in the digital witness. A scan of the printed edition was not checked.

File 0666 · The Focused Studies · Round 1

Combined file: the findings must be distinguished from the follow-up brief.[29]

Iggeret HaKodesh 20 — Focused Study א׳ [1] — The priority of souls, the kav, sovev, and the coming into being of created beings in BYA

Identifier: IGK20-Focused-F1 · First independent research on the specific questions · 22.9.2026 Editing the booklet is suspended at the user's request. This document is neither a revision of the booklet nor a general R16 research round. It is an initial, reasoned response to the new questions and a basis for the models' independent checks. There is no joint determination here.

Iggeret HaKodesh 20 — Focused Study א — [1] א׳ [1]. The principal result of the investigation

There is already a substantive basis for resolving the contradiction between the priority of souls and their birth in Atzilut: the term "souls" is used both of their root in supernal thought and of their drawing down at a particular level. The Alter Rebbe himself cites the priority of souls and "With whom did He take counsel?" in Epistle 31. A discourse by the Rebbe from 5734 explicitly discusses the level before the tzimtzum as well. Epistle 20 does not state that souls had no root at all before the unions of Atzilut.

[29] Document 0666: 01_Independent_Research.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Regarding the kav, the passage was found to address several different questions: what is the Divine source of creative power; in what garment does it operate; at what level is vitality received; and how do particular, finite created beings come into being? Therefore not every "and also" should be read as an additional creation of the same being. Nevertheless, the precise role of each of the two descriptions of the kav and of each degree of illumination is still not fully explained in the sources opened.

Three assumptions require correction at the outset of the study:

1. "Before the creation of the world" in the Midrash does not, in itself, locate the level "before the first tzimtzum." This identification must come from an explicit Chassidic explanation.
2. The illumination of the kav is not first called an illumination here after the parsa. The Epistle explicitly says that the illumination of the kav already shone in the vessels before the piercing.
3. The four words «ריבוי והתחלקות וגבול ותכלית» ["multiplicity, division, limitation and finitude"] require explanation, but do not a priori require four different Kabbalistic levels.

ג [3]. Responses to the questions in order — F1-01 — Do souls begin only in Atzilut?

Answer: This cannot be inferred from the Epistle. It describes emergence from unions, a state before descent into BYA, and birth; it does not deny an earlier root. Even in the Epistle's own passage on gestation, the explanation ascends from the root of the drop in the mochin of Abba and Imma to higher levels.

Bereishit Rabbah 8:7 contains «בנפשותן של צדיקים נמלך» ["He took counsel with the souls of the tzaddikim"], in the context of the creation of the world. In Epistle 31, the Alter Rebbe himself links "With whom did He take counsel?" to the souls that arose in thought and

preceded the worlds created in the mode of speech. This directly establishes that he does not see the two descriptions, priority in thought and coming into being within the order of worlds, as contradictory. [S2–S3]

In the discourse «את הוי' האמרת» ["You have declared Havayah"], 5734, section 3, the Rebbe discusses Israel's priority even before the tzimtzum. He raises the difficulty of speaking of Israel's existence at a level where no differentiated existence is present, and cites the Maggid's analogy of the son's image in the father's thought. In the Divine analogue, the relationship is not contingent on the son's birth having already occurred. The page labels this discourse «הנחה בלתי מוגה» ["an unreviewed transcript"], and that designation must be retained. [S4]

Proposed interpretation [I]: These are not two different souls, nor should the same mode of existence be assumed at both levels. The discussion concerns the soul's root and its drawing down: its relationship to supernal thought and will, as opposed to its appearance as a soul within a particular framework of the order of hishtalshelut. "Before" here denotes priority in level and causality; it should not automatically be converted into a physical timeline.

What is still needed: Read the Maggid's teaching in its original source and Shaar HaYichud by the Mitteler Rebbe, chapter 16 onward. The full correspondence among all the levels of root, drawing down and birth has not yet been established here; nor should every use of "thought" be identified with the same sefirah.

Iggeret HaKodesh 20 — Focused Study ה — [1] א' [5]. What has been clarified and what awaits the next round

Established at the level of a source or direct reading: The Alter Rebbe himself recognizes the priority of souls in thought; the Rebbe's

discourse discusses priority before the tzimtzum; the illumination of the kav is mentioned before the piercing; the degrees of illumination are not a simple division among the three worlds; a created being's vitality is not an addition to an independent entity; "from the kav as above" does not describe a new source from the encompassing light; and there is no requirement to infer four levels from the four words.

Partially clarified: Why specifically ZON; the addition "and also"; the scope of "actually"; the relationship between the two descriptions of the kav; or chozer for BYA as a whole as opposed to BYA within Asiyah; how the illuminations are produced; the role of the verse as evidence; the order "to give life / to bring into being"; the operation from sovev to the kav through the vessels; and the verbal distinctions at the end.

Still open, without a new determination: The printed readings /היא הוא [the feminine/masculine "it"]; the precise reason for beginning the quotation with «הימים» ["the seas"]; the complete relationship between vessels and letters; the priority of souls at every level according to the discourses of the Mitteler Rebbe and the Rashab; and the claim that the Epistle is absolutely unique. The old Q42, Q70 and NeHYM difficulty were not closed in this research. In particular, the nefesh–ruach hierarchy of the sefirot does not by itself resolve the question of the kav in human souls after their departure from the vessels.

Iggeret HaKodesh 20 — Focused Study ו — [1] א׳ [6]. Register of sources opened

S1 — The Alter Rebbe, Iggeret HaKodesh 20. Digital body opened; Wikisource is marked "not checked." The user also supplied the central passage in full. There is no printed-edition check here. Body of the Epistle, additional digital witness.

S2 — Bereishit Rabbah 8:7. Digital body read; the Midrash itself does not use the expression “the first tzimtzum.” Source.

S3 — The Alter Rebbe, Iggeret HaKodesh 31. Digital body read. An anchor for arising in thought and priority to the worlds of speech; it must not, by itself, be made a determination concerning all the levels before the tzimtzum. Source.

S4 — The Rebbe, the discourse beginning את הוי’ האמרת [“You have declared Havayah”], Shabbat Parashat Tavo, 20 Elul 5734, section 3 and notes 41–46. Digital body read; an unreviewed transcript. Its references to the Maggid, the Mitteler Rebbe, the Rashab and the Rayatz are paths for further investigation, not texts read merely by virtue of being cited. Discourse.

S5 — The Alter Rebbe, Shaar HaYichud VehaEmunah 2. Digital body read: existence depends on the active force, and the verse relates to continuous coming into being. Source.

S6 — The Alter Rebbe, Shaar HaYichud VehaEmunah 12. Digital body read: letters, combinations and derivative illuminations. It is not an explicit mapping of the three levels of reception in Epistle 20. Source.

S7 — Nehemiah 9:6. The full verse was read. It contains the making and vivification of all Creation; it does not explicitly enumerate the illuminations. Verse.

S8 — The Alter Rebbe, Likkutei Torah, Shir HaShirim, «עוד ביאור» [“Further explanation”] on יונתי בחגוי הסלע [“My dove in the clefts of the rock”]. Digital body read, beginning «עוד ביאור הדברים ע”פ יונתי» [“Further explanation of these matters on the verse ‘My dove’ ”]. The roles of Abba and Imma and ZON, and the drawing down of souls. A printed folio number was not verified here, so none should be invented. Source.

S9 — The Rebbe, the discourse beginning וחזקת והיית לאיש ["Be strong and be a man"], 5728; the booklet of 19 Tammuz 5749, section 4 and notes 34,41. Digital body read. The context requires a distinction between revelation of the kav and the act of bringing into being; the sources to which the notes refer have not yet been opened here. Discourse.

S10 — Lessons in the Book of Tanya, Kehot edition, the daily passage for 10 Tishrei. The digital commentary was read alongside the wording of the Epistle. Four points were cited here in its name: the interpretation of «בתוכה» ["within it," feminine]; the limitation of «בהם» ["in them"]; the role of the continuation from Adam Kadmon; and the explanation of the gradation. This is commentary, and its explanatory words must not be attributed to the Alter Rebbe. Passage.

S11 — The Alter Rebbe, Likkutei Amarim 48. Digital body read; encompassing as a relationship of concealment and revelation, not location. Source.

File 0667 · The Focused Studies · Round 1

Combined file: the findings must be distinguished from the follow-up brief.[244]

With G-d's help. IGK20-Focused-F1 — A complete, self-contained prompt for Claude

The priority of souls and the coming into being of created beings in BYA — focused research, not booklet editing

Context and purpose

The user has now stopped production of the plain-sense booklet on Iggeret HaKodesh 20 and is returning to specific, deep questions. Independent research by several models will be followed by compar-

[244] Document 0667: 02_Claude_F1.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ison rounds; only afterward will insertions into the booklet be considered. Do not require a booklet draft to carry out this task. All questions, the source passage, source-opening paths and format are included here. This is a complete packet; there is no additional "universal prompt" to attach to it.

Your role

Your area of depth: structuring the answers from Chassidut. Investigate especially F1-01,03,06,09–14,19–22. Find parallels in the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek and the 5672 series, and show how they answer the particular question. Do not resolve the question of the priority of souls merely with the phrase "root and revelation"; do not turn Epistle 20 into a table of independent powers. A rich, continuous explanation is required, but the status of each explanatory link must be marked. Read S8 as well: if a tension emerges between the wording "Divinity" there and in Epistle 20, record it and do not force the contexts into agreement. You must answer all 22 questions, including those outside your focus.

Working rules

1. This is focused conceptual-textual research. Production of the booklet is suspended. Do not edit or create a booklet, and do not open a general R16 round. You may propose brief future wording at the end, without inserting it into the booklet.
2. This document is the task itself, including the questions and text. There is no need to find a "Claude draft," Handoff, or reports 196–201 before starting. The booklet draft is not a required input. If a source link is blocked, record the block and work with the other sources; do not repeatedly search for a missing file.
3. You need not agree with the researcher or another model. A determination comes from a source and an explanation, not from a majority vote. Read independently before testing hypotheses.

4. For each claim, state separately: the author and location; what was actually read (digital body/image/OCR/reference only); and whether the conclusion is explicit, an attributed explanation, an inference [I], or open [U]. If a "not checked" banner was seen, record it; agreement between sites does not remove it. A source not opened in your round does not invalidate an earlier documented check.
5. The old tags [E-subresearch], [E-primary reported], [I], [U] retain their meanings, but do not confuse an author's status with the means of access. A discourse by the Rebbe is a primary source for his own words and a later explanation of the Alter Rebbe. A saved image that has not been read is not a "printed edition read"; OCR is not a glyph check.
6. Do not present as a quotation a sentence made by welding together a source and commentary. Indicate omissions. Preserve היא/הוא [the feminine/masculine "it"] and abbreviations in the source's wording, and explain outside the quotation. Do not base a negative claim on an opening passage alone.
7. Give priority to Chassidut: the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rashab, the Rayatz and the Rebbe. The Ari's sources are important for clarifying the mechanism. Find the sentence that bears on the question, not merely a list of books with similar words. A reported source remains a lead until it is opened.
8. Q42, Q70 and the NeHYM difficulty remained open in the previous file. Do not close them from a parallel between human nefesh–ruach–neshamah and the nefesh–ruach of the sefirot, or from synthesis alone. If a source that changes the status is found, show the precise change and its scope. Do not create T22 or reuse R05–R15 IDs. New findings receive an F1 ID with the model's name.
9. Do not assume that every repetition contains a separate mystery, that every "illumination" involves an additional screen, or that four

words require four levels. Examine syntactic and contextual explanations too. Conversely, do not dismiss precise wording as style without examining it.

10. Explain in clear Hebrew, but in depth. Define every new term before using it. An example illustrates; it is not evidence. For each solution, state which underlying assumption it changes and what it still does not answer.
11. Do not make complete agreement or the closure of every question a condition of success. A good result may be a well-supported distinction, a partial solution, or a precise identification of what is missing. Give a useful answer to every F1-01–22, even if some answers are "not yet determined," with a reason.

Mandatory questions — all of them

F1-01 — The priority of souls: How is the birth/drawing down of souls from the unions of Atzilut consistent with "With whom did He take counsel? With the souls of the tzaddikim," before Creation? Does "before Creation" in the Midrash mean before the first tzimtzum, and on what source? Distinguish root, arising in thought, will, drawing down, birth, and the existence of a differentiated soul. Do not settle for the slogan "root versus revelation": cite a source and explain what changes and what is preserved.

F1-02 — The Epistle's uniqueness: Does Iggeret HaKodesh 20 bring together the account of all created beings in BYA coming into existence in a distinctive way? Compare several identified sources. Do not conclude that no parallel exists anywhere in Kabbalah or Chassidut on the basis of an unsuccessful search.

F1-03 — ZON and Abba and Imma: Why does it say here "from the union of ZON of BYA," without mentioning Abba and Imma? Do Abba and Imma act inwardly within ZON, give birth to a different kind, or does the passage describe only the stage closest to created beings?

Distinguish a source discussing Atzilut from one discussing specifically BYA.

F1-04 — היא/הוא [feminine/masculine “it”]: «אור הנשמה … שהיא אלקות» [“the light of the neshamah… which is Divinity,” feminine] versus «באור הנשמה … שהוא אלקות» [“in the light of the neshamah… which is Divinity,” masculine]. Check syntax, wording and parallels. Is the explanation masculine אור [light] versus feminine נשמה [neshamah]? Do not emend the text or attribute a Kabbalistic distinction without a witness.

F1-05 — Pronouns Map «שבתוכן / בתוכה / עמהם / בהם / משם / שלהם» [“within them / within it / with them / in them / from there / their”]. Distinguish the neshamah of the sefirot from a human soul. «בתוכה» [“within it,” feminine] may require deciding between the neshamah and Malchut of Atzilut; do not decide by the nearest word alone.

F1-06 — «וגם בתוכה הארת הקו» [“and also within it is the illumination of the kav”]: If the light of the neshamah is already Divinity from the vessels of Malchut of Atzilut, what does the kav add? Is this a definition of the garment as opposed to the light within it? In what sense are the vessels themselves Divinity, and why should they not be posited as an independent source of creation?

F1-07 — Illumination and parsa: Is passage through the parsa what turns the kav into an illumination? Check that the word «הארת» [“illumination of”] already appears before the piercing. What exactly does the parsa do in the case of the vessels that pierce with it?

F1-08 — «כמו באצילות ממש» [“actually as in Atzilut”]: What is the scope of «בהם» [“in them”], and what does «ממש» [“actually”] mean? Distinguish the vessels of Malchut of Atzilut within BYA from the worlds BYA themselves. Is Divine status, unity, intensity of revelation, or something else preserved?

F1-09 — The two descriptions of the kav: Why are both the illumination of the kav in the vessels of Malchut that pierces the parsa and the kav itself in Netzach, Hod and Yesod of Adam Kadmon needed? What does each description do that the other does not? Do not invent two kavim or decide in advance that the difference is merely stylistic.

F1-10 — From below upward: How does the illumination from the end of the feet of yosher in Malchut of Asiyah vest itself in the neshamah of the ten sefirot of BYA, including Beriah? Is this or chozer? Distinguish the worlds Beriah–Yetzirah from Beriah–Yetzirah within Asiyah, mentioned later in the Epistle. Do not depict spatial movement.

F1-11 — The repetition of «שהוא אלקות» ["which is Divinity"]: What is its role at each occurrence? Does it mark a boundary between the light of the neshamah and the nefesh–ruach and vessels? Do not invent a precise distinction merely because there is repetition.

F1-12 — Producing an illumination of an illumination: In what sense is an illumination drawn from an illumination? Is there a garment, recipient, tzimtzum, screen, substitution of letters, or another mechanism? Explain the concept, then bring evidence that it applies specifically here. Do not add a parsa that is not mentioned.

F1-13 — Three degrees: Why an illumination to the neshamah, an illumination of an illumination to the nefesh–ruach and vessels, and a third to all created–formed–made beings? How is the third drawn down? Are these levels of reception or three events? Do not identify them automatically with Beriah/Yetzirah/Asiyah or with human nefesh–ruach–neshamah.

F1-14 — The need for vesting within created beings: If creation already takes place through ZON and the light of the neshamah, what does the third illumination add within the created being? Distinguish coming into being, continued existence, vitality, and mode of

reception. Check whether “it has already been created, and afterward needs vitality” fits the Alter Rebbe’s approach.

F1-15 — The verse from Nehemiah 9:6: What does “the seas and all that is in them, and You give life to them all” prove: the extent of vitality, coming into being itself, or specifically the hierarchy of three illuminations? Why begin with “the seas”? Give the biblical context, and do not attribute terms absent from it without an explanatory source.

F1-16 — «מציאותו ומהותו של אור הא”ס» [“the existence and nature of the light of Ein Sof”]: What is added after “the extension of vitality”? What does “the heavens and the earth I fill” teach? Distinguish sovev as a presence not revealed in proportion to the worlds from a spatial surrounding; distinguish the language of “light” from that of “Essence.”

F1-17 — The order of the verbs: Why “to give them life and bring them into being,” rather than the reverse? Is there an explicit explanation, a linguistic sequence, or a deepening from vitality to existence? Bring parallels and do not turn word order into a timeline without evidence.

F1-18 — The syntax of «ולא … כי אם … מהקו כנ”ל» [“and not… except… from the kav as above”]: Is the third illumination attributed here to the encompassing light, or does the sentence return its vesting to the kav? Propose reasoned punctuation and show exactly what is denied and what is not.

F1-19 — Sovev shines toward the kav: Why and how does it “shine toward the inward kav through the vessels”? To what does “through” attach, and what is the direction of influence? Do not assume that different modes of influence require disconnected systems. Distinguish revelation of Divinity from continuous coming into being.

F1-20 — Creative power: If the kav already effects yesh me’ayin, what “power and strength” does sovev add within the vessels? Distinguish

the source of the power, the mode of drawing down, the operative vessel, and the limitation of the result. Do not determine that “the kav only gives life, while sovev only brings into being” if the text does not permit it.

F1-21 — «ריבוי והתחלקות וגבול ותכלית» [“multiplicity, division, limitation and finitude”]: Explain each word, its differences and overlaps. Is there a source for four technical aspects, or are there two closely related pairs? תכלית may mean finitude rather than purpose. There is no obligation to invent four levels.

F1-22 — «ובפרט על ידי האותיות כנ”ל» [“and especially through the letters, as above”]: What do letters add beyond vessels? To which “as above” does this refer? Explain particularity, combinations and the differences among created beings; examine the precise relationship between letters and vessels without assuming one letter = one vessel.

Source passage

The working text of the central passage, as supplied and read in the digital transcription. The punctuation and division into paragraphs are solely for working purposes; this is not evidence of a printed facsimile:

> ”והנה כמו”כ מזיווג זו”ן דבי”ע נבראו מאין ליש כל הנבראים והנוצרים והנעשים ע”י אור הנשמה שבתוכן שהיא אלקות מהכלים די”ס דמל’ דאצי’ וגם בתוכה הארת הקו דאור א”ס המלובש באצי’ עד הפרסא והארת הקו שהיה מאיר בכלים די”ס דמל’ בקע הפרסא עמהם ומאיר בהם בבי”ע כמו באצילות ממש וכן גם הקו בעצמו המלובש בסיום וסוף נה”י דא”ק שהוא סוף רגלי היושר שלו המסתיימים במל’ דעשיה הנה הארת הקו מאירה משם ומתלבשת באור הנשמה די”ס דבי”ע שהוא אלקות והארה דהארה מתלבשת בנפש רוח די”ס דבי”ע ואף גם בכל הכלים שלהם והארה דהארה דהארה הוא בכל הנבראים ונוצרים ונעשים כמ”ש הימים וכל אשר בהם ואתה מחיה את כולם. וכל זאת בבחינת התפשטות החיות להחיותם אמנם מציאותו ומהותו של אור הא”ס אינו בגדר מקום כלל וסובב כל עלמין בשוה ואת השמים ואת

הארץ אני מלא בהשוואה אחת ולית אתר פנוי מיניה אף בארץ הלזו הגשמית רק שהוא בבחי' מקיף וסובב וכמ"ש הפי' בלק"א ולא התפשטות והתלבשות החיות להחיותם ולהוותם מאין ליש כ"א ע"י הארה דהארה וכו' מהקו כנ"ל וגם מאור א"ס הסובב ומקיף לארבע עולמות אבי"ע בשוה מאיר אל הקו הפנימי דרך הכלים די"ס דבי"ע ובהארתו תוך הכלים נותן בהם כח ועוז לברוא יש מאין ומאחר שהבריאה היא ע"י הכלים לזאת הם הנבראים בבחינת ריבוי והתחלקות וגבול ותכלית ובפרט ע"י האותיות כנ"ל."

Now, likewise, from the union of ZON of BYA, all the created, formed and made beings were created from ayin to yesh through the light of the neshamah within them, which is Divinity from the vessels of the ten sefirot of Malchut of Atzilut. And also within it is the illumination of the kav of the light of Ein Sof, vested in Atzilut as far as the parsa. The illumination of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa together with them and shines in them in BYA actually as in Atzilut. And likewise, also the kav itself, vested in the conclusion and end of Netzach, Hod and Yesod of Adam Kadmon, which is the end of its feet of yosher that terminate in Malchut of Asiyah: now, the illumination of the kav shines from there and vests itself in the light of the neshamah of the ten sefirot of BYA, which is Divinity. An illumination of an illumination vests itself in the nefesh and ruach of the ten sefirot of BYA, and even also in all their vessels; and an illumination of an illumination of an illumination is in all the created, formed and made beings, as it is written, "the seas and all that is in them, and You give life to them all."

All this is in the mode of the extension of vitality to give them life. However, the existence and nature of the light of Ein Sof are not within the category of place at all, and it surrounds all worlds equally: "the heavens and the earth I fill," in one uni-

> form manner. There is no place vacant of Him, even on this physical earth, except that this is in an encompassing and surrounding mode, as the explanation is written in Likkutei Amarim, and not the extension and vesting of vitality to give them life and bring them into being from ayin to yesh, except through an illumination of an illumination of an illumination, etc., from the kav, as above. And also, from the light of Ein Sof that surrounds and encompasses the four worlds ABYA equally, [light] shines toward the inward kav through the vessels of the ten sefirot of BYA. By its illumination within the vessels it gives them power and strength to create yesh me'ayin. Since creation is through the vessels, the created beings are therefore characterized by multiplicity, division, limitation and finitude, and especially through the letters, as above.

Also read the preceding passages on the beginning of yesh, souls before descent, the kav in nefesh–ruach–neshamah, "went out and became separated," and gestation; and the continuation on the element of earth, or chozer, and Beriah and Yetzirah within Asiyah. They are available at S1 below. Do not build an answer only from the two paragraphs quoted here.

Sources and paths for opening them

The following list was supplied from the opening data of the independent research. Check for yourself what opens on your side; providing a link does not establish its contents.

S1 — The Alter Rebbe, Iggeret HaKodesh 20, digital body: https://he.wikisource.org/wiki/כ_ד_קלח_אינת · https://abc770.org/article_node_2383/

S2 — Bereishit Rabbah 8:7: https://he.wikisource.org/wiki/ר_תישארב_ז_ח_הב

S3 — The Alter Rebbe, Iggeret HaKodesh 31: https://he.wikisource.org/wiki/אל_ד_קלח_אינת

S4 — The Rebbe, «את הוי׳ האמרת» [“You have declared Havayah”], 20 Elul 5734, section 3 and notes 41–46. An unreviewed transcript: https://www.chabad.org/therebbe/article_cdo/aid/6131939/jewish/page.htm

S5 — The Alter Rebbe, Shaar HaYichud VehaEmunah 2: https://he.wikisource.org/wiki/ב_הנומאהו_דוחיה_רעש_אינת

S6 — The Alter Rebbe, Shaar HaYichud VehaEmunah 12: https://he.wikisource.org/wiki/בי_הנומאהו_דוחיה_רעש_אינת

S7 — Nehemiah 9:6: https://he.wikisource.org/wiki/ו_ט_הימחנ

S8 — The Alter Rebbe, Likkutei Torah, Shir HaShirim, “Further explanation” on יונתי בחגוי הסלע [“My dove in the clefts of the rock”]. Identify it by its title and opening; the printed folio number was not verified in the packet: https://he.chabad.org/library/article_cdo/aid/5899043

S9 — The Rebbe, «וחזקת והיית לאיש» [“Be strong and be a man”], 5728, the booklet of 19 Tammuz 5749, section 4 and notes 34,41: https://he.chabad.org/library/article_cdo/aid/3140178

File 0670 · The Focused Studies · Round 1

Combined file: the findings must be distinguished from the follow-up brief.[245]

With G-d’s help. IGK20-Focused-F1 — A complete, self-contained prompt for Gemini

The priority of souls and the coming into being of created beings in BYA — focused research, not booklet editing

[245] Document 0670: 05_Gemini_F1.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Your role

Your area of depth: an independent examination of the reasoning and explanation. Read the Epistle itself before any summary, reconstruct the argument, and find where the reader confuses source, garment, action and result. Focus especially on the priority of souls, the need for two descriptions of the kav, how the illuminations come into being, the distinction between vitality and coming into being, and sovev/kav/vessels/letters. Examine whether a deep explanation is possible without spatial imagery or invented stages. Do not invent sources, textual readings, four levels, or the order of paragraphs. Require a textual basis for every attractive explanation, and state the limits of every analogy. Also propose two different ways of explaining the matter to the reader, comparing what each clarifies and where each might mislead. Answer all 22 questions through actual source research; this is not a stylistic polishing task.

File 0026 · The Focused Studies · Round 2

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[246]

Your special task — reexamine the causal system you proposed:

1. Principal focus F2-B: Show a source for the claim that the route through Atzilut is insufficient for creation yesh me'ayin and that a bypass through Adam Kadmon is required. If there is no source, qualify or remove the claimed causal necessity; the mere presence of two descriptions does not establish it.
2. Focus F2-A: Test "the kav mainly gives vitality / sovev supplies the power of coming into being" against «וחזקת» ["Be strong"], sections 2–4, which discusses both matters in relation to the kav. An appeal

[246]Document 0026: IGK20-F2-05_Gemini_F2.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

to tzimtzum or the statement that sovev channels "consciousness of infinity" is insufficient; that is your explanatory language and requires grounding.

3. Correct or prove the expressions ל"ב נתיבות ["32 paths"], למ"ד כלים ["30 vessels"], and ל"ד כלים ["34 vessels"]. They are not equivalent alternatives. Check the number of the Gate of the Order of ABYA and chapter 129 of the 5672 series as well.
4. In F2-E, present the levels of the soul's priority and birth without automatically identifying Atzmut, Chochmah, thought and encompassing light. The statement that every differentiated soul in BYA remains complete Divinity requires a source and contextual qualifications.
5. For the claim that the yosher of Adam Kadmon does not divide into sefirot, explain how this is consistent with the Netzach, Hod and Yesod of Adam Kadmon, or correct it. In F2-D, cite a source for illumination from BYA within Asiyah as far as general Beriah.
6. Examine sweeping claims: the Epistle's exclusivity throughout Chabad; uniformity across all printed editions of Tanya; the sea as the lowest level; and tachlit as a necessary end of existence. Do not turn an appealing explanation into a finding.
7. Offer a simple, precise alternative explanation even if you must relinquish part of the previous scheme. Excellent accessibility is required, provided every explanatory link is demonstrated or marked as a hypothesis.

Definite deliverable: A corrected explanatory system that can be tested sentence by sentence, and an explicit table of claims retained, qualified or removed.

With G-d's help. IGK20-Focused-F2 — Second round: the priority of souls and the coming into being of created beings in BYA

This is a complete, self-contained prompt. It includes the basic questions, principal disagreements and source links. It can be carried out

without the conversation history. The model-report summaries below are input for critique, not evidence. If your previous report is unavailable, do not claim to have read it: examine the claims attributed here and report the limits of the input.

The aim is to advance from F1 to a focused investigation. For each important claim: what exactly is said; what it means in context; which question it resolves; and what has not been proved. Write explanatory answers, not merely lists of reservations. Do not decide by model agreement. Try to refute even your preferred reading.

1. What we are researching — retain the original 22 question IDs

F1-01: How is the priority of souls in "With whom did He take counsel?" consistent with their emergence from the unions of Atzilut and their birth in Beriah? What changes in their mode of existence, and what does not?

F1-02: In what sense does the Epistle distinctively bring together the account of creation in BYA? Is there an identified parallel, without claiming exclusivity throughout the literature?

F1-03: Why is the union of ZON of BYA mentioned here, but not Abba and Imma? Is there a source specifically about Abba and Imma of BYA?

F1-04: Why «שהיא אלקות» ["which is Divinity," feminine] and then «שהוא אלקות» ["which is Divinity," masculine]? What is given in the text, and what is syntactic inference?

F1-05: What are the antecedents of שבתוכן, בתוכה, עמהם, בהם, משם, שלהם, ובהארתו, and בהם in «נותן בהם» ["within them," "within it," "with them," "in them," "from there," "their," "by its illumination," and "in them" in "gives them"]?

F1-06: If the light of the neshamah is Divinity from the vessels, what does “and also within it is the illumination of the kav” add? Is this the vessel’s status, the light within it, or creative power?

F1-07: What does the parsa do here, and is it the source of the status “illumination”?

F1-08: What exactly is preserved in “actually as in Atzilut”: status, unity, revelation, capacity to act? Distinguish the vessels within BYA from the worlds.

F1-09: Why the two descriptions of the kav: its illumination in the vessels of Malchut that pierces the parsa, and the kav itself at the end of Netzach, Hod and Yesod of Adam Kadmon? What does each add?

F1-10: How does an illumination from the end of the feet of yosher in Malchut of Asiyah reach the light of the neshamah of the ten sefirot of BYA? Is this the same or chozer mentioned later? What is the difference between general BYA and BYA within Asiyah?

F1-11: Why is “which is Divinity” repeated? What is the repetition’s role, and what supports the claim about the author’s intention?

F1-12: How is an illumination of an illumination produced? What is the immediate source, manner of passage and recipient, and what is not specified?

F1-13: Why three levels, and how is the third produced? Distinguish levels of reception, relationship to the source, and events.

F1-14: If beings come into existence through ZON and the light of the neshamah, what does the illumination present in each created being add? Are vitality, continued existence and coming into being used here in the same sense?

F1-15: What does Nehemiah 9:6 prove? Why was the passage quoted from “the seas,” and does the verse establish the number of illuminations?

F1-16: What does “the existence and nature of the light of Ein Sof” add beyond the extension of vitality? Do not automatically replace light with Atzmut.

F1-17: What explains the order “to give them life and bring them into being”? A contextual explanation versus a source that actually discusses the word order.

F1-18: Punctuation and syntax of “and not… except… from the kav as above”:

What is denied, and what is attributed to the kav?

F1-19: What does it mean that sovev shines toward the kav through the vessels? What is written about the direction of illumination, and what is added by an interpretive diagram?

F1-20: What does “power and strength” add if the power of yesh me’ayin has already been attributed to the kav? Distinguish the source of power, the mode of drawing down, garment and action.

F1-21: Multiplicity / division / limitation / finitude: explain each word without presupposing four levels or erasing distinctions in advance.

F1-22: What do letters add beyond vessels, and to what does “as above” refer?

Two clarifications of the user’s task: the Abba and Imma question contains the transcription slip “why does he not mention ZON”; the intended question is why he mentions only ZON, not Abba and Imma. “The souls stopped in Atzilut” means, in context, the question of their coming into being/emanation, not a claim that they stop and do not descend.

1. Linguistic anchor — the working passage

The following passage is a digital transcription of Iggeret HaKodesh 20, not a facsimile of the printed edition. During preparation of F2 it was checked against Wikisource, marked “not checked”; the division

into two paragraphs is for working purposes. Verify the quotations you use against the witness you opened, and do not insert the interpretation in Lessons in Tanya into them.

"והנה כמו"כ מזיווג זו"ן דבי"ע נבראו מאין ליש כל הנבראים והנוצרים והנעשים ע"י אור הנשמה שבתוכן שהיא אלקות מהכלים די"ס דמל' דאצי' וגם בתוכה הארת הקו דאור א"ס המלובש באצי' עד הפרסא והארת הקו שהיה מאיר בכלים די"ס דמל' בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצילות ממש וכן גם הקו בעצמו המלובש בסיום וסוף נה"י דא"ק שהוא סוף רגלי היושר שלו המסתיימים במל' דעשיה הנה הארת הקו מאירה משם ומתלבשת באור הנשמה די"ס דבי"ע שהוא אלקות והארה דהארה מתלבשת בנפש רוח די"ס דבי"ע ואף גם בכל הכלים שלהם והארה דהארה דהארה הוא בכל הנבראים ונוצרים ונעשים כמ"ש הימים וכל אשר בהם ואתה מחיה את כולם". "וכל זאת בבחינת התפשטות החיות להחיותם אמנם מציאותו ומהותו של אור הא"ס אינו בגדר מקום כלל וסובב כל עלמין בשוה ואת השמים ואת הארץ אני מלא בהשוואה אחת ולית אתר פנוי מיניה אף בארץ הלזו הגשמית רק שהוא בבחי' מקיף וסובב וכמ"ש הפי' בלק"א ולא התפשטות והתלבשות החיות להחיותם ולהוותם מאין ליש כ"א ע"י הארה דהארה דהארה וכו' מהקו כנ"ל וגם מאור א"ס הסובב ומקיף לארבע עולמות אבי"ע בשוה מאיר אל הקו הפנימי דרך הכלים די"ס דבי"ע ובהארתו תוך הכלים נותן בהם כח ועוז לברוא יש מאין ומאחר שהבריאה היא ע"י הכלים לזאת הם הנבראים בבחינת ריבוי והתחלקות וגבול ותכלית ובפרט ע"י האותיות כנ"ל".

Now, likewise, from the union of ZON of BYA, all the created, formed and made beings were created from ayin to yesh through the light of the neshamah within them, which is Divinity from the vessels of the ten sefirot of Malchut of Atzilut. And also within it is the illumination of the kav of the light of Ein Sof, vested in Atzilut as far as the parsa. The illumination of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa together with them and shines in them in BYA actually as in Atzilut. And likewise, also the kav itself, vested in the conclusion and end of Netzach, Hod

and Yesod of Adam Kadmon, which is the end of its feet of yosher that terminate in Malchut of Asiyah: now, the illumination of the kav shines from there and vests itself in the light of the neshamah of the ten sefirot of BYA, which is Divinity. An illumination of an illumination vests itself in the nefesh and ruach of the ten sefirot of BYA, and even also in all their vessels; and an illumination of an illumination of an illumination is in all the created, formed and made beings, as it is written, "the seas and all that is in them, and You give life to them all."

All this is in the mode of the extension of vitality to give them life. However, the existence and nature of the light of Ein Sof are not within the category of place at all, and it surrounds all worlds equally: "the heavens and the earth I fill," in one uniform manner. There is no place vacant of Him, even on this physical earth, except that this is in an encompassing and surrounding mode, as the explanation is written in Likkutei Amarim, and not the extension and vesting of vitality to give them life and bring them into being from ayin to yesh, except through an illumination of an illumination of an illumination, etc., from the kav, as above. And also, from the light of Ein Sof that surrounds and encompasses the four worlds ABYA equally, [light] shines toward the inward kav through the vessels of the ten sefirot of BYA. By its illumination within the vessels it gives them power and strength to create yesh me'ayin. Since creation is through the vessels, the created beings are therefore characterized by multiplicity, division, limitation and finitude, and especially through the letters, as above.

The Epistle's surrounding contexts must also be read: א [1]. The beginning of yesh: the vessels of the ten sefirot of BYA and the nefesh–

ruach lights, created from the neshamah aspect “which is Divinity,” and these are the thirty vessels [ב .[למ”ד כלים [2]. The souls of angels from the union of neshikin as against the human soul from the union of ZON; “a likeness of an aspect of Divinity” alongside “but they are not actual Divinity able to create yesh me’ayin.” ג [3]. The light is akin to the luminary and “He alone”; vesting in vessels and the resulting limitation. ד [4]. The drop from the mochin of Abba and Imma and birth into Beriah. ה [5]. Later: or chozer, the light of the neshamah of Malchut of Malchut of Asiyah, and Atzilut/Beriah/Yetzirah within Asiyah. Do not stitch sentences from those contexts into this passage without marking the transition.

1. What changed in preparing F2 — a new point of critique

The discourse «וחזקת והיית לאיש» [“Be strong and be a man”], 5728, sections 2–4 and notes 16,19,34,41, was reopened. Section 2 makes a local distinction between the coming into being of existence and vitality in the sense of revelation of Divinity; both matters are discussed in relation to the kav. Section 4 addresses drawing revelation into BYA. Do not transfer the discourse’s division to the Epistle without examining the contextual differences. This creates a duty to test two competing shortcuts: “all vitality is coming into being” and “the kav only gives life, while sovev only brings into being.” Neither is a safe starting point for all sources. Note 34 limits the comparison to Atzilut to the vessels of Malchut and refers to the 5666 series, end of p. 21. This is evidence read in the Rebbe’s note, not a direct reading of 5666. Note 41 refers to the 5672 series, volume I, chapter 129, and to 5703, end of p. 131 onward. Examine these references within the discussion of revelation; do not assume in advance that they describe exactly the same mechanism of creation. Source: https://he.chabad.org/library/article_cdo/aid/3140178

1. Nine F2 investigation files — ordered by their likelihood of advancing an answer

F2-A — Vitality, coming into being, continued existence and revelation; the kav and sovev

Mapping: F1-14–20. Confront Iggeret HaKodesh 20, Shaar HaYichud VehaEmunah 2, Shaar HaYichud VehaEmunah 6, Likkutei Amarim 48, and «וחזקת» [“Be strong”] 2–4. Define the referent of “gives life” and “brings into being” in each place. Do not infer from continuous creation that Chassidut contains no conceptual distinction between coming into being and vitality. Conversely, do not attribute belief in a one-time creation to the user: his difficulty may concern the multiplicity of roles even if all are continuous. Explain why the “and also” of sovev is needed if the kav has creative power. Propose at least two readings of the addition and decide as far as the evidence permits. Cite contextual wording that supports and limits each reading. Distinguish “Atzmut,” “the essence of the light of Ein Sof,” “the light of Ein Sof that surrounds,” and “the power of Atzmut within the light”; do not use “Atzmut/sovev” as an unjustified shorthand. Threshold for progress: a source explaining the added power, or a demonstrated distinction between contexts. Giving the same puzzle new names is not a solution.

F2-B — The two descriptions of the kav and what each adds

Mapping: F1-06–10. Examine three possibilities: a description of several aspects of one drawing down; different modes of influence of the same kav; or different roles that do not map onto separate routes. Do not impose one in advance. Lessons in Tanya proposes a distinction involving illumination in vessels that are not Divinity, from the kav within Adam Kadmon. Examine the explanation, find its source if possible, and distinguish what it says from the added claim “the first route cannot create yesh me’ayin.” Examine what would be missing from the description without the second addition, and why the kav within Adam Kadmon is described through Netzach, Hod and Yesod. The claim “the yosher of Adam Kadmon does not divide into sefirot”

must be reconciled with the very mention of Netzach, Hod and Yesod; do not invent a route bypassing every garment or screen. Threshold for progress: a source about different roles, identifying the recipients and limits of application, not merely renamed terms.

F2-C — The three illuminations: nature, existence and the beginning of yesh

Mapping: F1-11–14. Claude relied on the explanation in Lessons in Tanya: nature / existence / the existence of a created being. Grok left the mechanism open; Gemini proposed a radiance issuing from the recipient. The new check did indeed find the wording "not the existence of a created being" in the commentary concerning the nefesh–ruach/sefirot level, whereas the Epistle itself calls nefesh–ruach and vessels "the beginning of created yesh." Do not declare this an invented quotation or erase the tension. Examine whether "created being" in the commentary means a particular created being as opposed to created sefirot; this is a possible interpretation, not a certain correction. Separate the status of the illumination itself from the status of its recipient. Examine Shaar HaYichud VehaEmunah 12: does light-from-light explain only a general concept, or prove how the transition occurs here? Are combinations, a screen, or a change of recipient explicit? Failure to mention an additional screen does not prove that there is no screen. Threshold for progress: an explanation of exactly what is drawn from whom and to whom, or a reasoned determination that the sources describe levels without specifying a mechanism. Do not turn a description of levels into a causal solution.

F2-D — From the endpoint in Asiyah to the light of the neshamah of BYA

Mapping: F1-09–10,13. Read the Epistle's two paragraphs together without merging them. Arrange a table: wording of place/level,

source of the illumination, recipient, explicit direction, inferred direction. Distinguish general BYA from Atzilut/Beriah/Yetzirah within Asiyah and from Malchut of Malchut of Asiyah. Open Sefer HaGilgulim chapter 20 and the passage in Likkutei Amarim to which the Epistle refers; make sure it is Sefer HaGilgulim, not Shaar HaGilgulim. Actually read the relevant chapter before concluding. Threshold for progress: a bridging sentence or explicit qualification. "This is or chozer" does not by itself explain why it shines in general Beriah.

F2-E — The priority of souls: what exactly preceded and what was born

Mapping: F1-01–03,05. Compare Bereishit Rabbah 8:7; Iggeret HaKodesh 31; Iggeret HaKodesh 20; Likkutei Torah, "Further explanation" on יונתי ["My dove"]; «את הוי' האמרת» ["You have declared Havayah"], 5734, section 3; Or Torah of the Maggid, section 6; and Shaar HaYichud of the Mitteler Rebbe, chapter 16. Do not equate "thought" before the tzimtzum, Chochmah of Atzilut, mazal/encomp assing light, gestation and birth. For each: the source, the level, what is said about the soul's existence, and its connection to the others. Distinguish departure from the vessels, descent into BYA and birth as yesh; human souls from the souls of angels; and the neshamah of the sefirot from a human soul. The claim "departure is not yet separation" must be confronted with «כבר יצאו ונפרדו» ["have already gone out and become separated"]; the claim "every soul born in BYA is complete Divinity" requires a source and qualifications. Threshold for progress: a distinction between modes of existence that answers the question; saying "root versus revelation" without content is insufficient. A Midrash about priority does not in itself date something to before the tzimtzum.

F2-F — Abba and Imma specifically of BYA

Mapping: F1-03. Open Etz Chaim, the gate called “The Order of ABYA,” chapters 4–5; verify the gate number according to the edition. Also check Pri Etz Chaim, Shaar Keriat Shema 11, to see whether it supplies the needed link. A source on the union of Abba and Imma of Atzilut, or on souls as “brothers” versus “sons,” is not by itself an answer about the union of ZON of BYA that produces all created beings. Look for a source distinguishing the drawing down of mochin, union, and the emergence of created beings within the same world. Threshold for progress: a source applying to BYA, or an explicit distinction between an established answer and a conjecture drawing an analogy from Atzilut.

F2-G — Wording, pronouns and “actually”

Mapping: F1-04–08,11,18–19. List at least the three relevant occurrences: «הנשמה די”ס דבי”ע שהוא אלקות» [“the neshamah of the ten sefirot of BYA, which is Divinity,” masculine] in the opening; «אור הנשמה שבתוכן שהיא אלקות» [“the light of the neshamah within them, which is Divinity,” feminine]; «אור הנשמה… שהוא אלקות» [“the light of the neshamah… which is Divinity,” masculine]. The first occurrence precludes a mechanical rule of agreement with the nearest word. If a scan is found, record its edition and page; distinguish a printed glyph from a transcription. Agreement between two websites does not prove that they are independent or that all printed editions of Tanya have been checked. «בתוכה» [“within it,” feminine]: examine neshamah versus Malchut in light of the syntax and the commentary; an attribution in a commentary does not necessarily make it the only syntactic determination. «שבתוכן» [“within them,” feminine plural]: do not freely interchange sefirot and created beings, and do not explain נבראים [created beings] as feminine plural. «בהם» [“in them”] and «ממש» [“actually”]: restricting the recipient to the vessels does not by itself prove which properties of the illumination were preserved. Do not deny equal intensity of revelation within the vessels

merely because there is a parsa, when the sentence speaks of piercing it. Threshold for progress: a precise distinction between textual data, a plausible reading and an explicit interpretation.

F2-H — The verse, word order, four terms and letters

Mapping: F1-15,17,21–22. In "וחזקת" ("Vechazakta"), sections 2–3, the three parts of the verse are not automatically mapped there onto the three illuminations in the Epistle. Check explicitly what the three levels are and which comparison is valid. On "the seas": do not assume that this is the lowest stratum without a source. Distinguish evidence of the scope of vitality from proof of a mechanism. On «להחיותם ולהוותם» ["to give them life and bring them into being"]: distinguish interpretation based on the sentence's sequence from an explicit source about the order of the verbs. On «תכלית» ["finitude"]: finitude is not proof that every created being must cease to exist in time; distinguish a limit of power/level from duration of existence. On the four words: two pairs are a proposed reading, not proof that there are not four distinctions. On letters: «כנ"ל» ["as above"] fits the internal reference to the letters of Malchut; there is no need for an overstated rule that the word כנ"ל always refers to the same chapter. Find how the particularity of letters is explained in relation to vessels, without claiming that vessels cannot act in particulars at all. Threshold for progress: a well-grounded local explanation and a distinction between a semantic interpretation and a technical Kabbalistic system.

F2-I — The Epistle's uniqueness and the reliability of references

Mapping: F1-02 and the entire source register. Check one or two close parallels, rather than surveying the entire literature. "I found no parallel" is not "the only source in Chabad." Correct confusions between ל"ב [32] paths, מ"ד [30] vessels and ל"ד [34] vessels. The source that was read says מ"ד [30]; do not manufacture textual un-

certainty from numerical resemblance without a witness. תער"ב פקכ"ט is a reference to chapter 129 of 5672; do not convert it to a page without checking the edition. Etz Chaim: verify the gate's title and numbering. «לקו"א פ"ז» [Likkutei Amarim, chapter 7] is not an automatic address for an explanation of sovev; check Likkutei Amarim 48 and Shaar HaYichud VehaEmunah 7 separately. Threshold for progress: references that can be opened and checked; narrowing unsupported sweeping claims.

1. **Summary of F1 positions — for testing the evidence, not a majority vote**

Grok: relatively cautious about the mechanism of the illuminations, "actually," and the pronoun "within it." Proposed Abba and Imma as an inward source and ZON as the proximate stage, but applying the parallel to BYA still requires a source. At the end, it sometimes used "refuted" even where only necessity had been ruled out. The continuous formulation about souls may obscure neshikin versus ZON. Also check whether the order of the arrows it proposes is stated literally in the text.

Gemini: proposed a categorical causal system: a hishtalshelut-based route for vitality, a direct route through Adam Kadmon, and a power of sovev needed for creation. This mechanism requires proof, rather than merely the existence of the two descriptions. Claimed that the Epistle is exclusive and that all printed editions are uniform without presenting sufficient checking, and confused the numbers of vessels/paths. Its formulations about the sea, the non-division of the yosher of Adam Kadmon, and finitude in time require correction or a source. Do not reject one of its ideas in advance merely because it was overstated.

Claude: brought a genuine approach from Lessons in Tanya on natur e/existence; the commentary's wording does indeed exist, but it does

not eliminate the question of the mechanism and “the beginning of the created yesh.” Several times it interchanged Atzmut and sovev in a single expression. Declared an intention behind הוא/היא [feminine/masculine “it”] and the resolution of questions without sufficient evidence of the author’s intention. Sometimes moved from the absence of any mention of a screen to denying it. In part of the report, it referred to Likkutei Amarim, chapter 7, in a discussion whose location needs clarification. Separate the good finding from the extensions.

Grok Bot: the linked report preserved several access limitations, but the degree of certainty in each register entry must be compared with what was actually read. The status list confused NeHYM and Nehemiah; these are entirely different files. Sources marked as leads are not witnesses that have been read. The complete linked report: https://drive.google.com/file/d/1Bx-zGQDS8Rl5MIN7uOiqOMniV7-hR4RV/view

ChatGPT’s initial independent response also needs checking: it tended to use continuous coming into being as too general an answer to the question of vitality, and presented some of the functions of the two descriptions of the kav only as a proposal. F2 also examines that response. Do not preserve a conclusion merely because it was written in the prompt.

1. **Sources and paths for opening them**

S1: Iggeret HaKodesh 20, digital body: https://he.wikisource.org/wiki/אגרת_הקודש_כ · https://abc770.org/article_node_2383/ · https://chabadlibrary.org/books/adhaz/tanya/4/20.htm. The first was opened in preparing F2 and is marked unchecked. The third failed in the opening tool during the preparatory round; do not infer from this that it is inaccessible on your side.

S2: Bereishit Rabbah 8:7: https://he.wikisource.org/wiki/בראשית_רבה_ח_ז

S3: Iggeret HaKodesh 31: https://he.wikisource.org/wiki/ד_קלח_אינת_אל_

S4: «את הוי׳ האמרת» [“You have declared Havayah”], 20 Elul 5734, section 3 and notes 41–46; unreviewed transcript: https://www.chabad.org/therebbe/article_cdo/aid/6131939/jewish/page.htm

S5: Shaar HaYichud VehaEmunah 2, continuous coming into being: https://he.wikisource.org/wiki/ב_הנומאהו_דוחיה_רעש_אינת

S6: Shaar HaYichud VehaEmunah 12, letters and derivative illumination: https://he.wikisource.org/wiki/בי_הנומאהו_דוחיה_רעש_אינת

S7: Nehemiah 9:6: https://he.wikisource.org/wiki/ו_ט_הימחנ

S8: Likkutei Torah, Shir HaShirim, “Further explanation” on «יונתי בחגוי הסלע» [“My dove in the clefts of the rock”]: https://he.chabad.org/library/article_cdo/aid/5899043

S9: “וחזקת והיית לאיש” (“Vechazakta Vehayita Le’ish”), 5728, sections 2–4 and notes 16,19,34,41: https://he.chabad.org/library/article_cdo/aid/3140178

File 0077 · The Focused Studies · Round 2

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[247]

Your special task: test the explanation you brought, rather than merely quoting it again:

1. Main focus F2-C: verify the explanation in Lessons in Tanya about nature/existence/created existence, and explain how “not the existence of a created being” is compatible with the beginning of the created yesh. Distinguish the description of the illumination from the description of the recipient.

[247] Document 0077: IGK20-F2-02_Claude_F2.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. Check whether you presented distance in level as a proven mechanism; formulate what the commentary does explain and what it does not explain. Failure to mention a parsa does not rule it out.
3. An additional focus, F2-A: reconsider the pairing "Atzmut/sovev" and the shorthand "kav as conduit versus sovev as power." Read "וחזקת" ("Vechazakta"), sections 2–4, in full context, including the distinction concerning vitality.
4. In F2-G, retract the claim of a "proven intentional distinction" if there is no source for the intention behind היא/הוא [feminine/masculine "it"]. Consider the occurrence «הנשמה…שהוא» ["the neshamah… which is," masculine], and the difference between transcription and glyph.
5. Check the reference to Likkutei Amarim, chapter 7; do not quietly substitute another chapter. Record a bibliographical correction if necessary.
6. Regarding "actually," check whether denying equality in revelation follows from the source, or only from your assumption about a parsa. Maintain the distinction between what is inside the vessels and the worlds BYA.

Distinctive deliverable: an improved explanation of the three illuminations that does not conceal the questions, and an explicit correction register for F1 assertions.

File 0083 · The Focused Studies · Round 2

A report or testimony from the history of the research.[159]

[159] Document 0083: IGK20-Focused-F2 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ד [4]) Nine dossiers F2-A … F2-I — F2-A — The priority of souls / «במי נמלך» [“With whom did He take counsel?”] (← F1-01)

- **Preferred:** distinguish the status of thought/counsel from the status of birth through union; “before the tzimtzum” is not closed.
- **Source:** S2 + S3 + S1 (the souls of ZON of Atzilut are a likeness of Divinity, but cannot create yesh me’ayin).
- **Serious alternative:** the Midrash as a real root before all Atzilut.
- **Limit of determination:** a primary statement concerning the tzimtzum axis is missing → **Q42 OPEN**.

IGK20-Focused-F2 — Grok Bot — ה [5]) 22-row delta table F1-01…22

ID: F1-01

F1 state: Separation of statuses; Q42 OPEN

New in F2: Reinforced: neshikin/ZON of Atzilut versus ZON of BYA in the full S1

Status: OPEN

Source: S1–S3

Still missing: A statement about tzimtzum

ID: F1-02

F1 state: Concentration within Tanya

New in F2: No decisive change

Status: Partial

Source: S1

Still missing: S8/S9

ID: F1-03

F1 state: ZON without negating Abba and Imma

New in F2: Etz Chaim 47 on graded unions of Abba and Imma/ZON as background

Status: Partial

Source: S1 + Etz Chaim 47

Still missing: Explicit Abba and Imma of BYA

ID: F1-04

F1 state: Grammar of היא/הוא [feminine/masculine “it”]

New in F2: Precise loci + an early print of הנשמה…שהוא [“the neshamah… which is,” masculine]

Status: Partial

Source: S1

Still missing: Print/manuscript ID: F1-05

F1 state: Pronoun map

New in F2: No change

Status: Partial

Source: S1

Still missing: Print

ID: F1-06

F1 state: וגם בתוכה הארת הקו [“and also within it is the illumination of the kav”]

New in F2: No change

Status: Partial

Source: S1

Still missing: Discourses providing deeper explanation

ID: F1-07

F1 state: Illumination before a parsa

New in F2: No change; S9 still blocked

Status: Partial

Source: S1

Still missing: An explanation of the screen

ID: F1-08

F1 state: בהם/ממש [“in them”/“actually”]

New in F2: No change

Status: [I]/U]

Source: S1

Still missing: Explicit explanation ID: F1-09

F1 state: Two kav foci

New in F2: No change

Status: Partial

Source: S1

Still missing: S4

ID: F1-10

F1 state: From below upward / or chozer

New in F2: Reinforcement: ABYA within Asiyah + reference to Gilgulim

Status: Partial

Source: S1 + partial HB

Still missing: Clean body of Gilgulim

ID: F1-11

F1 state: Repetition of שהוא אלקות [“which is Divinity”]

New in F2: G loci

Status: Partial

Source: S1

Still missing: —

ID: F1-12

F1 state: Illumination of an illumination

New in F2: S6 confirmed again

Status: Partial

Source: S1+S6

Still missing: Mechanism ID: F1-13

F1 state: Three levels

New in F2: No automatic identity with BYA

Status: Partial

Source: S1

Still missing: —

ID: F1-14

F1 state: Need within created beings

New in F2: S5: gives life = brings into being, confirmed

Status: Partial

Source: S1+S5

Still missing: —

ID: F1-15

F1 state: Nehemiah

New in F2: Explicit separation from NeHYM

Status: Nehemiah read; NeHYM OPEN

Source: S7

Still missing: NeHYM file

ID: F1-16

F1 state: Its existence and its nature

New in F2: S11 confirmed

Status: Stable

Source: S1+S11

Still missing: — ID: F1-17

F1 state: To give them life and bring them into being

New in F2: No change

Status: [U]

Source: S1

Still missing: Parallels

ID: F1-18

F1 state: And not… except… from the kav

New in F2: No change

Status: Stable

Source: S1

Still missing: —

ID: F1-19

F1 state: Sovev→kav

New in F2: No change

Status: Stable

Source: S1

Still missing: S9

ID: F1-20

F1 state: Power and strength

New in F2: No change

Status: Stable

Source: S1

Still missing: S9 ID: F1-21

F1 state: Multiplicity… finitude

New in F2: No change

Status: Stable

Source: S1

Still missing: —

ID: F1-22

F1 state: And especially the letters

New in F2: S6+S5 confirmed

Status: Partial

Source: S1+S5–6

Still missing: —

IGK20-Focused-F2 — Grok Bot — ט [9]) Reconstructible evidence register

Decisive claim: למ”ד [30] vessels

Author: The Alter Rebbe

Work: Tanya, Iggeret HaKodesh 20

Unit: Paragraph on the beginning of yesh

URL: https://he.wikisource.org/wiki/כ_ד_קלח_אינת

Quotation / content: «והן הלמ”ד כלים דמל’ דאצילות» [“and they are the thirty vessels of Malchut of Atzilut”]

Mode: Digital body

Proves / does not: Proves למ”ד [30] · does not establish a printed page Decisive claim: Two occurrences of אור הנשמה [“the light of the neshamah”] + gender

Author: The Alter Rebbe

Work: Iggeret HaKodesh 20

Unit: ZON passage

URL: Same

Quotation / content: «באור הנשמה…שהוא» / «אור הנשמה…שהיא» [“the light of the neshamah… which is,” feminine / “in the light of the neshamah… which is,” masculine]

Mode: Digital body

Proves / does not: Proves loci · does not prove Kabbalistic intent behind gender

Decisive claim: Early הנשמה…שהוא [“the neshamah… which is,” masculine]

Author: The Alter Rebbe

Work: Iggeret HaKodesh 20

Unit: The beginning of yesh

URL: Same

Quotation / content: «הנשמה די”ס דבי”ע שהוא אלקות» [“the neshamah of the ten sefirot of BYA, which is Divinity,” masculine]

Mode: Digital body

Proves / does not: Proves an early print

Decisive claim: Neshikin ≠ ZON of BYA

Author: The Alter Rebbe

Work: Iggeret HaKodesh 20

Unit: Souls/angels passage

URL: Same

Quotation / content: Neshikin for angels; ZON of BYA for created beings

Mode: Digital body

Proves / does not: Proves separation Decisive claim: Reference to Sefer HaGilgulim, chapter 20

Author: The Alter Rebbe

Work: Iggeret HaKodesh 20

Unit: Continuation on or chozer/Asiyah

URL: Same

Quotation / content: «לפמ"ש בס' הגלגולים פ"כ…אור האצי' שבעשיה…» ["according to what is written in Sefer HaGilgulim, chapter 20… the light of Atzilut within Asiyah…"]

Mode: Digital body

Proves / does not: Proves the work's title in the Alter Rebbe · is not the body of Gilgulim itself

Decisive claim: Shaar HaGilgulim 20 ≠ the same content

Author: R. Chaim Vital

Work: Shaar HaGilgulim

Unit: Introduction/chapter 20

URL: https://www.sefaria.org.il/Sha'ar_HaGilgulim.20

Quotation / content: First/second union; reincarnation of a woman

Mode: Sefaria body

Proves / does not: Proves a difference of work/content

Decisive claim: Sefer HaGilgulim exists in a scan

Author: R. Chaim Vital

Work: Sefer HaGilgulim

Unit: Frankfurt am Main, 5444

URL: https://hebrewbooks.org/23822

Quotation / content: Index of chapters 19–21 around pp. 28–32

Mode: Scan + partial OCR

Proves / does not: Proves the identity of the book title · is not a full clean quotation Decisive claim: Shaar Seder ABYA = מ"ז [47]

Author: R. Chaim Vital

Work: Etz Chaim

Unit: Gate 47

URL: https://he.wikisource.org/wiki/זמ_רעש/ם״יח_זץע

Quotation / content: «שער סדר אבי"ע ובו ו' פרקים» ["Gate of the Order of ABYA, containing six chapters"]

Mode: Digital body

Proves / does not: Proves title + gate number

Decisive claim: Content of chapters 4–5 in Seder [Order]

Author: R. Chaim Vital

Work: Etz Chaim

Unit: 47, chapters 4–5

URL: …/שער_מז/פרק_ד · פרק_ה

Quotation / content: Vesting, screens, unions, שארה/כסותה [her food/her clothing]

Mode: Digital body

Proves / does not: Proves ABYA background · does not establish identity with Iggeret HaKodesh

Decisive claim: מ"ב [42] = Derushei [Discourses], not Seder [Order]

Author: R. Chaim Vital

Work: Etz Chaim

Unit: Gate 42

URL: https://he.wikisource.org/wiki/במ_רעש/ם_ייח_זץע

Quotation / content: «שער דרושי אבי"ע» ["Gate of the Discourses on ABYA"]

Mode: Digital body

Proves / does not: Proves the title distinction Decisive claim: Nehemiah 9:6

Author: Scripture

Work: Nehemiah

Unit: 9:6

URL: https://he.wikisource.org/wiki/ו_ט_הימחנ

Quotation / content: «הימים וכל אשר בהם ואתה מחיה את כולם» ["the seas and all that is in them, and You give life to them all"]

Mode: Digital Masoretic text

Proves / does not: Proves the scope of vitality · does not close NeHYM

Decisive claim: מחיה=מהוה [gives life = brings into being]

Author: The Alter Rebbe

Work: Shaar HaYichud VehaEmunah 2

Unit: Chapter 2

URL: https://he.wikisource.org/wiki/ב_הנומאהו_דוחיה_רעש_אינת

Quotation / content: «אל תקרי מחיה אלא מהוה» ["Do not read 'gives life' but 'brings into being' "]

Mode: Digital body

Proves / does not: Proves the reading of coming into being

Decisive claim: Illumination of an illumination of an illumination from letters

Author: The Alter Rebbe

Work: Shaar HaYichud VehaEmunah 12

Unit: Chapter 12

URL: יב/…

Quotation / content: Moonlight analogy / illumination ×3 from the letters

Mode: Digital body

Proves / does not: Proves structural similarity · not full identity with Iggeret HaKodesh 20 Decisive claim: Non-spatial sovev

Author: The Alter Rebbe

Work: Likkutei Amarim 48

Unit: Chapter 48

URL: תניא_חלק_א_מח/…

Quotation / content: Sovev = concealment of influence; there is no place in spirituality

Mode: Digital body

Proves / does not: Proves the meaning of encompassing

Decisive claim: במי נמלך [With whom did He take counsel?]

Author: Midrash

Work: Bereishit Rabbah 8:7

Unit: 8:7

URL: בראשית_רבה_ח_ז/…

Quotation / content: «בנפשותן של צדיקים נמלך» [“He took counsel with the souls of the tzaddikim”]

Mode: Digital body

Proves / does not: Proves consultation with souls · not tzimtzum

Decisive claim: Souls preceded speech

Author: The Alter Rebbe

Work: Iggeret HaKodesh 31

Unit: Epistle 31

URL: תניא_חלק_ד_לא/...

Quotation / content: «עלו במחשבה וקדמו לבריאת עולמות שע"י בחי' הדבור» ["arose in thought and preceded the creation of worlds through the aspect of speech"]

Mode: Digital body

Proves / does not: Proves priority to thought/speech Decisive claim: S9 blocked

Author: —

Work: "וחזקת" ("Vechazakta"), 5728

Unit: aid/3140178

URL: https://he.chabad.org/library/article_cdo/aid/3140178

Quotation / content: Cloudflare page

Mode: WebFetch+curl+chrome attempt

Proves / does not: Is not a reading · blocks 5666-via-a-note

י [10]) Conclusion — Real answers versus better wording — Table of decisive claims (summary)

Claim	F2 determination
למ"ד [30] vs ל"ב/ל"ד [32/34]	**למ"ד [30]** alone in the text opened
5672, chapter 129 vs page	Remains **chapter**; body not opened
«ממש» ["actually"] and בהם ["in them"]	In them→vessels [I]; actually→continuity of power [I/U scope]
Neshikin vs ZON	Separated in S1
Levels within Asiyah vs general ABYA	Two axes; ABYA-within-Asiyah in S1 + reference to Gilgulim; general order in Etz Chaim 47

— End of report — IGK20-Focused-F2

File 0093 · The Focused Studies · Round 2

Critique, compilation or interim determination.[248]

IGK20 — F2 critique and working determinations toward F3

22.9.2026 | Research on the questions only

IGK20 — F2 critique and working determinations toward F3 — Result of the examination

F2 advanced several investigations, but the reports' closing declarations must not be accepted as verified conclusions. Real progress is the discovery of the Abba and Imma–ZON link in Beriah in Etz Chaim. In the same source, a restriction was also found that was not included in Claude's conclusion: the denial of birth in ZON of Yetzirah and Asiyah in the context under discussion. This now requires precise investigation of the terms union, birth, vitality and new created beings.

IGK20 — F2 critique and working determinations toward F3 — 1. Abba and Imma of BYA: a source was found, and a new restriction was found

Etz Chaim 47:4 states: «לצורך או"א דבריאה שיתנו הוחין לזו"ן דבריאה להוליד נשמות המלאכים החדשים ממש» ["for the needs of Abba and Imma of Beriah, that they give mochin to ZON of Beriah to give birth to the souls of actually new angels"] (the website transcribes it thus: «הוחין»). This confirms a real link in Beriah: Abba and Imma give mochin to ZON for birth. But the same chapter concludes: «לכן אין הולדה לזו"ן דיצירה וכ"ש בעשיה» ["Therefore there is no birth for ZON of Yetzirah, and all

[248] Document 0093: 01_F2_Audit_and_F3_Findings.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

the more so in Asiyah"]. Therefore one cannot infer from this that birth operates in the same way in every world.

Chapter 5 distinguishes influence for vitality from birth, and later describes the union of Abba and Imma of Yetzirah and of Abba and Imma of Asiyah that gives vitality to ZON. The source thus extends the role of Abba and Imma beyond Beriah, but also requires distinguishing the functions of the unions. The new question: how is this distinction compatible with «מזיווג זו"ן דבי"ע נבראו» ["from the union of ZON of BYA, [they] were created"]? One can examine new birth versus vitality, a permanent state versus additional mochin, or a different scope of created beings; none of these possibilities is a determination in advance.

Etz Chaim 47:4, 47:5.

IGK20 — F2 critique and working determinations toward F3 — Working determination

Retained: the hierarchy of recipients itself; the illumination mentioned before the piercing of the parsa; the application of "in them" to vessels; not automatically mapping the verse onto the three illuminations; the distinction between general BYA and BYA within Asiyah. Strengthened: the role of Abba and Imma in giving mochin in Beriah. A focused difficulty opens: birth in Yetzirah and Asiyah according to Etz Chaim versus the Epistle's wording.

F3 will focus on six files: union and birth; light and recipient; "actually"; kav and sovev; applicability of the paragraph on souls; Sefer HaGilgulim and the illumination from the end of Adam Kadmon. The remaining questions among the 22 are retained for brief tracking, without rewriting long answers containing no new evidence. The booklet and Hayom Yom are outside the present task.

File 0114 · The Focused Studies · Round 2

Critique, compilation or interim determination.[160]

IGK20-Focused-F2 — Preparatory determination and map of disagreements — Returning to research on the specific questions

22.9.2026. A preparatory document for the second round, not its final report. No booklet editing and no R16. Hayom Yom is not a subject of round F2.

Returning to research on the specific questions — Important progress before approaching the models

On rereading "וחזקת והיית לאיש" ("Vechazakta Vehayita Le'ish"), 5728, section 2, a local distinction was found between coming into being and vitality as revelation of Divinity, and both are attributed to the kav. Therefore neither the sweeping identification vitality = coming into being nor assigning the kav exclusively to vitality and sovev exclusively to coming into being can be accepted as a general solution. This requires checking the simplification in our first independent answer too. The three parts of the verse in the discourse must be distinguished from the three illuminations in the Epistle; section 4 discusses drawing revelation into BYA. The discourse, sections 2–4 and notes 16,19,34,41

The explanation in Lessons in Tanya was also reopened. It does indeed contain the explanation based on nature and existence, including the sharp formulation concerning the status of the sefirot. Claude's report must therefore not be dismissed as an invented quotation. The question is how to read the explanation in relation to the

[160]Document 0114: IGK20-F2-01_F2_Research_Audit.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

definition of vessels and nefesh–ruach as the beginning of yesh in the body of the Epistle, and whether describing levels of reception also explains the mechanism of drawing down. The commentary for 10 Tishrei, the body of the Epistle

Returning to research on the specific questions — What we received from the first round and what requires further investigation

Focus	Useful finding	What it does not establish
Priority of souls	Sources for priority in thought and birth at a particular level	The precise mapping among all levels of thought, Atzilut and encompassing light
ZON and Abba and Imma	Possible distinction between the source of mochin and the stage of birth	Applicability of the explanation specifically to Abba and Imma and ZON of BYA

Focus	Useful finding	What it does not establish
הוא/היא [feminine/masculine “it”]	Both wordings exist in the digital witness	A claim of proven grammatical intention or uniformity across all printed editions
Illumination of the kav before the parsa	“Illumination of” is already said before the piercing	Everything the parsa does or does not do
“In them”	The Rebbe’s note limits it to the vessels of Malchut	The full meaning of “actually” within those vessels
The two descriptions of the kav	Different descriptions and an interpretive answer in Lessons in Tanya	A bypass route without garments, or the inability of the first description to create
The three illuminations	Three groups of recipients	All the links in the mechanism producing an illumination from an illumination
Sovev and kav	An explicit relationship of illumination	Identity of Atzmut and sovev, or an exclusive division of functions

Focus	Useful finding	What it does not establish
Letters and limitation	A local reference to the letters of Malchut	Four technical levels, or a numerical mapping of letters to vessels

The table is a preparatory position: it too must be tested against the sources. The model summaries are based on the reports supplied by the user, not on a determination that the models actually read all the sources they reported on.

File 0296 · The Focused Studies · Round 2

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[249]

Your special task: move beyond caution to specific, well-supported determinations:

1. Main focus F2-A and F2-B: open the sources from 5666/5672/5703 according to the notes to "וחזקת" ("Vechazakta"). First check what each source concerns: revelation, vitality or coming into being. Do not settle for repeating the references.
2. Read "וחזקת" ("Vechazakta"), sections 2–4; examine your own assumption too that vitality and coming into being are two names for the same action. Specify when this is true and when it is not.
3. Set out two competing answers to what sovev adds to the kav and what the kav within Adam Kadmon adds to the description of the parsa. Try to choose between them by means of a source.
4. Test your sentence "This is a departure that is not yet complete separation" against «כבר יצאו ונפרדו» ["have already gone out and become separated"]. Distinguish the souls of angels from human souls, and the union of neshikin from the union of ZON.

[249] Document 0296: IGK20-F2-03_Grok_F2.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

5. Check whether your pronoun map and the chain sovev→through vessels→kav→vessels are explicit wording in every

link, or an interpretive diagram. 6. In every section you ended with "refuted": was it proven false, or only not necessary? Restore the degree of certainty to what the evidence can bear.

Distinctive deliverable: a focused answer to "Why are both additions needed?", with sources and conditions; a defined gap may remain, but do not settle for "two functions" without explaining them.

File 0329 · The Focused Studies · Round 2

Critique, compilation or interim determination.[250]

With G-d's help. IGK20-Focused-F2 — Start here

The task: the second round of research into the priority of souls, the kav, sovev and the coming into being of created beings in BYA. No work on the booklet. The Hayom Yom addition does not replace the research.

Each model has a complete, self-contained file: 02_Claude_F2.txt 03_Grok_F2.txt 04_Grok_Bot_F2.txt 05_Gemini_F2.txt

You may upload only the appropriate file or copy its entire contents into a conversation with that model. There is no need to assemble a prompt from several parts, attach a booklet, or add the other models' prompts. If continuing in the same F1 conversation, the original report there adds context; the prompt also contains a sufficient summary for carrying out the task in a new conversation. Grok Bot was also given a link to its F1 report. Inability to open a link does not permit claiming that the report was read.

[250] Document 0329: IGK20-F2-00_Start_Here_F2.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

01_F2_Research_Audit.md explains what emerged in preparation, the disagreements and the allocation of checks. All four prompts require an answer table for F1-01–22; the deeper investigation was divided among nine files, F2-A–I.

The deliverables are required in Hebrew, with sources actually opened, explanatory answers, alternatives and a correction register. Agreement is not requested. Investigation is requested. Merely another research plan is not requested. Execution and results are requested.

File 0337 · The Focused Studies · Round 2

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[251]

Your special task: verification of sources and the limits of the evidence:

1. Read your F1 report from the link included in the package if it is accessible. Check consistency among the opening statement on access, the answers and the source register.
2. Main focus F2-D, F2-F, F2-G, F2-I: open the body of Etz Chaim in the gate entitled Seder ABYA, chapters 4–5, Sefer HaGilgulim 20, and a scan of Tanya for the two occurrences of אור הנשמה ["the light of the neshamah"] and the earlier occurrence הנשמה...שהוא ["the neshamah... which is," masculine]. Verify references without guessing gate numbers.
3. Separately, open the end of p. 21 of 5666 and its context. If it does not open, report what was read in note 34 of "וחזקת" ("Vechazakta"), and do not present this as reading 5666.

[251]Document 0337: IGK20-F2-04_Grok_Bot_F2.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

4. If you compared digital websites, do not call them independent witnesses or glyphs. Specify an edition, folio and image only if you saw them.
5. Correct the confusion “NeHYM / Nehemiah link”: NeHYM and Moses are one file; Nehemiah 9:6 as evidence of vitality is another.
6. Compile a table of claims that can actually be adjudicated: למ”ד [30] versus ל”ב/ל”ד [32/34]; 5672, chapter 129 versus page; “actually” and the applicability of “in them”; neshikin versus ZON; levels within Asiyah versus the general worlds.
7. Beyond verification, answer the difficulties: explain what changed in the conceptual answer following each source opened. A list of links is not in itself a research result.

Distinctive deliverable: an evidence register from which every determination can be reconstructed, together with clear answers and a precise definition of the points that remain open.

File 0033 · The Focused Studies · Round 3

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[252]

With G-d’s help. IGK20-Focused-F3 — Third round: investigating links not yet proven. 22.9.2026

The active task is investigating the questions of Iggeret HaKodesh 20. The booklet is on hold; Hayom Yom is a side addition that is not the subject of this round. No E1 booklet review, no paragraphs for the booklet, and no general R16. This is a self-contained package. The model reports below are claims to be tested, not evidence. There is no need to request additional files to begin: questions, anchor wording, findings and addresses are included here. If you do not have your

[252]Document 0033: 03_Grok_F3.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

earlier document, say so and do not reconstruct retrospectively what you claimed.

The round's goal: an explanatory answer to the remaining questions, with a decisive source wherever possible. Do not settle for methodological criticism; if evidence resolves a question, explain how. If a solution depends on two assumptions, state them and what would distinguish the alternatives. No determination by a majority of models.

א [1]. Input status. Gemini F2, Claude F2 and Grok Bot F2 were received, the last from a Drive link appearing at the end. The text submitted under Grok's name was E1 of the booklet, and therefore is not an F2 result.

Do not attribute determinations in the second round to it. The independent examination toward F3 found the findings detailed below.

ב [2]. The six F3 files — do not change the numbering

F3-01 — Union and birth in BYA: F1-03, with implications for F1-01/14/20. Claude brought a correct source in 47:4 for Abba and Imma of Beriah giving mochin to ZON of Beriah to give birth to the souls of angels. But it concluded: in every world, birth is from the ZON of that world. The end of that same chapter says, «לכן אין הולדה לזו"ן דיצירה וכ"ש בעשיה» ["Therefore there is no birth for ZON of Yetzirah, and all the more so in Asiyah"]. Chapter 5 describes unions of Abba and Imma also in Yetzirah and Asiyah for the vitality of ZON, and distinguishes vitality from birth. Read both chapters consecutively and reconcile them, as far as possible, with «מזיווג זו"ן דבי"ע נבראו מאין ליש כל הנבראים והנוצרים והנעשים» ["From the union of ZON of BYA, all the created, formed and made beings were created from ayin to yesh"]. Examine separately: the birth of new souls versus vitality and renewal; the world that bestows versus the world that receives; the state of mochin being described; a union in Atzilut that influences the low-

er realm versus a union in the partzufim of the lower realm. Do not choose a solution merely because it sounds possible. Do not extend the denial of birth to every state and form of service without a source. Produce a table of world/participants in the union/product/condition /evidence. Etz Chaim 5:3 is no substitute for the quotation from 47:4.

F3-02 — Nature, existence and the beginning of yesh: F1-11–14. The body of the Epistle: the beginning of yesh consists of vessels and the lights of nefesh–ruach; the neshamah from which they were created is Divinity. Claude claims that "not the existence of a created being" in the Lessons in Tanya commentary refers only to the illumination; at the same time, it proposes distinguishing created sefirot from an individual created being. The commentary also mentions "a spiritual aspect of vessels and of sefirot" in the same sequence. Separate two hypotheses: a change in the subject of the sentence (light/recipient), and a change in the meaning of "created being" (beginning of yesh/individual created being). Analyze pronouns and subjects in the paragraph, then propose one preferred reading and a competing reading. If the wording remains ambiguous, do not call the reconciliation explicit. Separately, ask whether there is a source for the mechanism of transition: avoiding inventing a parsa does not prove there is no screen; defining levels is not a causal mechanism.

F3-03 — «כמו באצילות ממש» ["actually as in Atzilut"]: F1-05/07–09. Note 34 in "וחזקת" ("Vechazakta") establishes that the illumination is within the vessels of Malchut and not in BYA themselves. This does not in itself answer whether, within those vessels, the mode of revelation is the same as in Atzilut. Examine two separate comparisons: inside the vessels versus outside them; inside the vessels in BYA versus inside these vessels in Atzilut. Claude claims that the discourse "וירד הוי' על הר סיני" ("Vayered Havayah Al Har Sinai"), 5727, on an abundance of vessels and a paucity of light rules out equality; a URL, section, and precise subject of the sentence are needed. Also open

the end of p. 21 of 5666 as far as possible. Without a bridging statement, there is no evidence from the worlds BYA themselves for a change inside the vessels. Does "actually" denote status, unity, revelation or function, or several of these? Do not choose solely according to the desired conclusion.

F3-04 — Kav, sovev and the new revelation: F1-06/09/14/16–20. "וחזקת" ("Vechazakta"), section 2, distinguishes coming into being and vitality within the kav; do not attach each power exclusively to a different component. Section 4 explains revelation in BYA in the context of Jacob, Joseph and the Giving of the Torah. Does this explanation also explain the "power and strength to create" in the Epistle? Open 5672, volume I, chapter 129, and the end of p. 131 of 5703, to which note 41 refers. Require a statement connecting this revelation to the mechanism of coming into being, or explain why it may/may not be applied. Answer the two additions separately: what does the kav in Netzach, Hod and Yesod of Adam Kadmon add to the description of the vessels of Malchut; what does sovev add to the kav, which already brings into being? These may be different distinctions. Gemini's thesis about vessels moderating infinity to prevent nullification requires proof; do not restore a "necessary bypass route" under the name "two vectors."

F3-05 — Souls: separation from the vessels, a separate yesh, and creative power: F1-01, Q42/Q70 in their original scope. Read the unit from «אך נשמות המלאכים» ["However, the souls of the angels"] through «אך אינן אלקות ממש לברוא יש מאין» ["but they are not actual Divinity, to create yesh me'ayin"], including the parenthesis. The opening concerns the state before descent into BYA; do not attribute the ending only to after birth without syntactic and conceptual justification. Three different questions: has the soul separated from the vessels, is it a separate yesh and entity, and can it create? Is "to create yesh me'ayin" a decisive part of the definition of the negation? How is "a

likeness of Divinity" compatible with "went out and became separated"? Hold both wordings together without erasing either. Then make a limited connection to "With whom did He take counsel?" and birth: a source for "before the tzimtzum" in a later discourse is not the wording of the Midrash. Q42 is the file concerning the transitional link; Q70 concerns the status of the kav/attribute after leaving the vessels. NeHYM and Moses are a separate file, not Nehemiah. Do not fix a status permanently at OPEN if evidence has been found that closes it, but do not close a different file with a similar name.

F3-06 — The end of the feet of Adam Kadmon, BYA within Asiyah and Sefer HaGilgulim: F1-09/10/12/13. Grok Bot reported opening HB23822 around chapters 19–21, with partial OCR. This is progress in access, not verification of the sentence. Verify the title page, edition, printed folio number, scan page number, chapter heading and a readable transcription of the relevant passage. Distinguish Sefer HaGilgulim from Shaar HaGilgulim. Also locate what "cited in Likkutei Amarim" in the Epistle means, without assuming chapters 48–49. Does the source discuss a local order of vesting within Asiyah, or does it provide a bridge to the illumination from the end of Adam Kadmon in the light of the neshamah of general BYA? "It is or chozer" alone is no answer. If no bridge is found, present the two passages in parallel and state exactly what is missing to connect them.

ג [3]. Accompanying corrections that are not a broad research round. היא/הוא [feminine/masculine "it"]: three occurrences, including «הנשמה די"ס דבי"ע שהוא אלקות» ["the neshamah of the ten sefirot of BYA, which is Divinity," masculine]. This rules out proof from a mechanical rule of agreement with the nearest word; it does not prove a Kabbalistic distinction. A scan verifies wording, not the author's intention. Before searching an edition, verify that it includes Iggeret HaKodesh at all. Earlier, the body of the Epistle says «מהותו ועצמותו של המאציל» ["the nature and Essence of the Emanator"]. Only in the

local paragraph is “the encompassing light of Ein Sof” said; do not claim that the word Atzmut is absent from the Epistle, and do not automatically identify Atzmut with sovev. Bot: the beginning of yesh is nefesh–ruach and vessels, not nefesh–ruach–neshamah; “all created beings” does not mean only physical created beings. Preserve the mapping of F3 files here, and do not replace the letters of the F2 files with new meanings. Gemini: actual references are required in place of [cite:]. In the retraction table, provide the exact earlier sentence: some positions marked as an “F1 correction” were already rejected in F1. Do not invent progress by rewriting the earlier position.

ד [4]. Deliverable requirements

1. Result first: up to five new findings and precisely what changed because of them.
2. Three in-depth files according to the individual role at the end, plus a brief status for the other three. In each file: a clear answer, evidence, a serious alternative and a limit. Do not duplicate 22 full answers.
3. A continuous explanation of 500–800 words translating the findings into an understanding of the Epistle, without filling missing links in as facts.
4. A brief change map for all 22 identifiers: changed/unchanged/op en and why. If you have not reexamined something, write “no new examination.”
5. A source register: author, work, location, URL, access mode, what it supports and what it does not support. Distinguish the Alter Rebbe’s text, Weinberg’s commentary, the Rebbe’s discourse and a model report. A digital body is not a photograph; matching websites are not necessarily independent witnesses. A primary source for the Rebbe’s words is a later commentary relative to the Epistle.
6. A short self-correction log against precise earlier claims; up to three follow-up targets if a gap remains, each with the required

statement and threshold for a change. A link blocked on your side does not prove it is blocked for others, and a documented previous reading is not erased because you have not repeated it today.

7. Do not invent a quotation, page number, access to a scan or mechanism. You may decide when there is evidence; avoiding a decision is not an end in itself.

ה [5]. Base questions for continued tracking — preserving the 22 original question identifiers

ו [6]. Anchor wording — working passage

ז [7]. Sources. Direct working sources:

S1 — Iggeret HaKodesh 20: https://he.wikisource.org/wiki/קלח_אינת_כ_ד · https://abc770.org/article_node_2383/ · https://chabadlibrary.org/books/adhaz/tanya/4/20.htm

S9 — "וחזקת והיית לאיש" ("Vechazakta Vehayita Le'ish"), 5728, sections 2–4 and notes 16,19,34,41: https://he.chabad.org/library/article_cdo/aid/3140178

File 0297 · The Focused Studies · Round 3

A report or testimony from the history of the research.[180]

IGK20-Focused-F3 — Grok Bot

Task: IGK20-Focused-F3 · YA-IGK20 (Iggeret HaKodesh 20) **Agent:** Grok Bot · **Time:** September 22, 2026, ~13:20 EDT **Input:** local F2 (/workspace/IGK20-Focused-F2-Grok-Bot.md + Drive 1EDutLZpOzuP0JsvWDfk9fL2E2GoQrzML) · bodies opened this round **Booklet:** on hold · no E1 · no general R16 **Tags:** [E] primary body opened · [E-subresearch] digital/OCR · [I] inference · [U] open **Dossier map:** F3-01…F3-06 (do not remap to F2 A–I)

[180] Document 0297: IGK20-Focused-F3 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

IGK20-Focused-F3 — Grok Bot — 1) Up to five new findings — and what changed because of them

1. **Etz Chaim, gate 47, end of chapter 4 — denial of birth for ZON of Yetzirah, and all the more so Asiyah** (Wikisource body, [E]). Claude was right about Abba and Imma of Beriah→mochin for ZON of Beriah→souls of angels, but **erred** in generalizing "Each world gives birth from the ZON of that world." The finding changes matters: **the birth of new souls** must be separated from **vitality/influence**.
2. **Etz Chaim, gate 47, chapter 5 — unions of Abba and Imma/ZON in Yetzirah and Asiyah for vitality alone** ([E]). Unions exist; the product is vitality (nursing/gestation, three within three), not birth. Changes the reconciliation with Iggeret HaKodesh's «מזיווג זו"ן דבי"ע נבראו…» ["From the union of ZON of BYA, [they] were created…"]: do not automatically identify "were created" with "the birth of souls."
3. **Hemshech 5666, p. 21 (print) + passage 424 — opening up «כמו באצילות ממש» ["actually as in Atzilut"]** ([E] PDF HB#31623). The Rashab: it pierced the parsa and shines «בהם בבי"ע כמו באצילות» ["in them in BYA as in Atzilut"] = **within the vessels of Malchut of Atzilut**, «לא בהנבראים דבי"ע» / «אבל לא בבי"ע עצמן» ["but not in BYA themselves" / "not in the created beings of BYA"]. Change for F3-03: there is a primary body, not just the note in "וחזקת" ("Vechazakta"); S9 is still blocked, so do not claim that note 34 was read.
4. **Sefer HaGilgulim HB#23822 — identifying the printed folio corresponding to the scan for chapter 20** ([E] image + [E-subresearch] OCR). Scan pp. 30–31; on page 31, the printed designation is **יז [17]**; the running heading after chapter 19 and before chapter 21 = **chapter 20** (machine vision sometimes reads כ' as ד' [20 as 4], corrected according to the sequence). Content partially

checked against the image: five aspects of neshamah × four worlds +

the order of acquiring/vesting nefesh–ruach in the strata of Asiyah. **A clean sentence is missing** corresponding to the Alter Rebbe's paraphrase about kav→light of Atzilut within Asiyah→«תדשא» ["Let [the earth] sprout"]. 5. **«הובא בלק"א» ["cited in Likkutei Amarim"] — not closed as chapters 48–49 without checking** ([U]). Likkutei Amarim = Likkutei Amarim (Tanya, part I) in general; S1 has no chapter number; 48/49 was not assumed.

2) Three in-depth dossiers + brief status — F3-01 — Union and birth in BYA (F1-03; spill F1-01/14/20) · In depth

Answer. There are **two routes** in Etz Chaim 47, and they must not be conflated:

1) **Birth** — only as far as the illumination of the union of Abba and Imma with mochin reaches (Atzilut: souls of tzaddikim; Beriah: souls of angels). End of chapter 4: «לכן אין הולדה לזו"ן דיצירה וכ"ש בעשיה» ["Therefore there is no birth for ZON of Yetzirah, and all the more so in Asiyah"].
2) **Vitality** — chapter 5: unions of ZON of Atzilut (and Abba and Imma of Yetzirah/Asiyah) draw down שארה/כסותה [her food/her clothing] for the vitality of ZON below (nursing/gestation), «ולא לצורך הולדה וזווג» ["and not for birth and union"].

Iggeret HaKodesh: «מזיווג זו"ן דבי"ע נבראו מאין ליש כל הנבראים והנוצרים והנעשים ע"י אור הנשמה…» ["From the union of ZON of BYA, all the created, formed and made beings were created from ayin to yesh through the light of the neshamah…"].

Cautious reconciliation: the wording "were created" in Iggeret HaKodesh is not identical to "the birth of actually new souls" in Etz Chaim. Preferred: the Alter Rebbe describes **the production of yesh**

through ZON of BYA + the light of the neshamah (the vitality/creation axis), whereas Etz Chaim rules out **the birth of souls** from ZON of Y etzirah/Asiyah. Do not extend the denial of birth to every state/form of service without a source. Etz Chaim, gate 5, chapter 3 = a contrast only (union of letters for vitality / vowel points for souls); it is **not** a substitute for the quotation from 47:4.

F3-01 — Union and birth in BYA (F1-03; spill F1-01/14/20) · In depth — Table World | who couples | product | conditions | evidence

World	Who couples	Product	Conditions	Witness
Atzilut	Abba and Imma (superior first union)	Birth of actually new souls of tzaddikim	Higher mochin; her conjugal due is complete	Etz Chaim 47:4 [E]
Atzilut	Abba and Imma (second union / Yisrael Saba and Tevunah)	Mochin for Abba and Imma of Beriah → birth of angels	An inferior second union	47:4 [E]
Atzilut	ZON (face-to-face / back-to-back)	Vitality for Yetzirah / Asiyah (not birth)	Root of the six extremities without mochin	47:4–5 [E]

World	Who couples	Product	Conditions	Witness
Beriah	Abba and Imma of Beriah → ZON of Beriah	Birth of the souls of actually new angels	The illumination of the union of Abba and Imma of Atzilut reaches [there]; Imma nests	47:4 [E]
Yetzirah	Abba and Imma of Yetzirah (from the illumination of ZON of Atzilut)	Vitality for ZON of Yetzirah (nursing/six extremities), **not birth**	No mochin in the partzufim of Yetzirah	End of 47:4 + chapter 5 [E]

World	Who couples	Product	Conditions	Witness
Asiyah	Abba and Imma of Asiyah	Vitality for ZON of Asiyah (gestation, three within three / her food), **not birth**	Only her food; no clothing	47:5 [E]
BYA (Iggeret HaKodesh)	ZON of BYA	Created / formed / made beings from ayin to yesh	Through the light of the neshamah (+ illumination of the kav)	S1 Iggeret HaKodesh 20 [E-subresearch]

Serious alternative. The Alter Rebbe means actual birth in Yetzirah/Asiyah too, in a state of mochin not discussed in 47:4–5; there is no witness for this in 47:4–5.

Limit. Do not choose a solution merely because it "sounds possible." Denial of birth ≠ denial of all union/vitality. Gate 5, chapter 3 is no substitute.

IGK20-Focused-F3 — Grok Bot — 4) Change map F1-01…22

ID	F3 status	Why
F1-01	Open	No new examination beyond separating neshikin/ZON; Q42 OPEN
F1-02	No new examination	—
F1-03	**Changed**	Etz Chaim 47:4–5: birth≠vitality; table of unions
F1-04	No new examination	The הוא/היא [feminine/masculine "it"] loci from F2 stand; only a marginal correction
F1-05	**Changed**	5666 on actually/vessels
F1-06	No new examination	—
F1-07	**Changed**	5666 on parsa + vessels of Malchut
F1-08	**Changed**	"Actually" grounded in 5666: within the vessels, not in BYA themselves

ID	F3 status	Why
F1-09	**Partly changed**	HB folio identification; the Adam Kadmon↔BYA-within-Asiyah bridge still lacks a sentence
F1-10	**Partly changed**	Chapter 20 identified; content = local order; the Alter Rebbe's connection is open
F1-11	No new examination	—
F1-12	No new examination	—
F1-13	Open/partial	No new examination beyond the context of or chozer
F1-14	**Partly changed**	spill from F3-01 (vitality vs birth)
F1-15	No new examination	Nehemiah≠NeHYM stands
F1-16	No new examination	Atzmut appears in the Epistle; non-identity with sovev
F1-17	No new examination	—
F1-18	No new examination	—
F1-19	No new examination	—
F1-20	**Partly changed**	spill F3-01 on creative power through ZON + neshamah
F1-21	No new examination	—
F1-22	No new examination	—

File 0053 · The Focused Studies · Round 4

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[253]

With G-d's help. IGK20-Focused-F4 — Fourth round: completing evidence and transitional links The task: investigating the questions of Iggeret HaKodesh 20. No booklet editing, no E1, no R16 and no work on the Hayom Yom addition. Claude, Grok and Grok Bot participate in this round. Gemini receives no task; its earlier claims are not an agreed foundation.

[253]Document 0053: IGK20-Focused-F4-Grok-Bot.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

The prompt is self-contained and includes the starting questions, anchor wording and sources. If your earlier report is not in front of you, do not invent its wording. The report summaries below are input for critique, not a Torah source. The deliverable must explain something new, rather than merely listing limitations. There is no need to rewrite all 22 answers again.

State of the research toward F4

א [1]. V67 was located and its body read. Section 4 distinguishes birth from Malchut while it is still in Atzilut from descent into BYA, and connects birth to «יצאו ונפרדו מהכלים» ["went out and became separated from the vessels"]. This is progress. Nevertheless, it calls birth a creation in its own right, whereas the Epistle denies a separate yesh and entity before descent. A distinction of meanings is needed, rather than omitting one of the formulations. Q70 also requires addressing «הקו המלובש בנר"נ שלהם» ["the kav vested in their nefesh–ruach–neshamah"]; it cannot be solved merely by saying that the kav remains in the vessels.

ב [2]. "Actually" requires three comparisons: (1) the interior of the vessels of Malchut versus BYA themselves; (2) the revelation of all ten sefirot in mutual inclusion in Atzilut versus drawing down at the particular level of Malchut into BYA; (3) the same illumination within the same vessels of Malchut before and after piercing. S9, note 34, establishes the first distinction. V67, section 4, discusses the difference in revelation, the abundance of vessels and paucity of light, and the second distinction. Its precise applicability to the third is a question for examination, not an agreed conclusion. Do not reject all of Claude's evidence, and do not call it a final solution without showing the bridge. V67, note 38, refers to 5672, volume II, p. 950.

ג [3]. Etz Chaim 47:4–5: distinguishing the birth of new souls from vitality is useful, but one cannot infer from a union of Abba and Imma

giving vitality to ZON that a union of ZON has already been proven. This is the gap between the tables and the conclusions in several reports. Chapter 5 later also mentions weekdays and states of rectification and service; the scope of the denial of union requires contextual reading. Tanya 52 describes the formation of spirits and angels from Malchut of Yetzirah, but does not by itself prove the union being sought. The totality of created beings includes souls and angels too; the breadth of the general category is no evidence for excluding them from it.

ד [4]. The kav is not “yesh from yesh alone.” S9, section 2, attributes coming into being and vitality in two senses to the kav itself. The Epistle too attributes giving life and bringing into being to illuminations from the kav. The question is what sovev adds within the vessels. S9, section 4, concerns revelation in the context of Jacob, Joseph and the Giving of the Torah; the connection to ordinary coming into being requires a source or an explicitly marked inference. Do not present 5672/5703 as read merely because you found note 41.

ה [5]. The three illuminations: the light/recipient reading and the reading based on two meanings of “created being” remain alternatives. In F3, Claude preferred the second but reverted to the first in the continuous explanation; this inconsistency must be corrected. The beginning of yesh is vessels and lights of nefesh–ruach, not nefesh–ruach–neshamah. The thirty vessels of Malchut of Atzilut are the Divine side of the discussion and must not be confused with the created vessels. A description of levels is not a mechanism of transition.

ו [6]. Bot reports opening scans of 5666, pp. 21 and 424, and Sefer HaGilgulim 20. The compiler read its report but was unable to open the scans personally. Successful access is an important lead; images and a checkable transcription are needed. There is no agreed identification of the required sentence in Sefer HaGilgulim. Identifying

“cited in Likkutei Amarim” with Tanya 51/53 was not confirmed on examination; 52 is only a substantive parallel. Do not reverse the local order: first Atzilut within Asiyah; from it, Beriah and Yetzirah within Asiyah; and from them, the light of the neshamah of Malchut of Malchut of Asiyah. A bridge to general BYA is still required.

Practical rules for determination

1. Alongside a new finding, specify what was read: digital body, image of print, later commentary, quotation within another source, or reference alone. A discourse of the Rebbe is a primary source for his own words and a later commentary on the Epistle; these are two different relationships.
2. Provide a short, precise quotation with the necessary context, author, work, section/page and working link; for a scan, also the image number. Do not weld sentences together. The number of websites does not prove textual independence.
3. State what the sentence proves and what additional interpretive step is involved. A claim lacking a local source does not thereby become a claim refuted throughout Chassidut.
4. When a source is inaccessible, report the obstacle once and continue with what can be clarified. Do not describe reading a source that was not read, and do not substitute Shaar HaGilgulim for Sefer HaGilgulim.
5. Avoid a mechanical story of screens, intensities, impact of light or a bypass route absent from the source. Even a plausible interpretation must remain identified as an interpretation.
6. No closure by a majority of models. It is permissible and even desirable to close a question if the evidence is sufficient; explain precisely which question has been closed.

Identifiers retained

F3-01 union and birth; F3-02 three illuminations; F3-03 “actually”; F3-04 kav and sovev; F3-05 the status of souls; F3-06 Sefer HaGilgulim and the illumination from the end of Adam Kadmon. F4 deepens these files and does not change their numbers. Q42 = the transitional link; Q70 = the status of the kav/attribute after separation from the vessels. NeHYM and Moses are another file, not Nehemiah and not a target for expansion now.

Your special role — Grok Bot: deliver the opened sources as a checkable evidence package We read your F3 report in full from the Drive file. You reported opening 5666 and Sefer HaGilgulim, while the other reviewers have not yet succeeded in opening them. This is your advantage in this round. The main task now is not another broad conceptual report, but a source package enabling all participants to check the reading. Begin with material already accessible to you; do not restart a general search.

א [1]. 5666 — HB31623 according to your report: provide an image of the title page/edition details, an image of p. 21 with the necessary preceding and following context, and the additional passage on p. 424 that you reported. For each item, specify the printed page number separately from the PDF/scan image number, the link and the image boundaries. Transcribe the sentence about «מאיר בהם» [“shines in them”] and the context establishing what the vessels are and what BYA/the created beings of BYA are. Check whether «י”ל» [“it may be said”] appears in the additional passage and whether both passages say the same thing with the same degree of decisiveness. Show unreadable words in brackets rather than silently completing them. Focused question: does the source restrict only the recipient of the illumination, or also the mode of illumination within those vessels compared with Atzilut?

ב [2]. Sefer HaGilgulim — HB23822: provide an image of the title page, the beginning of chapter 20, the necessary continuation and

the boundary at the beginning of chapter 21, with a correspondence between printed pages and scans. Your report mentioned scans 30–31; verify the numbering and do not assume folio 17 equals image 17. Transcribe the passage concerning the order of nefesh/ruach/nesha mah and ABYA. Is the statement attributed to it in the Epistle about the order Atzilut–Beriah–Yetzirah within Asiyah actually found there? Are the feet of Adam Kadmon there, or is that content added in the Epistle's context? The source need not repeat the Epistle's wording verbatim, but the substantive basis for the attribution must be shown. If the sentence is not in the chapter read, record where you searched and what was found; do not write "verified" merely because the book was located.

ג» ["cited in Likkutei Amarim"] [3]. «הובא בלק"א: try to locate a precise reference through authoritative references or the body of Tanya, not general resemblance alone. Chapter 52 is a substantive parallel found in preparing F4; 51/53 have not yet been proven as the location. The reference to the explanation of sovev in chapter 48 is a different reference. If no precise location is found, leave it open; there is no need to add a history of the book's printing, controversies or biographies that do not help locate it.

ד [4]. Only after completing א–ב [1–2]: if convenient access remains, provide 5672, volume II, p. 950 (V67, note 38). Volume I, chapter 129, and 5703, p. 131, are other targets. Do not substitute a page number for a chapter. There is no need to open everything at the expense of delivering the images already in your possession.

Precision corrections to your report: the beginning of yesh includes nefesh–ruach, not nefesh–ruach–neshamah; S9 is the Rebbe's discourse "וחזקת" ("Vechazakta"), not Weinberg's commentary; S10 is Lessons in Tanya. The thirty vessels of Malchut of Atzilut belong to the Divine side of the discussion.

Deliverable: image files or short PDFs of the relevant pages, a UTF-8 transcription file, and a short source register. If your tools permit delivering files, attach them in the answer. If you use the existing research folder, save there under its existing permissions and attach links; do not change sharing permissions or send messages to others. If you cannot deliver a file, provide an exact link to each image and a checkable transcription, and explain the delivery limitation. Do not stop to ask whether to continue; complete the accessible material.

For each conclusion, indicate: found in an image / read in a digital transcription / stated in the Epistle that quotes it / inference / not yet found. At the end, up to 600 words about the change in F3-03 and F3-06. No repeat report on all 22 questions. Success means delivering evidence that another reviewer can open, even if it does not settle the interpretation.

Starting questions — tracking map, not a requirement to rewrite them — preserving the 22 original question identifiers

Anchor wording from the Epistle — must be checked in the body and context — working passage

Sources and working links

S1 — Body of Iggeret HaKodesh 20: https://he.wikisource.org/wiki/כ_ד_קלח_אינת · https://abc770.org/article_node_2383/ · https://chabadlibrary.org/books/adhaz/tanya/4/20.htm

S9 — "וחזקת והיית לאיש" ("Vechazakta Vehayita Le'ish"), 5728, sections 2–4 and notes 16,19,34,41: https://he.chabad.org/library/article_cdo/aid/3140178

File 0151 · The Focused Studies · Round 4

Critique, compilation or interim determination.[161]

[161]Document 0151: IGK20-Focused-F4-Audit.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

IGK20 — F3 critique and F4 plan — 7. Grok Bot: progress in access that must become shared evidence

Bot reports reading 5666 on p. 21 and at another passage on p. 424, and reaching the beginning of chapter 20 in Sefer HaGilgulim. This is the round's most useful access report. It still does not deliver a package of images with a complete correspondence to the printed pages and scan numbering. Its F4 will be devoted first of all to delivering that package, with a transcription and limits of legibility.

There is a substantive discrepancy in the reports on Sefer HaGilgulim: Gemini attributes verification of the feet of Adam Kadmon to it and identifies HB23822 as the Przemyśl 5635 printing; Bot describes a Frankfurt 5444 edition and a passage that has not yet supplied the sentence sought. Neither version should be accepted merely because of the confidence of its wording. An image of the title page and an image of the chapter will settle the bibliographical question and the content of the reading separately. The pairing 1684/ת"ד in Claude's report is not a matching Hebrew and civil date.

Nor has "cited in Likkutei Amarim" yet been located here as a precise reference: checking chapters 51 and 53 did not confirm Gemini's identification; 52 is a substantive parallel, not a proven identification. Do not confuse this with the separate reference to the explanation of sovev in chapter 48.

In the local order of vesting within Asiyah, the direction must not be reversed: the Epistle first presents Atzilut within Asiyah, then Beriah and Yetzirah within Asiyah, and from them the light of the neshamah of Malchut of Malchut of Asiyah. Claude's sentence that begins with Malchut of Malchut and proceeds from there to the internal order requires correction. The bridge from the local order to general BYA has not yet been proven.

The commentary for 11 Tishrei and the wording under discussion.

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[254]

Your special role — Grok: finding the missing link in the unions of BYA and in kav–sovev

Main focus א [1] — F3-01. The distinction between the birth of souls and vitality is not the end of the investigation. Read Etz Chaim 47:4–5 consecutively, and for each sentence specify who unites, in which world, to whom they give and what the product is. Abba and Imma of Yetzirah giving vitality to ZON of Yetzirah are not ZON of Yetzirah uniting. A source for the second link, or a well-supported explanation of why the Epistle's wording differs, is required. Do not call a union of Abba and Imma a "union of ZON" to achieve reconciliation.

Pay particular attention to the later passage in chapter 5 on the absence of mochin and union on weekdays, and the distinctions between the beginning of Creation, the rectification by Adam HaRishon, and service at a particular time. Is the denial of union local to a particular state? If so, does the relaxation apply to union within the partzufim of Yetzirah/Asiyah themselves, or to their ascent elsewhere? Do not conclude in advance that Shabbat resolves everything. Check Tanya 52 as a close witness from the Alter Rebbe to coming into being from Malchut of Yetzirah: what does it add, and what does it not say about union? If a reconciliation relies on "all created beings" not meaning souls, explain how they can be excluded from the general category; the breadth of the expression is insufficient.

Main deliverable: a short table of the chain participants in the unio n→recipients→product→state, followed by an answer to the precise difficulty. There is no need to survey every type of union in Kabbalah.

[254]Document 0212: IGK20-Focused-F4-Grok.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

If only the absence of a contradiction has been established, rather than a positive explanation, say so.

Main focus ב [2] — F3-04. What does sovev add to the kav that already brings into being? Separate: the source of the power of yesh me'ayin; its mode of vesting; revelation to recipients; the limitation and multiplicity of the result. Check S9, sections 2–4 and note 41, against the Epistle. Body-text targets: 5672, volume I, chapter 129, and Sefer HaMaamarim 5703, end of p. 131 onward. Look for a statement explicitly connecting the revelation of the kav in BYA to the illumination of sovev that gives creative power within the vessels. If no such statement occurs in the sources read, propose an explicitly marked interpretation and present a serious alternative. Do not return to the thesis kav = yesh from yesh alone, and do not identify Atzmut with sovev without justification.

Your F3 report contributed the distinction between revelation and coming into being. Now try to obtain a positive source. There is no need to repeat the rejection of a "bypass route" at length. V67 was opened at address 4385854, not the address 4385855 in your report. If you use the discourse for "actually," separate the package's three comparisons.

Deliverable: up to 1,800 words for the two in-depth files; the chain table; up to five lines of changes; and every new primary source with quotation and location. The other questions should receive only a status line if a change was found. Do not write an E1 critique or wording for the booklet. Do not redefine Q42 as the question of priority before the tzimtzum.

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[255]

Your special role — Claude: close interpretation and examination of the scope of the proof

Main focus א [1] — F3-03, "actually." Read V67, section 4, with the notes, and S9, note 34. Write the three comparisons separately according to the map above. Check what «בהמשכתם» ["in their being drawn down"] refers to, what the unit of comparison is, and what the explanation about all ten sefirot versus the level of Malchut adds. Is a change within the same illumination and the same vessels proven, or a broader comparison? Confront your F3 reading with Grok's cautious reading. There is no need to retreat merely because there is criticism; if your evidence stands, defend it through the context. If "actually = status and capacity to bring into being" is your explanation rather than the source's wording, mark it as such. The focused source target: 5672, volume II, p. 950, not volume I, chapter 129.

Main focus ב [2] — F3-05 and Q70. Read the paragraph on souls in the Epistle in full, with the parenthesis, and V67, section 4. Set four formulations side by side: «מעין אלקות» ["a likeness of Divinity"]; «אינן יש ודבר נפרד» ["they are not a separate yesh and entity"]; «יצאו ונפרדו מהכלים» ["went out and became separated from the vessels"]; «הקו מלובש בנר"נ שלהן» ["the kav is vested in their nefesh–ruach–neshamah"]. Add V67's definition of birth as a creation in its own right while still in Atzilut. Explain what separation means in each sentence, and what changes in the descent into BYA. Your earlier report said that the kav remains in the vessels; this alone does not answer the issue of the kav in the souls' nefesh–ruach–neshamah. Look

[255]Document 0321: IGK20-Focused-F4-Claude.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

for a source explicitly distinguishing the mode of vesting/unity of the kav, and do not assume that the kav left them. Separate the status of the soul, the status of the illumination, and the ability to create. Priority in thought is context, not a substitute for this link.

Brief correction — F3-02. Write one consistent paragraph on the two readings of "not the existence of a created being." In F3 you preferred a change in the meaning of "created being," while in the continuous explanation you reverted to preferring light/recipient. State now which you prefer and why, and leave the competitor at an appropriate status. Do not require a mechanism of transition on the strength of the semantic solution.

Deliverable: up to 1,800 words, two in-depth files and the correction paragraph. In each file: a clear answer, evidence, an alternative and the limit of the determination. At the end, up to five lines of changes by F1/F3 identifiers, and only one source target for each incomplete link. Do not rewrite the whole Epistle or the 22 answers. If an image package arrives from Bot, examine it; if it has not yet arrived, do not pretend to have read it and do not stop the digital investigation.

File 0008 · The Focused Studies · Round 5

A report or testimony from the history of the research.[256]

Direct links

Body of Iggeret HaKodesh 20: https://abc770.org/article_node_2383/

Additional witness: https://he.wikisource.org/wiki/כ_ד_קלח_אינת

S7 — Commentary for 7 Tishrei, new to the Q70 focus: https://he.chabad.org/dailystudy/tanya.asp?tdate=9/18/2026

[256]Document 0008: IGK20-Focused-F5-Source-Links.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0263 · The Focused Studies · Round 5

Critique, compilation or interim determination.[257]

With G-d's help. IGK20-Focused-F5 — Fifth round: examining assumptions and verifying new sources

Your task — Claude

א [1]. Q70: reexamine the very assumption "the kav in the souls' nefesh–ruach–neshamah." Copy the sentence in the Epistle from «וכעין הכלים» ["and akin to the vessels"] through «להיות חלל» ["to be a void"], and analyze the referents of הן/שלהם ["they"/"their"]. Present S7's interpretation explicitly: the kav in the nefesh–ruach–neshamah of the sefirot. Is there another commentator who justifies the reading referring to souls? Do not decide on the basis of a nearby word alone. If you still think the pronoun refers to the souls, respond to S7, not only to the compiler's argument. If it refers to the sefirot, what changes in the difficulty and what remains of the substantive question about separation and creative power?

Examine the contrast you proposed in F4: unity within vessels versus tzimtzum within souls. The vessels too, after all, are contracted and limited. Are you proving a difference in the mode of unity, or merely repeating the fact that the souls have left the vessels? Separate the explicit conclusion that they lack the power to create from the precise explanation of the mode of the light's vesting. Present a strong alternative, such as tzimtzum and unity coexisting within vessels; do not settle for rejecting the easy alternative that the kav left the souls. There is no obligation to preserve the declaration "closed," and no obligation to leave the question open if it dissolves after correcting the attribution.

[257] Document 0263: IGK20-Focused-F5-Claude.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ב [2]. F3-02: write two complete logical propositions without the labels א/ב [1/2]: of whom is “the beginning of the created yesh” said, of whom is “not the existence of a created being” said, and what does “created being” mean in each sentence? If both concern the recipient, explain why a difference of meaning is or is not required. Also read S10’s summary later on the same page about an existence of Divinity. In F4 you claimed there was no need for two meanings, but used a distinction from a complete/individual created being; correct the contradiction. You may prefer a reading without declaring it explicit.

ג [3]. The 5672 text you have already read: provide a continuous paragraph and reference for the three quotations in the F4 report: the illumination of the kav terminates in Malchut; an illumination of an illumination; the lights and vessels that pierced are not actually as in Atzilut. State where the transcription came from and why you identified it with volume II, p. 950. If it is another passage or a collection of search results, correct the attribution. There is no need to reopen broad research on “actually”; images of 5666, pp. 21 and 424, are now accessible.

Deliverable: up to 1,600 words, with the required source transcription separately. End with a clear explanatory paragraph for the reader and a reasoned Q70 status. If only part of the question has been answered, state which part.

Map of the starting questions — for tracking only — preserving the 22 original question identifiers

Anchor wording — working transcription, not an image — working passage

File 0221 · The Focused Studies · Round 7

A report or testimony from the history of the research.[162]

IGK20 — Independent findings after F6 and the F7 package — F7 allocation

Grok: reconcile the new positive sources on union with gate 47; one file. Claude: formulate a well-supported answer to “actually” and distinguish diminished revelation, the power of coming into being, and additional revelation; source before reasoning. Grok Bot: verify the two new Lurianic sources in print and complete a few boundary pages. There is no need for another theoretical report or for downloading again the package already read.

Gemini is not needed in this round. The standard going forward remains a distinctive, checkable contribution: a new source, detection of an error, or a well-supported alternative argument. A multiplicity of reports is not a benefit in itself. The booklet, Hayom Yom, E1 and R16 are on hold.

File 0244 · The Focused Studies · Round 7

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[258]

The compiler’s correction is binding: my earlier criticism of the year was mistaken. העת”ר and תרע”ה are the same letters, totaling 675. There is no need for a theory of an “internal cycle,” and תרע”ו [676] must not be inferred from this. Do not defend an error that appeared in the task package.

[162] Document 0221: 01_Findings_F7.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[258] Document 0244: 04_Grok_Bot_F7.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Your task is a short source package, not an interpretive report. Your F6 was actually used: the compiler read the images of 5672, תתקנ and תתקנה [950 and 955], תרצז–תרחצ [697–698], chapter 129, and 5703. Do not download them again.

Target 1 — first priority: Etz Chaim, gate 40, Shaar Penimiyut VeChitzoniyut [Gate of Inwardness and Outwardness], discourse 10. The digital source begins «דע כי בכל עולם מאבי"ע יש בו עצמות וכלים» ["Know that every world of ABYA contains essence and vessels"]. A scan of the sequence is required through the distinction between neshikin and complete union, and through «מהחיצוניות י' ספירות שבכל עולם נמשכים ונעשים נשמות המלאכים» ["from the outwardness of the ten sefirot in each world, the souls of the angels are drawn forth and made"]. It includes the union of external male and female vessels, internal ones, and sparks of Beriah/Yetzirah/Asiyah. Find a printed edition, identify the edition, printed folio and scan, and copy the unit without skipping between sentences. Do not determine how to reconcile it with gate 47.

Target 2 — Shaar HaPesukim, Book of Bereishit, section 21, the discourse «ותהר ותלד שרה» ["And Sarah conceived and gave birth"], in parashat Vayera. Correct the earlier reference "parashat Bereishit": the Wikisource page title is the title of the biblical book. An image is required from «ועתה צריכים אנו לבאר, כי כמו שבאו"א נמצאו ג' זווגים בא"ע ["And now we must explain, for just as three unions are found in Abba and Imma"] through «כל אלו העשר מדרגות דזווגים... בכל פרצוף ופרצוף, שבכל עולם מארבע עולמות אבי"ע» ["all these ten levels of unions... in each and every partzuf, in every world of the four worlds ABYA"]. The last sentence follows the ranking of the levels of souls and angels, before returning to Isaac and Habakkuk. Retain the discourse/section heading too, so the location can be checked. What matters here is the later generalization, not only "in all three worlds BYA," which has already been brought.

Target 3 — only a small boundary completion, without delaying 1–2: 5672 HB16046, p. תרצו [696] (opening of the discourse "בראשית ברא" ("Bereishit Bara")) and תרצט [699] (end of the summary following תרחצ [698]). Use the existing mapping 697=scan069, 698=scan070 as an aid, not a substitute for reading the number. Only two pages, with the heading and continuation of the summary. The compiler's correction: תרע"ה = העת"ר, the same letters and a total of 675; no further calendrical investigation whatsoever is needed to prove this.

Small package corrections:

- P1_scan014 is printed שמ (340), not שט [309]. Correct it in the name of a new copy and in the correspondence table, with a correction note; do not delete the old package.
- Distinguish volume numbers by edition: chapter 129 in the new volume II does not prove that "volume I" in the old reference is wrong.
- Material containing ellipses and omissions should be called "selected quotations." A "continuous transcription" must include the unit's entire sequence, marking unread words. There is no need to transcribe whole books.

Submit a folder and ZIP with PNG and TXT, a short README and a table of edition/folio/scan/unit beginning/unit ending. If a source was not obtained, report once which route was checked; submit what was found. No ontological conclusions, no 22-question table and no round on Gilgulim.

File 0663 · The Focused Studies · Round 8

Critique, compilation or interim determination.[259]

[259] Document 0663: 01_Audit_F8_and_Findings_F9.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

With G-d's help — F8 critique and F9 continuation — א [1]. Verification of Bot's package

Witness	What was viewed	Limited conclusion
Iggeret HaKodesh 15	Image of folio 121, the opening marked טו [15]	The union of ZON of Asiyah and their mochin are readable in print; the product is nefesh of Asiyah
Nahar Shalom	Image of the page marked טו [15], 29	The completeness of mochin at their level, the restriction on bringing forth souls, and the continuation on inwardness/outwardness were read
Nahar Shalom title page	Image of the title page: Etz Chaim, third part, called Nahar Shalom, Jerusalem	Identification of the work supplied; no year was derived from the internet upload stamp

At the specific point flagged by Bot, the print reads **זו"ן [ZON]**, not או"א [Abba and Imma] as in tora.ws. The correction is not a conjecture based on context. The distinction between reading the printed witness and the digital text is preserved. This does not constitute checking all textual variants in the book, and there is no need to delay study until such checking is complete.

Image sources: Nahar Shalom 15a, Iggeret HaKodesh 15, the book's title page.

With G-d's help — F8 critique and F9 continuation — ב [2]. What is strengthened in Grok's account

Grok rightly held together the positive datum and the restriction on the product. It also avoided closure through "Shabbat" or through an unproven lexical distinction between neshamah and nefesh.

The claim concerning relative levels now has a primary location: Etz Chaim 3:3, at the end of the chapter. It states there that the totality of a world's five partzufim can be called ZON relative to the world above

it, and can lack mochin in the overall relationship. An additional distinction follows: differing descriptions of the state of mochin may concern inwardness and outwardness.

Nevertheless, two qualifications are needed:

1. In the sentence stating that the partzufim are complete according to that world, the immediate referent is Arich Anpin and Abba and Imma; it is the ZON of that world that require gestation, nursing and mochin. Do not quote this sentence as though it says that all ZON in every world are already complete in every state. Nahar Shalom 15a has a separate, explicit statement about the mochin of Yetzirah and Asiyah.
2. Iggeret HaKodesh 15 identifies the mochin and their source. It does not itself say that this distinction is the reason for reconciliation with gate 47. Grok's separation of local mochin from the mochin

that give birth in gate 47 is a proposal with a basis, but **its precise application** to the negation remains to be proven.

The source on relativity also does not permit turning every contradiction into a relative designation. One must identify the partzuf, the world serving as the standard of comparison, and the influence under discussion in each sentence.

File 0619 · The Focused Studies · Round 9

Critique, compilation or interim determination.[260]

[260]Document 0619: 01_Audit_F9.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

With G-d's help — IGK20-Focused-F9: critique and focused continuation — What actually refers to gate 47

I found an explicit reference to Etz Chaim **47:2**, note 18, in the English Lessons in Tanya commentary on Epistle 15. It is attached to the explanation of the vesting of the vessels of ZON of Atzilut in the sefirot of Asiyah. This is evidence of a connection between the sources concerning vesting; it is not evidence that the commentator has already reconciled the denial of birth in 47:3–5. Do not infer adoption of a particular solution to the difficulty in the following chapters from a reference to chapter 2. No other table of references that Claude may have meant was verified here.

- The commentary and note 18: https://www.chabad.org/library/tanya/tanya_cdo/aid/7960/jewish/Epistle-15.htm
- 47:2: https://he.wikisource.org/wiki/ב_קרפ/זמ_רעש/מייח_זעץ

File 0662 · The Focused Studies · Round 9

Critique, compilation or interim determination.[261]

With G-d's help — IGK20-Focused-F9 23.9.2026

Focused round: the applicability of mochin and birth. The booklet is on hold.

The same file is given in full to Grok and Claude: 02_F9_Ready_To_Paste.txt. The text includes the required source unit. There is no need for a separate reader file or to open Drive to understand the task. Each researcher works independently; the other's conclusion is not evidence.

[261]Document 0662: 00_Start_Here_F9.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Bot completed the F8 task. The compiler directly viewed the images of Nahar Shalom 15a and Iggeret HaKodesh 15. There is no new Bot task at this stage.

The critique's result and the state of the research are in 01_Audit_F 8_and_Findings_F9.md. No messages were sent to the models; the file is ready for the user to copy.

Points accepted that should not be reopened without new evidence:

- A local union in Asiyah is explicit in Iggeret HaKodesh 15.
- At the point checked against an image, the digital transcription of Nahar Shalom incorrectly gives Abba and Imma instead of ZON.
- Claude retracted its attribution to the Rashab of complete preservation of the nature of the illumination on both sides of the parsa.
- It has not been proven that the additional revelation in the parallels is itself the "power and strength to create"; the sovev file is not being reopened now.

F9's goal is a substantive answer or a precise definition of the gap, not another confirmation of all the previous reports.

File 0532 · The End of the Epistle · Unnumbered Round

A report or testimony from the history of the research.[262]

The inanimate, plant, animal, and speaking human—and why they are earth, water, fire, and wind — Corresponding aspects, not material identity

The difficulty you raised is real: water in itself appears inanimate; fire is not an animal; wind is not a human. We therefore cannot read the statement that the four orders are aspects of earth, water, fire, and

[262]Document 0532: initial_deep_research_en.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

wind as a zoological assertion that water equals a plant and fire equals an animal.

The decisive word is 'aspects.' Within the framework of the four elements, every creature consists of a combination of elements. The correspondence here is between the dominant character of a created order and the inner property of its corresponding element. The local commentary likewise presents the elements as a system composing reality, not four simple biological classes. Water can consequently be an inanimate object within the created orders while the element of water represents the characteristic power of plant life.

The inanimate, plant, animal, and speaking human—and why they are earth, water, fire, and wind — Inanimate—earth

This is the most direct connection. Earth represents lowliness, rest, stability, and the absence of independent movement, making it the clearest expression of the inanimate. Yet the epistle's innovation is deeper: earth, apparently the least alive, is precisely where the Alter Rebbe located the power of growth, repeatedly producing remarkable abundance from a tiny seed. He described the power at the termination of the vessel of Malkhut of Malkhut of Asiyah within earth as operating continuously within the earth. Earth is therefore not merely an example of lowliness. It is the epistle's central paradox: externally the most inanimate, internally bearing an unexpected creative power.

This also explains why the Rebbe's note on earth's omission below emphasizes that everything came from earth and, even after creation, depends on and is nourished by it.

The inanimate, plant, animal, and speaking human—and why they are earth, water, fire, and wind — Plant—water

The inner connection is growth, expansion, and the generation of abundance. Water enables earth to bring its power from concealment into manifestation. The statement is not that water is a plant, but that water's dynamic—spreading, irrigation, multiplication, and vitality—is the dominant aspect of plant life.

This particularly matters here: the Alter Rebbe is describing forms of vitality rather than objects. The inanimate has concealed, fixed vitality; plants have vitality that spreads and grows; animals have inward, warm, moving vitality; humans have vitality reaching recognition and expression.

The inanimate, plant, animal, and speaking human—and why they are earth, water, fire, and wind — Animal—fire

Animal life exhibits two properties not present in plants in the same way: inner warmth and independent movement. Within the four-element vocabulary both especially suit fire: it is hot, active, leaping, and ascending.

This does not mean that a living body consists chiefly of fire in the modern scientific sense. This is a cosmological and kabbalistic language in which fire expresses warmth and movement. After plants, whose life primarily appears as growth in one place, the animal moves of itself.

The inanimate, plant, animal, and speaking human—and why they are earth, water, fire, and wind — Speaking human—wind or spirit

The connection is both bodily and spiritual. Speech emerges through air, breath, and voice; in kabbalistic and Chassidic language its let-

ters are engraved in the voice and breath of speech. A foundational biblical and targumic source is Onkelos's rendering of the human 'living soul' as 'a speaking spirit.' Tanya also explains the direct connection between speech's letters, voice, and breath. There is another dimension: spirit is the most subtle of these aspects within this correspondence. Human vitality is no longer merely growth or movement; it becomes intellect, meaning, relationship, and speech.

The sequence is thus deliberate: earth—existence; water—growth; fire—life and movement; spirit—consciousness and expression.

The inanimate, plant, animal, and speaking human—and why they are earth, water, fire, and wind — Why does the Alter Rebbe immediately omit the inanimate?

He says that although animal life is above plant life and the speaking human above the animal, animals are nourished by plants and humans receive vitality from both. Your question is strong: why not begin with plants being nourished by the inanimate?

Here we have an almost explicit answer from the Rebbe. His note explains earth's omission by everything's coming from earth and depending on and being nourished by it after creation. Earth is not simply another link; it is the general substrate of the sequence. I would divide the answer in two.

First, factually and conceptually, the Alter Rebbe does not deny that plants, animals, and humans need inanimate things—water, minerals, earth, and so forth. On the contrary, the Rebbe's note explicitly says everything depends on it. Second, the argument now illustrates the paradox of the higher being nourished by the lower: the superior animal lives from the plant, and the human superior to both depends on them. Earth was already explained at length as the lowest place where higher power is surprisingly revealed. The sequence need not

begin there again. The inanimate is omitted not because it is less relevant but because it is already the foundation supporting everything.

Good discernment and knowledge, the chariot, ox and eagle, and nourishing angels — Why is the ox face a root for all domestic animals, not only oxen?

The Zohar in Pinchas, as explained by the Sulam, explicitly describes spirit extending from the ox face to the kinds of sacrificial animals—bulls, sheep, he-goats, and goats. The chariot's ox is the spiritual archetype of the category of sacrificial animals, not merely the narrow biological species. This answers the difficulty that sheep and goats are also offered: the ox face is the higher root of that spiritual family.

Likewise the Alter Rebbe pairs the eagle face with birds. Eagles are not offered; bird offerings come from turtledoves and young pigeons. Rather, the chariot eagle is the root of the bird aspect. The epistle's own pairing of ox and eagle with animal and bird makes this explicit.

File 0372 · The End of the Epistle · Round 1

A report or testimony from the history of the research.[263]

2. Body of the unit (P1) — Witnesses opened — 2.1 Digital witnesses

1. **abc770.org/article_node_2383/** — full body of Iggeret HaKodesh 20, including the final unit and the closing (ע"כ מצאנו מכיה"ק): ["Thus far we found from his holy manuscript"].
2. **he.wikisource.org/wiki/כ_ד_קלח_אינת** — continuous body; identical ending with (ע"כ מצאנו מכיה"ק): ["Thus far we found from his holy manuscript"].

[263] Document 0372: REPORT_HE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

3. **chabad.org … Epistle-20.htm (aid/1029342)** — EN translation + closing “Until here we found of his holy writing.”
4. **chabadlibrary.org/books/adhaz/tanya/4/20.htm** — WebFetch returned an empty page (JS); **not relied upon**.
5. **Early printing / image** — not obtained this round (did not delay the package, as instructed).

Hebrew report — IGK20-Finale-R1-Bot — 6. K3 / K4 (P5)

Source	URL in prompt	Result
“ציון במשפט תפדה” (“Tziyon BeMishpat Tipadeh”), 5735, §14–15	chabad.org/…/3140547	Cloudflare; Wayback CDX/ fetch failed (0 bytes)
Hebrew reference	he.chabad.org/…/3140212, 3140184	Cloudflare
“פקודא מחצית השקל” (“Pikuda Machatzit HaShekel”), 5723	he.chabad.org/…/4296192	Cloudflare / timeout

Status: the body of the discourses was not read this round.

According to the preparatory anchors (not verified here): K3 is supposed to bring «מעשה גדול» [“action is greater”] in the future + a quotation of Iggeret HaKodesh, «איהו וחיוהי» [“He and His life-giving lights”]; K4 — angels from sacrifices / the already refined and that being refined of BaN.

Classification: preparatory information = **not verified this round**; requires a follow-up round with an authenticated browser or PDF.

File 0373 · The End of the Epistle · Round 1

A report or testimony from the history of the research.[264]

[264]Document 0373: SOURCE_LEDGER.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

SOURCE_LEDGER — IGK20-Finale-R1-Bot — A. Witnesses to the body of Iggeret HaKodesh 20 (final unit)

#	Witness	URL / identifier	What was read	Limits
A1	abc770 — Tanya, Iggeret HaKodesh 20	https://abc770.org/article_node_2383/	Full body including ending + (ע"כ מצאנו מכיה"ק) ["Thus far we found from his holy manuscript"]	Commentary/copying site; website punctuation ≠ print
A2	Wikisource, Tanya, part 4, 20	https://he.wikisource.org/wiki/קלח_אינת_כ_ד	Full body; identical ending	Community digital witness
A3	Chabad.org EN Epistle 20	https://www.chabad.org/library/tanya/tanya_cdo/aid/1029342/jewish/Epistle-20.htm	EN translation + "Until here we found…"	Translation; not a diplomatic Hebrew witness
A4	ChabadLibrary	https://chabadlibrary.org/books/adhaz/tanya/4/20.htm	**Empty in WebFetch**	Not relied upon
A5	Early printing / photographic survey	—	**Not obtained**	Did not delay the package

Image/survey: there are no PNGs of print in this unit. HTML copies were saved under evidence/.

SOURCE_LEDGER — IGK20-Finale-R1-Bot — E. Discourses of the Rebbe (K3/K4)

Code	Title	URL	Status
K3	"ציון במשפט תפדה" ("Tziyon BeMishpat Tipadeh"), 5735	https://www.chabad.org/therebbe/article_cdo/aid/3140547/jewish/page.htm (+ he mirrors 3140212/3140184)	**Not read** — Cloudflare / Wayback 0

Code	Title	URL	Status
K4	“פקודא ליתן מחצית השקל” (“Pikuda Liten Machatzit HaShekel”), 5723	https://he.chabad.org/library/article_cdo/aid/4296192	**Not read**

File 0406 · The End of the Epistle · Round 1

Questions and assumptions for investigation; they must not be attributed to the model as an answer.[265]

Working framework — IGK20-Finale-R1 — ה [5]. Sources and starting addresses

These are targets, not a list to copy as though it had been read. Open a source, read its context and add focused sources as needed. A failed address is not the end of the search; use an alternative witness and remember that it is not necessarily independent.

Body of the Epistle: https://abc770.org/article_node_2383/ · https://chabadlibrary.org/books/adhaz/tanya/4/20.htm · https://www.chabad.org/library/tanya/tanya_cdo/aid/1029342/jewish/Epistle-20.htm

Body + Lessons for the ending: locate on chabad.org by the phrase «ומזה יובן היטב» [“And from this it will be clearly understood”] / “From this we can clearly understand”; references 61–67 supplied above. Separate the commentary from the body. Tanya 36, 37, 41 on Wikisource; Likkutei Torah, Shelach, sections 3–4: https://he.chabad.org/library/article_cdo/aid/5898887

Berakhot 40a:

https://he.wikisource.org/wiki/א_מ_תוכרב

[265]Document 0406: IGK20-Finale-R1_Prompt_Claude.txt. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Bava Kamma — read consecutively: https://he.wikisource.org/wiki/בבא_קמא_א · https://he.wikisource.org/wiki/בבא_קמא_ב

Zohar — read the preceding folio and continuation: https://he.wikisource.org/wiki/זוהר_חלק_ג_אמר_א

Focused explanatory target K4, body not yet read in preparation: https://he.chabad.org/library/article_cdo/aid/4296192

Target K3, read digitally in preparation, sections 14–15 and references 17–29: https://www.chabad.org/therebbe/article_cdo/aid/3140547/jewish/page.htm

Additional foundational sources to locate in the body: Ezekiel 1:4–14 and the throne/human likeness later; Genesis 2:7 and Onkelos; Ecclesiastes 3:19–21 if relevant; Kiddushin 40b; Pe'ah 1:1; Eruvin 22a; Avot 4 («יפה שעה» ["Better is one hour"]); Psalms 119:66; Proverbs 14:6; II Chronicles 32:1; Deuteronomy 7:11; Numbers 28:2. Chassidut targets to identify precisely before use: Likkutei Torah/Torah Or on eating, grain/Abba, sacrifices and «אדם כי יקריב» ["When a person offers"]; the beginning of Vayigash in Torah Or, Torat Chaim and Or HaTorah on Vayigash; Kuntres Acharon 4 and Iggeret HaKodesh 17 to the extent relevant. The list does not prove that a particular question is resolved in these sources.

File 0379 · The End of the Epistle · Round 2

A report or testimony from the history of the research.[266]

[266] Document 0379: REPORT_HE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. P1 — Table of pairings (without harmonization) — 2.2 Iggeret HaKodesh 20 (abc770 + Wikisource + chabadpedia)

«**עפר מים אש רוח** סדר מדרגות דצח"מ שהן בחי"» ["the order of the levels of the inanimate, plant, animal and speaking human, which are aspects of **earth, water, fire and air**"]

→ Literal mapping in order: inanimate=earth, plant=water, **animal=fire**, **speaking human=air**.

5. P4 — Emor 38c + K4 — 5.2 K4 body §§ז [7] (aid/4296192)

- Cloudflare blocks he.chabad.org and www.chabad.org (also 2988026 / 3140547).
- **Alternative:** a complete EN version of the discourse was not obtained this round; marked blocked.
- **The refinement of BaN, already/not yet:** without K4's body, **not tagged** as "or chozer" and not determined. New question N-R2-Grok-03.

File 0387 · The End of the Epistle · Round 3

A report or testimony from the history of the research.[267]

Report IGK20-Finale-R3-Bot — 2026-09-23 ~13:39 ET — P1 — Five separate Likkutei Torah discourses

ID: A / L1

Full name / opening: ששת ימים תאכל מצות ["Six days you shall eat matzot"]

Section: ב–ג§§ [2–3]

Digital URL: chabadpedia Tzav ; aid/5898814

[267] Document 0387: REPORT_HE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Print (Kehot, seen): יג א [13a] (+ continuations)

PDF (hb58812): 55–57

ID: B

Full name / opening: להבין מ״ש בהגדה מצה זו [“To understand what is said in the Haggadah, ‘This matzah’ ”]

Section: ב§ [2]

Digital URL: aid/5898813 / chabadpedia

Print (Kehot, seen): יא ג [11c]

PDF (hb58812): 51–53

ID: C / L2

Full name / opening: ואכלתם אכול [“And you shall eat abundantly”]

Section: (body with ב [2]/continuation)

Digital URL: aid/5898808

Print (Kehot, seen): ח→ז [7→8]

PDF (hb58812): 44–45 ID: D / L3

Full name / opening: ביאור ע״פ והניף הכהן אותם [“Explanation of the verse, ‘And the priest shall wave them’ ”]

Section: ד§ [4]

Digital URL: aid/5898840 / chabadpedia Emor

Print (Kehot, seen): והניף [“And he shall wave”] 37a ; explanation 37c ; לח ב [4] ד§ [38b]

PDF (hb58812): 103–106

ID: E

Full name / opening: להבין בתוספת ביאור ע״פ וידעת היום [“To understand with further explanation the verse, ‘And you shall know this day’ ”]

Section: ה§ [5]

Digital URL: chabadpedia Va'etchanan

Print (Kehot, seen): further explanation 6a

PDF (hb58812): 235–238

Edition verified for the images: **Kehot Likkutei Torah**, ©1948, Revised 1998, Seventh Printing 2017 — local file hb58812.pdf.

Separate fields: PDF ≠ print ≠ column. Where no image exists: "digital read; print not in an image"; here there are images for all of them from Kehot.

File 0416 · The End of the Epistle · Round 3

Critique, compilation or interim determination.[268]

IGK20-Finale-R3 — Compiler's critique and determinations for R4 — The new source that changes the order of work

I read the digital body of Likkutei Torah, Ki Tetze, «כי תצא למלחמה על אויביך» ["When you go out to war against your enemies"], §§א and ד [1 and 4]. The first connects the animal soul to fire and the speaking human to air; the second explains how Torah and action are greater in different respects. I also read the parallel in Shelach, «בפ' נסכים כתיב כי תבאו» ["In the passage on libations it is written, 'When you enter' "], §א [1], which refers to Ki Tetze concerning the animal and fire. There is now a positive anchor; the distinction from the reverse mapping in Etz Chaim still requires substantiation.

Sources: Ki Tetze; Shelach. These are digital transcriptions that were read, not images of print that I saw. The discourse number on the website is not a printed folio.

[268] Document 0416: IGK20-Finale-R3-Assessment.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0396 · The End of the Epistle · Round 4

A report or testimony from the history of the research.[269]

SOURCE_READER — what was actually read (R4) — Digital bodies

- https://text.chabadpedia.com/index.php/הרות_יטוקל_(ומדא%22ר_ה)/וקז אצת — first maamar ד,א§§ [1,4] (**body**).
- https://text.chabadpedia.com/index.php/הרות_יטוקל_(ומדא%22ר_ה)/וקז חלש — בפ' נסכים כתיב כי תבאו ["In the passage on libations it is written, 'When you enter' "] א§ [1] (**body partial**; page huge).
- Sheishet: https://he.chabad.org/library/article_cdo/aid/5898814 (**body** or CF status as available).

SOURCE_READER — what was actually read (R4) — Note 61

- EN: https://www.chabad.org/library/tanya/tanya_cdo/aid/3800431/jewish/Igeret-HaKodesh-Epistle-20-Part-9.htm — **Cloudflare 403** this round.
- HE Daily Tanya: https://he.chabad.org/dailystudy/tanya.asp?tdate=9%2F23%2F2026 — blocked / not obtained as HE photo.
- Status: **no HE witness; EN not live-verified this round.** If later: split first sentence vs parenthetical; never present EN translation as HE.

File 0404 · The End of the Epistle · Round 5

A report or testimony from the history of the research.[270]

[269] Document 0396: SOURCE_READER.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[270] Document 0404: SOURCE_READER.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

SOURCE_READER — what was actually read (R5) — NEW primary

1. **L6 Pinchas first maamar** — chabadpedia body (**body**); hb58812 PDF179–181 (**photo**); §ג [3] four pairs crop (**photo**); §א [1] olam-barur band (**photo partial** + **body**). Folio **עה [75]** (**photo**). Arabic **150** (**photo**). PDF# **180** for pairs (**photo**).
2. **L7 Kuntres Acharon 4** — Wikisource (**body**); page screenshot + crop (**photo of digital page**); excerpts birurim + zriah (**transcript from body**). Admur wording separated from unavailable Chabad integrated commentary (**search/blocked**).
3. **L3 Emor §ב [2] pointer** — R2 lt_emor_38_start.txt (**transcript**): אג"ה קרוב לסופו / מס"ג / מצח הארה בעלמא [Iggeret HaKodesh, near its end / from SaG / from the forehead, a mere illumination] — content compare to L7 only.

7 · The early tzaddikim, Adam HaRishon and the worlds within the skull

The Alter Rebbe qualifies his words concerning the possibility that the nefesh–ruach–neshamah of Atzilut did not change upon descending. The qualification is part of the claim. It must not be replaced by a certain identification of a particular tzaddik merely because a familiar biography seems to fit the words “before the sin.”

Adam HaRishon and Enoch were discussed as candidates on the basis of sources about soul roots, withdrawal and being taken away. Such sources can explain the possibility of the withdrawal of a higher aspect, but do not necessarily identify the people mentioned here. One must also distinguish the withdrawal of the whole soul from the withdrawal of an addition or an aspect. Applying any model of ibbur to the sentence in the Epistle requires evidence.

The same sequence discusses the worlds within the skull and beard. The word “worlds” does not require separate entities like heikhalot here. The Epistle itself proposes reading the designation in relation to the level from which they receive. The relativity of the designation does not negate it, but limits what may be inferred from it.

The numbers and partzufim must also be kept in their proper places. Thousands and myriads do not become the 288 sparks through numerical association, and the beard does not necessarily refer to the same system in every source. The research distinguished passages in the Idrot and distinguished Arich Anpin from Zeir Anpin. The achievement is a reading that allows multiplicity without inventing a new, separate entity each time.

The wording of the Epistle — source units

W06-01 · 1–10

(ואף גם לאחר שירדו הנר”נ דאצי’ לעולם הזה לצדיקים הראשונים

(And even also after the nefesh–ruach–neshamah of Atzilut descended to this world to the early tzaddikim

W06-02 · 11–18

אפשר שלא נשתנה מהותן להיות דבר נפרד מאלקות

it is possible that their nature did not change to become something separate from Divinity

W06-03 · 19–25

ולכן היו מסתלקות כשרצו לחטוא בטרם יחטאו

and therefore they would withdraw when [the tzaddikim] wished to sin, before they sinned

W06-04 · 26–35

וקרוב לומר שגם האלפים ורבבות עלמין דיתבא בגולגלתא דא"א וז"א

and it is reasonable to say that the thousands and myriads of worlds situated within the skull of Arich Anpin and Zeir Anpin, too,

W06-05 · 36–43

אינן עלמין ממש כעין ההיכלות דאצי' ובחינת יש

are not actual worlds akin to the heikhalot of Atzilut and an aspect of yesh

W06-06 · 44–50

אלא כעין נשמות המלאכים שיצאו מזיווג הנשיקין

but are akin to the souls of the angels that emerged from the union of neshikin

W06-07 · 51–56

ונקראו עלמין לגבי בחי' הגולגלתא ודיקנא)

and are called worlds relative to the aspect of the skull and beard.)

The word ranges preserve the local count in the earlier source division; W identifiers are fixed. Working-text count: 1,640 words.

Map of the question and its investigation

What was preserved in the souls of the tzaddikim after descent, who are the early tzaddikim, and in what sense are the worlds within the skull not actual worlds?

Two verbal qualifications govern the parenthesis: "it is possible" and "it is reasonable to say." It is possible that the nefesh–ruach–neshamah of Atzilut that descended to the early tzaddikim did not change in nature to become something separate from Divinity. For that reason, they would withdraw before sin. The Epistle names no one, and does not specify here whether the person's entire soul withdraws or a higher aspect of it.

The parallels concerning Adam HaRishon, Enoch and souls of Atzilut within a body offer possibilities for understanding. They are not a proven identification list of the tzaddikim in the sentence. A soul's root, its present level and the place of its vesting are three different matters. Nor are the head and heel in the description of all the souls of Adam HaRishon a simple mapping of neshamah, ruach and nefesh.

The continuation proposes a parallel with the worlds within the skull of Arich Anpin and Zeir Anpin. They are not necessarily actual worlds like heikhalot; rather, they are called worlds relative to the higher level. Parallels concerning potential letters help explain how a substrate for worlds can bear their name before they appear as actual worlds.

The parenthesis thus extends the distinction between a relative definition and a created yesh. It does not cancel the boundary that follows immediately afterward: the souls that left the vessels are not actual Divinity, to create yesh me'ayin. Their closeness to the source does not make them creators.

Adam and Enoch: a possibility is not an identification

Shaar HaGilgulim 31–32 supplies a vocabulary of roots, limbs, sparks and the withdrawal of higher aspects. This reading explains why one may consider partial withdrawal without the death of the whole person. But the Epistle does not mention ibbur or an additional soul here. Likewise, Rashbi in a Chassidic parallel demonstrates the pos-

sibility of a soul of Atzilut within a body, not that he is one of the tzaddikim intended by the parenthesis.

The numbers of worlds and the beard

Separate formulations for Arich Anpin and Zeir Anpin were found in Idra Rabba 128b and Idra Zuta 292b; the passage at folio 288 concerning four hundred worlds is not the same location. A website's text must not be presented as a witness for all manuscripts. Nor is the beard necessarily that of Arich Anpin alone: the Ari's writings distinguish the beard of Arich Anpin, of Zeir Anpin and of Nukva. The precise syntactic attribution in the Epistle's sentence remains narrower than the general map.

C06 · Adam HaRishon, Enoch and the early tzaddikim

The Epistle does not name the early tzaddikim. It says that it is possible that their nefesh–ruach–neshamah of Atzilut did not change upon descending, and connects this with withdrawal before sin. The proposal of Adam HaRishon rests on sources about the roots of souls and the withdrawal of levels; the proposal of Enoch, on his being taken away and traditions about the possibility of sin. Neither explicitly identifies those mentioned in the sentence.

In Shaar HaGilgulim, Adam HaRishon is described as a system including soul roots and parts. Head, body and heel must not immediately be turned into a physical anatomical map, and nefesh, ruach or neshamah must not be assigned to each limb without a source. The distinction between root and spark also prevents the assumption that all souls form one indivisible personal unit.

Concerning withdrawal, one may ask whether the whole soul withdraws or only a higher aspect. Sources on ibbur and an additional soul supply models in which an aspect withdraws, but do not prove

that this is the mechanism here. The rounds left this as an alternative, not a solution.

Q42, the change in passing from Atzilut to BYA, was not closed merely by saying “garment” or “illumination.” These terms may describe aspects of the transition without explaining how the status of existence changes. A qualified answer suits an author who himself qualifies the exception.[271]

C07 · Thousands and myriads of worlds: source, number and relationship

Several identifications were proposed for the worlds within the skull. The examination distinguished between passages in the Idrot and between contexts of Arich Anpin and Zeir Anpin. Thousands and myriads are not the 288 sparks; an associative numerical connection was rejected. A web link opening another discourse is not a witness merely because the book’s title is correct.

The word “worlds” does not prove that these are entities like heikhalot. The Epistle itself says it is reasonable to say that they are not actual worlds, and compares them to the souls of angels. They are called worlds relative to the skull and beard. Relativity does not empty the designation of content, but limits what it proves about separate status.

The beard must not automatically be identified with Arich Anpin at every occurrence. The sources distinguish the systems of Arich Anpin and Zeir Anpin, and the reception of rectifications in different modes. The term alone does not decide. It is more precise to ask whether the two designations here concern one partzuf or several systems than to proclaim a single closed diagram.

[271] Shaar HaGilgulim 31–32; Iggeret HaKodesh 20; Core Q32–Q35, Q42–Q50; R05–R17

Descriptions of letters in thought help explain multiplicity without a separate entity. They do not prove that all the worlds here are letters in one fixed sense. The parallel explains the possibility of relative multiplicity, rather than identifying every detail.[272]

Determination of the issue: the qualification is part of the explanation

The parenthesis in the Epistle is not a list of certain identifications. “It is possible” and “it is reasonable to say” establish the degree of the claim. A faithful explanation must explain why the proposal is plausible, without assuming a certainty that the author did not establish.

Research on Adam HaRishon and Enoch contributed ways of understanding the withdrawal of a higher aspect. Nevertheless, there is a distance between a source describing the withdrawal of a soul or an additional soul and proof that it identifies the “early tzaddikim” in the Epistle. One must ask what withdrew, when, and in what sense. A fitting narrative does not by itself supply the missing details.

Concerning the worlds within the skull, another distinction emerges: a multiplicity of names and numbers does not prove a separate entity akin to the heikhalot. The Epistle proposes understanding the designation in relation to the receiving or bestowing level. From this one can learn about relative multiplicity within a spiritual level, without construing every “world” as an existence of the kind discussed earlier.

The reader’s book thus receives the principled explanation, while the names of the tzaddikim remain examples that were examined. Likewise, one must avoid automatically identifying every beard with the same partzuf. The issue teaches how to retain an allusion and a par-

[272]Zohar III, 128b, 292b; Likkutei Torah, Bamidbar, וארשתיך [“Ve’erastich”]; Q72–Q78; R07–R17

allel without converting them into an explicit attribution, and how to recognize the value of a proposal even when it remains a possibility.

Research questions on the issue

The wording of the questions is retained to check the completeness of the discussion. A question's appearance in the register does not itself decide it; the investigation and the limit of the conclusion must be read. The identifiers here form the edited question map, rather than an automatic merger with earlier numbering in other reports.

Q14 — Are the worlds within the skull yesh in the sense of the heikhalot? Preserve the qualification "it is reasonable to say" and the negative wording in the continuation.

Q32 — What does it mean that Adam HaRishon includes all souls: one essence, roots, sparks, a partzuf or a system?

Q33 — The early generations as "head/body/heel": do the same parts descend at different times, or are new souls emanated?

Q34 — What precisely is "the soul of Adam HaRishon," and is it in Atzilut or does it include aspects of chayah/yechidah?

Q35 — Is there a proven mapping of nefesh–ruach–neshamah to hea d/body/feet/heel, and what must not be inferred from it literally?

Q43 — What does "it is possible that their nature did not change" mean after descent to this world, and what remains unchanged?

Q44 — Who are the "early tzaddikim" according to sources in Kabbalah and Chassidut, and may they be identified with Enoch or the Patriarchs?

Q45 — How should Enoch be understood: «ואיננו כי לקח אותו אלקים» ["and he was no more, for G-d took him"], Midrashim about possible sin, and the ten who entered Gan Eden alive?

Q46 — Does withdrawal before sin mean that the whole soul withdraws, or only the aspect of Atzilut/the higher soul?

Q47 — What can be learned from the concepts of ibbur, nursing and an additional soul, and what must not be imported here without a source?

Q48 — "Their nature did not change" versus descent and vesting: an actual soul of Atzilut in a body, or a root/illumination?

Q49 — Construct an explicit scale of degrees of separation: source, soul, angel, heikhal, angelic body, created being of BYA.

Q50 — What is distinctive about the early tzaddikim, and what is the general principle concerning the descent of souls?

Q72 — Why is «יתבין/יושבים» ["sit"] said, rather than "are found"? Does sitting mean nullification, permanence or settledness?

Q73 — What is the precise source for «אלפים ורבבות עלמין דיתבא בגולגלתא» ["thousands and myriads of worlds situated within the skull"]?

Q74 — What is the skull of Arich and what is the beard; does the beard here belong to Arich or Zeir?

Q75 — Are "skull and beard" two levels of the same partzuf or a combination of partzufim?

Q76 — Why are these levels called "worlds" only relative to the skull/beard?

Q77 — Compare heikhalot, the souls of angels and thousands/myriads of letters in degree of yesh.

Q78 — Why does the Alter Rebbe compare the worlds to the souls of angels rather than human souls?

Course of the research: claims, evidence, critiques and alternatives

The files are arranged here by family of investigation and round, within the issue. Questions and briefings are marked separately from answers. PASS, SEALED and similar designations are historical determinations by the file's author; they are not independent certification by the editor. English passages were preserved in their original language to avoid replacing original evidence with a conjectural translation. Document identifiers allow a return to the archive.

File 0153 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[1]

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — The wording of the Epistle

> «הגם שלמעלה באריך אנפין המצות הן בגולגלתא, בלבנונית היא האורחא דבפלגותא דשערי, דמתפלגא לתרי"ג אורחין דאורייתא שבזעיר אנפין».
>
> "Although above, in Arich Anpin, the mitzvot are in the skull, in the whiteness, which is the path in the parting of the hair, which divides into the 613 paths of the Torah in Zeir Anpin."

And further on:

> «ושרש התורה דנפקא מחכמה עילאה הוא במוחא סתימאה דאריך אנפין, והיינו החכמה דטעמי המצות».

[1] Document 0153: E1.2 — חוברת הפשט — תחנות 6-10 ותחילת תחנה 11.md [E1.2 — Plain-Sense Booklet — Stations 6–10 and the Beginning of Station 11.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

"And the root of the Torah, which proceeds from supernal Chochmah, is in the concealed brain of Arich Anpin, namely the wisdom of the reasons for the mitzvot."

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — Terms

Arich Anpin is the name of the higher level in which the Epistle locates the root of the mitzvot and Torah here.

Gulgalta is "the skull" in the language of partzufim; this is where the Epistle locates the mitzvot above.

Levanunit is the whiteness, or chivarta, mentioned in the description of the skull. At this stage the term should not automatically be translated as "Chasadim" without an appropriate source. The Epistle itself uses it as part of the expression «האורחא דבפלגותא דשערי» ["the path in the parting of the hair"].

Palguta dese'arei means the middle of the hair, the place where a path is described.

Orcha means a way or path.

Taryag orchin are 613 paths in the Epistle's wording. A parallel Ari/Zohar source uses the wording «אורחוי דפקודי אורייתא» ["the paths of the Torah's commandments"], and other versions explicitly give the number 613. In the body of the Epistle, the expression itself and its connection to Torah are **[E-subresearch]**; expansion of the external source will appear in the source appendix.

Mocha setima'ah is "the concealed brain," the place where the Epistle locates the root of Torah and the wisdom of the reasons for the mitzvot.

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — Plain explanation

The Epistle here places the mitzvot and Torah in higher roots:

- The mitzvot are in the skull, within whiteness and a path in the middle of the hair.
- Torah proceeds from supernal Chochmah, and its root is in the concealed brain.
- The reasons for the mitzvot are connected to Torah's root in wisdom.

The plain meaning is not that a mitzvah and Torah are two completely separate things. On the contrary: the Epistle shows that they have one root, but appear in two forms:

- The mitzvah: as a practical way, a path reaching all the way below.
- Torah: as wisdom, reason and inward understanding.

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — Why is it called "orcha"?

The word "orcha" means "way." It fits the fact that mitzvot are not merely knowledge about reality, but paths through which Divine light reaches a particular act. There is no need to determine here whether "613 paths" is only the number of mitzvot or also a structure of paths and reasons. One may cautiously say: the Epistle presents the mitzvot as many paths proceeding from one root.

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — The station's role

This station prepares the reversal: above, mitzvot are at the higher, encompassing root; Torah is at the root of wisdom. Below, their relationship looks different.

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — What does the station clarify?

It clarifies that a practical mitzvah is not a lowly action without a higher root. Specifically above, the Epistle locates the mitzvot in the skull and Torah in the concealed brain.

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — What remains open?

- A full explanation of levanunit and chivarta.
- The precise relationship among “orcha,” “613 paths” and the reasons for the mitzvot.
- Definition of all the details of Arich Anpin and the concealed brain, which is not yet required for the local plain meaning.

File 0239 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[4]

Station 15 — Sovev kol almin and memale kol almin — The wording of the Epistle

> «אמנם מציאותו ומהותו של אור האין־סוף אינו בגדר מקום כלל, וסובב כל עלמין בשוה».
>
> “However, the existence and nature of the light of Ein Sof are not within the category of place at all, and it surrounds all worlds equally.”

And further:

[4] Document 0239: E1.3 — תחנות — חוברת הפשט 12-17.md [E1.3 — Plain-Sense Booklet — Stations 12–17.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

«ולית אתר פנוי מיניה אף בארץ הלזו הגשמית».

“And there is no place vacant of Him, even on this physical earth.”

And it immediately distinguishes:

«רק שהוא בבחי’ מקיף וסובב, ולא התפשטות והתלבשות החיות להחיותם ולהוותם מאין ליש, כי אם על ידי הארה דהארה דהארה וכו’ מהקו».

“Except that this is in an encompassing and surrounding mode, and not the extension and vesting of vitality to give them life and bring them into being from ayin to yesh, except through an illumination of an illumination of an illumination, etc., from the kav.”

Station 15 — Sovev kol almin and memale kol almin — Terms

Sovev or **makif** does not mean that the light is far from the world. It denotes a mode of presence that does not vest itself within each created being according to its measure.

Memale is the aspect of vitality vested within levels and vessels according to their capacity to receive. The body of the Epistle does not use the word “memale” here in that sentence, but describes the difference between sovev and the vitality extending through the illuminations.

Station 15 — Sovev kol almin and memale kol almin — Plain explanation

The light of Ein Sof is no more present in one particular place than another. It is not within the category of place and surrounds all worlds equally. Therefore no place is vacant of Him, even in the physical world.

But this does not imply that physical vitality is a direct vesting of the essence of the light of Ein Sof. The Epistle separates:

- The existence and nature of the light: surrounding and encompassing equally.
- The vitality that gives life to created beings and brings them into being: arriving through the illuminations of the kav, and particularly through an illumination of an illumination of an illumination.

This is a distinction between general presence and the inward operation of vitality and coming into being.

Station 15 — Sovev kol almin and memale kol almin — The station's role

This station arranges the two aspects:

- The light of Ein Sof surrounds and encompasses equally.
- The kav and illuminations vest themselves through vessels and bring actual vitality and coming into being.

Station 15 — Sovev kol almin and memale kol almin — What does the station clarify?

It clarifies why «לית אתר פנוי מיניה» ["there is no place vacant of Him"] does not mean that all created beings receive the same inward vesting. Equal presence is not equal vesting.

Station 15 — Sovev kol almin and memale kol almin — What remains open?

The sentence «מאיר אל הקו הפנימי» ["shines toward the inward kav"] describes a functional relationship, but does not specify whether this is a new drawing down or the mode of operation of the same system. Closure of Q70 must not be inferred here.

File 0243 · The Beginning of Yesh and the General Rounds · Unnumbered Round

A report or testimony from the history of the research.[5]

Station 4 — Degrees of yesh and nullification — Plain explanation

The Epistle does not present a single, simple scale here of "more nullification" and "less nullification." It distinguishes several kinds of existence:

The beginning of the created yesh consists of the vessels of the ten sefirot of Beriah, Yetzirah and Asiyah, together with the lights of nefesh and ruach. The Epistle adds that they were created from the aspect of the neshamah of the ten sefirot of BYA, which is Divinity, and these are the thirty vessels of Malchut of Atzilut. This is a connection between a Divine source and the beginning of the created yesh, not a statement that all created beings themselves are Divinity.

The Epistle then returns to Atzilut and speaks of heikhalot and the bodies of angels. Here too it uses the word "yesh," but explains that they do not have complete nullification «כעלול לגבי עילתו» ["like an effect relative to its cause"]. They have connection and nullification, but not the complete nullification of an effect to its cause.

It then speaks of the souls of angels and the human soul before their descent into BYA. Here the wording differs: they are not «יש ודבר נפרד בפני עצמן» ["a separate yesh and entity in their own right"], but «מעין עצום בחינת אלקות בצמצום» ["a likeness of an aspect of Divinity in an immense tzimtzum"]. This is not a statement that they are the Essence of Divinity; it defines their state before descent and separation.

[5]Document 0243: E1.1 — חוברת הפשט — פרק פתיחה ותחנות 1-5.md [E1.1 — Plain-Sense Booklet — Opening Chapter and Stations 1–5.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

The kav is mentioned within this description, «הקו המלובש בנר"נ שלהם» ["the kav vested in their nefesh–ruach–neshamah"]. But this does not define the measure of the kav after leaving the vessels. This sentence must not be confused with the later descriptions of the kav, the parsa and the feet of Adam Kadmon.

The parenthesis «וקרוב לומר שגם עלמין דיתבא בגולגלתא» ["and it is reasonable to say that also the worlds situated within the skull"] must likewise remain in the source's cautious style. "It is reasonable to say" is not an absolute assertion, and these worlds must not automatically be added to the list of heikhalot.

File 0122 · The Beginning of Yesh and the General Rounds · Round 2

Critique, compilation or interim determination.[6]

ב [2] — Claude R01 response as received — Key Findings

1. There is no contradiction between "the beginning of yesh" and "without any cause": the vessels are "the power of limitation" united with the Luminary, not an independent cause.
2. "Yesh" divides into three: emanated yesh (Divinity), spiritual created yesh (yesh), and physical yesh (maximal concealment).
3. In Atzilut, lights and vessels are Divinity; the "yesh" there is only the heikhalot and the bodies of angels, created from the outer dimension of the vessels.
4. The mapping of the thirty vessels was confirmed from an identified source (the Rebbe's discourse beginning "אמר רי אלכסנדרי" ("Amar Rabbi Alexandri"), 5731); it no longer remains merely "proposed."

[6]Document 0122: 06 — R02 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

5. Chapter 39 does not contradict angels of Atzilut: it restricts only "ordinary angels," and "abode" is not "root."
6. The source for "worlds situated within the skull" was located in the Zohar (Idra), beyond ChatGPT's mediated reference.

Details — Q14 — Are the worlds within the skull yesh in the sense of the heikhalot?

No. The Epistle uses qualified and negative language: «וקרוב לומר שגם האלפים ורבבות עלמין דיתבין בגולגלתא דא"א וז"א... אינן עלמין ממש כעין ההיכלות אלא כעין נשמות המלאכים שיצאו מזיווג הנשיקין... ונקראו דאצילות ובחינת יש, עלמין לגבי בחינת הגולגלתא ודיקנא» ["And it is reasonable to say that the thousands and myriads of worlds situated within the skull of Arich Anpin and Zeir Anpin, too... are not actual worlds akin to the heikhalot of Atzilut and an aspect of yesh, but are akin to the souls of the angels that emerged from the union of neshikin... and are called worlds relative to the aspect of the skull and beard"]. chabad They resemble the souls of angels (a likeness of Divinity), not the heikhalot (yesh). Preserve "it is reasonable to say" and the negative wording "are not... but."

Source of the expression: "worlds situated within the skull" originates in the Zohar, in the Idra, verified word for word in Idra Zuta (parashat Haazinu): «תשעה אלפין רבוא עלמין, נטלין וסמכין על האי גולגלתא» ["Nine thousand myriads of worlds, carried and supported upon this skull"] (with corresponding numbers in Idra Rabba, Naso). The note in the commentary refers to Or HaTorah, Shemot, p. 199; I did not open this page, so the reference remains mediated only. Layer: (א [1]) the Alter Rebbe's wording; (ד [4]) Zohar/Idra. To ChatGPT: I confirm T015; I located the precise Zohar source (Idra), which ChatGPT left open (S08).

Details — 4. Decisive sources

- **Tanya, Iggeret HaKodesh 20** (chabad.org, Lessons in Tanya): the primary evidence for all the text's distinctions. A digital transcription with an identified commentary; not a scan of print.
- **Tanya, Likkutei Amarim 39 + the gloss "ordinary angels"**: limits the general rule concerning the angels' abode.
- **The discourse beginning "אמר ר' אלכסנדרי" ("Amar Rabbi Alexandri"), 5731** (the Rebbe): an identified source for mapping thirty vessels→nefesh–ruach–neshamah of BYA. Read in full; relies on the Alter Rebbe's discourses of 5568 and Etz Chaim, gates 3/42.
- **The discourse beginning "בראשית ברא" ("Bereishit Bara"), 5716** (the Rebbe): the distinction between "the ayin of the created yesh" and "the ayin of the true Yesh"; the distinctiveness of physical yesh.
- **Zohar, Idra Zuta (Haazinu)**: source of the expression «עלמין... על האי גולגלתא» ["worlds... upon this skull"].
- **Rambam, Hilchot Yesodei HaTorah, chapters 2–4**: linguistic evidence for «גופות» ["bodies"].
- **Job 4:18 + Rashi/Metzudot**: the meaning of «תהלה» [toholah, "error"] and the scope of the verse.

Details — 5. Assumptions requiring correction

In the question (the questioner's message):

- "Today he says yesh has levels, and tomorrow he says yesh has no root: a contradiction": **corrected.** There is no contradiction; "without any cause" reserves creative power for Atzmut and does not rule out levels within the created yesh (Q01–Q02).
- "It should be שהיא אלקות ['which is Divinity,' feminine], probably a printing error": **qualified.** This may be right, but there is no tex-

tual witness; שהוא [masculine "which is"] is syntactically plausible (Q08).

- "An effect's nullification to its cause is maximal, so the example is puzzling": **corrected.** The example concerns the mode of coming into being, not the intensity of nullification (Q17).
- "גופות [bodies] is strange/exceptional": **qualified.** This is a valid plural (Q15).

In ChatGPT's response: I mostly confirm it; there is no central claim I reject. The main qualifications: (א [1]) **T008** — the Kabbalistic mapping of the thirty vessels is now confirmed from an identified source (the 5731 discourse), rather than remaining merely "proposed"; (ב [2]) **S08** — the source of the worlds within the skull was located in the Zohar (Idra), beyond the mediated reference to Or HaTorah; (ג [3]) the completion target "a discourse comparing spiritual/physical yesh": I found an identified source (the 5716 discourse + Chabadpedia, «כח העצמות» ["the power of Atzmut"]).

In the previous booklet: I cannot inspect the files of the previous booklet; they are not in front of me. I therefore neither confirm nor reject its conclusions; I rely only on the continuity unit. The difficulty concerning Moses' apprehension of the inwardness of NeHYM (T48 there) was not reopened here, and no source advancing it was found in the present passage; it remains open.

ב [2] — Claude R01 response as received — Recommendations

Proposed steps for the next round, in priority order, with the threshold that would change the recommendation:

1. **The wording שהוא/שהיא אלקות ["which is Divinity," masculine/feminine] (Q08):** actually open the Shklov 5574 printing, Kehot's "Table of Corrections," and Likkutei Hagahot LeSefer HaTanya. Threshold for determination: one authoritative printed textual wit-

ness reading שהיא [feminine] would change the questioner's conjecture from qualified to substantiated; its absence from all printed editions would strengthen שהוא [masculine] as the original wording.

2. **Mapping the thirty vessels (Q05–Q07):** actually open Etz Chaim, gate 47, chapter 12 (note 3 in the commentary), and the Alter Rebbe's discourses of 5568, volume I, p. 114/120. Threshold: if chapter 12 does concern the mapping, upgrade CL-006 from "based on a discourse" to "based on a primary Kabbalistic source"; if not, correct the reference in the note explicitly.
3. **The distinctiveness of physical yesh (Q03):** verify the quotation from the discourse beginning "מצותה משתשקע החמה" ("Mitzvatah MiShetishka HaChamah"), 5738, which the sub-research found but did not open, and open the 5716 discourse in full. Threshold: an explicit quotation comparing physical/spiritual in relation to the power of Atzmut would close ChatGPT's completion target.
4. **The body of an angel of Atzilut and the reason for the order (Q10, Q12, Q13):** search for an explicit source in Etz Chaim/the Tzemach Tzedek's discourses. Threshold: only an explicit source would permit writing a reason for the order; in its absence, preserve "not proven."
5. **Or HaTorah, Shemot, p. 199 (Q14):** actually open it to sharpen the source for the worlds; the Zohar source has already been located.

ג [3] — Grok R01 response as received — Table of distinctions

Aspect	What may be established	What must not be inferred
Vessels of Atzilut	Limitation and measure; Divinity; unity with the light	Limitation ≠ created being
Neshamah of the sefirot of BYA	A Divine aspect = the thirty vessels of Malchut of Atzilut	It is not every individual soul dwelling in BYA

Aspect	What may be established	What must not be inferred
Vessels of BYA + lights of nefesh–ruach	Explicitly identified as the beginning of the created yesh	"Light" does not exclude something from the category of created beings
Heikhalot and bodies of the angels of Atzilut	Products of the outer dimension of the vessels; an aspect of yesh	They must not be identified with the vessels of the sefirot
Souls of angels and humans in Atzilut before descent	Not in the category of yesh; a likeness of Divinity in tzimtzum	They are not actual Divinity, to create yesh me'ayin
Worlds within the skull	"It is reasonable to say" they are not actual worlds and an aspect of yesh	They are not evidence of a multiplicity of created yesh in Keter

ג [3] — Grok R01 response as received — Assumptions requiring correction

- "Without a cause" = without vesting: rejected by the wording of the continuation.
- Every "yesh" = the same mode of coming into being: not proven.
- Nefesh and ruach are yesh in Atzilut too: an extension without a basis in the paragraph.
- Chapter 39 rules out every angel outside Yetzirah: rejected by the gloss.
- Worlds within the skull = additional yesh like the heikhalot: contradicts the continuation.
- «גופות» [bodies] = dead bodies or a Kabbalistic feminine: not true as a general rule.
- Cause and effect here is opposed to the sun's radiance: rejected by the Epistle itself.
- שהוא [masculine "which is"] is a corruption to be corrected to שהיא [feminine]: not proven.

- Nullification alone solved the difficulty of apprehending the nature in the previous booklet: it must not be presented this way.

Regarding ChatGPT's response: after independent checking, the main map of its distinctions stands. Points where we are stricter: do not adopt the mapping of the three strata of vessels to the three worlds as though it were the Epistle's wording; do not present the later "power of Atzmut" sources as the Alter Rebbe's determination in the Epistle; mark explicitly that Etz Chaim, gate 47, chapter 12 was not read.

ג [3]. ChatGPT response — First research — 4. Spiritual yesh, physical yesh and emanated yesh

The definition of "created yesh" in the passage explicitly includes spiritual existences, not only matter. The need for the Divine power that newly creates yesh me'ayin must therefore not be restricted to matter alone. However, not everything said must be applied to every use of the word "yesh." Later in the Epistle, the first nine sefirot are described as having been emanated through a chain of cause and effect; thus one must not infer from the designation "emanated yesh" that it is necessarily created yesh in the sense of our paragraph. [S01]

Provisional working map:

Aspect	What can now be established	What must not be inferred
Vessels of Atzilut	Limitation and measure; Divinity; unity with the light	Limitation does not equal created being
Neshamah of the sefirot of BYA	A Divine aspect identified here with the thirty vessels of Malchut of Atzilut	It is not identical to every individual soul dwelling in BYA
Vessels of BYA and their lights of nefesh and ruach	Explicitly identified as the beginning of the created yesh	The word "lights" does not exclude something from the category of created beings

Aspect	What can now be established	What must not be inferred
Heikhalot and bodies of the angels of Atzilut	Products of the outer dimension of the vessels; an aspect of yesh	They must not automatically be identified with the vessels of the sefirot
Souls of angels and humans in Atzilut before descent	Not in the category of a separate yesh and entity in their own right; a likeness of Divinity	The Epistle adds that they are not actual Divinity, to create yesh me'ayin
Worlds within the skull	"It is reasonable to say" they are not actual worlds and an aspect of yesh	They are not straightforward proof of a multiplicity of created yesh in Keter

The term "emanated yesh" remains a target for investigating usages in Chassidut. It must not be presented as a heading that by itself reconciles every row of the table.

Concerning the distinctiveness of physical yesh: chapter 36 explains the distinctiveness of the lower world in terms of the depth of concealment and the purpose of a dwelling in the lower realms. This provides an axis different from "Who can create?": one power may bring many levels into being, while refining the lower realm and revealing [Divinity] in it are a distinctive purpose. But this still does not exhaust the precise explanation of the connection between physical yesh and the true Yesh. An explicit Chassidic source comparing spiritual yesh and physical yesh here is needed. [S05; the connection to our discussion is a proposed explanation]

ג [3]. ChatGPT response — First research — 13. The worlds within the skull: the continuation qualifies, rather than simply adding more yesh

The wording is: «וקרוב לומר שגם האלפים ורבבות עלמין דיתבין בגולגלתא דא"א וז"א אינן עלמין ממש כעין ההיכלות דאצילות ובחינת יש אלא כעין נשמות המלאכים שיצאו מזיווג הנשיקין ונקראו עלמין לגבי בחינת הגולגלתא ודיקנא» ["And it is rea-

sonable to say that the thousands and myriads of worlds situated within the skull of Arich Anpin and Zeir Anpin, too, are not actual worlds akin to the heikhalot of Atzilut and an aspect of yesh, but are akin to the souls of angels that emerged from the union of neshikin and are called worlds relative to the aspect of the skull and beard"]. [S01; abbreviations and punctuation for ease of reading] These worlds therefore cannot simply be added to the list of heikhalot and bodies. The designation "worlds" is used relatively here; the degree of certainty, "it is reasonable to say," must also be preserved. The commentary's note gives a reference to Or HaTorah, Shemot, p. 199; in this round the reference and a mediated explanation of it were read, not the original page. [S01-C, S08]

File 0227 · The Beginning of Yesh and the General Rounds · Round 2

Critique, compilation or interim determination.[34]

E1 — Editorial QC for Booklet — 0. Document intake — Both files were read in full

#	Required	Status	ID
1	R15 closure	Found	1PP-I4Pz-XRnEAAiEWCMizlbRf61zmmb-IKl7esukXhw
2	E1 Handoff	Found	1ACiQ_r-KjjMU2ykH671MKwadwGa-9KGo
3	Claude draft — introduction + stations 1–5	**Body read**	1c3HLLz74_XUD5uKjv3KlMhHKFdZ4tLBs
4	Grok critique of the draft	**Body read**	1Uw0e_9qlAUyOvUnCZR6qU4H_8cugV152

[34]Document 0227: 199 — E1 — Editorial QC for Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Status of Grok's critique: model report / working file, **not** a new primary source. Its corrections are checked against the Handoff gates and the body of the draft; model agreement is not evidence.

Correction to 196/197: a missing file was a process blockage, not a structural change. Both files have now been read.

1. Factual corrections / mandatory gates — E1-QC-10 — "Unchecked" label / tags for the body of Epistle 20

- **Location:** all quotations from the body of the Epistle in the draft (including the introduction)
- **Claim:** "unchecked" digital transcription ≠ full [E]; agreement between websites does not upgrade the tag; the Kehot printing was not opened in this review
- **Evidence status:** [E] Grok's critique + Handoff rule #4; the draft marked [E], **too strong**
- **Type:** factual (evidence tag), **not** a structural change
- **Proposed correction:** every quotation from the body of Epistle 20 → [E-subresearch]; Kehot printing → [U] until proofread against print

1. Factual corrections / mandatory gates — E1-QC-15 — Editorial colophon

- **Location:** opening
- **Claim:** not the Alter Rebbe's wording
- **Evidence status:** [E] draft correct; Grok, "What must not be changed"
- **Type:** gate, compliant
- **Proposed correction:** none

1. Factual corrections / mandatory gates — E1-QC-16 — No “two kavim” / no “actually as in Atzilut” = BYA

- **Location:** stations 1–5
- **Claim:** Handoff gates 9–10; Grok prohibits premature introduction
- **Evidence status:** [E] do not appear as facts in the draft; only in the list for later
- **Type:** gate, compliant for this range
- **Proposed correction:** do not introduce into stations 1–5

2. Editorial corrections and evidence tags (not structural) — From Grok’s critique — E1-QC-30 — Completing quotations in station 3

- **Location:** station 3
- **Claim:** complete «וכ”ה בזוה”ק פ’ בראשית» [“and so it is in the holy Zohar, parashat Bereishit”] and «שנקראות בלי מה בס”י» [“which are called belimah in Sefer Yetzirah”]
- **Evidence status:** [E-subresearch] according to Grok’s critique (model; requires proofreading against print)
- **Type:** editing / completing a quotation
- **Proposed correction:** add to the expanded quotation; tag [E-subresearch] until Kehot

E1 — Editorial QC for Booklet — 5. What was not done

- R16 was not opened
- baseline R05–R15 were not edited
- No booklet was written / the corrections were not applied to the body of the draft (QC only)
- Grok’s critique was not elevated to primary-source status

E1 — Editorial QC for Booklet — 6. Closing line

No correction changing the framework of the plain explanation was found; only editorial corrections and evidence tags are required.

File 0345 · The Beginning of Yesh and the General Rounds · Round 4

Critique, compilation or interim determination.[35]

The beginning of the created yesh — R03 critique and synthesis toward a determination — 6. Worlds within the skull and the attribution to Iggeret HaKodesh 11

Claude rightly retracted the exclusion of Zeir Anpin. Idra Zuta 292b explicitly mentions "the skull of Zeir Anpin," containing nine thousand myriads of worlds. Idra Rabba 128b has a separate parallel for Arich Anpin. This advances source location, but does not prove that the Epistle copied a continuous quotation or that the source alone explains the worlds' status. "It is reasonable to say" remains in place.

The correction concerning Iggeret HaKodesh 11 is also right: "the created yesh was created from the true Yesh" is the commentator's wording, not the Alter Rebbe's wording in the Epistle. Care must be taken that the alternative wording, too, is not taken from the commentator's summary instead of the text itself.

Daily Tanya study — Claude's response, round R03 — TL;DR (three points)

- **The "mapping" distinction is valid and must not be erased, but it does not resolve the Tanya difficulty.** I read Etz Chaim, gate

[35]Document 0345: 08 — R04 ARCHIVE — Packet. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

44, chapter 1 (S23), and gate 42 (S29) directly and confirmed in transcription the anchor «נמצא כי חלקי הנשמה שיש בבי"ע הן אלהות, אך מבחינת רוח ואילך הוא בחינת עולם הפירוד» ["It follows that the portions of neshamah in BYA are Divinity, but from the aspect of ruach onward it is the aspect of the world of separation"] and the numbers 30/27. Thus Claude's correction in R02 erased too much of a general mapping with an original-source basis. Nevertheless, the mapping explains where the boundary lies, not why nefesh and ruach are created even though they are lights.

- **The exclusion of Zeir Anpin from the Zohar is rejected, and I explicitly retract it.** I read both parallels in transcription: Idra Zuta (292b) says «בהאי גולגלתא דזעיר אנפין» ["in this skull of Zeir Anpin"] Wikisource, explicitly Zeir Anpin; Idra Rabba (128b) concerns the skull of Arich/Atika. These are two separate parallels. This does not verify the wording of Iggeret HaKodesh 20 verbatim, and S08 is not closed.
- **The explanation of heikhalot in R02 is contradicted by the source and must be corrected.** In Etz Chaim 42:3 (S29), I read in transcription that the encompassing lights do not enter a vessel because of their great magnitude, explicitly: «אפי' בתוך הבתים והיכלות שהם כלים גדולים במאד מאד אינם יכולין להתצמצם שם» ["Even within the houses and heikhalot, which are exceedingly, exceedingly large vessels, they cannot contract there"] wikisource. In other words, the heikhalot are not "a vessel large enough to contain the encompassing light"; the negation holds for them too.

The beginning of the created yesh — R02 examination and research toward R03 — 4. Worlds within the skull: Claude's new correction does not stand

Grok is right: in Zohar III, 292b, the explicit context of the nine thousand myriads of worlds is the skull of Zeir Anpin. Mentions of Atika

nearby do not turn the subject of the passage into Arich Anpin. The exclusion of Zeir Anpin in Claude R02's answer requires retraction. [S15]

A separate parallel for Arich Anpin was also found in Zohar III, 128b: worlds sitting within the skull appear there, and the partzuf is later identified as Aricha de'anpin. There is thus now a basis for both parts of the reference, in different places. [S28]

What advanced: locating the parallels for Arich Anpin and Zeir Anpin. What was not proven: that all the Epistle's wording is a continuous quotation from one place, or that locating the worlds proves the interpretation of their status. "It is reasonable to say" is preserved. Or HaTorah, Shemot, p. 199 was not read, so all of S08 must not be marked closed.

Details — 1. What was actually read

Read directly (digital transcription):

- **Iggeret HaKodesh 20** — the Alter Rebbe's complete text. abc770.org/article_node_2383 (and also Tanya La'am, node_4780). Reviewed (Sefer HaTanya). Key wording read: «והנה ראשית היש הנברא ותחילתו הן הכלים די"ס דבי"ע וגם האורות נפש רוח ונבראו מבחינת הנשמה די"ס דבי"ע שהוא אלקות והן הלמד' כלים דמלכות דאצילות וכן באצילות מחיצוניות הכלים די"ס דאצילות שהן אלקות נבראו ההיכלות דאצילות שמתלבש בהן בחינת העיגולים... וגם גופות המלאכים דאצילות שהן בחינת יש» ["Now, the beginning of the created yesh and its inception are the vessels of the ten sefirot of BYA, and also the lights nefesh and ruach. They were created from the aspect of the neshamah of the ten sefirot of BYA, which is Divinity, and these are the thirty vessels of Malchut of Atzilut. And likewise in Atzilut: from the outer dimension of the vessels of the ten sefirot of Atzilut, which are Divinity, were created the heikhalot of Atzilut in which the aspect of the iggulim vests

itself… and also the bodies of the angels of Atzilut, which are an aspect of yesh"]. Wikisource

- **Iggeret HaKodesh 11** — the Alter Rebbe's wording. abc770.org/article_node_4729. Reviewed. The wording: «כי רק האמונה האמיתית ביוצר בראשית שכל הבריאה נוצרה יש מאין» ["For only true faith in the Creator of the beginning, that all Creation was created yesh me'ayin"]. (The expression "that is, the created yesh was created from the true Yesh" appears there as an addition by the Tanya La'am commentator, Rabbi Shlomo Yitzchak Frank, not in the Alter Rebbe's wording.)
- **Rambam, Hilchot Yesodei HaTorah** — he.wikisource.org (and also daat.ac.il). Digital transcription. Chapter 2, halachah 3: «כל מה שברא הקב"ה בעולמו נחלק לשלושה חלקים… כמו גופות האדם והבהמה והצמחים והמתכות» ["Everything the Holy One, blessed be He, created in His world is divided into three categories… such as the bodies of humans, animals, plants and metals"]. Chapter 4: «כשיערוך עצמו לאחד מהגופות הקדושים הגדולים» ["when he compares himself with one of the great holy bodies"] Wikisource (without a conjunctive vav between "holy" and "great").
- **Etz Chaim, gate 42** (all) — he.wikisource.org/wiki/עש/ם״יח_זץע/ר_במ_(לכה). Digital transcription. Primary Kabbalistic source. Includes: four aspects (spirituality/body/garments/house); heikhalot = "houses"; «הג' לבושים הנקרא כלים דז"א דאצילות כולם הם בחי' שלה 'גופים' נר"ן של כל העולמות… אבל בערך חיה נקרא ג' אלו» ["the three garments called the vessels of Zeir Anpin of Atzilut are all the aspect of nefesh–ruach–neshamah of all the worlds… but relative to chayah, these three are called its 'bodies' "]; the iggulim/encompassing lights vest themselves in «בתים והיכלות שהם כלים גדולים» ["houses and heikhalot that are large vessels"]. wikisource
- **Etz Chaim — chapter contents** (he.wikisource.org/wiki/ם״יח_זץע/ביאור:ספר_עץ_חיים/): gate 47 (Shaar Seder ABYA) = six chapter-

s; Wikisource gate 42 (Derushei ABYA, seventh heikhal) = twelve chapters (five missing). Wikisource

- **Derech Mitzvotecha, Mitzvat Haamanat Elokut** — chabadlibrary.org/books/zz/dm/1/24. Digital transcription (a passage from a search result). Identified source (Tzemach Tzedek). Wording: «ולכן מבואר בע"ח שכלים דאצי' נעשים נשמה לבי"ע... להחיות מאין ליש נבראים ובע"ג מפני שהן אלקות» ["And therefore it is explained in Etz Chaim that the vessels of Atzilut become a neshamah for BYA... to give life from ayin to yesh to created and finite beings, because they are Divinity"]. Chabadlibrary
- **The discourse beginning "מצותה משתשקע החמה" ("Mitzvatah MiShetishka HaChamah"), 5738** — chabad.org/therebbe/.../3140429 and torahrecordings.com/mamorimmelukotim/002/020. Digital transcription. Reviewed (Kuntres Chanukah 5747 / Maamarim Melukatim). Section 4 in the full wording: «[ובדוגמת העילוי] שבהתהוות היש דבי"ע הפרטיים (שקיעת אצילות הפרטית)... שבהתהוות היש דבי"ע (הפרטיים) דוקא מתגלה כח העצמות, ובבי"ע גופא עיקר גילוי כח העצמות הוא בהתהוות היש הגשמי דוקא» ["[And analogous to the advantage in the coming into being of the yesh of the particular BYA (the setting of particular Atzilut)... for specifically in the coming into being of the yesh of (particular) BYA, the power of Atzmut is revealed; and within BYA itself, the principal revelation of the power of Atzmut is specifically in the coming into being of physical yesh.]"]
- **The discourse beginning "בראשית ברא" ("Bereishit Bara"), 5716** — chabad.org/therebbe/.../2987748. Digital transcription. **Unreviewed** (transcript,

Shabbat parashat Bereishit, when the month of Marcheshvan was blessed, 5716). Full wording: «דהנה, אצילות נקרא בשם יש הנאצל, ומכיון שהוא בחינת יש ולא יש האמיתי, א"כ הרי הוא בכלל יש הנברא, יש הנאצל, ועכ"פ יש הנמצא» ["For, now, Atzilut is called emanated yesh, and since it is an aspect of yesh and not the true Yesh, it therefore falls within the category of cre-

ated yesh, emanated yesh, and at any rate existing yesh"]. - **Idra Zuta / Idra Rabba** — he.wikisource.org. Digital transcription. Primary Kabbalistic source. «תשעה אלפין רבוא עלמין נטלין וסמכין על האי גולגלתא» ["Nine thousand myriads of worlds, carried and supported upon this skull"]; «ד' מאה עלמין דכסופין» ["four hundred worlds of longing"]. Wikisource Variants בגולגלתא/דגולגלתא/לגולגלתא [in the skull/of the skull/to the skull] (Stanford's comparative edition). «דיתבין בגולגלתא» ["that sit within the skull"] was not found verbatim.

Sub-research report (read by a subagent, not directly by me):

- Mapping the thirty vessels in **Torah Or, additions to Vayakhel** («מי' כלים הפנימים נעשה נשמה בבריאה... התיכונים... יצירה... החיצונים... עשיה» ["from the ten inner vessels a neshamah is made in Beriah... the middle ones... Yetzirah... the outer ones... Asiyah"]) and in **the Alter Rebbe's discourses of 5566, volume I** («נפש ורוח דעשי' שאף האורות שלהן הם בחי' נברא» ["nefesh and ruach of Asiyah, whose very lights are an aspect of a created being"]). Brought here with the status of a sub-research report; I did not verify the quotations directly.

Not opened / access failed:

- **The Alter Rebbe's discourses of 5568, volume I, pp. 114–125, especially 120** (S11): not opened. hebrewbooks.org blocked automated retrieval; chabadlibrary blocks key pages. The verbatim quotation from the specific page was not verified.
- **Or HaTorah, Shemot, p. 199** (S08): not opened.
- **Lessons in Tanya (Weinberg), Hebrew text for Iggeret HaKodesh 20** (S13): not opened directly. I read the Tanya La'am commentary (Frank), a different commentator, who calls Atzilut "emanated yesh." Attributing "emanated yesh" specifically to the heikhalot in Weinberg's wording relies on the critique report (S13), not my direct reading.

- **Derech Mitzvotecha 129b** (the specific location in notes S10): not opened; what was read was "מצות האמנת אלקות" ("Mitzvat Haamanat Elokut") (folio 44–45), which contains the explicit link.

Details — R02-06 — Two investigations

א [1] (Zohar / Arich Anpin): the motif "worlds upon the skull" occurs in the Idrot and is attributed to **Arich/Atika** (gulgalta = Atika's skull): «תשעה אלפין רבוא עלמין נטלין וסמכין על האי גולגלתא» ["Nine thousand myriads of worlds, carried and supported upon this skull"]; «ד' מאה עלמין דכסופין» ["four hundred worlds of longing"]. **"That sit within the skull" was not found verbatim**; the comparative edition (Stanford) shows variants בגולגלתא/דגולגלתא/לגולגלתא [in the skull/of the skull/to the skull]. Stanford Since the motif belongs to Arich Anpin/Atika and not Zeir Anpin, and also does not verify the wording verbatim, S15 stands and Arich Anpin/Zeir Anpin must not be supplied here. Or HaTorah, Shemot, p. 199 was not opened. "It is reasonable to say" and the Epistle's negative wording are preserved. (CL-010 requires a correction in its description, as follows.)

ב [2] (note 3 / Etz Chaim, gate 47): I verified that gate 47 (Shaar Seder ABYA) contains **only six chapters**; Wikisource chapter 1 concerns the thickening of the light/screens and the Atzilut–BYA relationship Orhasulam (consistent with S18). **Chapter 12 does not exist in gate 47.** Consequently, the reference "gate 47, chapter 12" as supplied cannot be verified as an existing chapter. I do not propose a guessed correction. I note, without deciding: gate 42, "Shaar Derushei ABYA" (the first gate in the seventh heikhal), does contain twelve chapters Wikisource, but there is no proof that this is the reference's target, and I am not testing this by the mapping of the thirty vessels, which was not necessarily the purpose for which the reference was given.

File 0576 · The Beginning of Yesh and the General Rounds · Round 5

Combined file: distinguish the findings from the follow-up briefing.[36]

Comparative critique file — Iggeret HaKodesh 20 | R05 — Determination table

Subject	Research determination	Status	Comment on the models
Scale of three/four levels	The Epistle presents distinct statuses; a formal count and graded scale are editorial synthesis	[I]	Both answers initially tended to present the count too strongly; leave it as inference
“A likeness of an aspect of Divinity”	The souls of angels and human souls before descent are a likeness of Divinity in an immense tzimtzum; this does not imply that every person in their present state is so	[E]	Agreed after correction
Heikhalot and bodies of the angels of Atzilut	From the outer dimension of the vessels of Atzilut; an aspect of yesh; no source says the drop itself is the body	[E]/[U]	Separate the source of the body, the soul and the garments
Yesh	In the Epistle it chiefly includes separation in knowledge/apprehension and an existence not nullified like an effect to its cause; not only “power to act”	[E]	Important correction to overly abstract formulations
Neshikin	Union of spirit with spirit preceding lower union; sometimes sufficient for angels	[E]	The mapping angels=neshikin is local shorthand, not a universal law

[36] Document 0576: YA-IGK20-RESHIT-HAYESH-R05-COMPARISON-AUDIT.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Subject	Research determination	Status	Comment on the models
Human souls and neshikin	Etz Chaim says human souls too begin with neshikin and are sometimes completed through lower union	[E]	The exclusivity of "neshikin=angels" is rejected
Outer/inner source	Outer dimension of a vessel → souls of angels; inner dimension of a vessel → human souls of tzaddikim; do not identify the soul with the outer/inner dimensions themselves	[E]	This axis is separate from the axis of the type of union
Nefesh–ruach–neshamah in angels	An angel's neshamah vests itself in ruach, nefesh and vessels; the terminology is not necessarily identical to human nefesh–ruach–neshamah	[E]	The claim "angels have no nefesh–ruach–neshamah" is rejected
Adam HaRishon	A system of roots, partzufim, 613 limbs and sparks; not one indivisible essence	[E]	Both answers are precise after correction
Head/heel	Head/heel in the Ari denotes a location in the root structure; "heads/heels of the generations" in Tanya is a comparative axis; no simple mapping nefesh–ruach–neshamah=head/body/heel	[E]/[I]	The simple parallel is rejected
New souls	Both: most souls are included in Adam HaRishon, and there are actually new souls; "new" does not necessarily mean creation from nothing and naught after Adam HaRishon	[E]	A point that must be retained
Enoch	Shaar HaGilgulim: the neshamah portion of Atzilut/supernal radiance becomes Metatron; this does not identify it with the "early tzaddikim" in Iggeret HaKodesh	[E for the Ari source; P/U for application]	Do not say "Enoch is the early tzaddikim"

Subject	Research determination	Status	Comment on the models
Rashbi	In another discourse of the Alter Rebbe himself (עוד ביאור ["Further explanation"]), he is brought as an example of a soul of Atzilut vested in a body	[E-primary, other work]	Narrows the U on the category, but does not supply a full list
Lights and vessels	Vessels of Atzilut are finite in form and Divinity in terms of "He and His vessels are one"; one must not always say vessel=created being or light=Divinity	[E]	Retained from R04
Vessels of BYA	Through the illumination of the kav and the light of sovev within the vessels, "power and strength to create yesh me'ayin" is given within them; they are not an independent source	[E]	A central structural correction; do not say that only the vessels of Atzilut operate
Kav in nefesh–ruach–neshamah versus leaving the vessels	Departure negates the vessels' absolute unity; the presence of the kav in nefesh–ruach–neshamah remains as a measured illumination/vitality	[I]	A strong reconciliation, but not the Alter Rebbe's explicit wording; the measure of the kav remains [U]
Kav and the light of the sefirah	The Epistle proves the vesting of the kav in vessels and nefesh–ruach–neshamah, but does not construct a complete diagram identifying the kav with the light of the sefirah	[I/U]	Formulations of certainty must be reduced
Limitation and unlimitedness	Iggeret HaKodesh proves the need for tzimtzum, measure, a vessel and limitation for a distinct existence to come into being; it does not prove that Atzmut cannot create finitude another way	[E]/[I]	Caution against "unlimited yesh" as an object

Subject	Research determination	Status	Comment on the models
The power of limitation	“The power of limitation” is a useful Chassidic/philosophical extension, not the wording of the body of Iggeret HaKodesh	[E-secondary]/[I]	Do not attribute [the words of] the Tzemach Tzedek or the Rebbe to the Alter Rebbe

Subject	Research determination	Status	Comment on the models
Worlds within the skull	Direct source according to Iggeret HaKodesh note 33: Idra Rabba, Zohar III, 128b, «בגולגלתא יתבין תליסר אלפי רבוא עלמין... וסמכין עלוי» [“Within the skull sit thirteen thousand myriads of worlds… and they are supported upon it”], followed by drawing down to the skull of Zeir Anpin; parallel source: Idra Zuta III, 292b, «תשעה אלפין רבוא עלמין, נטלין וסמכין על האי גולגלתא» [“Nine thousand myriads of worlds, carried and supported upon this skull”]	[E-primary + E-parallel]	288a is another passage; the Alter Rebbe’s דיתבין [“that sit”] is a paraphrase combining Zohar formulations
“Sit”דיתבין/	Likkutei Torah explains explicitly: these are potential letters, from which actual worlds will come into being when drawn down; they are not actual worlds	[E-secondary]	The potential-letters explanation is sealed as an interpretive source; only the etymology of דיתבין and identifying each letter with a soul/angel remain [U]

Subject	Research determination	Status	Comment on the models
Beard	Thirteen rectifications are identified with Arich Anpin, nine with Zeir Anpin (with completion in certain states); Etz Chaim 13:5 describes drawing down from the skull of Arich Anpin to the head of Zeir Anpin; the Alter Rebbe's wording does not determine whose beard is meant in the sentence	[E]/[U]	Do not determine "Arich Anpin alone"
Creation yesh me'ayin	Only an existence that is not intrinsically an effect is the source of the power; vessels act "within them and through them" by virtue of unity; the vessels of BYA operate at a mediated level of illumination	[E]	No independent agency for vessels
"Unlimited" yesh	The Epistle speaks of yesh possessing limitation and measure; plant growth is "a likeness of an aspect of Ein Sof" in multiplicity, not absolute infinity	[E]/[I]	Leave a claim about "unlimited yesh" as a possible explanation only

Comparative critique file — Iggeret HaKodesh 20 | R05 — Open points

- The precise inward mechanism of a soul's transition from "not yesh" to yesh after descent into BYA.
- Whether the kav in nefesh–ruach–neshamah after separation is the same level or a further illumination/tzimtzum.
- Rashbi is an explicit example in another discourse of the Alter Rebbe; the complete identity of the "early tzaddikim" and additional names remain open.
- Applying the Enoch model to the parenthesis in Iggeret HaKodesh.

- The identity of the beard in the phrase “skull and beard.”
- The internal contradiction in Etz Chaim concerning the initial neshikin.
- The precise relationship among kav, the light of the sefirah, His life-giving lights, and vessel.
- Whether Atzmut can create limited yesh without a vessel function; the Epistle proves the chosen order, not a metaphysical prohibition on an alternative.
- The difficulty concerning the inwardness of NeHYM and Moses’ apprehension: outside the round and open.

Comparative critique file — Iggeret HaKodesh 20 | R05 — Correcting provenance among model versions

Do not write that Grok “discovered” all the corrections. Claude-R05-A contained errors or instability in several sections; Claude-R05-B already contained some of the corrections (Etz Chaim, gate 40, discourse 10; 292b; the power of the vessels of BYA; neshamah rather than nefesh in Enoch; and four levels as inference). Grok-R05 is chiefly a later red-team: it confirmed, challenged, sharpened and left openings. Instead of giving sole credit to a model, record for each claim: the first source, the first version in which it appeared, who corrected it, and the degree of independence.

Only a provisional assessment of roles: Claude-R05-B is strong in mapping and coverage; Grok-R05 is strong in challenging errors, provenance and preserving [U]. Ratings are not a measure of truth and are not directly comparable, since the roles and versions differ.

Comparative critique file — Iggeret HaKodesh 20 | R05 — Decisive sources

- Iggeret HaKodesh 20
- Tanya, chapter 48

- Etz Chaim, gate 1, branches 2–3
- Etz Chaim, gate 39, discourse 4
- Etz Chaim, gate 40, discourse 10
- Shaar HaGilgulim, introductions 7, 31, 32
- Idra Rabba, Zohar III, 128b — source of Iggeret HaKodesh note 33
- Idra Zuta, Zohar III, 292b — parallel source
- Shaar HaKavanot — discourses on the repetition of the Amidah
- Etz Chaim, gate 13, chapter 5 — connection between Arich Anpin's skull and Zeir Anpin's beard
- Commentary on Iggeret HaKodesh 20
- Likkutei Torah, Bamidbar 9:1 — potential letters and worlds
- Accessible text of the same commentary
- עוד ביאור ["Further explanation"] — a soul of Atzilut in a body among the early tzaddikim

File 0041 · The Beginning of Yesh and the General Rounds · Round 6

A report or testimony from the history of the research.[170]

Independent research baseline — Working canon before the models — 5. Adam HaRishon, root and place of vesting

[E] Shaar HaGilgulim, introduction 31, describes Adam HaRishon as an overarching stature including roots, limbs and sparks, down to subdivision into six hundred thousand sparks. "Head" and "heel" are locations within a root system; they must not be mapped literally onto nefesh–ruach–neshamah.

[E] Tanya, chapter 2, speaks of the root of all the souls of Israel in supernal Chochmah, and of the early generations as "head" and our

[170] Document 0041: 02 — R06 ARCHIVE — Baseline and Delta. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

generations as “heel.” This is an axis of root and level, whereas Tanya, chapter 39, describes the place of standing after descent: souls of tzaddikim in Beriah and angels in Yetzirah. Root, place of standing and garment are not the same thing.

[I/U] Shaar HaGilgulim, introduction 32, describes the withdrawal of levels of Atzilut from Adam HaRishon and the retention of lower aspects, and brings Enoch in the context of a neshamah of Atzilut. This provides a possible model for removing a higher part, but is not a direct, proven interpretation of the parenthesis in Iggeret HaKodesh 20.

Independent research baseline — Working canon before the models — א6 [6a]. Precise critique concerning the worlds within the skull

[E] Idra Rabba, Zohar III, 128b, was opened as a complete page: «בגולגלתא יתבין תליסר אלפי רבוא עלמין דנטלין עלוי רגלין וסמכין עלוי» [“Within the skull sit thirteen thousand myriads of worlds that raise their feet upon it and are supported upon it”]; drawing down to the skull of Zeir Anpin is mentioned later. **[E]** Idra Zuta, Zohar III, 292b, was opened as a complete page: «בהאי גולגלתא דזעיר אנפין» [“in this skull of Zeir Anpin”] and «תשעה אלפין רבוא עלמין נטלין וסמכין על האי גולגלתא» [“Nine thousand myriads of worlds, carried and supported upon this skull”]. Do not write “יתבין [sit] in all witnesses,” since manuscripts were not surveyed. Printed Kehot note 33 remains [U]. 288 is a separate passage on four hundred worlds of longing. The Alter Rebbe’s wording דיתבין/דיתבא [“that sit”/“that is situated”] is a paraphrase: a prefixed dalet, generalization of the number to “thousands and myriads,” and combination of Arich Anpin and Zeir Anpin in one sentence. Likkutei Torah, “וארשתיך” (“Ve’erastich”), interprets the worlds as potential letters.

[E] / [E-secondary] Likkutei Torah, Bamidbar 9:1 (וארשתיך לי לעולם [“Ve’erastich Li Le’olam”]), was opened and contains the wording about letters and drawing down to worlds; page 5899043 is not the “וארשתיך” (“Ve’erastich”) page but the discourse beginning “יונתי” (“Yonati”). The full formulation «אינן עלמין ממש... בחי’ אותיות שכשיומשכו למטה יתהוה מהם כ”כ עלמין בפועל ממש... וכמשל אותיות הדבור בעודן בכח חכמתו» [“they are not actual worlds… the aspect of letters from which, when drawn down below, so many worlds will actually come into being… and like the letters of speech while still potential within his wisdom”] must be attributed to the source actually opened; Or HaTorah, Shemot, p. 199 has not yet been opened as a complete page and therefore has status [U]/[E-secondary]. Do not write that every “potential letters” explanation is necessarily the Alter Rebbe’s direct wording without specifying the reference.

[E] Shaar HaKavanot, discourses on the repetition of the Amidah, discourse 5, details: the beard of Arich Anpin, thirteen rectifications; the beard of Zeir Anpin, initially nine, which can be completed to thirteen by illumination from Arich; the beard of Nukva, six. One must therefore not infer that the “beard” in the Iggeret HaKodesh sentence necessarily belongs to Arich Anpin alone. The Alter Rebbe mentions the skull of Arich Anpin and Zeir Anpin in the same sentence, leaving the phrase “skull and beard” without an unequivocal attribution. The safe conclusion: the distinction between Arich Anpin and Zeir Anpin is established in the Ari’s terminology; the precise syntactic attribution in Iggeret HaKodesh remains [U]/[I].

Independent research baseline — Working canon before the models — 7. Questions remaining open before the models

1. The precise mechanism whereby a soul that is not yesh becomes yesh after descending into BYA.

2. Whether the kav in nefesh–ruach–neshamah after separation is the same level of kav or only a contracted/indirect illumination.
3. The precise identity of the "early tzaddikim."
4. Whether Enoch is an intended example in the Epistle or only an analogy from other sources.
5. The identity of the beard in the combination "skull of Arich Anpin and Zeir Anpin."
6. Resolving the internal contradiction in Etz Chaim 39 concerning the initial neshikin.
7. Or HaTorah, Shemot, p. 199, and Tikkunei Zohar 70: not yet opened as a complete page, so they must not be used for a determination.
8. Rashbi in another work of the Alter Rebbe: [E-primary, other work] the page עוד ביאור ע"פ הנ"ל ["Further explanation of the above verse"] states, «כמו נשמת רשב"י שהיה לו נשמה דאצילות מלובשת ממש בהגוף שלו» ["like the soul of Rashbi, who had a soul of Atzilut actually vested in his body"]. This does not identify the "early tzaddikim" in Iggeret HaKodesh 20; that remains [U]/[P].
9. Whether Atzmut can create limited yesh without a function equivalent to a vessel; the Epistle proves the chosen order, not necessarily a metaphysical prohibition on another possibility.

GROK-R05-UPDATED — Newly received red-team output — Main corrections reinforced by the response

1. "Four levels" is not an explicit count in the body of Iggeret HaKodesh; the order is synthesis [I].
2. Vessels must not be called independent creators; the ontological source is the light of Ein Sof/the Emanator, and the vessels act "within them and through them."

3. §§116–117 in Iggeret HaKodesh require correcting the claim that only the vessels of Atzilut give creative power: the vessels of BYA too receive "power and strength to create yesh me'ayin."
4. "Neshikin = angels alone" is rejected; Etz Chaim 39 presents human souls that begin with neshikin, as well as overlap between the two systems of union.
5. "Angels have no nefesh–ruach–neshamah" is rejected; Etz Chaim, gate 40, discourse 10, describes a neshamah vested in ruach, nefesh and vessels.
6. "The early tzaddikim = Enoch" is rejected as an identification of the Epistle's wording. Enoch in Shaar HaGilgulim is an analogical source [P] relative to Iggeret HaKodesh.
7. Head/body/heel must not be mapped literally to nefesh/ruach/neshamah.
8. "The kav is vested" does not necessarily contradict "went out and became separated"; the reconciliation remains [I]/[U], because the body states both but does not explicitly explain the mechanism of reconciliation.

GROK-R05-UPDATED — Newly received red-team output — Findings to integrate into the unified file

- A strong source for the expression about worlds on the Arich Anpin side: Idra Rabba, Zohar III, 128b, through quotations in Etz Chaim/Shaar Maamarei Rashbi and sub-research; do not write that this is certainly the source for Kehot note 33, since the printed note was not located. Idra Zuta 292b may be a parallel for Zeir Anpin but remains [U] until direct verification, and 288a is a different passage. Distinguish יתבין ["sit"] in the Zohar from דיתבא/דיתבין ["that is situated"/"that sit"] in the Alter Rebbe's wording, and check textual variants.

- Likkutei Torah, “וארשתיך לי לעולם” (“Ve’erastich Li Le’olam”), explains the worlds as letters existing potentially, which will become actual worlds after being drawn down. This is an interpretive source of the Alter Rebbe, not merely a model inference.
- The vessels of BYA receive creative power, but one must not infer that their degree of unity is identical to the vessels of Atzilut. The difference lies in the revelation/concealment of the kav, the level of illumination, and the result of multiplicity, division and limitation.
- The kav in nefesh–ruach–neshamah and the kav united with the vessels must remain two levels: the presence of the kav [E in the body] versus the degree of unity and tzimtzum [I/E-secondary].
- The skull of Arich Anpin and the skull of Zeir Anpin are connected in Zohar and Ari sources; thirteen rectifications of the beard of Arich Anpin, nine of Zeir Anpin, and their completion. The precise syntax of “the skull and beard” in Iggeret HaKodesh remains [U].
- The Alter Rebbe himself does not enumerate names of the “early tzaddikim” in the body of Iggeret HaKodesh. Nevertheless, the independent research found another discourse of the Alter Rebbe in which Rashbi is brought as an example of a soul of Atzilut in a body. Grok must therefore be corrected: Rashbi is not a proven identification of the parenthesis in Iggeret HaKodesh, but his very existence as a source must not remain “not found” either.

GROK-R05-UPDATED — Newly received red-team output — GROK-R05-UPDATED status matrix

Cluster	What the response establishes	Status after critique
Q18–Q25	Three bands: emanated yesh, a likeness of Divinity, created yesh; three as a count = [I]	Approved subject to marking [I]

Cluster	What the response establishes	Status after critique
Q26–Q31	Neshikin is typical of angels but not exclusive; root is not abode	[E]/[I], approved
Q32–Q35	Adam HaRishon is a system of roots; head/heel are not nefesh–ruach–neshamah	[E], approved
Q42–Q50	The mechanism of descent is open; Enoch is not an identification; Rashbi requires a source correction	[U]/[P], with a correction concerning Rashbi
Q51–Q60	Vessels are Divinity in unity; BYA too receive power and strength; kav/departure = inferential reconciliation	[E]+[I], cautiously approved
Q61–Q66	Measured kav; limitation and unlimitedness are levels/approaches	[E]/[E-secondary], approved with qualification
Q67–Q71	Nefesh–ruach–neshamah in angels; degree of unity of the kav is open	[E]/[U], approved
Q72–Q78	Source at 128b, potential letters, beard open	[E]/[E-subresearch]/[U], approved with a provenance correction
Q79–Q88	Presence of the kav does not prove unity; a vessel is a mode of revelation, not an independent source	[E]/[I], approved

GROK-R05-UPDATED — Newly received red-team output — Questions Claude must read following GROK-R05-UPDATED

- Is יתבין ["sit"] the Zohar's own wording in all textual witnesses, and what precisely did the Alter Rebbe add in דיתבא/דיתבין ["that is situated"/"that sit"]?
- Is the source at 128b the direct source of Iggeret HaKodesh note 33, while 292b is a parallel for Zeir Anpin?
- Does Rashbi indeed appear as an example in another discourse of the Alter Rebbe, and what precisely is said there, without automatically identifying him with the "early tzaddikim"?

- Is every claim tagged [E] in Grok's answer the body of a source, or does some of it rely on commentary, Stanford Hilufim or sub-research?
- Which of Grok's claims are independent discoveries, and which were already in the canon or Claude-R05-B?

Appendix — Earlier model materials within the unified file — R05-SOURCE-REOPENING — Closure update after opening the pages

Status: this is a source-first update within the unified file. It supersedes the models' earlier access qualifications, but does not turn agreement between models into evidence.

1. **Idra Rabba 128b — [E].** The complete page was opened on Wikisource and read directly: «בגולגלתא יתבין תליסר אלפי רבוא עלמין דנטלין עלוי רגלין וסמכין עלוי» ["Within the skull sit thirteen thousand myriads of worlds that raise their feet upon it and are supported upon it"]; and later, «ומהאי גולגלתא נפיק חד עיבר חיור לגולגלתא דזעיר אנפין» ["And from this skull a single white region proceeds to the skull of Zeir Anpin"]. The [E] status refers to the printed page read, not to all textual witnesses.
2. **Idra Zuta 292b — [E].** The complete page was opened and read directly: «בהאי גולגלתא דזעיר אנפין» ["in this skull of Zeir Anpin"] and «תשעה אלפין רבוא עלמין, נטלין וסמכין על האי גולגלתא» ["Nine thousand myriads of worlds, carried and supported upon this skull"]. It does not contain יתבין ["sit"]. The page's direct status does not require attributing every syntactic detail in the Epistle to it.
3. **Kehot note 33 — [U].** No image/glyph of the printed note was opened. After opening the page, 128b is a direct source for the idea, but there is still no proof that the note itself refers specifically to it; note numbers depend on the edition.

4. **Textual variants — open to a defined extent.** Do not write "יתבין in all witnesses." The Stanford apparatus examined records local variants; it does not replace a systematic reading of all manuscripts, nor does it by itself prove that the variant concerns the expression about worlds. The body of the printed page read is [E]; the totality of witnesses remains [U].
5. **Rashbi — three levels.** The body of Iggeret HaKodesh 20 is anonymous [E]. Another work of the Alter Rebbe, aid/5899043, explicitly states: «נשמות הצדיקים הראשונים... כמו נשמת רשב"י שהיה לו נשמה דאצילות מלובשת ממש בהגוף שלו» ["the souls of the early tzaddikim... like the soul of Rashbi, who had a soul of Atzilut actually vested in his body"] [E-primary]. The inference that the parenthesis in Iggeret HaKodesh intends Rashbi remains [I]/[P], not [E]. Enoch remains an analogy from Shaar HaGilgulim alone.
6. **Tanya 48 — [E].** The body of the chapter says that souls and angels cannot receive pleasure in a mode of actual infinity, «שלא יתבטלו ממציאותן ויחזרו למקורן» ["so that they will not be nullified out of their existence and return to their source"]. Downgrading this claim because it was not found is rejected.
7. **Shemini 5724 — [E-secondary].** The page was opened and verified as a later source of the Rebbe. Do not attribute the formulation about Atzmut to the Alter Rebbe.
8. **Provenance of "וארשתיך" ["Ve'erastich"].** aid/5899043 is the discourse beginning "יונתי בחגוי הסלע" ["My dove in the clefts of the rock"], not the "וארשתיך" page. The Alter Rebbe's page "וארשתיך לי לעולם" ["I will betroth you to Me forever"] is aid/5898858 and contains the wording about letters/drawing down; later transcripts of the Rebbe must not be confused with the Alter Rebbe's text. Or HaTorah, Shemot, p. 199, as a full reference for the "potential letters" interpretation, remains [U]/[E-secondary] until opened.

R05-SOURCE-REOPENING — Closure update after opening the pages — Updating the claim registers

- **GK-R05-T16 [E]:** Idra Rabba 128b was opened as a complete page; do not downgrade it to [E-subresearch] merely because Claude could not access it.
- **GK-R05-T17 [E]:** Idra Zuta 292b was opened as a complete page; nine thousand myriads and the skull of Zeir Anpin, without יתבין ["sit"].
- **GK-R05-T18 [E]:** Tanya 48 explicitly includes «שלא יתבטלו ממציאותן» ["so that they will not be nullified out of their existence"].
- **GK-R05-T14 (corrected):** Rashbi is [E-primary] in another work of the Alter Rebbe, with an explicit quotation of Iggeret HaKodesh 20; this does not necessarily identify the parenthesis.

The new version replaces the earlier access qualification with a differentiated status: bodies of the opened pages [E], manuscripts generally [U], note 33 [U], and the interpretive application to Rashbi [I]/[P].

R05-SOURCE-REOPENING — Closure update after opening the pages — Unresolved ledger — Current status

- Kehot note 33 as printed glyphs and its precise numbering: [U].
- Uniformity of יתבין ["sit"] in all textual witnesses: [U]; the printed page read [E], but the manuscripts were not surveyed in full.
- The syntax whereby the Alter Rebbe combines the skull of Arich Anpin and Zeir Anpin and "beard": [U]/[I].
- Or HaTorah, Shemot, p. 199, Tikkunei Zohar 70 and 5566: [U] until opened as a complete page.

- The inward mechanism of the transition from “not yesh” to yesh in BYA: [U], although the framework of Malchut/letters/vesting is established [E].
- The measure of the kav in nefesh–ruach–neshamah after leaving the vessels: [U]/[I].
- Identifying Rashbi with the parenthesis in Iggeret HaKodesh: [I]/[P]/[U]; the example of Rashbi itself in another work of the Alter Rebbe: [E-primary].
- The difficulty concerning the inwardness of NeHYM and Moses’ apprehension: open.

Appendix — Earlier model materials within the unified file — Unified critique record

The unified critique establishes that the sources decide, not agreement between models. Sealed as strong sources: Iggeret HaKodesh’s wording on “a likeness of an aspect of Divinity”; Etz Chaim 39 on the two types of union and their overlap; Etz Chaim 40 on an angel’s neshamah vested in ruach, nefesh and vessels; the continuation of Iggeret HaKodesh on creative power in the vessels of BYA; Shaar HaGilgulim on Adam HaRishon as a system of roots; and the Zohar source for worlds within the skull. Provisional or open: the mechanism whereby a soul becomes yesh; the measure of the kav in nefesh–ruach–neshamah after separation; the complete identity of the early tzaddikim; identifying Enoch with the Epistle’s parenthesis; the precise syntax of the beard; and whether Atzmut can create limited yesh without a vessel function.

A further provenance correction: the claim in Claude-R05-UPDATED that no decisive source for Rashbi in the Alter Rebbe was found is corrected in light of «עוד ביאור ע”פ הנ”ל» [“Further explanation of the above verse”] (aid/5899043), which explicitly mentions Rashbi as a soul of

Atzilut in a body [E-primary, other work]. This does not identify the "early tzaddikim" in Iggeret HaKodesh 20, which remains [U]/[P].

The source for the worlds has now been checked on both pages: **Idra Rabba, Zohar III, 128b**, read directly [E], with thirteen thousand myriads of worlds on the Arich Anpin side; and **Idra Zuta, Zohar I-II, 292b**, read directly [E], with nine thousand myriads of worlds in the skull of Zeir Anpin. The claim that the second page is the precise parallel to the Iggeret HaKodesh sentence is a separate interpretation. Kehot note 33 itself was not located. **Likkutei Torah, Bamidbar 9:1**, interprets the worlds as potential letters that will become actual worlds after being drawn down. Do not present דיתבא/דיתבין ["that is situated"/"that sit"] as a uniform quotation in all witnesses, or infer complete nullification from the word alone.

R06 research file — Continuation of the beginning of the created yesh — R06-SOURCE-UPDATE — Verified delta from R05

R05 was closed as an archive. The following items are an R06 update, not a reediting of R05:

- **R06-T01 [E]:** Idra Rabba, Zohar III, 128b, was opened directly as a complete page: «בגולגלתא יתבין תליסר אלפי רבוא עלמין דנטלין עלוי רגלין וסמכין עלוי» ["Within the skull sit thirteen thousand myriads of worlds that raise their feet upon it and are supported upon it"]. Do not infer uniformity across all manuscripts from this.
- **R06-T02 [E]:** Idra Zuta, Zohar III, 292b, was opened directly as a complete page: «בהאי גולגלתא דזעיר אנפין» ["in this skull of Zeir Anpin"] and «תשעה אלפין רבוא עלמין, נטלין וסמכין על האי גולגלתא» ["Nine thousand myriads of worlds, carried and supported upon this skull"]; the word יתבין ["sit"] does not occur in the passage checked.
- **R06-T03 [E-primary]:** in the Alter Rebbe's «עוד ביאור ע"פ הנ"ל» ["Further explanation of the above verse"], Rashbi is brought as an example of a soul of Atzilut vested in a body. This is a primary

source in another work, but does not necessarily identify the “early tzaddikim” of Iggeret HaKodesh 20.

- **R06-T04 [E]:** Tanya, chapter 48, includes the wording «שלא יתבטלו ממציאותן ויחזרו למקורן» [“so that they will not be nullified out of their existence and return to their source”].
- **R06-T05 [E]:** Likkutei Torah, «וארשתיך לי לעולם» [“I will betroth you to Me forever”], is a source separate from 5899043 («יונתי» [“My dove”]); they must not be confused.
- **R06-T06 [E]/[U]:** the body of Iggeret HaKodesh 20 defines the framework of transition: Malchut of Atzilut becomes Atik of Beriah; the multiplicity of letters from Malchut produces a multiplicity of created beings; the creation of souls is called birth; and the illumination of the kav pierces the parsa and shines in the vessels of BYA. The minute inward mechanics of turning “not yesh” into yesh remain [U].
- **R06-T07 [U]:** printed Kehot note 33, uniformity of witnesses and the syntax of the beard remain open.
- **R06-T08 [E]/[I/U]:** Etz Chaim, gate 40, discourse 10, says that the neshamah of angels vests itself within the angels’ ruach, nefesh and vessels, but emphasizes that their ruach, nefesh and body are “other aspects” and not like human beings. Thus a neshamah is vested within these levels [E], but full identity with the human nefesh–ruach–neshamah structure is not proven [I/U].
- **R06-T09 [E]/[I/U]:** the body of Iggeret HaKodesh 20 contains both «הקו המלובש בנר”נ שלהם וכמו צמצום הראשון להיות חלל» [“the kav vested in their nefesh–ruach–neshamah, and like the first tzimtzum for there to be a void”] and «מאחר שכבר יצאו ונפרדו מהכלים» [“since they have already gone out and become separated from the vessels”]. Both sentences are [E]; the assertion that separation negates unity rather than the kav’s presence is [I], and the measure of the kav after separation remains [U].

The status of the direct sources is supported by readings of: Idra Rabba 128b, Idra Zuta 292b, Tanya 48, עוד ביאור ע"פ הנ"ל [Further explanation of the above verse], וארשתיך לי לעולם [I will betroth you to Me forever].

File 0181 · The Beginning of Yesh and the General Rounds · Round 6

Critique, compilation or interim determination.[37]

E1 — Grok's critique of Claude's draft — verdict

No correction changing the framework of the plain explanation was found. The corrections concern evidence tags, completing sentences already belonging to the framework, and separating gloss from body. No R16.

File 0060 · The Beginning of Yesh and the General Rounds · Round 7

A report or testimony from the history of the research.[185]

P0 priorities — Work on these first — P0-3 — Q44/Q48/Q50: Who are the "early tzaddikim"?

Core question: do the Alter Rebbe or his commentators identify the group; what is the status of Rashbi, Moses, the Patriarchs, Adam HaRishon and Enoch; and is there a difference between an example in another work and an interpretation of the parenthesis in Iggeret HaKodesh 20?

[37] Document 0181: E1 — Grok Source and Editorial QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[185] Document 0060: 04 — OPEN QUESTIONS AND WORKPLAN — R07. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Sources to open: aid/5899043; Iggeret HaKodesh 20; Torah Or, Vayechi; Shaar HaGilgulim 31–33; discourses of the Alter Rebbe; discourses of the Tzemach Tzedek and the Rebbe. Every identification absent from the body of the Epistle should be tagged [E-primary], [E-secondary], [I] or [P].

P0 priorities — Work on these first — P0-5 — Q72–Q78: Worlds, wordings, skull and beard

Core question: unify without erasing the difference among Idra Rabba 128 (thirteen thousand myriads, the skull of Arich), Idra Zuta 292 (nine thousand myriads, the skull of Zeir), 288 (four hundred worlds of longing), and the Alter Rebbe's wording «אלפים ורבבות דיתבא בגולגלתא דא"א וז"א» ["thousands and myriads situated within the skull of Arich Anpin and Zeir Anpin"].

Tasks: open continuous page 128 if possible; examine precisely what the variant יתבין/כתבי/יתבי [sit/write/sitting] concerns; locate the glyphs of Kehot note 33; open Shaar HaKavanot, discourse 5, and check the syntax of the beard. Do not say "in all witnesses" without a full survey.

File 0094 · The Beginning of Yesh and the General Rounds · Round 7

A report or testimony from the history of the research.[186]

12 — R07 PAPER LEDGER — BATCH + OPEN Q — C. Folder inventory snapshot (Carpoopsik 2026-09-20)

[186] Document 0094: ZZ — SUPERSEDED R07 ledger stub (see 12 R08). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

#	Title	Drive id
00	GROK BOT START HERE — Universal Prompt	1F9W3jqGH9a167WNgA7tlatBJ-l9Z4rP2pW0CvvGPkwQ
01	R05 ARCHIVE — Baseline Q01-Q88	1ek9vN36Gz1KyWgPM62H-lMkpaqg_p51nl_EWpaN4sOY
02	R06 ARCHIVE — Baseline and Delta	15BQZkIb2iuLJmHwabyOg7uDUIli6i7JvyTK3V8hQVdQ
03	R07 ACTIVE — Current Research and Prompt	1xXDo2C9ryg7QoHFtliVUUQcgGP3Fpi_TXaTNg9tEDWc
04	OPEN QUESTIONS AND WORKPLAN — R07	1AbRxbwjI_uc8O_Ms7XiWaAMDZy8vzsbQmdIUBQDiI9c
05	R01 ARCHIVE — Research and Questions	1atzDXpQxTHBhHl3F3AJwJxVBAIUWgB0N
06	R02 ARCHIVE — Packet	1KdodccmbaxhC9hFbQLk44bhOoHyMDJlF
07	R03 ARCHIVE — Packet	1vLMPPdJKy2qMJ2Qae1JqQTOSsdsVvWri
08	R04 ARCHIVE — Packet	1vCGkAuCRswXT7mklnio67rRGcMtg_7Rn
09	ARCHIVE INDEX — R01 to R07	1AOChKylsJcC8WPPMmY1EjiwTPyuFRWw0MKA4dITrWB8

#	Title	Drive id
10	R07 ARCHIVE — FINAL CLOSURE	1t4YWtjAIzoEDvMJlr9JEg3nf17cuUWCIpInDFJAYJTE
11	R08 WORKPLAN — NEXT RESEARCH	19rIySPQGG8EtZ1l0YJwQGvy44H9v5zCoAHgesJFaWYU

Also present at inventory: 10 + 11 (beyond 00–09). Film lane: HOLD.

File 0331 · The Beginning of Yesh and the General Rounds · Round 7

A report or testimony from the history of the research.[38]

[38]Document 0331: 10 — R07 ARCHIVE — FINAL CLOSURE. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R07 — Final archive of the round — R07 results

1. **R07-T01 [E-primary]** — In «עוד ביאור ע"פ הנ"ל» ["Further explanation of the above verse"], the Alter Rebbe distinguishes souls drawn from the union of ZON, whose birth is creation yesh me'ayin, from higher souls sometimes called "actual souls of Atzilut." This does not imply that every soul of Atzilut comes from ZON.
2. **R07-T02 [E-primary]** — The soul vested in the body of the "early tzaddikim" can be actual Atzilut; Rashbi is brought as an example. In the other souls of Israel, Atzilut remains concealed and encompassing, while what is vested is nefesh–ruach–neshamah of BYA. This does not fully identify the entire parenthesis in Iggeret HaKodesh 20 with Rashbi.
3. **R07-T03 [E-primary] + [I]** — Likkutei Torah supplies a mechanism of mediation: Malchut of Atzilut as intermediary, vesting in a screen and parsa, piercing, tzimtzum so they can bear the light, and drawing down to the appropriate place. This is a primary source in another work of the Alter Rebbe; applying it to the body of Iggeret HaKodesh 20 is inference, not [E] in the body of the Epistle.
4. **R07-T04 [E-primary] + [U]** — Or yashar and or chozer through the parsa were verified in the other work. The direct connection between or chozer and the measure of the kav after "went out and became separated" remains open.
5. **R07-T05 [E-subresearch]** — The Zohar source for worlds within the skull was checked in sub-research. Do not write that all textual witnesses were surveyed.
6. **R07-T06 [I]** — «עלמין דיתבין בגולגלתא דא"א וז"א» ["worlds sitting within the skull of Arich Anpin and Zeir Anpin"] is a combining formu-

lation of the Alter Rebbe; do not attribute this combination to the Zohar verbatim.

7. **R07-T09 [E-reported; direct verification pending]** — The R07 report stated that Tikkunei Zohar 122b says, «דסליק האי נשמתא דאצילותא מניה ואתפרש מניה» ["that this soul of Atzilut withdraws from him and separates from him"]. ChatGPT did not reopen the page and tikkun heading in this update; they must therefore be verified at the beginning of R08 before upgrading the status to independent [E].

R07 — Final archive of the round — What was rejected or corrected

- "Four levels" as an explicit count in the Epistle: rejected; this is synthesis [I].
- "Only the vessels of Atzilut create": rejected; the vessels of BYA receive "power and strength to create yesh me'ayin."
- "Neshikin means only angels": rejected as exclusivity; Etz Chaim includes souls too.
- "Angels have no nefesh–ruach–neshamah": rejected as absence; there are levels, but full identity with the human structure is open.
- "Enoch is the early tzaddikim": rejected as an identification.
- "Rashbi certainly is all the early tzaddikim in Iggeret HaKodesh": not proven; he is an example in another work.
- "The kav is vested" necessarily contradicts "went out and became separated": rejected as a necessary contradiction; the bridge remains [I]/[U].

R07 — Final archive of the round — Open at the end of R07

Q42: the complete mechanics of transition from non-yesh to created yesh; Q70/Q79: the measure of the kav after separation; Q44/Q50: the extent of the group of early tzaddikim; Q68: identity of the nefesh–

ruach–neshamah structure of angel and human; Q72–Q78: witness wordings, Kehot note 33 and the syntax of the beard; initial neshikin; Avodat HaKodesh 1:8; Or HaTorah, Shemot, p. 199; Tikkunei Zohar, tikkun70; תקס"ו [5566] 5566.

R07 — Final archive of the round — Continuation rule

Do not stop because one model did not close a question. R07 was closed only to preserve a clean baseline. Further research will open under the name R08, in which the open questions will be checked in the sources themselves.

File 0006 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[273]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-06 — SEALED (Research Director ALL PASS)

QC Drive 41 10RQR9-Nd6XTnaUOvdFcrIJcUYWgBMDeh Prior pack: 37–40 + 37b/38b/39b/39c.

Ticket	Status	Claim
R08-T30	**[E] SEALED** documented absence	no graded post-exit kav degree; related IGK20 + LT Re'eh 7:13 apparatus (**NOT** degree); no הארה מצומצמת [contracted illumination]
R08-T31	**[E] SEALED**	IGK20 gulgalta AA/ZA + dikna + LT Nasso/Bamid bar/Shir apparatus
R08-T32	**[E] SEALED**	IGK20+LA48 frame Atzmut+kelim; zero-vessel = **מכריע נמצא לא [no decisive source found]**

[273] Document 0006: ZZ — SUPERSEDED R08 ledger pre-B07-propose (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0010 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[274]

R08-BATCH-06 QC — T30–T32 — Corpora / dumps opened this QC

Path	Role
/workspace/ya-igk20/igk20_plain.txt	Primary IGK20 dump (nikud); T30–T32 body

Path	Role
/workspace/ya-igk20/tanya48_clean.txt (+ tanya48.txt)	Tanya LA48 for T32 frame
/workspace/ya_igk20/R08_BATCH06.json	Pack machine twin
/workspace/ya-igk20/r08b06/es_a_.json, es_b_.json, es_d_.json, b06_.json	B06 ES search logs (where JSON, not HTML)
/workspace/ya-igk20/r08b06/lt_reeh_7.json + lt_reeh_7_plain.txt + lt_reeh7_gilui_kav_block.txt	LT Re'eh 7 local dump — T30 apparatus
/workspace/ya-igk20/r08b06/sef_lt_reeh_7_13.json	Live Sefaria v3 Kehot confirm of 7:13
/workspace/ya_igk20/batch06/lt_nasso_4.json	LT Nasso 4 — T31 apparatus (י"ג תי"ד [thirteen rectifications of the beard])
/workspace/ya_igk20/batch06/lt_bamidbar_15.json	LT Bamidbar 15 — T31 apparatus (גולגלתא/תרי"ג [skull/613])
/workspace/ya_igk20/batch06/lt_shir_8.json	LT Shir 8 — T31 apparatus (dikna AA/ZA mitzvot)
/workspace/ya-igk20/r08b06/sef_t31_apparatus.json	Live Sefaria v3 confirms for T31 LT trio

[274]Document 0010: 41 — R08-BATCH-06 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Note: several Hebrew-named es_*.json in r08b06/ are HTML error pages (not usable). Decisive verification = local dumps above. Sefaria not required for quote check.

T31 — Q74/75 Iggeret gulgalta AA/ZA + dikna (NEW [E]) — Claim under QC

Lemma/quote «עלמין דיתבין בגולגלתא דא״א וז״א ... לגבי גולגלתא ודיקנא» [worlds sitting within the skull of Arich Anpin and Zeir Anpin ... relative to the skull and beard]» (pack string) present in local IGK20 dump; beyond T25 SHK dikna apparatus.

T31 — Q74/75 Iggeret gulgalta AA/ZA + dikna (NEW [E]) — Exact window (`igk20_plain.txt` L17)

...וְקָרוֹב לוֹמַר, שֶׁגַּם הָאֲלָפִים וְרִבְבוֹת עָלְמִין דְּיָתְבִין בְּ״גוּלְגַּלְתָּא״ דַּ״אֲרִיךְ אַנְפִּין״ וּ״זְעֵיר אַנְפִּין״ – אֵינָן ״עָלְמִין״ מַמָּשׁ... וְנִקְרְאוּ ״עָלְמִין״ לְגַבֵּי בְּחִינַת הַ״גוּלְגַּלְתָּא״ וְ״דִיקְנָא״.

...And it is reasonable to say that also the thousands and myriads of worlds sitting within the “skull” of “Arich Anpin” and “Zeir Anpin” are not actual “worlds”... and are called “worlds” relative to the aspect of the “skull” and “beard.”

Claim	PASS/FAIL	Note
Pack core string in dump	**PASS**	Nikud-stripped match at L17
AA + ZA gulgalta + dikna on IGK20 page	**PASS**	Exact
Beyond T25 (SHK dikna counts/pe’ah)	**PASS**	Different locus: Iggeret body ontology of almin
Pack ellipsis omits «וקרוב לומר שגם האלפים ורבבות [and it is reasonable to say that also the thousands and myriads]»	scrub OK	Core lemma intact; JSON fuller

T31 overall: PASS — ready as NEW [E].

T31 — Q74/75 Iggeret gulgalta AA/ZA + dikna (NEW [E]) — T31 apparatus EXPAND — LT Nasso / Bamidbar / Shir (CoS; before seal)

Scope: apparatus under T31 core (IGK20 gulgalta AA/ZA). **SHK Vayaavor.1 = T29 orbit only** — do **not** re-land as new T31.

T31 apparatus EXPAND — LT Nasso / Bamidbar / Shir (CoS; before seal) — 1) LT Nasso 4:16 — «י"ג ת"ד מא"א לז"א / ט' דז"א [thirteen rectifications of the beard from Arich Anpin to Zeir Anpin / nine of Zeir Anpin]»

Check	Result
Local batch06/lt_nasso_4.json he[15]	**PASS**
Sefaria live Kehot Likkutei_Torah,_Nasso.4.16	**PASS**

Exact window:

> ויש הפרש שבפ' כי תשא נז' י"ג מדות הרחמים והיינו שנמשך **י"ג ת"ד** ...
> ובפ' שלח נז' **מא"א לז"א** **ט' תיקונים דדיקנא דז"א**...
>
> ...And there is a difference: in parashat Ki Tissa the thirteen attributes of mercy are mentioned, meaning that **the thirteen rectifications of the beard are drawn down from Arich Anpin to Zeir Anpin**; and in parashat Shelach, **nine rectifications of the beard of Zeir Anpin** are mentioned...

T31 apparatus EXPAND — LT Nasso / Bamidbar / Shir (CoS; before seal) — 2) LT Bamidbar 15:3 — gulgalta / כתר דז"א תרי"ג [Keter of Zeir Anpin, 613]

Check	Result
Local batch06/lt_bamidbar_15.json he[2]	**PASS**

Check	Result
Sefaria live Kehot Likkutei_Torah,_Bamidbar.15.3	**PASS**

Exact window:

הוא חיצוניות הכתר ומשם נמשכים המצות מהלבנונית שבין **גולגלתא** והנה ארחין כו' כמ"ש באדרא (דנשא **תרי"ג** נעשי' **כתר דז"א**השערות וכשנמשכי' ב דקכ"ט א') לתרי"ג ארחין דפליג בז"א.

Now, **the skull** is the outer dimension of Keter, and from there the mitzvot are drawn down from the whiteness between the hairs. When they are drawn into **Keter of Zeir Anpin**, they become **613** paths, etc., as written in the Idra (Naso 129a), into 613 paths that divide in Zeir Anpin.

T31 apparatus EXPAND — LT Nasso / Bamidbar / Shir (CoS; before seal) — 3) LT Shir HaShirim 8:49–50 — dikna AA/ZA mitzvot split

Check	Result
Local batch06/lt_shir_8.json he[48–49]	**PASS**
Sefaria live Kehot Likkutei_Torah,_Shir_HaShirim.8.49-50	**PASS**

Exact windows:

8:49 היינו **דיקנא דא"א**...דמפני שיבה תקום. היינו **דיקנא** והדרת פני זקן. 8:50 ... **המ"ע** ו דא"א בדיקנא **הלא תעשה**הן המשכות מדיקנא **דז"א**.

8:49 …“Before the hoary head you shall rise”: this is **the beard of Arich Anpin**. “And you shall honor the face of an elder”: this is **the beard of Zeir Anpin**. 8:50 …**The positive commandments** are influences drawn from the beard of Arich Anpin, and **the prohibitions** are in the beard of Zeir Anpin.

T31 apparatus EXPAND — LT Nasso / Bamidbar / Shir (CoS; before seal) — 4) T31 core — IGK20 gulgalta AA/ZA + dikna (still required)

Check	Result
igk20_plain.txt / batch06 twin	**PASS** (prior T31)

Exact window:

…שגם האלפים ורבבות עלמין דיתבין ב”גולגלתא” ד”אריך אנפין” ו”זעיר אנפין” – אינן ”עלמין” ממש… ונקראו ”עלמין” לגבי בחינת ה”גולגלתא” ו”דיקנא”.

…that also the thousands and myriads of worlds sitting within the “skull” of “Arich Anpin” and “Zeir Anpin” are not actual “worlds”… and are called “worlds” relative to the aspect of the “skull” and “beard.”

T31 apparatus EXPAND — LT Nasso / Bamidbar / Shir (CoS; before seal) — Scope / honesty

Claim	PASS/FAIL	Note
LT trio lemmas accurate (local + Sefaria)	**PASS**	Windows above

Claim	PASS/FAIL	Note
Apparatus supports T31 AA/ZA gulgalta–dikna map beyond T25	**PASS**	Parallel Admur LT language
SHK.1 **not** re-landed as new T31	**PASS**	Q74/CoS: same SHK-dikna orbit as T29
Does **not** force exclusive AA-only vs ZA-only for IGK20 phrase	**PASS**	IGK20 seats both AA and ZA; pack/Q74 honest
No «הארה מצומצמת [contracted illumination]» invent	**PASS**	

T31 overall (core + apparatus): PASS — ready to seal as **[E]** with LT apparatus folded; SHK.1 stays T29.

R08-BATCH-06 QC — T30–T32 — Summary table (relay)

Land	Track	Verdict	Notes
T30	Q70/79 kav degree	**PASS**	לא נמצא מכריע [no decisive source found]; related L19+L41 [E] not degree; no invented הארה מצומצמת [contracted illumination]
T30-app	LT Re'eh 7:13 «אין בהן גילוי הקו» [there is no revelation of the kav in them]»	**PASS**	Sefaria+local; apparatus only — **not** degree seal
T31	Q74/75 gulgalta/dikna	**PASS**	L17 lemma exact; NEW [E]
T31-app	LT Nasso 4:16 י"ג ת"ד מא"א לז"א / ט' דז"א [thirteen rectifications of the beard from Arich Anpin to Zeir Anpin / nine of Zeir Anpin]	**PASS**	Sefaria+local; apparatus

Land	Track	Verdict	Notes
T31-app	LT Bamidbar 15:3 גולגלתא→כתר דז"א תרי"ג [skull → Keter of Zeir Anpin, 613]	**PASS**	Sefaria+local; apparatus

Land	Track	Verdict	Notes
T31-app	LT Shir 8:49–50 dikna AA/ZA mitzvot	**PASS**	Sefaria+local; apparatus
T31-scope	SHK.1	**HOLD**	T29 orbit only — not new T31
T32	Q82/84 Atzmut / zero-vessel	**PASS**	Frame L21/L47 + Tanya48; zero-vessel absence hold honest

Log path: /workspace/ya-igk20/qc/R08-BATCH-06_QC_LOG.md **E′:** pack §E′ present; **T30** LT Re'eh 7:13 apparatus + **T31** LT Nasso/Bami dbar/Shir apparatus EXPAND folded.

T31 apparatus EXPAND folded: Nasso 4:16 + Bamidbar 15:3 + Shir 8:49–50; SHK.1 = T29 only.

MICRO: still **[U]** · **Film:** HOLD

File 0013 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[39]

R08-BATCH-01 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 4) Side-cluster carried from prior P0 — Q44/Q48/Q50 (tzaddikim ha-rishonim / Rashbi)

(Included because prior executor pass already opened LT 17; R08 plan lists as priority 5 — recorded here without closing.)

[39]Document 0013: 14 — R08-BATCH-01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

4) Side-cluster carried from prior P0 — Q44/Q48/Q50 (tzaddikim ha-rishonim / Rashbi) — Short answer

Iggeret body: anonymous parenthetical — NR"N of Atzilut in this world for «הַצַּדִּיקִים הָרִאשׁוֹנִים [the early tzaddikim]» maybe unchanged. **[E]** no names. LT 17: defines the group by **soul clothed in body = Atzilut mamash**, with **Rashbi as example («כמו נשמת רשב"י [like the soul of Rashbi]»)**, and cross-cites the Iggeret. **[E-primary other work] Do not** identify the Iggeret phrase with Rashbi alone or with Chanoch inside the Iggeret body.

4) Side-cluster carried from prior P0 — Q44/Q48/Q50 (tzaddikim ha-rishonim / Rashbi) — Quote (LT 17)

...שֶׁהַצַּדִּיקִים הָרִאשׁוֹנִים דַּיְיקָא לְבַד הֵן הֵן נְשָׁמוֹת דַּאֲצִילוּת... כְּמוֹ נִשְׁמַת רַשְׁבִּ"י שֶׁהָיָה לוֹ נְשָׁמָה דַּאֲצִילוּת מְלוּבֶּשֶׁת מַמָּשׁ בַּגּוּף שֶׁלּוֹ... וְעַ"ד מַ"ש באגה"ק...

...that precisely the early tzaddikim alone are indeed souls of Atzilut... like the soul of Rashbi, who had a soul of Atzilut actually vested in his body... and along the lines of what is written in Iggeret HaKodesh...

4) Side-cluster carried from prior P0 — Q44/Q48/Q50 (tzaddikim ha-rishonim / Rashbi) — Verdict

Rashbi = example elsewhere **[E-primary]**; full roster / exclusive ID in Iggeret = **[U]/[P]**. Moses attainment OPEN.

File 0016 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[275]

R08-BATCH-02 — R08-T13 — [E] SEALED

- Research Director spot-QC **PASS**
- **LT Bamidbar 9:** almin = otiyot shekshyumshekhu; mashal otiyot hadibur bekoach chochmato; **cites Iggeret**
- Pending/spot-QC language **dropped**

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
T11 / T12 / **T13**	**[E] SEALED**
T14	**[E] ha'arah chain + yatzeu** · extra degree **[U]** (Research Director QC on 3 loci in flight)
Kehot 33	**[U]**

File 0019 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[276]

R08-BATCH-02 — R08-T11 (B02-A) — [E] SEALED

- TZ **124a §7**; R07-T09@122b **RETIRED**; variant הִיא [that, feminine]
- Iggeret kelim-exit app: **[I]/[U]**

[275] Document 0016: ZZ — SUPERSEDED R08 ledger pre-T14abcd-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[276] Document 0019: ZZ — SUPERSEDED R08 ledger pre-T12-scan (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- Research Director PASS ×2 (124a.7 + 122b absence)

R08-BATCH-02 — R08-T12 (B02-C) — [E] SEALED

- Research Director **PASS**
- Witness: HB **31630** p.**204** = printed **קצט [199]** (Shemot 199)
- URL: https://hebrewbooks.org/pdfpager.aspx?req=31630&pgnum=204
- Quote sealed: «יובן ענין ריבוי העולמות הנז' באד"ר ... דאינו ר"ל עלמין ממש אלא הן בחי' אותיות עליונים רוחני' מאד [The matter of the multiplicity of worlds mentioned in Idra Rabba will be understood ... for it does not mean actual worlds, but aspects of very lofty, spiritual letters]»
- Supports: Idra multiplicity = **otiyot**, **not mamash almin**

File 0027 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[277]

Prior B04 dumps (TO Ber2/4, Miketz14, LT Reeh7/Tzav2/Yonati, DMC Achdut+Peru, CA Nasso, EC40_*, IGK20) — T29 — SHK Vaya'avor.5 AA13 / ZA9 + pe'ah מצפץ/אלקים [Matzpatz/Elokim] (beyond T25)

Source: same as T25 — r08b04/shk_sef_v5.txt / batch04/shk_vayaavor_5_plain.txt (blocks r08b05/shk_v5_q74_blocks.txt).

T29 — SHK Vaya'avor.5 AA13 / ZA9 + pe'ah מצפץ/אלקים [Matzpatz/Elokim] (beyond T25) — Exact windows

AA vs ZA dikna counts:

[277] Document 0027: 36 — R08-BATCH-05 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

הי"ג בלחוד אבל הענין הוא שמאירים **הט' תיקוני דיקנא** ...אין בז"א רק **י"ג הארות** בט' תיקוני דיקנא דז"א ונמצא כי יש בהם **תיקוני דיקנא דא"א** בלבד... **התיקונים אינם רק ט'** אבל

...Zeir Anpin has only **the nine rectifications of the beard** alone. But the matter is that **the thirteen rectifications of the beard of Arich Anpin** shine within the nine rectifications of the beard of Zeir Anpin. It follows that they contain **thirteen illuminations**, but **the rectifications are only nine**, alone...

Pe'ah names:

...**מצפץ** היא בחי' שם הויה בחילוף אתב"ש **הפאה הזאת אשר בראש א"א**... **אלקים במילוי יודין** הוא בחי' שם **הפאה שבראש ז"א** אבל...

...**This corner on the head of Arich Anpin** is the aspect of the name Havayah in the Atbash substitution **Matzpatz**, whereas **the corner on the head of Zeir Anpin** is the aspect of the name **Elokim spelled out with yuds**...

Claim	PASS/FAIL	Note
AA = י"ג תיקונים [thirteen rectifications]; ZA = ט' תיקונים [nine rectifications] (+ י"ג הארות [thirteen illuminations])	**PASS**	Exact on SHK dump
Pe'ah AA = מצפץ [Matzpatz]; pe'ah ZA = אלקים במילוי יודין [Elokim spelled out with yuds]	**PASS**	Exact
Beyond T25 (presence of י"ג תיקוני דיקנא [thirteen rectifications of the beard]) into **attribution**	**PASS**	New content vs T25
Exclusive map of IGK20 «גולגלתא ודיקנא [skull and beard]» → AA-only or ZA-only	stays **[I]/[U]**	Pack correctly does **not** overclaim

T29 land readiness: ready as **[E]** attribution fold beyond T25.

File 0055 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[189]

First priorities — 1. Tikkunei Zohar 122b — R07-T09

Open the page itself, check the Aramaic wording and the tikkun heading, and check whether the sentence indeed concerns the withdrawal of a soul of Atzilut. Do not accept the heading “Tikkun 70” without opening it directly.

First priorities — 4. Q72–Q78 — Worlds and skull/beard

Open Kehot note 33 in printed glyphs, check additional textual witnesses beyond the apparatus already examined, and open Shaar HaKavanot, discourse 5, and Or HaTorah, Shemot, p. 199.

First priorities — 5. Q44/Q50 — The early tzaddikim

Search for additional references by the Alter Rebbe, the Tzemach Tzedek and the Rebbe. Always distinguish: Rashbi as an example in another work; interpretation of the parenthesis in Iggeret HaKodesh; and Enoch as a separate tradition.

R08 — The next work plan — ChatGPT independent lane — R08-BATCH-02

An independent document was opened: 16 — R08-BATCH-02 CHATGPT INDEPENDENT RESEARCH + UNIVERSAL PROMPT (Drive ID: 1J-n6p1GKeEw8jOAtfqt_8I-_jENdTx8RuRtDXv3dxTM).

New finding: 122b is not the location of the sentence; at 124b, «דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה» [“that that soul of Atzilut with-

[189] Document 0055: 11 — R08 WORKPLAN — NEXT RESEARCH. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

draws from him and separates from him”] was found. The status is [E-subresearch] until verified in another edition. Add this to B02-A without editing R07.

The universal prompt for Claude and Grok is in document 16. Grok Bot remains on a separate track but may read the document and update the ledger according to CoS rules. .

File 0063 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[278]

A. BATCH-03 — QC PASS + STOP + T18 addendum — Q44/50 — STOP_LANE

- No new beyond **T21** · exclusive roster stays **[U]**
- **B04-B** marked **STOP / no-new** (do not hunt further name-lists unless CoS reopens)

File 0071 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[279]

R08-BATCH-06 SUMMARY

Track	Verdict
A Q70/79 kav degree	**מכריע נמצא לא [no decisive source found]** (related IGK20 [E] only)
B Q74/75 AA/ZA	**NEW [E]** gulgalta AA/ZA + dikna in IGK20

[278] Document 0063: ZZ — SUPERSEDED R08 ledger pre-B04-interim (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[279] Document 0071: 37 — R08-BATCH-06 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Track	Verdict
C Q68	SKIP no new
D Q82/84	Frame [E] via kelim; stronger no-vessel claim **מכריע נמצא לא [no decisive source found]**
E Q44/50	SKIP

File 0072 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[280]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed through B05

T11–T29 sealed. R05/R06/R07 locked.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-06 — proposed T30–T32 + E′ (await Research Director · not sealed)

#	File	Drive id
37	SUMMARY	1CUxu7DT5d3pSJ3ym1yi6aWxLZGHzrVba
38	FULL	1m7ycNEdS9Erdwkz-2WFWRRWFLVLedUBj
39	JSON	1Wxkeo7mpBTsNh6Zw1EEQjIevEvfZF2eA
37b	SUMMARY (E′)	1_EZ18lYdv8J0BPD3myd0xdRdQ23HQiU_
38b	FULL (E′)	1KFQ92JSajx9dFxJ7YrQ7eQKrmd1S9f5E
39b	E′ MERGE JSON	1muhw0H3g0SlQ9WLQW9gBBfvNqtHaY5hP

[280] Document 0072: ZZ — SUPERSEDED R08 ledger pre-39c (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Ticket	Status	Claim
T30	proposed	**מכריע נמצא לא [no decisive source found]** for post-exit degree (IGK20 related) — **still**
T30 apparatus E′	**[E] NEW** (no new ticket ID)	LT Re'eh **7:13** «אין בהן גילוי הקו [there is no revelation of the kav in them]» — apparatus only; **NOT** graded degree
T31	**[E]** proposed	gulgalta AA/ZA + dikna in IGK20 — **unchanged**
T32	frame [E] + absence	zero-vessel לא נמצא מכריע [no decisive source found] — **unchanged**

File 0073 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[281]

R08-BATCH-02 — R08-T11 (B02-A) — [E] SEALED

- TZ 124a §7; R07-T09@122b RETIRED; Iggeret app **[I]/[U]**
- Research Director PASS ×2

R08-BATCH-02 — R08-T12 (B02-C) — [E] SEALED

- Research Director PASS; pending QC **dropped**
- Witness scan: 16 — R08-T12 OHT Shemot 199 scan.png 1WIkKpt 9Dd-uHycO14BTLhch81pZXrWGW
- HB 31630 p.204 = printed קצט [199]
- Quote: «יובן ענין ריבוי העולמות הנז' באד"ר … דאינו ר"ל עלמין ממש אלא הן בחי' אותיות עליונים רוחני' מאד [The matter of the multiplicity of worlds mentioned in Idra Rabba will be understood … for it does not mean actual worlds, but aspects of very lofty, spiritual letters]»
- Supports: Idra multiplicity = otiyot, not mamash almin

[281] Document 0073: ZZ — SUPERSEDED R08 ledger pre-B02-LAND (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0095 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[282]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. BATCH-03 — QC PASS (Research Director)

Ticket	QC
T17–T21	**ALL PASS** (Research Director)

Artifacts: - SUMMARY 23 17iY7VyTu647eQBzH_DgikDNBPoFUq3el - FULL 24 1fx-5lhGFLayaSVpY02_cYxAOXfmnNPPe - apparatus JSON 25 1OjvSoNpWGLqSpCpMGpPNc19gcIzJIjxF - QC log 26 — R08-BATCH-03 QC LOG.md 1uXmtKk6T1j_RgKVt3zqNRM4EW7ZjqILi - Q44/50 STOP JSON 27 — R08-BATCH-03 Q44-50 STOP.json 1702-xtOAeQaRB_5e5q16puAduCy8vHXI

A. BATCH-03 — QC PASS (Research Director) — Q44/50 — STOP_LANE (Kuksik)

- **No new** beyond **T21**
- Exclusive roster stays **[U]**
- Do not open further name-hunt as B03 continuation

File 0097 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[283]

[282] Document 0095: ZZ — SUPERSEDED R08 ledger pre-T18-addendum (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[283] Document 0097: ZZ — SUPERSEDED R08 ledger post-B01 pre-B02 stubs (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	When (ET)	Focus	Summary / Full	Status
R08-BATCH-01	2026-09-20 ~00:11	TZ 122b · Q42 · Q70/79/80 · side tzaddikim	SUMMARY 1v7qxKU8zT46xBdzPoEepomvvzoRf0qIILjEEdKF_tUI · FULL 10c7PKPp-9o0xUpHyPqsNXlX3tbHLpTPh	**LANDED — FOLDED**

File 0098 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[284]

A. R08-BATCH-02 (+ amends) — R08-T15 — [E] SEALED (Hebrew witness)

Witness	Status	Detail
HE HB 19843	**[E] SEALED**	print p.**1532** / pdf **308** — footnote «**(30) מט ישעי', ב. [(30) Isaiah 49:2.]**»
Adjacent **(29)**	supports **T11**	«תיקון ע' (קכד, סע"א) [Tikkun 70 (124, end of side a)]»
Adjacent **(31)**	supports **T12**	OHT Shemot **קצט [199]**
Apparatus	recorded, not corrected	body Isa **59:2** wording vs footnote **49/מט [49/49]**

Scan: 20 — R08-T15 Kehot note HE scan.png id 1DDeoWbnZXpaqUidu9edbr6PMf5Gto-hJ

[284]Document 0098: ZZ — SUPERSEDED R08 ledger pre-T16-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0108 · The Beginning of Yesh and the General Rounds · Round 8

Combined file: distinguish the findings from the follow-up briefing.[40]

ב [2]. Central new finding: correcting R07-T09 — Evidentiary status

- 122b: **rejected as the reference for the sentence**.
- 124b: **[E-subresearch]**, direct text read, but Wikisource marks the page "unchecked."
- Tikkun 70: **[E-subresearch]**, the index places 124b within Tikkun 70.
- Additional print/manuscript witness and Kehot's source note: **[U]**.

Do not delete R07-T09 from the archive. Add a Delta: the location 122 is wrong; a strong candidate is 124b; verify it in another edition.

ג [3]. Additional findings — 2. Shaar HaGilgulim, introduction 19 — Root versus descent

The page distinguishes a soul that descended because of a blemish from a soul whose root was in a lower place from the outset. It also describes the possibility of a soul rooted in Atzilut descending to Asiyah and ascending again. The page is marked "unchecked," so the status is **[E-subresearch]**.

This may help with Q31/Q42/Q44/Q50, but does not prove that the "early tzaddikim" in Iggeret HaKodesh are a particular group, nor does it by itself supply the inward mechanism of producing yesh.

Source: https://he.wikisource.org/wiki/טי_המדקה/סילוגלגה_רעש

[40] Document 0108: 16 — R08-BATCH-02 CHATGPT INDEPENDENT RESEARCH + UNIVERSAL PROMPT. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ה [5]. One universal prompt for Claude and Grok — Mandatory task 1 — Tikkunei Zohar, Tikkun 70

Open Tikkunei Zohar 122b, 123, 124b and the index of the division of Tikkun 70 directly. Check:

1. Whether 122b contains the sentence about the withdrawal of a soul of Atzilut.
2. The precise wording at 124b: «ההיא» ["that," feminine] or «האי» ["this"], «ואתפרש» ["and separated"] or another reading.
3. Whether 124b is within Tikkun 70 according to that edition.
4. Whether another edition or manuscript verifies the wording.
5. Whether there is a substantive connection between the sentence in Tikkunei Zohar and the parenthesis in Iggeret HaKodesh 20, or only a thematic resemblance.

Do not write "R07-T09 is entirely wrong." The precise formulation: the reference 122 is rejected; 124 is a direct candidate requiring verification of the edition.

ה [5]. One universal prompt for Claude and Grok — Mandatory task 4 — Root versus descent

Open Shaar HaGilgulim, introduction 19, and check whether the distinction between a soul that descended because of a blemish and a soul whose root is in a lower place resolves anything in Q31/Q42/Q 44/Q50. State that the page is marked "unchecked" if that is still the case. Do not consequently identify the "early tzaddikim" with Enoch or Rashbi.

File 0112 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[41]

B) Residual actions (one pass) — B07-C — Q44/50 exclusive roster

STOP_LANE confirm. ES Chabad «הצדיקים הראשונים [the early tzaddikim]» → **1** hit: **Likkutei Torah, Shir HaShirim 17:6** — Rashbi as example of Atzilut-soul-in-body, cross-citing Iggeret. **Already** under sealed T21/T24. **No NEW named exclusive Admur list.**

B) Residual actions (one pass) — B07-D — Q74/75 Iggeret syntax join

CLOSED-ENOUGH under sealed **T31** (IGK20 gulgalta AA+ZA + dikna + LT Nasso/Bamidbar/Shir apparatus). This pass ES: exact «גולגלתא ודיקנא [skull and beard]» / «עלמין דיתבין בגולגלתא [worlds sitting within the skull]» = **0** outside prior apparatus. **Does not claim:** exclusive dikna-count AA-only vs ZA-only inside the Iggeret phrase (stays T29 honesty).

File 0117 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[42]

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[41] Document 0112: 43 — R08-BATCH-07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[42] Document 0117: 38b — R08-BATCH-06 FULL (E′).md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

B) B06-B — Q74/Q75 Iggeret gulgalta/dikna ↔ AA/ZA (→ proposed T31) — Verdict

NEW [E] from Iggeret body — beyond sealed T25 (dikna presence) / T29 (SHK AA13/ZA9 + pe'ah).

URL	Locus	Quote	Tag
https://www.sefaria.org/Tanya,_Part_IV;_Iggeret_HaKodesh.20?lang=he	אגה"ק כ [Iggeret HaKodesh 20] parenthetical	«שֶׁגַּם הָאֲלָפִים וְרִבְבוֹת עָלְמִין דְּיָתְבִין בְּ"גוּלְגַּלְתָּא" דַּ"אֲרִיךְ אַנְפִּין" וּ"זְעֵיר אַנְפִּין" – אֵינָן "עָלְמִין" מַמָּשׁ… וְנִקְרְאוּ "עָלְמִין" לְגַבֵּי בְּחִינַת הַ"גוּלְגַּלְתָּא" וְ"דִיקְנָא" [that also the thousands and myriads of worlds sitting within the "skull" of "Arich Anpin" and "Zeir Anpin" are not actual "worlds"… and are called "worlds" relative to the aspect of the "skull" and "beard"]»	**[E]**

Proves: Iggeret-side syntax places **גולגלתא [skull]** of **both AA and ZA**; relative naming of עלמין [worlds] vs **גולגלתא ודיקנא [skull and beard]**. **Does not prove:** exclusive dikna-count attribution AA-only vs ZA-only inside this phrase (that stays SHK T29). Zohar Idra Rabba/Zuta = [E-primary other] locus of almin-in-gulgalta (join, not Admur).

ES: exact «גולגלתא ודיקנא [skull and beard]» Chasidut/Kabbalah path = **0** outside this Iggeret line (apparatus).

Cache: r08b06/igk20_almin_gulgalta_dikna.txt, B_Q74_igk20_syntax.json.

R08-BATCH-06 — YA-IGK20 — E) B06-E — Q44/Q50 exclusive roster

SKIP — STOP_LANE; no NEW named Admur exclusive list this pass (Rashbi example-only stands under prior T21/T24).

Cache: r08b06/E_Q44_50_skip.json.

R08-BATCH-06 — YA-IGK20 — E′ — EXECUTOR MERGE (align Kuksik 37–39; NEW [E] only)

|———|——| | A degree verdict לא נמצא מכריע [no decisive source found] | **Keep** | | A related IGK20 yatzeu + haarah | **Keep** (scrub s-pacing מאור־אין־סוף [from the light of Ein Sof]) | | A **LT Re'eh 7:13** אין בהן גילוי הקו [there is no revelation of the kav in them] | **ADD NEW [E]** apparatus — not degree | | A ES search log (מידת הקו [the measure of the kav]=0 etc.) | **ADD** | | B IGK20 gulgalta AA/ZA +

dikna | **Keep** as T31 [E] | | C SKIP | **Keep** (ES reconfirm) | | D frame [E] + לא נמצא [not found] zero-vessel | **Keep**; scrub Tanya locus **פמ"ח [chapter 48]** (not פ"ח [chapter 8]); add בעל גבול ומדה [possessing limitation and measure] quote | | E SKIP | **Keep** |

R08-BATCH-06 — YA-IGK20 — Proposed land IDs (Research Director — not sealed)

ID	Content	Tag
T30	Q70/79 formal **מכריע נמצא לא [no decisive source found]** for graded post-exit kav degree + related IGK20/LT gilui apparatus (not degree)	absence + apparatus **[E]**; degree still open-status as documented absence
T31	IGK20 «גולגלתא דא"א וז"א [skull of Arich Anpin and Zeir Anpin]» + «גולגלתא ודיקנא [skull and beard]» עלמין [worlds] line	**[E]** beyond T25/T29
T32	Q82/84 frame **[E]** Atzmut+kelim for limited yesh; stronger zero-vessel = **מכריע נמצא לא [no decisive source found]**	frame **[E]** + absence

Next: Research Director QC T30–T32; do not invent הארה מצומצמת [contracted illumination] / exclusive roster / zero-vessel metaphysics.

JSON: /workspace/ya_igk20/R08_BATCH06.json + /workspace/ya-igk20/r08b06/R08_BATCH06_EPRIME_MERGE.json

File 0121 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[173]

A. Sealed baseline before BATCH-03 — T11 pagination note

- Sealed locus: **124a §7** (Research Director PASS)
- ChatGPT doc 16 may say **124b** for same string
- Treat as **pagination variant unless conflict**; do not overwrite 124a seal without CoS/Research Director conflict ruling

File 0126 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[285]

B. R08-BATCH-03 — SEALED against Drive — Kuksik additive apparatus (folded into T18 / T20)

T18 add: - LT Shir **16** + **17**: פרסא/מסך [parsa/screen]; «בריאה יש מאין» [creation yesh me'ayin]»; **«הנשמה נמשכת מאין ליש» [the soul is drawn from ayin to yesh]» [E]** — strengthens soul-path frame; **MICRO still [U]** - Aid **5899043 = לא נפתח 403 [not opened, 403]**

T20 add (beside EC40:10): - EC **40.4** + **40.11** — chitzon→angels / pnim→tzaddikim; Yetzirah ruhin

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[173] Document 0121: ZZ — SUPERSEDED R08 ledger pre-apparatus (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[285] Document 0126: ZZ — SUPERSEDED R08 ledger pre-BATCH-04 (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0163 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[46]

B. R08-BATCH-06 — proposed T30–T32 + apparatus (await Research Director) — T31 apparatus — B06 B amend (no new ID unless Research Director splits)

NEW Admur [E]: - LT Nasso: י"ג ת"ד מא"א לז"א / ט' תיקונים דדיקנא דז"א [thirteen rectifications of the beard from Arich Anpin to Zeir Anpin / nine rectifications of the beard of Zeir Anpin] - LT Bamidbar: גולגלתא [skull]… כתר דז"א תרי"ג [Keter of Zeir Anpin, 613]; תורה ממו"ס [Torah from the concealed brain] - LT Shir **8**: דיקנא דא"א [beard of Arich Anpin] vs דז"א [of Zeir Anpin] — מ"ע/ל"ת [positive commandments/prohi bitions] split - IGK20 gulgalta **BOTH** already in pack

Corroboration only: SHK Vaya'avor.**1** = T29 corroboration only

File 0167 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[174]

A. Sealed baseline — Apparatus — T11 pagination / edition (NO new seal)

- **Our seal:** Sefaria vocalized **124a:7** — «דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה [that that soul of Atzilut withdraws from him and separates from him]»

[46] Document 0163: ZZ — SUPERSEDED R08 ledger pre-T30-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[174] Document 0167: ZZ — SUPERSEDED R08 ledger pre-dual-open (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- **ChatGPT lane (doc 16):** Wikisource TZ **124b** has same string (+ nearby «דאסתלקת... נשמתא באורח אצילות [that withdrew... a soul in the mode of Atzilut]»)
- **Tag: pagination/edition variant** pending Research Director dual-open
- **Do NOT** reopen R07 · **Do NOT** invent conflict · **Do NOT** overwrite 124a seal without CoS/Research Director conflict ruling

File 0169 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[190]

R08-BATCH-07 QC — T33–T34 ([E-secondary] ONLY) — Corpora / dumps opened this QC

Path	Role
/workspace/ya-igk20/r08b07/ah_ig_1_8.json	Sefaria dump AH 1:8 (17 segs) — decisive
/workspace/ya-igk20/r08b07/ah_1_8_gevul_block.txt	Extracted seg windows
/workspace/ya-igk20/r08b07/ah_1_8_key_quotes.txt	Key quote block

Path	Role
/workspace/ya-igk20/r08b07/gilgul_19_full.json	Sefaria dump Gilgulim 19 (2 segs) — decisive
/workspace/ya-igk20/r08b07/gilgulim_19_shoresh_yerida.txt	Extracted shoresh/yerida block
/workspace/ya-igk20/r08b07/R08_BATCH07_HUNT.json	Pack machine twin + full quotes

[190] Document 0169: 44 — R08-BATCH-07 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Note: Local dumps sufficient; no live Sefaria re-fetch required. Versions: AH «Avodat HaKodesh» (grimoar); Gilgulim «Shaar HaGilgulim» (grimoar).

File 0170 · The Beginning of Yesh and the General Rounds · Round 8

Critique, compilation or interim determination.[47]

1. Factual corrections / mandatory gates (E1-QC-10+) — E1-QC-13 — Editorial colophon not attributed to the Alter Rebbe

- **Location:** introductory chapter, §Note on the end of the Epistle
- **Claim:** «עד כאן מצאנו מכתב ידו…» ["Thus far we found from his manuscript…"] is not the Alter Rebbe's wording
- **Evidence status:** [E] in the draft, marked **editorial colophon**
- **Type:** factual (gate)
- **Proposed correction:** none

1. Factual corrections / mandatory gates (E1-QC-10+) — E1-QC-15 — Levanunit / palguta dese'arei without unsupported interpretation

- **Location:** list of concepts for the later stations only
- **Claim:** do not import unnecessary broad definitions
- **Evidence status:** [E], appear only as a waiting list, without a gloss

- **Type:** factual (gate), N/A to the body of 1–5
- **Proposed correction:** none at present; check again at the gate for the Arich Anpin stations

[47] Document 0170: ZZ - SUPERSEDED — 197 E1 Editorial QC (pre-Grok critique; see 199). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

1. Factual corrections / mandatory gates (E1-QC-10+) — E1-QC-17 — “Unchecked” label of a digital witness

- **Location:** the entire draft
- **Claim:** agreement between websites/models does not cancel “unchecked”
- **Evidence status:** [E], no upgrading of a tag to [E] on the strength of agreement between websites; quotations of the Epistle are marked as body text
- **Type:** factual (gate)
- **Proposed correction:** no violation in this range

1. Factual corrections / mandatory gates (E1-QC-10+) — E1-QC-19 — No attribution of later commentary to the Alter Rebbe

- **Location:** station 3, attribution note; station 5, «אין מלך בלא עם» [“There is no king without a people”]
- **Claim:** commentary “with regard to the action” = [E-secondary]; precise source of the saying = [E-secondary]
- **Evidence status:** [E] in the draft, tagged correctly
- **Type:** factual (gate)
- **Proposed correction:** none

1. Factual corrections / mandatory gates (E1-QC-10+) — E1-QC-21 — Separate Grok critique missing

- **Location:** intake #4
- **Claim:** Packet Grok requires a tabular critique; the file is not yet in Drive
- **Evidence status:** [U]
- **Type:** process (not structural)
- **Proposed correction:** upload Grok’s critique; then E1-QC-30+ against its claims alone

E1 — Editorial QC for Booklet — 4. What was not done

- R16 was not opened
- baseline R05–R15 were not edited
- No new booklet was written
- No Grok critique was invented

E1 — Editorial QC for Booklet — 5. Closing line

No correction changing the editorial framework was found.

(In the range of introduction + stations 1–5 against the ten Handoff/ Bot Packet gates. Grok's critique is still [U]; proofreading quotations against Kehot is process, not structure. The gates concerning "actually as in Atzilut" / levanunit in the body are to be checked when the continuation stations are written.)

File 0171 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[286]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-06 — PROPOSED T30–T32 (await Research Director · land blank)

#	File	Drive id
37	SUMMARY	1CUxu7DT5d3pSJ3ym1yi6aWxLZGHzrVba
38	FULL	1m7ycNEdS9Erdwkz-2WFWRRWFLVLedUBj
39	JSON	1Wxkeo7mpBTsNh6Zw1EEQjIevEvfZF2eA

[286] Document 0171: ZZ — SUPERSEDED R08 ledger pre-B06-Eprime (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Ticket	Proposed	Claim
R08-T30	proposed	**מכריע נמצא לא [no decisive source found]** Q70 degree; related IGK20 only

Ticket	Proposed	Claim
R08-T31	**[E]** proposed	gulgalta AA/ZA + dikna in IGK20
R08-T32	frame **[E]** + absence	frame [E] + zero-vessel **מכריע נמצא לא [no decisive source found]**

C/E SKIP (no land this batch for those lanes).

File 0174 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[175]

1) Priority A — Alternate locus for R07-T09 → R08-T11 SEALED — Mapping to Iggeret 20

Mapping claim	Tag
String exists at TZ 124a:7	**[E]** R08-T11
Same string absent at 122b (prior batch)	**[E]** R08-T01 (locked)
Direct proof that Iggeret's «יצאו ונפרדו מהכלים [went out and became separated from the vessels]» = this TZ histalkut	**[I]/[U]** — avonot/person ≠ kelim
Secondary Lessons-in-Tanya link of TZ-histalkut-before-sin → Iggeret parenthetical on tzaddikim ha-rishonim	**[I]/[U]** (commentary, not Admur body)

[175]Document 0174: 18 — R08-BATCH-02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

1) Priority A — Alternate locus for R07-T09 → R08-T11 SEALED — Verdict

R07-T09 locus CORRECTED 122b → 124a. Promote string existence to **[E]** as **R08-T11**. Do **not** auto-promote Iggeret-kelim mapping. Confidence on presence: **0.95**. Mapping to kelim: **0.2**.

2) Kehot / printed note 33 — [U] unavailable this pass — What is known without opening the note [E for body; U for note]

Iggeret body parenthetical (already [E] from B01):

> וקרוב לומר שגם האלפים ורבבות עלמין דיתבא בגולגלתא דא"א וז"א אינן עלמין ממש... ונקראו עלמין לגבי בחי' הגולגלתא ודיקנא...
>
> ...And it is reasonable to say that also the thousands and myriads of worlds situated within the skull of Arich Anpin and Zeir Anpin are not actual worlds... and are called worlds relative to the aspect of the skull and beard...

Note 33 likely points to Idra / Kabbalah locus for that citation — but **likely ≠ [E]**. Leave Q72–Q78 note-33 dependency **OPEN [U]**.

3) Ohr HaTorah Shemot ~199 — R08-T12 SEALED [E] — Short answer

Opened and sealed. Ohr HaTorah (Tzemach Tzedek), Shemot vol. 1, printed page **קצט [199] (199)** = HebrewBooks req=31630 **pgnum= 204**. Explains Idra "almin" in gulgalta as **אותיות עליונים [supernal letters]**, not «עלמין ממש [actual worlds]»; explicitly cites Iggeret «איהו וחיוהי [He and His life-giving lights]».

3) Ohr HaTorah Shemot ~199 — R08-T12 SEALED [E] — Key content (from opened text layer) [E]

Paraphrase+near-quote from extracted page (RTL extract in oht_199_keyblock.txt / oht_printed199.txt):

- ריבוי העולמות [the multiplicity of worlds] in Idra (e.g. אלף תליסר עלמין [thirteen thousand worlds]) is **not** «עלמין ממש [actual worlds]» but **בחי' אותיות עליונים [the aspect of supernal letters]**; if drawn down through hishtalshelut they would become that many worlds in Asiyah — hence they already contain the **koach/chiyut** of those worlds.
- Therefore the gulgalta-letters are called «עלמין [worlds]» relative to gulgalta.
- **Explicit cross-cite** to אגה"ק ד"ה איהו וחיוהי [Iggeret HaKodesh, beginning "He and His life-giving lights"]: «וקרוב לומר שגם האלפים ורבבות עלמין דיתבין בגולגלתא... אינו עלמין ממש...» [And it is reasonable to say that also the thousands and myriads of worlds sitting within the skull... are not actual worlds...]» — and explains: the created from letters is yesh nifrad; the letters themselves are Elokut, called almin only relative to gulgalta; they are letters already drawn as source/root for becoming worlds.

File 0191 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[191]

[191]Document 0191: ZZ — SUPERSEDED R08 ledger pre-T33-seal-closeout (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed through B06

T11–T32 sealed. R05/R06/R07 locked. SHK Vaya'avor.**1** stays **T29 orbit** — not re-landed.

Ticket	Status	Claim
R08-T30	**[E] SEALED** documented absence	no graded post-exit kav degree; IGK20 + LT Re'eh 7:13 apparatus (NOT degree); no האורה מצומצמת [contracted illumination]
R08-T31	**[E] SEALED**	IGK20 gulgalta AA/ZA + dikna + LT Nasso/Bamid bar/Shir apparatus
R08-T32	**[E] SEALED**	IGK20+LA48 frame Atzmut+kelim; zero-vessel = **מכריע נמצא לא [no decisive source found]**

QC 41 10RQR9-Nd6XTnaUOvdFcrIJcUYWgBMDeh

File 0206 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[287]

R08-BATCH-02 — R08-T12 (B02-C) — staged, pending Research Director QC

- OHT Shemot **199** · HB **31630** p.**204**
- URL: https://hebrewbooks.org/pdfpager.aspx?req=31630&pgnum=204
- Quote/claim: almin = otiyot elyonim **not mamash**
- Tag until seal: **[E] pending Research Director QC**

[287] Document 0206: ZZ — SUPERSEDED R08 ledger pre-T12-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0210 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[288]

R08-BATCH-02 — R08-T12 (B02-C) — [E] SEALED (SEAL NOW)

- Research Director **PASS** already landed — **all «pending QC» language DROPPED**
- Witness scan Drive: 16 — R08-T12 OHT Shemot 199 scan.png id 1 WIkKpt9Dd-uHycO14BTLhch81pZXrWGW
- HB: https://hebrewbooks.org/pdfpager.aspx?req=31630&pgnum=204 = printed **קצט [199]**
- Quote sealed: «יובן ענין ריבוי העולמות הנז' באד"ר ... דאינו ר"ל עלמין ממש אלא הן בחי' אותיות עליונים רוחני' מאד [The matter of the multiplicity of worlds mentioned in Idra Rabba will be understood ... for it does not mean actual worlds, but aspects of very lofty, spiritual letters]»
- Supports: Idra multiplicity = otiyot, not mamash almin

File 0213 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[289]

R08-BATCH-06 SUMMARY (≤40 lines)

1. **A / Q70–79 (→T30): לא נמצא מכריע [no decisive source found]** for graded post-exit kav degree. Related [E]: IGK20 yatzeu + הארה [illumination] cascade. **NEW [E]:** LT Re'eh 7:13 «אין בהן גילוי הקו [there is no revelation of the kav in them]» (apparatus — not degree). No

[288] Document 0210: ZZ — SUPERSEDED R08 ledger pre-B02-packet (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[289] Document 0213: 37b — R08-BATCH-06 SUMMARY (E′).md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

האר מצומצמת [contracted illumination] as Admur. ES: מידת הקו [the measure of the kav]=0; SHM לא נפתח [not opened].

2. **B / Q74–75 (→T31): NEW [E]** IGK20 «גולגלתא דא"א וז"א [skull of Arich Anpin and Zeir Anpin]» + עלמין לגבי [worlds relative to] «גולגלתא ודיקנא [skull and beard]» — beyond T25/T29. Exclusive dikna-count still SHK.
3. **C / Q68: SKIP** closed-enough; no NEW beyond T20/T26 (ES reconfirm).
4. **D / Q82–84 (→T32):** Frame **[E]** Atzmut alone → absolute יש מאין [yesh me'ayin]; limited/plural via kelim (IGK20 בעל גבול ומדה [possessing limitation and measure] + על־ידי הכלים [through the vessels]). Stronger zero-vessel claim = **לא נמצא מכריע [no decisive source found]**. Tanya 48 limited frame [E] related.
5. **E / Q44–50: SKIP** STOP_LANE; no NEW named exclusive Admur list.
6. **Caches:** /workspace/ya-igk20/r08b06/ (quotes + search logs + EPRIME merge JSON).

File 0241 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[49]

R08-BATCH-05 EXECUTOR E′ MERGE — T29 quotes [E]

«אין בז"א רק הט' תיקוני דיקנא בלחוד אבל … שמאירים הי"ג תיקוני דיקנא דא"א בט' תיקוני דיקנא דז"א … י"ג הארות אבל התיקונים אינם רק ט' [Zeir Anpin has only the nine rectifications of the beard alone, but … the thirteen rectifications of the beard of Arich Anpin shine within the nine rectifications of the beard of Zeir Anpin … thirteen illuminations, but the rectifica-

[49]Document 0241: 35 — R08-BATCH-05 EXECUTOR E′ MERGE.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

tions are only nine]» «הפאה הזאת אשר בראש א"א … מצפץ אבל הפאה שבראש זו"א … אלקים במילוי יודין [This corner on the head of Arich Anpin … Matzpatz, whereas the corner on the head of Zeir Anpin … Elokim spelled out with yuds]» — SHK Vaya'avor.5.

File 0258 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[290]

R08-BATCH-03 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 0. Sources actually opened this batch

#	Source	Locus / URL	What was read
1	Tanya, Iggeret HaKodesh 20 (local dump)	/workspace/ya-igk20/igk20_plain.txt ← Sefaria	Full letter; **פרסא [parsa]×2**; Q42 stage lemmas; tzaddikim parenthetical unnamed
2	Etz Chaim Shaar 40 (all 15 derushim)	Sefaria Sefer_Etz_Chaim.40.1…40.15 → r08b03/ec40_*.txt	Penimiyut/Chitzoniyut; esp. **derush 10** malach vs adam NR"N
3	Derekh Mitzvotekha, מצות פריה ורביה [the mitzvah of procreation]	Sefaria → r08b03/dmc_peru.txt	Chochmah as יש מאין [yesh me'ayin] via צמצום/דילוג [tzimtzum/leap] (not עילה-עלול [cause-and-effect, yesh from yesh])
4	Derekh Mitzvotekha, מצות מינוי מלך [the mitzvah of appointing a king]	Sefaria → …king…1.txt	«נשמת רשב"י וכיוצא [the soul of Rashbi and the like]» as high Atzilut-type souls
5	Chanah Ariel, Nasso (incl. §2)	Sefaria → chanah_ariel_nasso.txt, Chanah_Ariel__Nasso_2.txt	מאין ליש [from ayin to yesh]; «הצדיקים הראשונים והאחרונים והאבות [the early and later tzaddikim and the Patriarchs]» + parsa

[290]Document 0258: 24 — R08-BATCH-03 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

#	Source	Locus / URL	What was read
6	Chanah Ariel, Noach and Rosh Chodesh §2.2	Sefaria	נח [Noah] as מכלל צדיקים הראשונים [among the early tzaddikim] (CA usage)
7	Likkutei Torah Shir HaShirim 17 («…עוד ביאור יונתי [Further explanation… My dove]»)	Sefaria + local lt17_rashbi_block.txt	Sealed Rashbi example; masach/parsa expansion
8	LT Re'eh 9; Matot 3; Tzav 2; Vayikra 5	Sefaria	נשמות דאצילות [souls of Atzilut]; Rashbi/Adam comparisons

#	Source	Locus / URL	What was read
9	Tanya LA 48 / 52 (prior dumps; framework sealed T16)	local / prior	Frame only for MICRO
10	EC Shaar 1 anaf 2–3	prior sealed T16	Frame only
11	Sha'ar HaKavanot dikna (optional D)	Sefaria ES path search «דיקנא [beard]»	**נמצא לא [not found]** usable Drush-5 hit this pass

Not claimed: invented «הארה מצומצמת [contracted illumination]»; exclusive Iggeret roster of tzaddikim; full angel=human NR"N identity; MICRO switch closed; Moses NHY"M closed.

C) B03-C — Q44/Q50: more citations naming/identifying tzaddikim ha-rishonim — Rules honored

- Rashbi = **[E-primary other work]** example only (not exclusive Iggeret ID).
- Iggeret body leaves them **unnamed**.
- No Chanoch ID invented. Moses NHY"M stays OPEN.

C) B03-C — Q44/Q50: more citations naming/identifying tzaddikim ha-rishonim — Citations opened

#	Work	What it does	Tag	Names?
1	IGK20 parenthetical	לַצַּדִּיקִים הָרִאשׁוֹנִים» [to the early tzaddikim]» — no personal names	**[E]**	unnamed

#	Work	What it does	Tag	Names?
2	LT Shir 17 (עוד ביאור [Further explanation])	Defines: Atzilut soul clothed in body; **«רשב"י נשמת כמו [like the soul of Rashbi]»** as example; cites Iggeret	**[E-primary other]** (sealed R08-T09)	Rashbi example
3	DMC מינוי מלך [appointing a king]	«**רשב"י נשמת כמו** הנשמות הגבוהות מבחי' אצי' שהוא אלהות ...**וכיוצא** ממש [the higher souls, **such as the soul of Rashbi and the like**... from the aspect of Atzilut, which is actual Divinity]» (+ cross-ref mitzvah 42)	**[E-primary]** Tzemach Tzedek	Rashbi + «וכיוצא [and the like]» (open class)
4	LT Matot 3	Rashbi «בחד קטירא אתקטרנא [with one bond I am bound]» not nifrad; points to Mishpatim biur on **דאצילות נשמות [souls of Atzilut]**	**[E-primary]**	Rashbi (trait), not Iggeret roster
5	LT Tzav 2	**אדה"ר [Adam HaRishon]** higher even than Rashbi; high Atzilut souls from yichud A"A still «כערך הבריאה [as Beriah stands [relative to Atzilut]]» vs Adam's neshama	**[E-primary]**	Adam / Rashbi **comparison**, not = Iggeret «ראשונים [early ones]» ID
6	LT Re'eh 9; Vayikra 5	Use «נשמות דאצילות [souls of Atzilut]» / related — no exclusive first-tzaddikim naming for IGK20	**[E]** lemmas	no roster

#	Work	What it does	Tag	Names?
7	Chanah Ariel Nasso §2	«לכל **והאחרונים הראשונים הצדיקים והאבות** [to all **the early and later tzaddikim and the Patriarchs**]» as recipients via malchut/parsa — groups with avot; **does not** name Iggeret set	**[E]** CA (not Admur)	avot mentioned as class, not exclusive ID
8	Chanah Ariel Noach	נח [Noah] «מכלל צדיקים הראשונים [among the early tzaddikim]» / «כצדיקים הראשונים [like the early tzaddikim]»	**[E]** CA	Noah in CA's own usage — **[I]/[U]** whether = IGK20 term

C) B03-C — Q44/Q50: more citations naming/identifying tzaddikim ha-rishonim — Search note

Sefaria ES for «הצדיקים הראשונים [the early tzaddikim]» / «צדיקים הראשונים [early tzaddikim]» in Chabad: **LT Shir 17** is the clear Admur hit tying the phrase to Atzilut-soul-in-body + Rashbi. No additional Admur hit that **lists** a closed set of Iggeret «ראשונים [early ones]» found this pass. Chanoch: **לא נמצא [not found]** on opened Admur pages.

C) B03-C — Q44/Q50: more citations naming/identifying tzaddikim ha-rishonim — Verdict Q44/Q50

- Additional **[E-primary]** support that high Atzilut-type souls are exemplified by **Rashbi** (DMC king; LT Matot/Tzav context).
- **Exclusive identification** of Iggeret's «צדיקים הראשונים [early tzaddikim]» still **[U]**.
- CA Noah/avot = secondary color only; do not promote to Admur ID. **Proposed: R08-T21** DMC+LT extras; exclusive roster still [U].

R08-BATCH-03 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — D) Optional — Shaar HaKavanot Drush 5 (Q74/75)

Sefaria name resolution OK for Sha'ar HaKavanot; ES «דיקנא [beard]» under that path → **0 hits** this pass. **לא נמצא [not found]** usable Drush-5 open for dikna AA/ZA in this batch. Carry forward.

R08-BATCH-03 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — Next step

1. CoS land T17–T21.
2. MICRO: hunt Admur/TT biur that names the flip (not just stages) — or explicit **לא נמצא מקור מכריע [no decisive source found]** after broader corpus.
3. Q44/Q50: Ohr HaTorah / maamar indices for named lists; keep Rashbi example-only.
4. Optional: open Shaar HaKavanot dikna derushim by HebrewBooks/print if Sefaria path empty.
5. Do not edit R05–R07; do not invent הארה מצומצמת [contracted illumination].

R08-BATCH-03 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — Local artifacts

/workspace/ya-igk20/r08b03/ — ec40_1.txt…ec40_15.txt, dmc_peru.txt, DMC king, Chanah Ariel Nasso/Noach, LT Re'eh/Matot/Tzav/Vayikra extracts, lt17_5/6.json.

File 0259 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[291]

[291] Document 0259: ZZ — SUPERSEDED R08 ledger pre-JSON-link (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

A. R08-BATCH-02 (+ amends) — R08-T15 (B02-B) — [E] provisional (pending Research Director)

Edition	Locus	Printed cite
EN	HB **15798** ~p.**380** n.**33**	«Yeshayahu **49:2.**»
HE	HB **19843** parallel n.**(30)**	ישעי׳ [Isaiah] **מט, ב [49:2]**

- Glyph: plain verse cite only
- Apparatus: callout on «sins separated» (std Isa **59:2**) but printed cite is **49:2 / מט [49] — record as printed; do not auto-correct**
- Cross-refs: → Tikun 70 (124a) supports T11; → OHT Shemot 199 supports T12

File 0284 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[292]

R08-BATCH-02 — R08-T12 (B02-C) — [E] pending QC

- **Tag: [E pending QC]**
- **Source:** Ohr HaTorah Shemot **199** (HB **31630** p.**204**)
- **URL:** https://hebrewbooks.org/pdfpager.aspx?req=31630&pgnum=204
- **Claim (CoS):** almin = otiyot elyonim **not mamash**
- **QC:** pending Research Director

[292]Document 0284: ZZ — SUPERSEDED R08 ledger pre-PASS×2 note (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0287 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[51]

B) Q74/75 — Iggeret ↔ AA/ZA beyond T25/T29 — Verdict

NEW [E] from Iggeret body (beyond T25 SHK dikna apparatus).

URL	Locus	Quote	Tag
https://www.sefaria.org/Tanya,_Part_IV;_Iggeret_HaKodesh.20?lang=he	אגה"ק כ [Iggeret HaKodesh 20]	«עלמין דיתבין ב"גולגלתא" ד"אריך אנפין" ו"זעיר אנפין" – אינן "עלמין" ממש... ונקראו "עלמין" לגבי בחינת ה"גולגלתא" ו"דיקנא" [worlds sitting within the "skull" of "Arich Anpin" and "Zeir Anpin" are not actual "worlds"... and are called "worlds" relative to the aspect of the "skull" and "beard"]»	**[E]**

R08-BATCH-06 — YA-IGK20 — E) Q44/50

SKIP — STOP_LANE; no NEW name-list.

JSON: /workspace/ya_igk20/R08_BATCH06.json

File 0289 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[293]

A. R08-BATCH-02 (+ amends) — R08-T15 — [E] SEALED (HE + Eng)

[51]Document 0287: 38 — R08-BATCH-06 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[293]Document 0289: ZZ — SUPERSEDED R08 ledger pre-Owner-order (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Witness	Status	Detail
HE HB 19843	**[E] SEALED**	print p.1532 / pdf 308 — «(30) ישעי' מט, ב. [(30) Isaiah 49:2.]» · scan 1DDeoWbnZXpaqUidu9edbr6PMf5Gto-hJ
HE (29)/(31)	supports T11 / T12	תיקון ע' קכד [Tikkun 70,124] · OHT קצט [199]
Eng HB 15798	**[E] SEALED**	pdf **380** / print **375**: «**33. Yeshayahu 49:2.**»
Apparatus	recorded, not corrected	body Isa 59:2 wording vs footnote 49/מט [49/49]

File 0295 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[52]

R08-BATCH-04 — YA-IGK20 source hunt — B) B04-B — Q44/50 named lists

STOP_LANE stands (prior). Exclusive roster **[U]**. No new names beyond DMC king + LT Matot/Tzav this batch.

R08-BATCH-04 — YA-IGK20 source hunt — C) B04-C — Shaar HaKavanot dikna Drush 5

FOUND [E] — fold (no seal until Research Director).

- **URL:** https://www.sefaria.org/Sha'ar_HaKavanot,_Sermons_on_Vaya'avor.5?lang=he
- **Locus:** שער הכוונות · דרושי ויעבור דרוש ה' [Shaar HaKavanot · Discourses on Vayaavor, discourse 5]
- **Quote:** «בביאור שמות הי"ס והתחלקותם בי"ג תיקוני דיקנא [in explaining the names of the ten sefirot and their division into thirteen rectifications of the beard]» | **[E]**

[52] Document 0295: 29 — R08-BATCH-04 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- **Also:** «והרי נשלמו י״ג תיקוני דיקנא [and thus the thirteen rectifications of the beard are completed]» | **[E]**
- **TOC note:** Sefaria label = Sermons on Vaya'avor §5 — ≠ a separate "Drushei HaDikna" node; dikna content is on-page.

File 0308 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[294]

R08-BATCH-04 QC — T22–T26 + A′ — Core T22–T26

ID	claim	source opened	PASS/ FAIL	note (exact windows)
T22	OHT Shemot → IGK20 «אינן בכלל יש [they are not in the category of yesh]» — **apparatus only** (IGK20 has string; OHT cites/points; do not overclaim as MICRO)	igk20_plain.txt; r08b04/oht_igk20_quote_block.txt; OHT dump HB31630	**PASS**	**IGK20:** «…קודם שירדו לבריאה־יצירה־עשיה ודבר נפרד בפני עצמן, אלא הן **"יש" בכלל אינן** מעין בחינת אלקות… […before descending to Beriah–Yetzirah–Asiyah, **they are not in the category of "yesh"** and a separate entity in their own right, but are a likeness of an aspect of Divinity…]». **OHT:** «…פי' באגה"ק סי' כ' ודבר נפרד בפ"ע אלא הן מעין **יש בכלל שאינן** בחי' אלקות…עכ"ל […he explained in Iggeret HaKodesh, Epistle 20, **that they are not in the category of yesh** and a separate entity in their own right, but are a likeness of an aspect of Divinity… end of quotation]». Scope: OHT gloss/ citation of Iggeret — **not** lo-yesh MICRO flip.

[294]Document 0308: 31 — R08-BATCH-04 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	claim	source opened	PASS/ FAIL	note (exact windows)
T23	Frame: TO Bereshit 2 + 4 + LT Tzav 2 — מאין ליש [from ayin to yesh] / יש מאין [yesh me'ayin] lemmas; «לא-יש [non-yesh]» **absent as decisive**; MICRO stays **[U]**	r08b04/to_bereshit2.txt; to_bereshit4.txt; lt_tzav2.txt; lo_yesh_hits.txt; OHT dump	**PASS**	**TO Ber2:** «…ומהווה כל העולמות **מאין ליש ממש**… […and brings all the worlds into being **actually from ayin to yesh**…]». **TO Ber4:** «…שכמו **בדרך שלא ליש מאין** שהחכמה נמשכת **השתלשלות**. … כך גם המל' […that just as Chochmah is drawn **from ayin to yesh, not by way of hishtalshelut**, so too is Malchut…]». **LT Tzav2:** «…**מאין יש התחדשות בריאה** משא"כ…» […unlike **Beriah, a new creation yesh me'ayin**…]». Hyphenated **«לא-יש [non-yesh]» = 0** in OHT Shemot dump (יש מאין [yesh me'ayin]×36, מאין ליש [from ayin to yesh]×24); ordinary «לא יש [not yesh]» hits are non-technical. Verdict: **מכריע נמצא לא [no decisive source found]**. **MICRO: still [U] — not closed.**

ID	claim	source opened	PASS/ FAIL	note (exact windows)
T24	Q44/50: no new exclusive tzaddikim list invented; exclusive stays **[U]**	Pack B04-B; r08b04/tzadikim_hits.txt; oht_chanoch_blocks.txt; empty DMC/LT/OHT tzadikim search JSONs	**PASS**	Pack correctly holds STOP_LANE / exclusive **[U]**. Opened hits: «צדיקים הראשונים [early tzaddikim]» in non-IGK contexts; OHT Chanoch+Moses ≠ IGK ID roster. No new exclusive named roster invented this batch.

ID	claim	source opened	PASS/ FAIL	note (exact windows)
T25	SHK Sermons_on_Vaya'avor.5 — dikna / תיקונין י"ג [thirteen rectifications] exact presence	r08b04/shk_sef_v5.txt; shk_vayaavor_drush5.wiki; batch04/shk_vayaavor_5_plain.txt	**PASS**	Window: «בביאור שמות הי"ס והתחלקותם **דיקנא תיקוני בי"ג** [in explaining the names of the ten sefirot and their division **into thirteen rectifications of the beard**]»; «**תיקוני י"ג נשלמו והרי דיקנא [and thus the thirteen rectifications of the beard are completed]**». TOC = Sermons on Vaya'avor §5 (≠ separate "Drushei HaDikna" node); dikna content on-page.

ID	claim	source opened	PASS/ FAIL	note (exact windows)
T26	PEC Gate of Sabbath Intro 5/7 — חיצוניות/פנימיות [outer/inner dimensions] quotes; investiture formula not claimed on PEC	batch04/pec_shabbat_intro_5_plain.txt; …_7_plain.txt	**PASS**	**Intro5:** «**והנשמות, הכלים מחיצונית והמלאכים הכלים מפנימית [and the angels are from the outer dimension of the vessels, and souls from the inner dimension of the vessels]**». **Intro7:** «נעשו המלאכים… כמ"ש עושה, **דרוחין כלים** דיצירה … נקראו מלאכיו רוחות […the angels of Yetzirah were made … they were called **vessels of spirits**, as it is written, "He makes His angels spirits"]»; «**מחיצוניות הם המלאכים כי** כנ"ל **הכלים** [**for the angels are from the outer dimension of the vessels**, as above]». EC40:10 investiture phrasing **לא נמצא [not found]** on opened PEC pages — pack correctly marks partial / parallel only. (SUMMARY's "Holies" color is secondary; decisive cites = Sabbath Intro 5/7.)

File 0313 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[53]

R08-BATCH-05 — YA-IGK20 — B) B05-B — Residual OPEN Qs beyond T11–T26

From R08-BATCH-01 unresolved + workplan 11 + ChatGPT 16 (fold). **Not re-opening sealed T22–T26.**

Q / item	Status	Note
Q42 MICRO לא-יש [non-yesh] flip	**[U]**	Formal לא נמצא מכריע [no decisive source found] (B05-A)
Q70 / Q79 post-exit kav degree in NR”N	**[U]**	No Admur grade; no invented האירה מצומצמת [contracted illumination]
Q44 / Q50 exclusive first-tzaddikim roster	**[U]**	STOP_LANE; Rashbi example only
Q68 angel vs human NR”N identity	**[I]/[U]**	EC40+PEC parallel [E]; investiture formula stays EC40
Q72–Q78 almin / dikna / Kehot n.33 glyph	partial	T25 dikna [E]; Kehot n.33 = Isa 49:2 [E] printed; deeper almin still open
R07-T09 / TZ locus	Delta	122b rejected; 124a/b [E] stands (T11); further print witness optional
Q82 / Q84 Atzmut creating limited yesh without vessel	OPEN	workplan secondary
Avodat HaKodesh I:8 gevul mibli-gevul	OPEN secondary	ChatGPT [E-subresearch] fold
Shaar HaGilgulim hakdama 19 shoresh vs yerida	OPEN secondary	ChatGPT fold; page “לא בדוק [unchecked]”
Moses pnimiyut NHY”M	OPEN forever	standing order

[53]Document 0313: 33 — R08-BATCH-05 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0338 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[295]

R08-BATCH-02 — R08-T15 (B02-B) — [E] provisional (pending Research Director)

- **Kehot** Lessons in Tanya Vol.4 Iggeret 20 **p.380 note 33** = «Yeshayahu 49:2.» → **[E pending Research Director]**
- **Heb HB 19843** parallel note **(30)** ב ,מט' ישע [Isaiah 49:2] — numbering offset
- **Glyph:** plain verse cite only
- **Bonus cross-refs** (same apparatus): – note → Tikun 70 (124a) **supports T11** – note → OHT Shemot 199 **supports T12**
- Prior «לא נמצא [not found] online» **superseded** by this land (provisional until Research Director)

File 0351 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[195]

R08-BATCH-02 LAND — R08-T11 (B02-A) — [E] SEALED

- TZ 124a §7; R07-T09@122b RETIRED; Iggeret app **[I]/[U]**

R08-BATCH-02 LAND — R08-T12 (B02-C) — [E] SEALED

- OHT Shemot 199 / HB 31630 p.204=קצט [199]; scan 1WIkKpt9DduHycO14BTLhch81pZXrWGW

[295]Document 0338: ZZ — SUPERSEDED R08 ledger pre-T15-prov (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[195]Document 0351: ZZ — SUPERSEDED R08 ledger pre-T14-refine (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- almin = otiyot elyonim not mamash

File 0358 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[296]

R08-BATCH-02 — CLOSED for evidence — R08-T13 — [E] SEALED (confirmed)

- Research Director spot-QC **PASS** already
- LT Bamidbar 9: almin = otiyot shekshyumshekhu; mashal bekoach chochmato; cites Iggeret
- **Await / spot-QC language DROPPED** — status is SEALED only

File 0362 · The Beginning of Yesh and the General Rounds · Round 8

A report or testimony from the history of the research.[297]

R08-T15 Eng addendum + HE lock — Eng Lessons Vol.4

- URL lock: https://hebrewbooks.org/pdfpager.aspx?req=15798&pgnum=380
- Opened scan: print header **375** / EPISTLE TWENTY (HB pgnum 380)
- Footnote **33.** exact printed string: **«Yeshayahu 49:2.» → PASS**
- Callout ^33 sits on the verse gloss «Your sins have separated between yourselves and your G-d» (normally Isa **59:2** / נט [59])
- Apparatus: printed Kehot string is **49/מט [49/49]** — do **not** silently correct to 59:2

[296] Document 0358: ZZ — SUPERSEDED R08 ledger pre-paper-complete (see newer 12). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[297] Document 0362: 21 — R08-T15 ENG ADDENDUM QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R08-T15 Eng addendum + HE lock — HE שיעורים ד [Lessons, volume IV] (prior + confirmed)

- HB 19843 p.1532: «(30) ישעי’ מט, ב. [(30) Isaiah 49:2.]» → **PASS**
- Adjacent (29) «(תיקון ע’ (קכד, סע”א) [Tikkun 70 (124, end of side a)].» → PASS (T11)

File 0048 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[196]

1) Wikisource קכד ב [124b] — Aramaic ascent lemma — Page / nav header (on-page)

- Title: תיקוני זהר קכד ב [Tikkunei Zohar 124b]
- Nav template only: {{דף של זהר|תיקוני זהר|קכד א|קכד ב|קכה א}} [Zohar page | Tikkunei Zohar | 124a | 124b | 125a]
- **No** on-folio print header תיקון שבעים [Tikkun 70] / תיקון ע’ [Tikkun 70] / תיקון ע” [Tikkun 70] in wikitext (count תיקון [tikkun] on page body = 0)

2) Wikisource קכב ב [122b] — ascent lemma ABSENT (support reject 122b) — Checks (WS bare)

String	Present?
דְּסָלִיק / דסליק [that withdraws / that withdraws]	**ABSENT**
אִסְתַּלַק / אסתלק [withdraws / withdraws]	**ABSENT**
נִשְׁמָתָא דַּאֲצִילוּת / נשמתא דאצילות [soul of Atzilut / soul of Atzilut]	**ABSENT**
ואתפרש מניה [and separates from him]	**ABSENT**

[196] Document 0048: 52 — R09-B01 TZ124 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2) Wikisource קכב ב [122b] — ascent lemma ABSENT (support reject 122b) — What 122b actually is (opened)

Four-tikkunim / ואתה תחזה [And you shall discern] / אריה↔ראיה [lion ↔sight] / נימא = עלמא סתימאה [a hair = a concealed world] block. Nav: {{דף של זהר|תיקוני זהר|קכב א|קכב ב|קכג א}} [Zohar page | Tikkunei Zohar | 122a | 122b | 123a]. Marker (דף קכב ע"ב [folio 122b]) mid-text. **No** tikkun-number print header on page.

Verdict for locus 122b: ascent lemma **ABSENT** → supports **reject 122b** as R07-T09 / ascent locus (consistent with sealed R08-T11 retirement of 122b).

4) Second witness — headers per witness — B. HebrewBooks

Search fetch returned **empty** (hb_search.html size 0). **No HB witness opened this pass.**

File 0165 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[199]

§A — TZ124 (Drive 51/52 → R09-T01 / T02 / T03) — T03 — tikkun# stays [U]

- On-folio WS 124b: תיקון [tikkun] / תיקון שבעים [Tikkun 70] / תיקון ע [Tikkun 70] counts = **0**.
- WS index תיקון שבעים== [Tikkun 70]== lists קיט ב–קלח [119b–138] incl. קכד [124] — **editorial TOC only**.
- לא בדוק [unchecked] string count on ws_tz_index.wiki.txt = **0** (pack honest; do not invent that flag).

[199] Document 0165: 56 — R09-B01 QC LOG (partial).md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

- Sefaria daf headers only; alt_structs.Tikkunim map ≠ print folio header. HB/ToratEmet HTML לא נפתח **[not opened]** — honest.

Claim	PASS/FAIL
tikkun# remains **[U]**	**PASS**
No TOC/map promoted to print proof	**PASS**

§A overall: PASS — seal T01+T02; hold T03 open.

File 0269 · The Beginning of Yesh and the General Rounds · Round 9

A report or testimony from the history of the research.[201]

R09-TZ124 — SOURCE QC LOG (Research Director) — Hygiene

- No invent Mantua/Kushta print headers not opened.
- No Admur secondary upgrade.
- MICRO stays **[U]** if touched.
- Rashbi: do not demote (not in this pack's verdict table).
- Text tag **[E-subresearch]** for lemma is appropriate (opened witnesses); tikkun# remains **[U]**.

R09-TZ124 — SOURCE QC LOG (Research Director) — Still open

- Print/MS folio header proving tikkun# for 124a/b
- HB / ToratEmet HTML when fetchable
- Any Mantua pagination edition that would collapse WS/Sefaria daf-label split

[201]Document 0269: 55 — R09-TZ124 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0062 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[60]

YA-IGK20 R10 — OPEN RESIDUALS (T06 → T12 → T16) — T06 HOLD — exact «לידת הנשמות [the birth of souls]» → [לא נמצא [not found]]

Claim: Exact PEC/EC milah matching LT Tzav 11 פע"ח [Pri Etz Chaim] cite. **Do NOT** seal via T11 (PEC Passover 8 nearest — already SEALED).

T06 HOLD — exact «לידת הנשמות [the birth of souls]» → [לא נמצא [not found]] — Other shaar

- **PEC Lulav 8** — Shmini Atzeret→ז' [7] Pesach gestation frame present; exact milah **לא [no]**. (TM cites Lulav8+Passover8; stil-l paraphrase, not lemma.)
- **SHK Passover full tree** — exact milah **לא [no]** (Atika = T12).
- **EC dumps / prior Ari-filter** — still **לא [no]**.

Formal: לא נמצא [not found] + log. Nearest content remains T11. T06 stays HOLD.

File 0118 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[62]

[60] Document 0062: 70 — R10-OPEN-RESIDUALS.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[62] Document 0118: R10-T06-DEEP.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R10-T06 DEEP — exact milah in PEC / EC / SHK print — LT / DMC locus (no alternate פע"ח [Pri Etz Chaim] gate)

- **LT Tzav 11:** פע"ח [Pri Etz Chaim] + לידת הנשמות [the birth of souls] + verse יבשה בתוך הים [dry land within the sea].
- **DMC Disc. 4:** same verse-pointer into פע"ח [Pri Etz Chaim].
- **Conclusion:** attribution = **Passover 8 cluster** (content paraphrase). Lulav 8 = gestation frame only; **no different פע"ח [Pri Etz Chaim] locus** carries the milah.

File 0150 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[64]

YA-IGK20 R10 — Grok Bot independent BATCH-02 (R10-GB02) — Delta GB01 → GB02

GB01 opened PEC Passover/Omer/Festival **default views** → exact "לידת הנשמות [the birth of souls]" **לא נמצא [not found]**; found only **לידת הז"א [the birth of Zeir Anpin]**. **GB02** opens **Pri Etz Chaim, Gate of Passover ch.8** (missed by GB01 gate-1-only), **Gate of Lulav ch.8**, **Sha'ar HaKavanot Sukkot §9**, and **Sefer Etz Chaim Shaar HaKlalim 3 + gate 19** for the ט'/ז' [9/7] fork.

GOAL 1 — PEC path for LT Tzav 11's "מבואר בפע"ח [explained in Pri Etz Chaim]" = לידת הנשמות [the birth of souls] on Shvi'i — 1a. Exact lemma "לידת הנשמות [the birth of souls]" in PEC / SHK / EC

Opened / searched: - Sefaria ES phrase לידת הנשמות [the birth of souls] (total 13) — hits = LT Tzav/Bamidbar, Chanah Ariel, DMC Discourses — **0** in Pri Etz Chaim / Sefer Etz Chaim / Sha'ar HaKavanot. - Wik-

[64] Document 0150: 68 — R10-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

isource search same phrase + פרי עץ [Pri Etz (Fruit of the Tree)] — hits Chanah Ariel only. - All remaining Sefaria PEC gates beyond Pass over/Omer/Festival (Shavuot, Sukkot, RH, YK, Sabbath, New Month, Lulav, Shofer, Prayer, Silent Prayer, Midnight, Blessings, Fringes, T-effilin, Songs, Shema, Confession, Torah Reading, Afternoon/Evening, Holies, World of Action) — scanned; **לידת הנשמות [the birth of souls]: לא נמצא [not found]**.

Verdict exact lemma: לא נמצא [not found] in opened Ari kavanot corpus. [לא נמצא [not found]]

YA-IGK20 R10 — Grok Bot independent BATCH-02 (R10-GB02) — GOAL 4 — Adam/Chava / 7 weeks nursing

No **new** primary on Adam/Chava or 7-week nursing appeared while hunting Goals 1–2. **Skipped** per mission (Kuksik lane C already miss).

File 0156 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[66]

B) Kuksik lanes — provisional collisions — Lane D DMC tefillah

Prov	Claim	QC
D (claimed T01)	SMT §§1–3 sefirot≠atzmut; §46 tipa/ibbur	**PASS**

B) Kuksik lanes — provisional collisions — Lane E GADOL (claimed T01)

[66]Document 0156: 65 — R10-FULL QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Prov	Claim	QC
E-T01	גדול ה׳ [Great is Havayah] — TO Miketz sefirot/malachim frame	**PASS**

R10-FULL QC LOG — CoS GB01 + Kuksik A/B/C/D/E + renumber — D) Renumber map (provisional → final)

CoS-T01 → R10-T01 CoS-T02 → R10-T02 CoS-T03 → R10-T03 CoS-T04 → R10-T04 CoS-T05 → R10-T05 CoS-T06 → R10-T06 HOLD CoS-T07 → R10-T07 CoS-T08 → R10-T08 CoS-T09 (לא נמצא [not found]) → R10-T09 LAND upgrade via E/TO Miketz

A-T01 —MERGE→ R10-T05 A-T02 → R10-T10 A-T03 → R10-T11 A-T04 → R10-T12 HOLD A-T05 —MERGE→ R10-T03 A-T06 —MERGE→ R10-T01

B-T07 —MERGE→ R10-T01 B-T08 —MERGE→ R10-T03 B-T09 —MERGE→ R10-T08 B-T10 → R10-T13 B-T11 → R10-T14 B-T12 —MERGE→ R10-T04 B-T13 → R10-T15

C (T02 collision) → R10-T16 HOLD D (T01 collision) → R10-T07 + R10-T08 E (T01 collision) → R10-T09 (upgrade)

File 0232 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[206]

FINAL table T17–T21 (for Carpo seal) — Holds / notes (not new T)

Item	Status
T06	**HOLD** — exact PEC/SHK/EC לידת הנשמות [the birth of souls] לא נמצא [not found] (GB02-T12 + NP1-c fold)
T09	Sealed TO Miketz 14 stands; GB02/NP3 גדול [Great] ES miss = **NOTE only** — do not reseal absolute לא נמצא [not found]
NP1-a LT/DMC פע"ח [Pri Etz Chaim]= הנשמות לידת [the birth of souls]	**[I]** paraphrase note under T17 — Secondary≠ Admur
AGH"K ↔ T19/T20/T21	**[I]** until Admur cites shaar
R09 / Film / invent	untouched / HOLD / none

File 0317 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[70]

R10-GB01-SUMMARY (≤40 lines) — Next

Etz Chaim/PEC print for לידת הנשמות [the birth of souls] + ט'/ז' [9/7]; optional HebrewBooks גדול [Great]; CoS land T01+.

Success: real opens + explicit לא נמצא [not found]. ChatGPT B01–B04 **not** used as evidence.

[206] Document 0232: 69 — R10-GB02+NP QC LOG + MAP.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[70] Document 0317: 59 — R10-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0346 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[73]

T06 — exact «לידת הנשמות [the birth of souls]» → HOLD / לא נמצא [not found] (honesty PASS) — Claim / doc status

Warns: do **not** fake-close with T11 / T17.

File 0350 · The Beginning of Yesh and the General Rounds · Round 10

A report or testimony from the history of the research.[207]

YA-IGK20 R10 — T06 DEEP + T22 related + T16 QC LOG (Research Director SOURCE QC) — Inputs

Ref	Doc	Id
pack	R10_T06_DEEP.json	1OQ9ts89PXRngEqzps2ZjM3NTWvcyaGSb
pack	R10-T06-DEEP.md	1KF_EeedeuV88-TffgRT0XOXfSATBcbdt
pack	R10_T16_RETRY.json	1zYGZDjavJacQ-8QksjOG_Dese85K8ipR
prior	67 T06 EXACT LEIDAH	1P1cvI2vh43BsLenx6AMlT7WHWi0gMi9Z
prior	69 T16 ADAM MONTHS	1xIvrTCpC-9qpJy3oLOII-hvhlGzxR9l0
prior QC	72 T12 residual QC	1vJXB6eEIjEVEhkWRV_QzxGQW3ZHI-aC2

[73] Document 0346: 72 — R10-T12_RESIDUAL_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[207] Document 0350: 74 — R10-T06_T22_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Local dumps re-opened this QC: /workspace/ya_igk20/r10/t06_deep/ (Korets HB49521 OCR ~1.08M Heb chars; SHK HB22601 OCR ~1.66M; Sefaria PEC Passover8/Lulav8/Omer/Shavuot/Sukkot/YK; ec39_5.json) · /workspace/ya_igk20/r10/t06_hb/ (HB14173/14177/19621) · LT Tzav 11 · DMC Disc.4.3 · Sefaria/Wikisource EC Shaar 39 Derush 5 · Gestation-of-Partzufim dump.

1) T06 — exact «לידת הנשמות [the birth of souls]» → PASS honesty as HOLD / [לא נמצא [not found]] — LT / DMC locus — פע"ח [Pri Etz Chaim] = Passover 8 cluster only

Source	Exact window (verified)	QC
LT Tzav 11	…שביעי של פסח… מבואר בפע"ח שהוא ג"כ ענין **הנשמות לידת**. וז"ש ובני ישראל הלכו ביבשה בתוך הים. […the seventh day of Pesach… it is explained in Pri Etz Chaim that this is also the matter of **the birth of souls**. And this is what is written: "And the children of Israel walked on dry land within the sea."]	**PASS** [E-attr Admur only]
DMC Disc. 4.3	כמ"ש בפע"ח ע"פ ובנ"י הלכו ביבשה בתוך הים… ענין **הנשמות לידת**… […the matter of **the birth of souls**, as written in Pri Etz Chaim on the verse, "And the children of Israel walked on dry land within the sea"…]	**PASS** [E-attr Admur only]

Verse ביבשה בתוך הים [on dry land within the sea] anchors in **PEC Gate of Passover ch.8**. Lulav 8 = gestation frame only (milah **0**; no יבשה [dry land]). ⇒ LT/DMC פע"ח [Pri Etz Chaim] = Passover-8 **paraphrase**, not a different shaar with the exact milah. **No alternate פע"ח [Pri Etz Chaim] locus.**

2) T22 — EC שער לט דרוש ה [gate 39, discourse 5] «הולדת הנשמות [giving birth to souls]» → PASS related-lemma [E] (≠ T06) — Independent verification

Probe	Result
Wikisource live עץ_חיים/שער_לט/דרוש_ה [Etz Chaim/gate 39/discourse 5]	**HIT** exact «הולדת הנשמות [giving birth to souls]»
Local Gestation-of-Partzufim dump	**HIT** הולדת הנשמות [giving birth to souls]×1; לידת הנשמות [the birth of souls]×0

YA-IGK20 R10 — T06 DEEP + T22 related + T16 QC LOG (Research Director SOURCE QC) — Exact windows summary (parent relay)

1. **LT Tzav 11:** מבואר בפע"ח שהוא ג"כ ענין לידת הנשמות. וז"ש ובני ישראל הלכו ביבשה בתוך הים. [It is explained in Pri Etz Chaim that this is also the matter of the birth of souls. And this is what is written: "And the children of Israel walked on dry land within the sea."]
2. **DMC Disc.4.3:** ענין לידת הנשמות כמ"ש בפע"ח ע"פ ובנ"י הלכו ביבשה בתוך הים [the matter of the birth of souls, as written in Pri Etz Chaim on the verse, "And the children of Israel walked on dry land within the sea"]
3. **PEC Passover 8 (≠T06):** רחם הנוקבא [the womb of the Nukva] + בעתיקא תליא [depends on Atika] + יבשה בתוך הים [dry land within the sea] + יום ז' של פסח [the seventh day of Pesach] — milah absent
4. **EC39:5 (T22):** גם נבאר בחינת הולדת הנשמות שיוצאין בזווג אבא ואמא… [We shall also explain the aspect of giving birth to the souls that emerge in the union of Abba and Imma…]
5. **OCR miss:** Korets HB49521 + SHK HB22601 + prior HB — exact+ fuzzy **0**

File 0070 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[298]

R12-L1 — SHK / PEC PRINT WITNESS (provisional R12-T01+) — Drive uploads (folder `1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9`)

Doc	File	ID
75	JSON	1DDnVHofgWYFCb5CNvca6XuRyNAy3vJvE
75b	MD	12a9V4BUCZqdZeCN14rfnqIegFXSdQNaW
75c–e	SHK 22601 pp.174–176	1GXsJSMXsJfOsMh8vVjiwDmS9a0GjcYZR · 1iTV8DgnqVG0wruyavpZc0bEqFFHaDBGW · 1MX9DivpcS2AfIdpDukPhAeVnM_56Huy7
75f–g	PEC Jer 148–149	1FEYpbDR9qoZakkGC78-dwDCxO5WNqvW · 1AhM2Bck_TnjNRN7St2zTpIzV97_82-q
75h/j	Korets 208/207	1U0Kwi88eZhhRZm69XQY85RHu-r3J1rmb · 197UZ1szTz9O4IYAtM-qmHEawKvjMN8Sg
75i	Dubrovna 242	1Ab9yhYK1VPi-dd3jZk2kPc1WDITwTJ3f

File 0201 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[210]

GOAL 3 — פתח אליהו [Petach Eliyahu] 17a — כל מאן דאפריש חד מן חבריה [whoever separates one from the other] — 3c. Wikisource 17a quality

WS page HTML also shows **«הדף הזה לא נבדק [this page has not been checked]»** (tz17a_page.html). **Tag:** digital PE text **[E-subresearch]**

[298] Document 0070: 75b — R12-L1 SHK PEC PRINT.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[210] Document 0201: 78 — R12-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

until Mantua folio for **י״ז ע״א [17a]** is opened as print (Mantua PDF present as hb_tz44506.pdf but folio 17 not extracted this pass). Lemma distinction vs 124 still holds on opened Sefaria/WS strings.

Mantua folio י״ז [17] for PE this pass: לא נפתח [not opened] (explicit). PDF on disk for GB02 if needed.

GOAL 4 — תיקוני זהר קכ״ד [Tikkunei Zohar 124] independent print/scan — 4c. Optional Kehot note / אוה״ת [Or HaTorah]

This pass: לא נפתח [not opened]. Prior Drive assets exist (e.g. R08 Kehot note PNG / OHT Shemot 199) but not re-opened here. Defer to GB02 if CoS wants.

File 0203 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[11]

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ט Kuksik · under CoS) — 5) SKIP / NOTES

Item	Result
TO Yitro גדול ה׳ [Great is Havayah] (torah_ohr_yitro_full.txt + filters)	**נמצא לא [not found]** — 0 hits
OHT TZ124 histalkut (oht_199_* + prior L4)	**נמצא לא [not found]** — 0 for דסליק/אסתלק/גופא יבשא/קכד [withdraws/withdrew/dry body/124]

[11]Document 0203: 85 — R12-GB02 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0265 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[76]

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4) — Packs under QC

Drive	id	Title
77	1spD7-IJGvWmaHLshMTto6_YM3LJg1FD4	R12-GB01 SUMMARY
78	1YBfsYvED_MQaH2EDMJHopw-wU-3uczY1	R12-GB01 FULL
L3	18008CTgxEMTlCehNks0AKBqzX_3hkMeZ	R12_L3_PETACH_ELIYAHU.json
L4	1dGguZYwHJa2uV8dfDhPTXmYLwOqbZ8J_	R12_L4_TZ124_PRINT.json
L1	1pnEb61pMERwVdhQkwefZPdetbFr3qL9O	R12-L1 SHK PEC PRINT.json (+ md 1CSTFwtjWxQhk9Ct4oozzoJpL394_I2hD)
L2	1NSZgAoKd-Vphu_b9-oXtNgN6gMmrowp8	R12_L2_DMC_TEFILLAH_44_48.json
prior T01 QC	1iUGv8fpqPg4o-FkJZuwtEccHl22ibL99	R12-T01_QC_LOG.md (folded, not contradicted)

Local: R12-GB01.md · R12-GB01-SUMMARY.md · r12gb01/ · /workspace/ya_igk20/r12/ · qc/R12-T01_QC_LOG.md

4) R12-T03 / T04 — DMC HB16082 — T04 — apparatus §§44–48

[76] Document 0265: 79 — R12-GB01 FULL PACK QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

§	Tipa/ibbur/ירחי [months]?
מד [44]	No
מה [45]	No (atzmut/hishtalshelut — see T06)
מו [46]	**YES**
מז [47]	No (midot/talmud — see T06)
מח [48]	No

Verdict T03+T04: PASS.

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4) — 5) R12-T05a/b/c — L4 TZ print (REJECT Kuksik «R12-T02»)

ID rule: L4 pack self-labeled id: R12-T02 → **REJECT**. Final = **R12-T05** (+a/b/c). Closes **R12-P4**. R08 122b **untouched**.

5) R12-T05a/b/c — L4 TZ print (REJECT Kuksik «R12-T02») — T05a — Mantua HB44506

Check	Opened	Result
Header תקונא שבעין [Tikkun 70] on PDF 251/253/254/255/256 (קכב–קכד [122–124])	tz_m_p251/253/254/255/256.txt	**[E]** PRESENT (OCR noise /מבעין' עבעין [corrupt OCR forms of שבעין, seventy] on some pages; sense clear)
Histalkut דסליק [that withdraws]… + אסתלק [withdrew]…יבשא גופא [a dry body] + יקוו [let [the waters] gather]	PDF **253 = קכג [123]**	**PRESENT** (OCR noisy; normalized sense matches)
Same lemmas on PDF **255–256 = קכד [124]**	tz_m_p255/256.txt	**נמצא לא [not found]** (no יקוו [let [the waters] gather] / דסליק [that withdraws]-target / אסתלק נשמת [the soul withdrew] cluster)

Pagination note: Mantua places joined lemma on **קכג [123]**; Kushta /Kehot/Sefaria on **124a/b**. Same Aramaic; different daf label — not a denial.

5) R12-T05a/b/c — L4 TZ print (REJECT Kuksik «R12-T02») — T05c — Kehot / OHT

Check	Result
Eng Lessons in Tanya Vol.4 HB15798 ~p.380: footnote **32. Tikkun 70 (p. 124a).**	**FOUND [E]** — tanya_n33/lit_vol4.txt line 13599; body cites TZ Atzilut-soul departure + «Your sins have separated…»
Heb שיעורים [Lessons] HB19843: **(29) ע' תיקון (קכד, סע"א). [Tikkun 70 (124, end of side a).]**	**FOUND [E]** — shiurim_vol_d.txt line 11920
Alignment	Points to **Tikkun 70 @ 124a** = **Kushta** placement, **not** Mantua קכג [123]

Check	Result
OHT Shemot ~199 / eng fn34	Points to **עלמין/אותיות [worlds/letters]** lemma — ≠ TZ124 histalkut
OHT apparatus citing TZ / [124] קכ"ד דסליק–אסתלק [withdraws–withdrew]	**נמצא לא [not found]**

Verdict T05a+b+c: PASS. Closes P4.

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4) — 6) R12-T06 — DM-C NEW body (optional land)

Extract	§	Lemma	Opened?
E1	מה [45]	עצמות אא"ס … קדוש ומובדל … ערך ההשתלשלות [the essence of the light of Ein Sof … holy and separate … the relation of hishtalshelut]	YES Sefaria+print band

Extract	§	Lemma	Opened?
E3	מו [46]	נקודה ≠ ספירה ≠ פרצוף [point ≠ sefirah ≠ partzuf]	YES
E7	מז [47]	לאו מכל אינון מדות איהו כלל / מסלק עצמות אורו [He is not any of those attributes at all / withdraws the essence of His light]	YES

Does NOT restate R10 «אין הכונה על גוף הספירה [2] ב§ [the intention is not the sefirah itself]» — that formula **לא נמצא [not found]** inside 44–48. Tag **TZ”Tz**.

Verdict: PASS propose as **R12-T06** (distinct NEW [E]).

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4) — Hygiene

Rule	Status
Q42 / Q70 / NHYM	**[U]** untouched
T12 ≠ mint T22	**complied** (SHK = T12 corr. only)
REJECT Kuksik R12-T02 for TZ	**complied** → T05
Old GB01 T02=SHK	**SUPERSEDED**
Secondary ≠ Admur	DMC = TZ”Tz

Rule	Status
No invent	no invented folio/tikkun/print header
R08 122b	untouched

File 0266 · The Beginning of Yesh and the General Rounds · Round 12

A report or testimony from the history of the research.[77]

[77] Document 0266: 77 — R12-T01_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

R12-T01 — SOURCE QC LOG (Research Director) — Verdict

ID	Claim	PASS/ FAIL	Tag
R12-T01	Lemma «כל מאן דאפריש חד מן חבריה [whoever separates one from the other]» at TZ **17a:12** (פתח אליהו [Petach Eliyahu]); closes P3; **NOT TZ124**	**PASS → SEAL**	**[E]** digital (Sefaria heVersion «Constantinople, 1740») — **not** print-folio [UCOP]

Seal: **R12-T01** sealed as L3 HIT on Petach Eliyahu 17a:12. Closes ledger row **R12-P3** per claim pack. Do **not** conflate with R09 TZ124 ascent lane.

R12-T01 — SOURCE QC LOG (Research Director) — Seal claim ID

ID	Content	After QC
R12-T01	Petach Eliyahu TZ **17a:12** «כל מאן דאפריש חד מן חבריה [whoever separates one from the other]» — closes P3; not TZ124	**PASS · SEALED [E]**

File 0119 · The Beginning of Yesh and the General Rounds · Round 14

A report or testimony from the history of the research.[89]

Quote verification (Sefaria live + cache `r14gb01/`) — T03 — EC 47:3:2 + 47:4:2

Live Sefer_Etz_Chaim.47.3.2 / .47.4.2 + cache blocks: **נשמות הצדיקים [souls of the tzaddikim] · פנימיות [inwardness] · נשמות המלאכים דיצירה**

[89] Document 0119: 97 — R14-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[souls of the angels of Yetzirah] · חיצוניות העולמות הם המלאכים [the outer dimension of the worlds is the angels] · מלאכים לבדן לעולם היצירה [angels alone for the world of Yetzirah] — **MATCH** Gate **47** ≠ sealed 39/40/50. Distinct from R13-T07 (static ABYA inventory).

File 0021 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[13]

YA-IGK20 R15 FINAL CLOSEOUT — Print/Scan QC (Grok Bot) — Locus 2 — Ohr HaTorah Shemot p.199 (קצט [199])

Field	Value
page # (printed)	**קצט [199] (199)**
page # (PDF)	HB PDF ~**204**/355
running header	אור / וארא / התורה [Or / Va'era / HaTorah] / folio קצט [199]
edition	**HB req=31630** — אור התורה שמות [Or HaTorah, Shemot] (Tzemach Tzedek) vol.1
exact quote (verbatim)	והנה ע"פ ב' הקדמות אלו יובן ענין ריבוי העולמות הנז' באד"ר וג' אלף עלמין כנ"ל וכן עוד כמה מספרים דאינו ר"ל עלמין ממש אלא הן בחי' אותיות עליונים רוחני' מאד ... מלובש ביסוד אש וכן אותיות מים ביסוד המים [Now, on the basis of these two premises, the multiplicity of worlds mentioned in Idra Rabba, and three thousand worlds as above, and likewise several other numbers, will be understood: it does not mean actual worlds, but aspects of very lofty, spiritual letters ... vested in the element of fire, and likewise the letters of water in the element of water]
read method	**OCR**/pdftotext of HB scan PDF p.204 (fresh re-open)
tag	**[E]**
delta vs R14 skeleton	**NO**

[13] Document 0021: 190 — R15 FINAL CLOSEOUT PRINT QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Local: /workspace/ya_igk20/oht_shemot/.

YA-IGK20 R15 FINAL CLOSEOUT — Print/Scan QC (Grok Bot) — Summary table

#	Locus	Tag	Δ R14 skeleton
1	Kehot note 33 IGK20	[E]	NO
2	OHT Shemot קצט [199]	[E]	NO
3	TZ 124 Mantua/Kushta	[E]	NO
4	Shaar HaNevuah ch.1 (named)	[U]	NO
5	IGK20 body open/close	[E]	NO
6	DMC SMT §46 tipa/ibbur	[E]	NO

Proposed T##: NONE. **Film:** HOLD throughout.

לא נמצא ממצא המשנה את שלד R14. [No finding changing the R 14 framework was found.]

File 0024 · The Beginning of Yesh and the General Rounds · Round 15

Critique, compilation or interim determination.[91]

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY

YA-IGK20 · R15 FINAL CLOSEOUT · Grok Bot source-QC lane Parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 **R14 ACTIVE (locked):** 1JfUnzrVptRtLu9rUAsk5f0S74UYC-w0OL1O503mNo4k **R15 closeout doc:** 1zP0fcyPP_8q8rgpOsdOtLT1YY_zLngERnSFHDktZZ-M **R17 wrap:** 1kc3rw7JgVr_qjPoD6Qdh7_GLixMq7dtqQpxoCPU1fkM historically sealed at ledger 189 — **not reopened**

[91]Document 0024: 191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

191 — R15-GB01 CLOSEOUT SOURCE QC SUMMARY — Kehot note numbering (critical crosswalk)

Edition	Note #	Content
EN Lessons in Tanya	**32**	Tikkun **70** · p. **124a**
EN Lessons in Tanya	**33**	Yeshayahu 49:2 (**not** TZ)
EN Lessons in Tanya	**34**	Or HaTorah Shemot p.199
HE Shiurim scan	**29**	תיקון ע׳ (קכד, סע״א) [Tikkun 70 (124, end of side a)]

File 0217 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[14]

Quote verification (Sefaria live + cache `r15gb01/`) — corr T02 — EC 26:1 ↔ sealed R15-T02

Live + Sefer_Etz_Chaim_26_1_plain.txt: **צלם הוא תרי״ג [tzelem is 613]** · **תרי״ג מלאכים דסלקין לנשמתין [613 angels that ascend to the souls]** · **מלאכים גדולים/קטנים מהנשמה [angels greater/lesser than the soul]** · **עבדים ומרכבה [servants and a chariot]** — **MATCH** EC **26:2**: different derush (תרין דיוקנין [two images] etc.) — **not** the tzelem-613 lemma. Section fix only → corr sealed T02.

File 0233 · The Beginning of Yesh and the General Rounds · Round 15

Critique, compilation or interim determination.[15]

[14]Document 0217: 103 — R15-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[15]Document 0233: 192 — R15-GB01 CLOSEOUT SOURCE QC FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

1. Iggeret HaKodesh 20 — body (Kehot / Sefaria) — Exact quotes

Opening:

> איהו וחיוהי חד, איהו וגרמוהי חד בהון. (פירוש, עשר ספירות דאצילות; חיוהי הן האורות, ו"גרמוהי" הן הכלים, שכולן אלקות, מה שאין כן בבריאהיצירהעשיה כו').

> וצריך להבין היטב, איך ה"אינסוף" חד עם "גרמוהי" הן הכלים, הרי הכלים הן בבחינת גבול ותכלית, כמו שכתוב בעץ חיים. אמנם, הכוונה היא, לומר שהן אלקות לברוא יש מאין כמו ה"אינסוף", ולא בבחינת השתלשלות עילה ועלול לבד. ומה שכתב הרמ"ק ענין השתלשלות עילה ועלול, וכ

> He and His life-giving lights are one; He and His vessels are one in them. (Meaning the ten sefirot of Atzilut; His life-giving lights are the lights, and "His vessels" are the vessels, all of which are Divinity, unlike in Beriah–Yetzirah–Asiyah, etc.) It must be thoroughly understood how "Ein Sof" is one with "His vessels," which are the vessels, for the vessels are characterized by limitation and finitude, as written in Etz Chaim. However, the intention is to say that they are Divinity, to create yesh me'ayin like "Ein Sof," and not merely in the mode of a chain of cause and effect. And what the Ramak wrote concerning a chain of cause and effect, וכ [the supplied quotation ends mid-word].

Moses / Netzach ZA:

> נבואת משה רבינו עליוהשלום והשגתו, היתה מפרק עליון דנצח ד"זעיר אנפין". ובהשתלשלות העלול הוא מוקף מהעילה, ובטל במציאות אצלו כזיו השמש בשמש, כמו שכתוב בפרדס מהרמ"ק. ואף גם צמצומים רבים מאד לא יועילו להיות גשם עב כעפר, מהשתלשלות הרוחניות משכלים נבדלים

אפילו של המלאכים, אלא להיות "רוח הבהמה" מ"פני שור", כמו שנתבאר במקום אחר, ועיין שם. ו"יש מאין" נקרא "בריאה" בלשון הקדש. והגם שהיש

The prophecy and apprehension of Moses our teacher, peace be upon him, were from the upper section of Netzach of "Zeir Anpin." In a chain of emanation, the effect is encompassed by the cause and nullified in existence before it like the sun's radiance in the sun, as written in Pardes by the Ramak. And even also very many tzimtzumim would not avail to produce coarse matter like earth from the evolution of spirituality, from separate intellects, even those of angels, but only to produce "the spirit of the animal" from the "face of the ox," as explained elsewhere; see there. "Yesh me'ayin" is called "creation" in the Holy Tongue. And although the yesh [the supplied quotation stops here].

Tipa:

טיפה שמקבלת ומתעברת מ"זעיר אנפין", הוא ממוחין ד"אבא ואימא", ובכל זיווג נמשכת ל"אבא ואימא" מ"אריך אנפין" ו"עתיק יומין", ומלמעלה למעלה עד אין סוף, רק שהכל בהעלם במוחין, עד לידת הנוקבא הנשמות והמלאכים וההיכלות לעולם הבריאה. נמצא, שזהו גילוי אוראיסוף ממש, עלידי העיבור והלידה. ובזה יובן, היות המצות במלכות – ה' של שם הוי', והתורה ב"זעיר אנפין" – וא"ו של שם הוי', הגם שלמעלה ב"אריך אנפין" המצות הן ב"גולגלתא", ב"לבנונית",

The drop that [she] receives and with which she becomes pregnant from "Zeir Anpin" is from the mochin of "Abba and Imma." At every union it is drawn to "Abba and Imma" from "Arich Anpin" and "Atik Yomin," and from higher to higher up to Ein Sof, except that all is concealed in the mochin until the Nukva gives birth to the souls, angels and heikhalot into the world of Beriah. It follows that this is a revelation of the

actual light of Ein Sof through gestation and birth. This explains why the mitzvot are in Malchut, the heh of the name Havayah, and Torah is in "Zeir Anpin," the vav of the name Havayah, although above, in "Arich Anpin," the mitzvot are in the "skull," in the "whiteness,"

«...מעין בחינת [a likeness of an aspect...]» cluster:

מעין בחינת אלקות בצמצום עצום, וכעין הכלים די' ספירות דאצילות, שהן בבחינת גבול עלידי צמצום אור האינסוף, הוא ה"קו" המלובש בנפשרוחנשמה שלהם, וכמו צמצום הראשון להיות חלל וכו'. (ואף גם לאחר שירדו הנפשרוחנשמה דאצילות לעולם הזה לצדיקים הראשונים אפשר שלא נשתנה מהותן להיות דבר נפרד מאלקות, ולכן היו מסתלקות כשרצו לחטוא בטרם יחטאו. וקרוב לומר, שגם האלפים ורבבות עלמין ד

A likeness of an aspect of Divinity in an immense tzimtzum, and akin to the vessels of the ten sefirot of Atzilut, which are in a mode of limitation through the tzimtzum of the light of Ein Sof, namely the "kav" vested in their nefesh–ruach–neshamah, and like the first tzimtzum for there to be a void, etc. (And even also after the nefesh–ruach–neshamah of Atzilut descended to this world to the early tzaddikim, it is possible that their nature did not change to become something separate from Divinity. Therefore they would withdraw when [the tzaddikim] wished to sin, before they sinned. And it is reasonable to say that also the thousands and myriads of worlds ד [the supplied quotation ends here].

Exit/separation wording sample:

יצאו ונפרדו מהכלים די' ספירות, שבהן מלובש ה"קו" מאוראינסוף. שהאור הוא כעין המאור, הוא מהותו ועצמותו של המאציל ברוךהוא, שמציאותו הוא מעצמותו, ואינו

עלול מאיזה עילה שקדמה לו חס ושלום, ולכן הוא לבדו בכחו ויכלתו לברוא יש מאין ואפס המוחלט ממש, בלי שום עילה וסיבה אחרת קודמת ליש הזה. וכדי שיהיה היש הזה הנברא בכח האיזסוף בעל גבול ומדה – נתלבש אוראיזסוף בכלים די" ספי

Went out and became separated from the vessels of the ten sefirot, in which the "kav" from the light of Ein Sof is vested. For the light is akin to the Luminary, namely the nature and Essence of the Emanator, blessed be He, whose existence is from His Essence and is not an effect of any cause that preceded Him, G-d forbid. Therefore He alone has the power and ability to create yesh from ayin and absolute naught, actually, without any other cause or reason preceding this yesh. And so that this yesh, created by the power of Ein Sof, should possess limitation and measure, the light of Ein Sof vested itself in the vessels of the ten sefi— [the supplied quotation ends mid-word at ספי].

3. Shaar HaKavanot Pesach drush 12 vs Pri Etz Chaim Gate Pesach ch.8 — Loci / URLs

- שער הכוונות · דרושי פסח · דרוש י"ב [Shaar HaKavanot · Discourses on Pesach · discourse 12] — https://www.sefaria.org/Sha'ar_HaKavanot,_Sermons_on_Passover.12
- פרי עץ חיים · שער הפסח · פרק ח [Pri Etz Chaim · Gate of Pesach · chapter 8] — https://www.sefaria.org/Pri_Etz_Chaim,_Gate_of_Passover.8

3. Shaar HaKavanot Pesach drush 12 vs Pri Etz Chaim Gate Pesach ch.8 — Exact quotes

SHK 12 opening:

דרוש י”ב: מדבר בענין יום שביעי של פסח ובו יתבאר ענין קריעת ים סוף שנקרע ביום הזה…

Discourse 12: it discusses the seventh day of Pesach, and in it the matter of the splitting of the Sea of Reeds, which was split on this day, will be explained…

PEC 8 opening:

שביעי דפסח וקריעת ים סוף. ועתה נבאר יום שביעי דפסח, וקריעת ים סוף מה ענינו…

The seventh day of Pesach and the splitting of the Sea of Reeds. And now we shall explain the seventh day of Pesach and what the splitting of the Sea of Reeds means…

3. Shaar HaKavanot Pesach drush 12 vs Pri Etz Chaim Gate Pesach ch.8 — Δ vs R14 skeleton

NO · Confidence: high (topic) / medium (print folios)

192 — R15-GB01 CLOSEOUT SOURCE QC FULL — 5. Kehot note 33 on Iggeret 20

Edition-aware reading (re-verified vs prior 81 — R12-GB02 KEHOT OHT.json):

1. EN note **33** = Isaiah 49:2
2. EN note **32** = TZ 70 / 124a (the intended TZ locus)
3. EN note **34** = OHT Shemot 199
4. HE scan note **29** = תיקון ע’ (קכד סע”א) [Tikkun 70 (124, end of side a)]

5. Kehot note 33 on Iggeret 20 — Proves

Stable crosswalk; no new skeleton-changing note.

5. Kehot note 33 on Iggeret 20 — Δ vs R14 skeleton

NO · Confidence: high

6. Or HaTorah Shemot ~p.199 (קצט [199]) — Locus

אור התורה · שמות · וארא [Or HaTorah · Shemot · Va'era] · running header **קצט [199]** · **Tzemach Tzedek** (not AR) Extract: oht_pdf204.txt (print PDF ~p.204)

6. Or HaTorah Shemot ~p.199 (קצט [199]) — Exact quote

אגה"ק ד"ה איהו וחיוהי וז"ל וקרוב לומר שגם האלפים ורבבות עלמין דיתבין בגולגלתא דא"א וז"א אינו עלמין ממש כעין ההיכלות דאצי' ובחי' יש בו' עכ"ל ור"ל כי הנברא שנתהווה מהאותיות הוא יש ודבר נפרד משא"ב האותיות. עצמן הן בחי' אלקות רק שנק' עלמין לגבי גלגלתא ור"ל שהן בחי' אותיות שכבר נמשכו להיות מקור ושרש להתהוות עלמין כמו בחי' אש שלמעלה שהוא מקור ושרש לאש הגשמי משא"ב בחי' גלגלתא בו' ומש"ש שאינן אלקות ממש לברוא יש מאין ר"ל כי עיקר התהוות היש חוא מבחי' א"ס ב"ה הסוכ"ע רק שהוא ע"י אותיות

Iggeret HaKodesh, beginning "He and His life-giving lights," states: "And it is reasonable to say that also the thousands and myriads of worlds sitting within the skull of Arich Anpin and Zeir Anpin are not actual worlds akin to the heikhalot of Atzilut and an aspect of yesh, etc." End of quotation. This means that the created being that comes into existence from the letters is a separate yesh and entity, whereas the letters themselves are an aspect of Divinity, except that they are called worlds relative to the skull. This means that they are aspects of letters already drawn down to become a source and root for the coming into being of worlds, like the aspect of fire above that is a source and root for physical fire, unlike the aspect of the skull, etc. What is written there, that they are not

actual Divinity, to create yesh me'ayin, means that the primary coming into being of yesh is from Ein Sof, blessed be He, who surrounds all worlds, except that it is through letters.

6. Or HaTorah Shemot ~p.199 (קצט [199]) — Proves

צ"צ [Tzemach Tzedek] biur: gulgalta "worlds" = letters/source-levels, not crude separate worlds — apparatus consistent with R14 AR-vs-צ"צ [Tzemach Tzedek] separation.

File 0278 · The Beginning of Yesh and the General Rounds · Round 15

A report or testimony from the history of the research.[97]

Quote verification (Sefaria live + opens + HB) — R15-T02 — EC 26:2

Live Sefer_Etz_Chaim.26 §2 + cache ec26_2_tzelem_block.txt: **צלם הוא תרי"ג [tzelem is 613] · תרי"ג מלאכים דסלקין לנשמתין [613 angels that ascend to the souls] · מלאכים גדולים/קטנים מהנשמה [angels greater/lesser than the soul] · עבדים ומרכבה [servants and a chariot]** — **MATCH**

Quote verification (Sefaria live + opens + HB) — MERGE — EC 15:2 → R14-T05

Live Sefer_Etz_Chaim.15 §2: **«והנה לעולם בחי' זווג חיצון למלאכים וזווג פנימי לנשמות [Now, the aspect of outer union is always for angels, and inner union for souls]»** — **MATCH** Sealed R14-T05 SHH: **זווג הפנימי → נשמות בני אדם / זווג החיצון → נשמות המלאכים [inner union → hu-**

[97] Document 0278: 100 — R15-INTAKE QC LOG.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

man souls / outer union → souls of angels] — **same compact lemma →** corroborate under **R14-T05** (family R13-T08). **No R15 minted.**

Quote verification (Sefaria live + opens + HB) — R15-T03 — SHG 19:2 hagah

Live Sha'ar_HaGilgulim.19.2 + cache shg19_2_hagah_block.txt: **הגהה - אמר שמואל [Gloss — Shmuel said]** · מלאכי בריאה [angels of Beriah] > נשמת יצירה [a soul of Yetzirah] · נשמות בריאה [souls of Beriah] > מלאכי בריאה [angels of Beriah] · within-sefirah כתר/חכמה [Keter/Ch ochmah] — **MATCH** Tag **[E] Ari-school** (hagah) — not upgraded to Ari body / Admur.

File 0014 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[101]

Exclusion floor (not reminted) — Pending QC (reserved — not duplicated here)

ID	Locus
R16-T01	TO Toldot 2:9 no-Torah / yetzer / נהר מעדן [a river from Eden]
R16-T02	LT Re'eh 6:2 dibbur vs otiyot machshavah shoresh

ID	Locus
R16-T03	LT Shir 30:7 no-priah / no-ribui

[101] Document 0014: 108 — R16-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0051 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[227]

124 — R16-GB05 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T24 + **T25** LT Tzav 1 · **T26** LT Behar 2:5–6 · **T27** LT Matot 2:7 · **T28** SK 3:2 · **T29** TO Yitro 1:6 · Kuksik T22–T24 · SHH OA/ABYA (R14) · SHG19/EC42 products · Haazinu 4→Vayeshev · Vayakhel hasagah/omdim · SMT 39/44/45 taxonomy · Emor shared-hasagah.

File 0052 · The Beginning of Yesh and the General Rounds · Round 16

Critique, compilation or interim determination.[103]

2. Corrections — E1-QC-## — E1-QC-01 — Composite version heading (E1.1/1.2/1.3/1.4 within file E1.5)

- **Location:** internal headings throughout the file
- **Claim:** the file is a unified E1.5 but retains headings E1.1–E1.4
- **Problem:** may cause confusion about which version is "final" for review
- **Correct tag:** [I] (meta-editing)
- **Corrected wording:** one main heading: "E1.5 — Full draft"; internal subheadings: "Block א [1] (formerly E1.1)," etc., or removal of subsidiary numbers
- **Type:** editorial

[227] Document 0051: 124 — R16-GB05 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[103] Document 0052: 201 — E1 — Editorial QC for Complete Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

2. Corrections — E1-QC-## — E1-QC-02 — Tags for the Epistle's body: [E-subresearch] + print [U]

- **Location:** all quotation blocks
- **Claim:** digital witness "unchecked"; Kehot print was not opened as glyphs
- **Problem:** none; the draft already marks most places correctly. This must be retained, without "upgrading" to [E] on the strength of agreement between websites
- **Correct tag:** [E-subresearch] for the body; [U] for print until proof-reading
- **Corrected wording:** no structural change; before finalization, collation against Kehot
- **Type:** factual (tag discipline) / process

2. Corrections — E1-QC-## — E1-QC-10 — Colophon

- **Location:** opening
- **Claim:** «…עד כאן מצאנו» ["Thus far we found…"] = editorial, not the Alter Rebbe's wording
- **Problem:** none
- **Correct tag:** [I] / editor's note
- **Corrected wording:** retain
- **Type:** factual — PASS

2. Corrections — E1-QC-## — E1-QC-15 — Claude's critique of E1.5 is missing

- **Location:** intake #4
- **Claim:** there is no Claude report on the complete booklet
- **Problem:** process gap, not a structural change
- **Correct tag:** [U] for the field "Claude-Complete critique"

- **Corrected wording:** upload a critique or explicitly mark “deferred / not required for this round”
- **Type:** process (not structural)

2. Corrections — E1-QC-## — E1-QC-16 — Grok’s critique of stations 6–21 is missing

- **Location:** intake #5
- **Claim:** Grok exists only for 1–5
- **Problem:** process gap for 6–21
- **Correct tag:** [U] for peer review of 6–21
- **Corrected wording:** optional to upload; Bot’s QC covers the gates for 6–21 directly against the draft
- **Type:** process

2. Corrections — E1-QC-## — E1-QC-17 — Proofreading against Kehot print (all quotations)

- **Location:** all stations
- **Claim:** plene spelling / punctuation for readers’ convenience
- **Problem:** verbatim accuracy against print is not yet signed off
- **Correct tag:** [E-subresearch] until then; after proofreading, [E] may be used for the print opened
- **Corrected wording:** proofreading checklist before “final for print”
- **Type:** process / editorial, **not** a structural change

2. Corrections — E1-QC-## — E1-QC-18 — Map of stations 1–21 as an editorial structure

- **Location:** station 21; division of stations
- **Claim:** the division is [I], already marked
- **Problem:** none
- **Correct tag:** [I]

- **Corrected wording:** retain the explicit sentence that the division is not the Alter Rebbe's
- **Type:** editorial — PASS

E1 — Editorial QC for Complete Booklet — 3. Separation: factual versus editorial

Factual / research gates (no structural change found): E1-QC-02, 03,04,05,06,07,08,09,10,18 are all **PASS** or tag discipline only.

Editorial / process: E1-QC-01,11,12,13,14,15,16,17.

E1 — Editorial QC for Complete Booklet — 5. What was not done

- R16 was not opened
- baseline documents were not edited
- Drafts were not deleted
- No new booklet was written (QC only)
- The corrections were not applied to the body of E1.5 (awaiting GO)

E1 — Editorial QC for Complete Booklet — 6. Closing line

No correction changing the editorial framework was found; only editorial corrections and evidence tags are required.

File 0064 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[104]

[104] Document 0064: R16_GB06_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

YA-IGK20 R16-GB06 — Net-NEW beyond R16-T01–T29 (+ no remint of parallel 123/124 T30–T34) — Proposed tickets (R16-T35+)

None. proposed_tickets: []

YA-IGK20 R16-GB06 — Net-NEW beyond R16-T01–T29 (+ no remint of parallel 123/124 T30–T34) — Parallel already proposed (DO NOT REMINT)

ID	Locus (from 123/124 GB05)
R16-T30	LT בהעלותך א׳:י״ג [Beha'alotcha 1:13] — reverse kedusha flow angels← anshei-kodesh souls
R16-T31	LT האזינו ב׳:י״ [Haazinu 2:10] — higher souls still need hitbonenut of angel ahavah/yirah
R16-T32	DMC SMT ל״ח [38] — Malchut creates souls+angels of BYA
R16-T33	EC כ״ט:ג׳ [29:3] — V"K-ruach angels vs Briah souls; MN ascent asymmetry
R16-T34	שעה״ק א׳:ב׳ [Shaar Ruach HaKodesh 1:2] — Torah-speech angels as merkavah for prior souls

Verified live on Sefaria this pass: Beha'alotcha.1 contains אנשי קדש [people of kodesh (holiness)] / קדוש בו״ו [kadosh (holy), with a vav] lemma — still **not reminted**.

File 0116 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[107]

[107] Document 0116: 132 — R16-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

132 — R16-GB08 SUMMARY — Avoided (not reminted)

T01–T37 · T38 Esther 2:10 · T39 Shir 18:13 · T40 SHG 39 · Bechukotai 5:2 (GB04 log→T16/Vayeshev) · Tzav 2:8 לויתן [Leviathan] (R13 Shemini family) · Emor1 / Vayakhel2 hasagah · Shir 17 / 13 / 24 / 31 · Yitro 7–8 · EC20:11 kelim · SK מחצב [the source from which they are hewn] · SHG31/38 · DMC SMT 39/44/45 taxonomy

File 0142 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[109]

123 — R16-GB05 SUMMARY — Avoided (not reminted)

T01–T29 floors · T25 LT Tzav 1 · T26 LT Behar 2:5–6 · T27 LT Matot 2:7 · T28 SK 3:2 · T29 TO Yitro 1:6 · Kuksik T22–T24 · SHH OA/ABYA (R14 fold) · SHG19 / EC42 product lists · Haazinu 4→Vayeshev (T20) · TO Vayakhel hasagah-gap (omdim-family log) · DMC SMT 39/44/45 taxonomy companions · LT Emor shared-hasagah Beriah

File 0183 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[111]

R16-T01–T03 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-01 — Renumber map (GB02 self-id → final R16)

[109] Document 0142: 123 — R16-GB05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[111] Document 0183: 109 — R16-T01–T03 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Pack claim (self-id)	Locus	vs sealed R13–R15	QC decision
Pack R15-T13	TO Toldot 2:9 yetzer/ birur / נהר מעדן [a river from Eden]	≠ T01–T12; ≠ T10 Yitro kelim/dibbur remint	**NEW → R16-T01**
Pack R15-T14	LT Re'eh 6:2 dibbur vs machshavah-otiyot	≠ T08 Re'eh 7 kelim (same d"h cluster, earlier §); ≠ T10	**NEW → R16-T02**
Pack R15-T15	LT Shir 30:7 no-ribui / Ein Sof ribui	family w/ sealed **T11** Shir 31:2 holadah; different § + axis	**NEW → R16-T03** (fold-option)

File 0200 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[21]

YA-IGK20 R16-GB03 — Net-NEW beyond R13–R15 + R16-T01–T15 CoS holds — Drive uploads

- JSON 1m66AKYdEFn2zM6V9mzTX3u1Zf5XISLns
- MD 17I1QOoOJt35fj4qnFDNtzXQe7KBpcP26
- SUMMARY 1rlerQuq4Ml3qdvHiousY0JBEzPZZY_RD

File 0211 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[116]

GOAL 1 — Net-NEW — 1d. Log only (not proposed)

[21]Document 0200: R16_GB03_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[116]Document 0211: 130 — R16-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Target	Why
EC 28:4 thrones / R' Chiyya	same shaar R15-T01 — companion-log
LT Shir 17	remint mehalchim
LT Shir 8 Tohu products	near T19 family
LT Nitzavim 1	mehalchim-adjacent
SHH FW/OA	R14 sealed
SK 3:6	T28 family
SRHK speech→angels	T34-adjacent
IGK ≠7/8/20	**נמצא לא [not found]**
TO Bo 1	weak taxonomy

File 0220 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[118]

139 — R16-GB10 SUMMARY — Opened not proposed

Chukat 8 dual-shelichut (→T22) · EC Klalim 13 (→T08 family) · Shabbat Shuvah 2 SHARED · Shir 39 SHARED · Shir 23 bitul/maod (→T22–T24) · Tzav 2 companion · Masei3/Shir2 SHARED · SRHK1=T34

File 0240 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[121]

Proposed tickets (R16-T13+ only) — R16-T15 quote

> מן עולם אצילות נשמות ומבריאה רוחין קדישין ומיצירה מלאכים ומעשייה אופנים והנה האדם כול ד' עולמות

[118]Document 0220: 139 — R16-GB10 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[121]Document 0240: R16_GB02_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

From the world of Atzilut, souls; from Beriah, holy spirits; from Yetzirah, angels; and from Asiyah, Ofanim. Now, man includes the four worlds.

URL: https://www.sefaria.org/Sefer_Etz_Chaim.42.17?lang=he

File 0312 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[128]

133 — R16-GB08 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T37 + pending **T38–T40** · Bechukotai 5:2 (GB04 companion-log T16/Vayeshev) · Emor1 shared-hasagah · Vayakhel2 hasagah · Pinchas T19 · SK מחצב [the source from which they are hewn] T28 · SHG19/35/39 · EC15/26/28/29/39/40/42/43/47/50 · SHH OA/ABYA R14 · LT Re'eh7 / Shir31 / EC15 / EC28:1 (R15) · Shir17 mehalchim · Yitro 7–8 · Esther 2 · Shir 18 · EC20:11 kelim · Tzav 2:4 taxonomy (GB01) · Shemini לויתן [Leviathan] R13-T01 · IHK 7/8/20 · DMC SMT 38/42.

File 0316 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[177]

132 — R16-GB08 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T37 + **T38** תורה אור אסתר ב':י' [Torah Or, Esther 2:10] · **T39** LT שה"ש י"ח:י"ג [Shir HaShirim 18:13] · **T40** שעה"ג ל"ט

[128] Document 0312: 133 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[177] Document 0316: 132 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[Shaar HaGilgulim 39] · Shir17 mehalchim · Bechukotai5 · YomKippur2 · Haazinu4 companion · EC20:11 · SK3:5–6 · Emor1 · Vayakhel2 · Pinchas camps · EC28:4 companion · SHH remint · SK machatzav family · IHK 7/8/20.

File 0353 · The Beginning of Yesh and the General Rounds · Round 16

A report or testimony from the history of the research.[132]

YA-IGK20 R16-GB09 — Net-NEW beyond R16-T01–T45 (CoS T41–T43 · Research Director T44–T45 held) — Steering (locked)

ID	Locus	Status
R16-T44	LT כי תצא ד׳:ד׳ [Ki Tetze 4:4] — Atzmut/Ha vayah-rishonah access	**Research Director locked — DO NOT REDO**
R16-T45	TO בראשית ד׳:י״ח–כ״ב [Bereishit 4:18–22] — body-capacity / pnimiyut invert	**Research Director locked — DO NOT REDO**
CoS T41–T43	Vayikra 3:10–11 · Shir 15:3 · Bechukotai 5:1	floor — no remint

File 0036 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[137]

176 — R17-GB08 SUMMARY — Verdict

[132] Document 0353: R16_GB09_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[137] Document 0036: 180 — R17-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Goal	Result
Letter-body continuous peshat א…טו [1…15]	**COVERAGE-COMPLETE** vs sealed T01–T33 (+ GB07 T34–T36 pending for G apparatus)
Net-NEW continuous-peshat T37+	**EMPTY LOG** — no crisp NEW without remint
Thin remints (גולגלתא [skull] paren / angel bridge / glossary restatement)	**REJECTED** — prefer EMPTY
Remint T01–T33 / collide T34–T36	**none**
Film / Q42 / Q70 / Moses	**HOLD / forever-OPEN** unchanged

File 0076 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[178]

P3 — «כמו באצילות ממש [actually as in Atzilut]» — Not proven — [U if not explicit]

- Ontological **identity** of BYA worlds with Atzilut — **not explicit**; leave **[P]/[U]**.
- Scope of מאיר בהם [shines in them] **[U]**.
- Do **not** seal identity.

File 0080 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[240]

182 — R17-GB08 empty QC.md — Verdict — EMPTY LOG

[178] Document 0076: 158 — R17_D_KAV_PARSA.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[240] Document 0080: 182 — R17-GB08 empty QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Check	Result
Proposed R17-T37+ in SUMMARY 180	**none** — Proposed table = EMPTY LOG only
Proposed R17-T37+ in FULL 181	**none** — Proposed ledger = EMPTY LOG — no R17-T37+
Thin remints rejected (גולגלתא [skull] paren / angel bridge / glossary)	**yes** — prefer EMPTY; aligned
Remint T01–T33	**none** — aligned
Collide T34–T36	**none** — reserved to GB07 / QC 176; GB08 marks ᵖ pending/reserved only
א–טו [1–15] coverage-complete vs T01–T33 (+ T34–T36 G apparatus)	**consistent** — section map א…טו [1…15] all COVERED; colophon N/A; clusters E/F EMPTY, G reserved, B/H/I apparatus non-mint
Q42 MICRO	**HOLD [U]** — unchanged; GB06 EMPTY stands
Q70 graded kav	**HOLD [U]** — unchanged; GB06 EMPTY stands
Film	**HOLD** — aligned
Moses	forever-OPEN — aligned (not closed here)
Self-seal	**none** — aligned

File 0099 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[139]

162 — R17-T25–T29 QC.md — Verdict table — R17-T25–T29

[139] Document 0099: 162 — R17-T25–T29 QC.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T25	Body identifies **לבנונית [levanunit (whiteness)]** by apposition **«היא דשערי דבפלגותא האורחא [it is the path in the parting of the hair]»** — same conduit; “white light / chesed of gulgalta” expansions beyond היא [it is] = **[E-secondary]**	**PASS**	**[E]** body · **[E-secondary]** gloss	WS exact: «בגולגלתא בלבנונית היא האורחא דבפלגותא דשערי [in the skull, in the whiteness, which is the path in the parting of the hair]» — היא [it is] forces identity; pack correctly tags fuller peirush secondary; ≠ remint T11 placement
R17-T26	«תרי”ג אורחין דאורייתא שבז”א [613 paths of the Torah in Zeir Anpin]» = 613 **paths of Torah-as-in-ZA** from the orchata; not a priori the bare 613-mitzvot enumeration	**PASS**	**[E]** wording · **[P]** fine ID	WS exact: «דמתפלגא לתרי”ג אורחין דאורייתא שבז”א [which divides into 613 paths of the Torah in Zeir Anpin]» — syntax claim net-NEW; enumerated-mitzvot identity correctly left **[P]**; T11 bundled orchata →613 without this freeze

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T27	«וכדלקמן [and as explained below]» after chitz/pnim has **no** discrete later expansion of that pair inside surviving אגה"ק כ' [Iggeret HaKodesh 20]; Kehot fn91 → KA Essay 4 / LT Emor 33a / Bamidbar 13a,17a = **[E-secondary]** apparatus	**PASS**	**[E]** absence · **[E-secondary]** fn91	WS: pointer once after «זה בחיצוניות וזה בפנימיות [this in the outer dimension and that in the inner dimension]»; next = BYA/parsa → יא–טו מעשיות → [15–11] [practical] → colophon — no discrete chitz/pnim expansion; honest absence, not fake in-letter locus
R17-T28	**Primary vs peirush ladder** for R17-C: body/ cites = [E]/[E-primary]; Lessons seal pedagogy, Mashiach-taamei, gulg alta-transcends-mochin gloss, Rebbe JT note, fn91 KA/LT = [E-secondary] — do not upgrade secondary to sealed Admur	**PASS**	**[E]/[E-secondary]** map	Meta ladder only; does not restate T11–T14/T24 claims; secondary tags honest; rule "never seal peirush as IH20 body" correct

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T29	**Two mitzvot loci**: ז–ט [7–9] structural/Name/חתום [seal]/שליא [placenta] (**T11–T14**) vs [15] טו מצות [mitzvot] **מעשיות [practical]** as soul-descent telos (**T24**) — map both; remint neither	**PASS**	**[E]** dual locus	Both loci verified in WS; pack explicitly refuses remint; dual-locus observation ≠ re-sealing either sealed row

File 0103 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[140]

שלוש דרגות הארה — [12] יב [three levels of illumination] — 3) Neighbors

- From **יא [11]** → To **יג [13]** (Atzmut does not extend this way)

File 0133 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[241]

2. Exact [E] quotes (R17-C core) — 2.2 נעוץ [wedged] teleology / סוף מעשה [the end of action] (HE §17)

> וְ"נָעוּץ תְּחִלָּתָן בְּסוֹפָן", הוּא כֹּחַ הָ"אֵין־סוֹף" בָּרוּךְ־הוּא לִבְרוֹא יֵשׁ מֵאַיִן ... רַק יִהְיֶה הַיֵּשׁ דָּבָר נִפְרָד מֵאֱלֹקוּת, בִּכְדֵי שֶׁיִּהְיֶה הַמַּאֲצִיל בָּרוּךְ־הוּא מֶלֶךְ עַל כָּל הַנִּפְרָדִים, עַל־יְדֵי שֶׁיְּקַיְּימוּ מִצְוֹתָיו ... וְ"סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה".
>
> And "their beginning is wedged in their end" is the power of "Ein Sof," blessed be He, to create yesh me'ayin ... only the yesh will be something separate from Divinity, so that the Emanator, blessed be He, will be king over all separate beings through their fulfilling His mitzvot ... and "the end of action is first in thought."

= T13 sealed. Cite only for continuity; no remint.

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[140] Document 0103: 155 — R17 SCOUT יא–טו CORROBORATE-ONLY.md [155 — R17 SCOUT 11–15 CORROBORATE-ONLY.md]. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

[241] Document 0133: 160 — R17-GB04 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

File 0215 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[146]

2. אריך אנפין [Arich Anpin] — Quotes [E]

- «ובכל זיווג נמשכת לאו"א מא"א וע"י ומלמעלה למעלה עד אין סוף [and at every union it is drawn to Abba and Imma from Arich Anpin and Atik Yomin, and from higher to higher up to Ein Sof]» — IHK20 body §ו [6] [E]
- «הגם שלמעלה בא"א המצות הן בגולגלתא בלבנונית היא האורחא דבפלגותא דשערי... ושרש התורה דנפקא מח"ע הוא במו"ס דא"א [although above, in Arich Anpin, the mitzvot are in the skull, in the whiteness, which is the path in the parting of the hair... and the root of the Torah that proceeds from supernal Chochmah is in the concealed brain of Arich Anpin]» — IHK20 body §ז [7] [E]
- «האלפים ורבבות עלמין דיתבא בגולגלתא דא"א וז"א [the thousands and myriads of worlds situated within the skull of Arich Anpin and Zeir Anpin]» — IHK20 body (parenthetical, earlier) [E]

2. אריך אנפין [Arich Anpin] — Not proven from quote alone [U]/[I]

- Full Idra anatomy of Arich not proven from these quotes [U]
- Relation of 'עלמין בגולגלתא דא"א [worlds within the skull of Arich Anpin]' to creative Beriah-birth not equated by Admur here [U]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 3. גולגלתא [skull]

Aliases: גולגלתא דא"א [the skull of Arich Anpin]

Forced by sections: ז [7]

[146] Document 0215: 151 — R17-B GLOSSARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

3. גולגלתא [skull] — Quotes [E]

- «הגם שלמעלה בא"א המצות הן בגולגלתא בלבנונית היא האורחא דבפלגותא דשערי דמתפלגא לתרי"ג אורחין דאורייתא שבז"א [although above, in Arich Anpin, the mitzvot are in the skull, in the whiteness, which is the path in the parting of the hair, which divides into 613 paths of the Torah in Zeir Anpin]» — IHK20 body §ז [7] [E]
- «האלפים ורבבות עלמין דיתבא בגולגלתא דא"א וז"א... ונקראו עלמין לגבי בחי' הגולגלתא ודיקנא [the thousands and myriads of worlds situated within the skull of Arich Anpin and Zeir Anpin... and they are called worlds relative to the aspect of the skull and beard]» — IHK20 body (parenthetical) [E]

3. גולגלתא [skull] — Plain peshat (this letter)

Not physical bone: the 'skull'/keter-aspect of Arich. In §ז [7] it is the upper locus of the mitzvot (in the labnunite / hair-parting path). Earlier parenthesis: myriad 'almin' sit in Gulgulta of Arich/ZA — called worlds only relative to Gulgulta/Dikna, not as separate yesh like hechalot.

3. גולגלתא [skull] — Optional primary parallel

- Admur's terminology tracks Zoharic/Idra gulgalta language; no EC/LT/TO quote attached this pass. — [U] parallel not loaded as [E]

3. גולגלתא [skull] — Not proven from quote alone [U]/[I]

- Detailed hair/tuft maps beyond Admur's equation to אורחא דבפלגותא [the path in the parting] [U]
- Whether 'mitzvot in Gulgulta' means all 613 as objects or as root-will [U]

4. לובן / לבנונית [levanunit / whiteness] — Quotes [E]

- «המצות הן בגולגלתא בלבנונית היא האורחא דבפלגותא דשערי דמתפלגא לתרי"ג אורחין דאורייתא שבז"א [the mitzvot are in the skull, in the whiteness, which is the path in the parting of the hair, which divides into 613 paths of the Torah in Zeir Anpin]» — IHK20 body §ז [7] [E]

File 0224 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[147]

2. Coverage checklist — letter body א [1]…end vs T-ids — Section → T map (detail)

§	What Admur does (compressed)	T-ids	Gap?
א [1]	Unity of lights/kelim; קושיא [difficulty] limited kelim	T01–T02	no
ב [2]	Unity = creatio Elokut; עילה ועלול [cause and effect] scope; Moses netzach digression	T01–T03; Moses→ T34–T35[p]	no (G pending)
ג [3]	ראשית היש [the beginning of yesh]; hechalot/angel bodies; pre-descent souls/angels; יצאו ונפרדו [went out and became separated]; paren עלמין בגולגלתא [worlds within the skull]	T04; angel bridge R13–R16 + T36[p]; paren in GB01 prose remint-guard	**no T37** (see §3)
ד [4]	מל'→עתיק דבריאה [Malchut → Atik of Beriah]; אותיות [letters]; עלמא דאתגליא [the revealed world]	T05–T06	no
ה [5]	9 עילה ועלול [cause and effect]; Or in Chochmah; Keter; מל'=כתר ממטה [Malchut = Keter from below]	T07–T08	no

[147] Document 0224: 181 — R17-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

§	What Admur does (compressed)	T-ids	Gap?
ו [6]	לידה [birth]; tipah; בעתיקא תליא [depends on Atika]; גילוי אור א"ס [revelation of the light of Ein Sof]	T09–T10	no
ז [7]	מצוות/ה' [mitzvot/heh] · תורה/ו' [Torah/vav] · Gulgulta/Loven/orchata/613 · מו"ס [the concealed brain] · חותם [seal]	T11–T12 · T25–T26 · T28	no
ח [8]	נעוץ [wedged] = yesh-me'ayin for kingship; סוף מעשה [the end of action]	T13	no
ט [9]	Yerushalmi/שליא [placenta]; chitz/pnim; וכדלקמן [and as explained below]	T14 · T27	no
י [10]	ZUN d'BYA; פרסא בקע [pierced the parsa]; כמו באצילות ממש [actually as in Atzilut]	T15 · T31	no

§	What Admur does (compressed)	T-ids	Gap?
יא [11]	dual kav (Malchut/parsa vs נה"י דא"ק [Netzach, Hod and Yesod of Adam Kadmon])	T16 · T30 · T32; T35[p] non-collapse	no
יב [12]	הארה [illumination] / הארה [illumination][2] / הארה [illumination][3]	T17	no
יג [13]	סובב/מקיף [surrounding/encompassing]; מאיר אל הקו [shines toward the kav]; creatio via kelim	T18–T19 · T30	no
יד [14]	יסוד העפר [the element of earth]; אור חוזר [or chozer (returning light)]; Gilgulim 20; תדשא [Let [the earth] sprout]	T20–T21 · T33	no
טו [15]	דצח"מ [inanimate, plant, animal and speaking human]; Merkavah; מצות מעשיות [practical mitzvot] telos	T22–T24 · T29	no
end	colophon מכיה"ק [from his holy manuscript]	not claim-worthy	N/A

[p] = pending QC (GB07), not sealed; reserved numbers — GB08 does not mint into that band.

Verdict on body: continuous peshat map for the letter is **coverage-complete**. Honest EMPTY is correct.

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG) — 3. Candidates considered and REJECTED (prefer EMPTY)

Candidate	Why not T37+
ג [3] parenthetical: צדיקים ראשונים [early tzaddikim] / עלמין בגולגלתא [worlds within the skull] ≈ neshikin-souls	Already continuous-mapped in **GB01 FULL §ג [3]** with explicit **remint guard** (angel/neshama = sealed R13–R16). Minting now = thin remint.
Angel↔neshama parallel under יצאו ונפרדו [went out and became separated]	**GB07 T36** pending + prior R13/R14/R15 sealed tickets — do not remint / do not collide.
Moses lemma split IHK19≠IHK20 / NHY-AK ≠ נצח דז"א [Netzach of Zeir Anpin]	**GB07 T34–T35** pending — reserved.

Candidate	Why not T37+
Glossary-only deepen (לבנונית [levanunit (whiteness)]/אסרפ [parsa]/"נה [Netzach, Hod and Yesod]…)	Forced terms already carried in GB01–GB05; R17-B glossary doc = apparatus, not new continuous T.
Q42 named flip / Q70 graded measure	**GB06 EMPTY** — thresholds unmet; HOLD [U].
Colophon «ע"כ מצאנו מכי"ק [Thus far we found from his holy manuscript]»	Editorial close — not peshat claim.

→ **EMPTY LOG** for T37+.

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG) — 6. Drive / numbering report

Doc	ID / note
Parent	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9
ACTIVE 144	1bCgGWz9EjgVaGvb8pEZA73H9VhYvdg3GQxzSKp04qcE
Ledger 175 (GB06 empty stamp)	1Y3fKdYvQ1wx_h5zvTTZaoCclaZMkWfozt-M_r6bPWOY
QC GB06 EMPTY 172	1AjX2WbW4R86Z2c8MJDaIh2lcHM9BESck
GB07 SUMMARY 173	1zxS86UmAwcW5cuWsMW9VEYvk6QZQA8rtDzvUeFJuIZ4
GB07 FULL 174	1Ot0A4kGXRPL-sRk_3peBMqIiVnQi41cf4h44qOPLAmM
This SUMMARY 176	14_LWfmEUo9txnyAM7ncxEIAXo9D7O9a6
This FULL 177	(this upload)

T list: EMPTY — no T37+. **Reserved pending:** T34–T36 (GB07 QC). **Highest sealed:** T33.

File 0226 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[149]

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M4 — Idra gulgalta / labnunite / hair-path

Field	Value
Status	**OPEN [E]** (one clear cluster)
Locus (primary)	זוהר ח״ג קכט ע״א (אדרא רבא) [Zohar III 129a (Idra Rabba)] — also Idra Zuta / קלו ע״א [136a] parallel
Related	ח״ג קכח ע״ב — חוורא דגולגלתא [III 128b — the whiteness of the skull]
Terms	גולגלתא [skull] · חוורא / חיוורתא [whiteness / chivarta] · בפלגותא דשערי [in the parting of the hair] · ארחא [path] · תרי״ג אורחין [613 paths]

[149] Document 0226: 178 — R17 MISSING PRIMARIES M1–M14.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Quote [E] (III 129a):

> דנהיר... ומניה נהיר ארחא דזעיר אנפין... **ארחא** אזיל חד **בפלגותא דשערי לשית מאה ותליסר אורחין דאורייתא** ומן ההוא ארחא אתפרשא...
>
> **In the parting of the hair** runs a single **path** that shines... and from it the path of Zeir Anpin shines... and from that path it branches into **six hundred and thirteen paths of Torah**...

Quote [E] (III 128b, labnunite/white of skull):

> דרישוי... **חוורא דגולגלתא** ארבע מאה אלפי עלמין אתפשט
>
> Over four hundred thousand worlds extends **the whiteness of the skull** of his head...

Search log: Wikisource Zohar III 128b, 129a, 136a; Idra Zuta page; Shaʿar Maʾamarei Rashbi points hair-path to דף קכ"ט [folio 129]. Corroborates Admur's גולגלתא [skull] / לבנונית [levanunit (whiteness)] / אורחא [path] equations — do not remint T11/T25/T26.

File 0230 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[24]

146 — R17-GB01 SUMMARY — R17-B glossary starters (forced only)

חיוהי/גרמוהי [His life-giving lights/His vessels] · עילה ועלול [cause and effect] · יש מאין [yesh me'ayin] · קו [kav] · ל' כלים [thirty vessels] · נשיקין [neshikin (kisses)] · **גולגלתא [skull]** · **א"א [Arich Anpin]** · דיקנא [beard] · יצאו ונפרדו [went out and became separated] · **עתיק דבריאה [Atik of**

[24]Document 0230: 146 — R17-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Beriah] · עלמא דאתגליא [the revealed world] · ה׳ מוצאות/ה״ג [five articulatory organs/five Gevurot] · כתר/כתר מלכות [Keter/crown of kingship] · נעוץ תחלתן בסופן [their beginning is wedged in their end] **Deferred (not in א–ה [1–5] deep):** לבנונית [levanunit (whiteness)], פלגותא דשערי [the parting of the hair], מו״ס [the concealed brain], חותם [seal], פרסא [parsa], נה״י דא״ק [Netzach, Hod and Yesod of Adam Kadmon], אור חוזר [or chozer (returning light)], סובב [sovev (surrounding)].

File 0234 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[25]

2. Continuous peshat — א [1] — 2.4 Plain terms

- **חיוהי / אורות [His life-giving lights / lights]:** the lights (Divine vitality) of the ten sefirot of Atzilut.
- **גרמוהי / כלים [His vessels / vessels]:** the vessels that "contain" those lights; still Divinity in Atzilut.
- **אצילות [Atzilut] vs בי״ע [BYA]:** in Atzilut, lights+vessels = Elokut; in Beriah–Yetzirah–Asiyah, not the same.
- **גבול ותכלית [limitation and finitude]:** limitation and finitude of the vessels (Admur cites Etz Chaim).

4. Continuous peshat — ג [3] — 4.2 Why here

Maps a **ladder of yesh**: (i) true created yesh starts at BYA kelim+ NR; (ii) even Atzilut has quasi-yesh (hechalot, angel bodies); (iii) predescent souls = near-Elokut, not separate; (iv) after "exit/separation" from kelim — lose creative power. This prepares ד [4]: **principal** separate yesh is from **Malchut**.

[25] Document 0234: 147 — R17-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

4. Continuous peshat — ג [3] — 4.6 Implicit Qs

- **Q70:** text asserts separation from kelim-with-kav → loss of creative power; does **not** grade kav post-exit. **HOLD [U]**
- **Q42:** "מעין אלקות [a likeness of Divinity]" → later separate yesh is **not** named as a MICRO flip operator here. **HOLD [U]**
- Are עלמין בגולגלתא [worlds within the skull] = hechalot? Admur says **no** (קרוב לומר [it is reasonable to say]).
- Early tzaddikim NR"N: «אפשר [it is possible]» — leave as soft. **[E]** Admur's אפשר [it is possible]

6. Continuous peshat — ה [5] — 6.3 Why ה [5] here

Explains **why Malchut** (not Chochmah or the first nine) is the locus of revealed creative power: first nine remain in עילה/עלול [cause/effect]; Ein Sof light is vested in **Chochmah alone** among them; **Keter** bridges Ma'atzil↔neetzalim and holds the **last** level of Ein Sof (= Malchut of Ein Sof); therefore from below, Malchut Atzilut is itself called Keter — **נעוץ תחלתן בסופן [their beginning is wedged in their end]**.

6. Continuous peshat — ה [5] — 6.5 Plain terms

- **כתר [Keter (crown)]:** intermediary crown between Emanator and emanated; contains final aspect of Ein Sof.
- **כתר מלכות [crown of kingship]:** crown exists for a king; also last of Ein Sof = Malchut of Ein Sof.
- **חכמה לבדה [Chochmah alone]:** among the first nine, only Chochmah hosts the vestment of Or Ein Sof (Admur's claim here — do not over-expand).
- **נעוץ תחלתן בסופן [their beginning is wedged in their end]:** Sefer Yetzirah lemma — beginning (Keter/Ein Sof's last) wedged in the end (Malchut).

147 — R17-GB01 FULL — Continuous Peshat Map א–ה [1–5] — 7. R17-B glossary starters (only terms forced by א–ה [1–5])

Term	Forced by	Plain gloss (peshat)	Tag	Notes
גרמוהי / חיוהי [His life-giving lights / His vessels]	א [1] opening	lights / vessels of Atzilut sefirot	**[E]**	
ועלול עילה [cause and effect]	ב [2]	cause–effect chain with mutual proportion / bitul	**[E]**	
בריאה / מאין יש [yesh me'ayin / creation]	ב [2]	creation of a being with no grasp of its source	**[E]**	
קו [kav]	ב–ג [2–3]	ray of Or Ein Sof vested in kelim	**[E]**	Q70 measure HOLD
דאצילות דמל' כלים ל' [thirty vessels of Malchut of Atzilut]	ג [3]	30 vessels of Malchut Atzilut as root of BYA yesh	**[E]**	EC finer map later
הנשיקין זיווג [the union of neshikin]	ג [3]	kissing-coupling producing angel-souls	**[E]**	sealed R14/R15 overlap
גולגלתא [skull]	ג [3] paren	keter-"skull" of Arich (and ZA in paren) — not bone	**[E]**	
אנפין אריך [Arich Anpin] (א"א [Arich Anpin])	ג [3] paren	partzuf of elongated keter/ratzon; hosts Gulgulta	**[E]**	fuller defs when ז [7] opens

Term	Forced by	Plain gloss (peshat)	Tag	Notes
דיקנא [beard]	ג [3] paren	"beard" of the partzuf — relative to which עלמין [worlds] are named	**[E]**	
ונפרדו יצאו [went out and became separated]	ג [3]	exit/separation from kelim that hold the kav	**[E]**	Q70 frame only

Term	Forced by	Plain gloss (peshat)	Tag	Notes
דבריאה עתיק [Atik of Beriah]	ד [4]	Malchut Atzilut as Atik/Keter of Beriah	**[E]**	
דאתגליא עלמא [the revealed world]	ד [4]	realm wherein Ein Sof's **creative** power is revealed (Admur's def.)	**[E]**	
דנוקבא ה"ג / מוצאות ה' [five articulatory organs / five Gevurot of the Nukva]	ד [4]	five speech outlets = five gevurot of Malchut	**[E]**	
מלכות כתר / כתר [Keter / crown of kingship]	ה [5]	intermediary; crown-for-king; last of Ein Sof	**[E]**	
בסופן תחלתן נעוץ [their beginning is wedged in their end]	ה [5]	beginning wedged in end (SY via Admur)	**[E]**	
בעתיקא / יומין עתיק [Atik Yomin / on Atika]	bridge to ו [6]	appears in tipah chain / Yam Suf dictum	**[E]** body · **[U]** for Q42	**Do not** treat as MICRO flip

Not opened in א–ה [1–5] deep dive (defer): לבנונית [levanunit (whiteness)], אורחא דבפלגותא דשערי [the path in the parting of the hair], תרי"ג אורחין [613 paths], מוחא סתימאה [the concealed brain], חותם המתהפך [the seal that reverses], פרסא [parsa], נה"י דא"ק [Netzach, Hod and Yesod of Adam Kadmon], אור חוזר [or chozer (returning light)], סובב/ממלא [sovev/memale (surrounding/filling)] — these fire in ו–טו [6–15].

File 0238 · The Beginning of Yesh and the General Rounds · Round 17

A report or testimony from the history of the research.[150]

[150] Document 0238: 159 — R17-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

159 — R17-GB04 SUMMARY — Deepen spine (R17-C)

1. **Body apposition:** «בגולגלתא, בלבנונית, היא האורחא…» [in the skull, in the whiteness, which is the path…]» — לבנונית [levanunit (whiteness)] = orchata by היא [it is] ([E]); fuller "white light / chesed of gulgalta" beyond היא [it is] = [E-secondary].
2. **613 syntax:** orchata «דמתפלגא לתרי"ג אורחין דאורייתא שבז"א [which divides into 613 paths of the Torah in Zeir Anpin]» — paths of **Torah-as-in-ZA**, not auto bare mitzvot-count ([E] wording · fine ID [P]).
3. **מו"ס [the concealed brain]:** Admur = «החכמה דטעמי המצות [the wisdom of the reasons for the mitzvot]» only ([E]); Mashiach-revelation of reasons = Lessons/Kehot pedagogy ([E-secondary]).
4. **חותם [seal]:** body lemma only; protruding/indented seal lesson = Lessons ([E-secondary]).
5. **וכדלקמן [and as explained below]:** forward pointer after chitz/pnim ([E]); **no** discrete fulfillment in surviving אגה"ק כ' [Iggeret HaKodesh 20] before colophon ([E]); Kehot fn91 → Kuntres Acharon 4 / LT Emor 33a / Bamidbar 13a,17a = apparatus ([E-secondary]).
6. **Two mitzvot loci:** ז [7] (Name/חותם [seal]/שליא [placenta] = T11–T14) ≠ מעשיות) [15] טו [practical] telos = T24).

File 0214 · The Beginning of Yesh and the General Rounds · Round 96

Critique, compilation or interim determination.[158]

[158] Document 0214: ZZ - SUPERSEDED — 196 E1 Editorial QC (intake only; see 197). The complete source is preserved in the Records archive; its excerpts are integrated by topic.

1. Corrections / intake findings — E1-QC-01 — Body of Claude's draft missing

- **Location:** folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 / Drive search for "E1," «טיוט» ["draft"], «פשט» ["plain meaning"], modified after 2026-09-20T19:00Z
- **Claim:** Claude's package requires the deliverable "E1 — Plain-explanation draft, introduction and stations 1–5"; the file itself is not in the folder
- **Evidence status:** [E] Drive search returned no body of the draft; only an instructions Packet was found
- **Type:** factual (intake)
- **Proposed correction:** upload/link the draft file under a clear name in that folder, then continue E1-QC on quotations and tags

1. Corrections / intake findings — E1-QC-02 — Body of Grok's critique missing

- **Location:** as above
- **Claim:** Grok's package directs a table-based critique of Claude's draft; there is no E1 critique file in the folder (old files named Grok.txt-ביקורת [Grok critique] belong to other projects)
- **Evidence status:** [E] search + recent list
- **Type:** factual (intake)
- **Proposed correction:** upload Grok's critique for E1 or explicitly mark that it has not yet been written; Bot must not invent an old critique as evidence

File 0538 · The Focused Studies · Round 1

A report or testimony from the history of the research.[28]

[28]Document 0538: E1.6-HY1-Booklet.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — Terms

Levanunit is a term appearing in the body of the Epistle as part of the expression «בלבנונית היא האורחא דבפלגותא דשערי» ["in the whiteness, which is the path in the parting of the hair"]. At this stage it must not automatically be identified with chivarta or translated as "Chasadim" without an appropriate source.

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — Which question does the station resolve?

It clarifies that a practical mitzvah is not a lowly action without a higher root. Specifically above, the Epistle locates the mitzvot in the skull and Torah in the concealed brain.

Station 9 — Arich Anpin, skull, whiteness, path and concealed brain — Which question does the station leave open?

- A full explanation of levanunit and chivarta.
- The precise relationship among "orcha," "613 paths" and the reasons for the mitzvot.
- Definition of all the details of Arich Anpin and the concealed brain, which is not yet required for the local plain meaning.

File 0083 · The Focused Studies · Round 2

A report or testimony from the history of the research.[159]

[159] Document 0083: IGK20-Focused-F2 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

ד [4]) Nine dossiers F2-A … F2-I — F2-F — Sefer HaGilgulim, chapter 20 / ABYA within Asiyah · Focus

- **Preferred:** the quotation in Iggeret HaKodesh refers to **Sefer** HaGilgulim, chapter 20, on the vesting of the illumination of the kav in Atzilut-within-Asiyah → Beriah/Yetzirah-within-Asiyah → the light of the neshamah of Malchut of Malchut of Asiyah.
- **Source:** S1 (reference + paraphrase); HB#23822, scan around chapters 19–21 (partial OCR); Shaar HaGilgulim 20 on Sefaria as a **negative** witness (different content).
- **Alternative:** confusion with Shaar HaGilgulim, **rejected**.
- **Limit:** no full, clean OCR quotation from chapter 20 itself; printed-edition numbering partly [U].

File 0018 · The Focused Studies · Round 5

Critique, compilation or interim determination.[299]

IGK20 — F4 critique and working determinations toward F5 — 6. Sefer HaGilgulim: identification of the book advanced, identification of the reference has not yet

The title-page image shows Sefer HaGilgulim, Frankfurt and תמ"ד [5444]. This independently checks the bibliographical identification, and the earlier attribution of HB23822 to Przemyśl תרל"ה [5635] must not be accepted. Images 30–31 show a discussion of the neshamah and worlds and a transition to chapter 21; the headings and text are not equally legible. The page image bearing the designation יז [17] was viewed, but a full transcription of chapter 20 was not completed.

We still do not have the sentence corresponding to the Epistle's reference, and there is no determination on «הובא בלק"א» ["cited in

[299]Document 0018: IGK20-Focused-F5-Audit.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.

Likkutei Amarim”]. Failure to find “Sefer HaGilgulim” in a search does not rule out a substantive citation without naming the book. Therefore the search must not continue for this string alone. An authoritative reference or a detailed substantive correspondence is required.

The complete evidence folder.

File 0221 · The Focused Studies · Round 7

A report or testimony from the history of the research.[162]

IGK20 — Independent findings after F6 and the F7 package — ד [4]. Corrections to the source package

1. Image P1_scan014 bears the printed number שמ (340), although its name is “שט” [309]. The new range is שלח–שמ (338–340).
2. “Volume I, chapter 129” in the old reference and “volume II” in HB58808 are not necessarily contradictory: distinguish the division into volumes among editions. Do not correct the old reference solely on the strength of the new volume.
3. תרצז–תרחצ [697–698] and תתקנ [950] are different passages; do not force the former onto V67’s reference to 950. Both have now been checked in images.
4. An index or a transcription with skips is not a continuous transcription. Omissions must be marked in quotations; images can supply some of the gaps that were called access obstacles.

[162] Document 0221: 01_Findings_F7.md. The complete source is preserved in the Records archive; its excerpts are integrated by topic.