YeshivahAI · With the help of G-d

Tanya — Iggeret HaKodesh 20
The Research Book

Edited by Topic, with Expanded Documentation

Volume II of Three

An edited edition based on the existing collection · September 2026

Guide to This Volume

The numbering runs continuously through all three volumes. For the foreword and an explanation of this edition's status, see Volume I. Historical documentation does not automatically endorse its conclusions.

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8 · He Alone: The Power of Creation, the Kav, and the Vessels

"Without any other cause or reason" must be read within the sentence in which it appears. When it describes the One whose existence is from His own essence, it must not immediately be turned into a denial of every order of enclothement in creation. The epistle itself says that creation takes place in and through the vessels. The exclusivity of the Divine source is not negated because that source acts in a manner that it determines.

Conversely, the vessels do not become independent partners in creation. They explain the measure and differentiation of the result, within their unity with the light. This distinguishes the source of the

capacity from the manner in which it is revealed in particular created beings. The described order does not imply that Atzmut cannot create finitude in some other way; the text describes the order of coming into being, not a limitation on Divine ability.

The expression “the light is of the nature of the luminary” connects the operative power with its source without erasing the relationship. “Of the nature of” is not an equals sign between kav, light, luminary, and Atzmut. Nor does the kav’s contraction relative to what is above it necessarily make it a separate created being. Relative limitation and created separateness remain different concepts.

Q70 sharpens the responsibility to read the pronoun carefully. The earlier difficulty assumed that “their NRN” proved the kav’s enclothement in souls. The later critique found an explicit basis for reading it in relation to the sefirot. One therefore cannot retain the old assumption as a fact and announce that the difficulty built upon it has been resolved. The denial of the souls’ creative power, which is explicit, must be kept separate from clarification of the positive status of “something of the nature of Divinity,” which still requires examination.

The Epistle’s Wording — Source Units

W07-01 · 1–7

אך אינן אלקות ממש לברוא יש מאין

“But they are not actual Divinity, capable of creating something from nothing,”

W07-02 · 8–18

מאחר שכבר יצאו ונפרדו מהכלים די”ס שבהן מלובש הקו מאור א”ס

“since they have already emerged and become separated from the vessels of the ten sefirot, in which the kav from the light of Ein Sof is enclothed.”

W07-03 · 19–28

שהאור הוא כעין המאור הוא מהותו ועצמותו של המאציל ב”ה

“For the light is of the nature of the luminary, which is the nature and essence of the Emanator, blessed be He,”

W07-04 · 29–38

שמציאותו הוא מעצמותו ואינו עלול מאיזה עילה שקדמה לו ח”ו

“whose existence is from His own essence, and who is not an effect of any cause that preceded Him, G-d forbid.”

W07-05 · 39–49

ולכן הוא לבדו בכחו ויכלתו לברוא יש מאין ואפס המוחלט ממש

“And therefore He alone has the power and ability to create something from nothing and from truly absolute nonbeing,”

W07-06 · 50–57

בלי שום עילה וסיבה אחרת קודמת ליש הזה

“without any other cause or reason preceding this existent being.”

W07-07 · 58–67

וכדי שיהיה היש הזה הנברא בכח הא”ס בעל גבול ומדה

“And in order that this existent being, created by the power of Ein Sof, should possess limit and measure,”

W07-08 · 68–77

נתלבש אור א”ס בכלים די”ס דאצילות ומתייחד בתוכן בתכלית היחוד

“the light of Ein Sof became enclothed in the vessels of the ten sefirot of Atzilut, and unites within them in the ultimate unity,”

W07-09 · 78–89

עד דאיהו וגרמוהי חד לברוא בהן ועל ידן ברואים בעלי גבול ותכלית

“to the point that He and His vessels are one, to create in them and through them creatures possessing limit and finitude,”

W07-10 · 90–93

ובפרט ע”י התלבשותן בבי”ע.

“and particularly through their enclothement in Beriah, Yetzirah, and Asiyah.”

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

Map of the Question and Its Clarification

Why do souls close to Divinity not create, and how does the power of Atzmut operate through light and vessels without turning them into an independent cause?

Here the epistle explicitly explains the denial of creative power to the souls: they have already emerged and become separated from the vessels in which the kav is enclothed. It proceeds from the light to the luminary: the light is of the nature of the luminary, and the Emanator’s existence is from His own essence; He is not an effect of a preceding cause. Therefore He alone can create something from nothing and absolute nonbeing.

“He alone” refers to the Emanator and does not grant the kav itself independence. Nor does “of the nature of the luminary” erase every distinction between light and luminary. The structure is one of dependence: the power originates in the Emanator, and the light united with the vessels operates in them and through them.

The vessels are needed in the order described by the epistle so that the created being will possess limit and measure. This is not a proof

restricting Atzmut's ability to a single metaphysical possibility; it is an explanation of the order of enclothement through which finite beings are created. Particular emphasis is placed on the enclothement of the vessels of Atzilut in BYA.

The research established that care is needed with the pronoun in "their NRN" in the preceding sentence. The commentary examined interprets it as referring to the sefirot; one must not posit as a fact a kav enclothed specifically in the souls' NRN. What remains open is the precise positive status of "something of the nature of Divinity" after emergence, rather than the denial of creative power itself, which is explicitly stated.

Correcting Q70 Is Not a Fictitious Solution

In the early rounds, the question of the measure of the kav in the souls after separation was asked on the basis of a pronoun read as belonging to the souls. In F5, the pronoun assumption was corrected following S7. One must not continue looking for a solution to a contradiction posited without a basis; nor should one announce that the entire question has been closed. The critique distinguished the denial of creative power, identification of the pronoun's referent, and the nature of the positive status. The first two advanced in different ways; the third remained substantive.

The Unity of Light and Vessels Is Not the Unity of Light and Luminary

One of the summaries replaced the unity within the vessels with "the unity of the kav with the essence of the luminary." These relationships are connected within the argument, but they are not the same statement. The epistle explains the light's power through its relationship to the luminary, and the act of finite creation through its unity

with the vessels. Preserving both links prevents both independence for the vessel and an unqualified identification of light with Atzmut.

C08 · Correcting “Their NRN”: A Question’s Premise Can Also Fall Away

Early drafts read the kav enclothed in “their NRN” as referring to human and angelic souls. This produced a sharp difficulty: if the same kav is present in the souls and in the vessels, why do only the vessels create? A diagram comparing the kav in the soul with the kav in the vessel was constructed, and the assumption became fixed in Q70.

The focused F5 critique returned to the complete sentence. The comparison concerns the vessels of the sefirot, which are limited through the contraction of the light of Ein Sof; the NRN can belong to the sefirot. A brief argument based on grammatical gender is insufficient, because the sentence contains nested nouns. The context favors a reading that introduces no new claim here about the kav in souls.

Q70 is therefore retained as part of the history of the research, with its premise corrected. It must not be printed without a note as a difficulty necessarily arising from the epistle. The subsequent denial of creative power to the souls is explicit and does not depend on proving that every radiance is absent from them. The positive meaning of “something of the nature of Divinity” and the precise resemblance to the vessels remain questions.

The advance here is to restrict the validity of the old formulation, rather than to lengthen the answer to it. Preserving the proposal and its retraction prevents an early document from inadvertently reintroducing it.[300]

[300] Q54, Q69–Q70, Q79–Q80; E1 draft; F5 critique and F6 packet.

C09 · “Of the Nature of the Luminary”: Why the Kav Does Not Become Atzmut

The epistle connects creation to the One whose existence is from His own essence and who is not an effect of a preceding cause. Light is of the nature of the luminary, and this explains the power of the radiance united with the vessels. It does not abolish every distinction between light, kav, luminary, and Atzmut. The very expression כעין, “of the nature of,” requires preserving resemblance and relationship rather than declaring identity.

Nor does the kav’s limitation prove that it is a separate created being. Contraction, measure, and separateness are not synonyms. The kav is contracted relative to the light before the contraction, while at the same time it is a higher source for the systems that receive from it. Infinity relative to the recipients does not cancel the measure described in the writings of the Ari.

The need for vessels must not be explained by claiming that Atzmut cannot produce finitude without them. The epistle describes an order of enclothement in which unlimited power creates finite beings. A described order is not a restriction on Divine ability. The vessels impart measure, differentiation, and multiplicity to the coming into being attributed to the power of Ein Sof.

Hence the importance of the continuation into BYA: limitation in a vessel of Atzilut is not identical with the status of a separate existent being. “And particularly” adds an actualization of limitation and separateness; it does not say that Atzilut had no limitation at all.[301]

[301] Iggeret HaKodesh 20; Etz Chaim, Gate 1, branches 2–3; Tanya 48; Q61–Q66, Q81–Q87.

C23 · Divinity in the Sefirot and Prayer: The Limits of the Practical Inquiry

The prayer questions arose from the distinction between the vessels of Atzilut united with the light and the souls and angels that have emerged from them. They sharpen the question of the object of address: the sefirot must not be understood as independent powers alongside the Creator. The epistle explains unity and creative power; it does not prescribe detailed prayer formulations here.

Derekh Mitzvotekha discusses prayer and distinguishes between the sefirot and Atzmut. This adds a conceptual foundation, but not all its formulations should be attributed to the author of the epistle. "For the Lord is greater than all the gods" was also examined in different sources: a passage in Torah Or, Miketz, about combinations of the name Elokim does not become a discourse on Yitro merely because the verse is familiar from the Torah portion Yitro.

Addressing an angel as an emissary, as against praying to it as an independent source, remains a question requiring sources, rather than a practical permission derived from the diagram. For the reader it is enough to make clear that there are no independent Divine powers. The research ledger preserves Q159–Q170 in full and makes clear that the inquiry did not turn them into a ruling.[302]

Determination on the Topic: The Source of the Power and Its Mode of Operation

The epistle attributes the power of creation to the One whose existence is from His own essence. What does not receive its very existence from a cause is not limited to producing a result that is a commensurate continuation of its cause. This is the focus of "He alone."

[302] Core Q159–Q170; Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah 2, 46; R10–R17.

The continuation describes how this power operates in the light united with the vessels, so that the result of creation will be finite.

Two opposing explanations are thereby rejected. The vessels must not be set up as independent partners in the act of creation; nor may their role be denied by claiming that Divine exclusivity abolishes every order of enclothement. The wording “in them and through them” requires preserving their role, and the unity requires that it not be turned into a separate domain.

In the Q70 dossier, the premise of the question also changed. The reading that assigns “their NRN” specifically to the souls is not a necessary conclusion from the sentence. Once the premise has been corrected, the question of the kav in souls must not continue to be presented as though it had been formulated on an explicit basis. Nevertheless, there is still room to clarify the positive side of “something of the nature of Divinity.” Eliminating a particular difficulty does not automatically resolve every adjacent question.

The determination suitable for a plain-language explanation is therefore this: the power does not belong to a created being by virtue of its lofty level, and the vessel is not an independent source of power; the Creator acts in an order in which the light is united with the vessels. The prayer questions that accompanied the research illuminate the conceptual distinction, but this did not turn them into a practical ruling.

The Research Questions on This Topic

The questions’ wording is preserved in order to check the completeness of the discussion. A question’s mere appearance in the ledger does not decide it; the inquiry and the limits of the conclusion must be read. The identifiers here constitute the edited map of questions

and are not automatically merged with the earlier numbering in other reports.

Q51 — Why are the souls compared to the vessels of the sefirot? In what respect are the vessels Divinity?

Q52 — What does אִיהוּ וּגרמוהי חד, “He and His vessels are one,” mean, and how is this connected to the vessels’ ability to create something from nothing?

Q53 — Are the vessels themselves existent/separate entities or actual Divinity? Distinguish between their own aspect, the kav, and the unity.

Q54 — If the kav is also enclothed in the souls’ NRN, why can the vessels create while the souls cannot?

Q55 — What are the lights of the sefirot of Atzilut if the kav is an additional light? Define all the terms.

Q56 — The structure of the sefirah: light, vessel, and the enclothement of the kav. According to the different approaches, is the kav within the light, the vessel, or both?

Q57 — How were the vessels formed from the contraction of the lights, and what is their intrinsic root according to the Ari and Hasidic teaching?

Q58 — Do “vessels” mean only limitation, or also pattern, definition, measure, and the capacity for revelation?

Q59 — What is the difference between a vessel of Atzilut and a vessel of Beriah, Yetzirah, or Asiyah in terms of limitation and separateness?

Q60 — Reconcile “He and His vessels are one” with “they emerged and became separated from the vessels”: from which vessels did they emerge, and what remains in them?

Q61 — Is the kav finite or infinite, and how is it called the light of Ein Sof after the contraction?

Q62 — Distinguish between Ein Sof before the contraction, the kav after it, and infinity relative to the worlds.

Q63 — If every limitation is relative, what is “limitation” technically in Tanya, and why does relativity not abolish it?

Q64 — Is there real limitation, or is each level limited only within its own system? Present the approaches.

Q65 — Relative to what are the vessels of Atzilut finite: the kav, the light of Ein Sof, or created beings?

Q66 — If the kav is contracted, why does it remain the source of the power of creation, and what does “of the nature of the luminary” mean?

Q67 — Why is even a Nefesh of Atzilut here “something of the nature of Divinity,” and why does this differ from other passages?

Q68 — Why are NRN distinguished in souls? Do angels also include NRN, and in what terminology?

Q69 — Is the kav enclothed in both angelic and human souls, and what is the difference in the degree of unity?

Q70 — A full comparison between the kav in the vessels of the sefirot and the kav in a soul’s NRN.

Q71 — What are the levels of “not separate”: source, vitality, nullification, capacity to act, and self-awareness?

Q79 — How is “they have already emerged and become separated from the vessels” reconciled with “the kav is enclothed in their N-RN”?

Q80 — Does emergence from the vessels negate the presence of the kav or only absolute unity?

Q81 — What does “the light is of the nature of the luminary” mean, and what is the difference between light, luminary, Atzmut, and cause?

Q82 — Why does only the essence of the Emanator/the power of Ein Sof create something from absolute nothingness, while a vessel or soul does not?

Q83 — What is an unlimited "existent being"? Can a created being be infinite, and what do limit and measure mean?

Q84 — Why are vessels required so that the existent being will possess limit and measure, if Atzmut can create an existent being directly?

Q85 — Are the vessels a causal condition for limitation, or a mode of revelation, a conduit, a form, and a concealment?

Q86 — If the vessels of Atzilut are already finite, why is further enclothement in BYA required?

Q87 — Do limit and measure belong to the existent being itself, to the life-giving light, to the vessel, or to each in a different respect?

Q88 — Construct a single hierarchical model: Atzmut/light of Ein Sof → kav → vessels → souls/letters → BYA → created beings.

Q159 — In Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah: what is the exact source for the claim that the sefirot of Atzilut and their vessels are Divinity?

Q160 — Are the vessels of Atzilut an aspect of Malchut, or does each sefirah include a light and a vessel, with only the vessels' root being Malchut? The wording needs clarification.

Q161 — Why is prayer to the sefirot of Atzilut not idolatry, whereas addressing souls/angels in Beriah may be idolatry?

Q162 — What is the precise boundary between prayer to the Divinity revealed in a sefirah and prayer to a created being or intermediary?

Q163 — Is it permissible to address the sefirot as Divine attributes, or only Ein Sof as He is enclothed in them?

Q164 — What does “He and His vessels are one” mean in practical and halakhic terms?

Q165 — What is the source and interpretation of Yitro’s “the Lord is greater than all the gods”? Are “the gods” powers, levels, angels, or objects of idolatry?

Q166 — How does “all the gods” fit the distinction between Atzilut and Beriah? Is every level up to Atzilut included under “gods,” or is a different division being made here?

Q167 — Does addressing an angel solely as an emissary differ from praying to it as an independent source? Find Hasidic and halakhic sources.

Q168 — How is the relationship between the Shekhinah/Malchut of Atzilut and the prohibition of idolatry explained?

Q169 — What defines “Divinity” in the epistle: unity with the light of the kav, being a vessel of Atzilut, the power of creation, or all three together?

Q170 — How should this practical point be incorporated into a plain-language explanation of the epistle without turning the research into a halakhic ruling?

The Course of the Research: Claims, Evidence, Critiques, and Alternatives

The dossiers are arranged here by inquiry family and round within the topic. 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 an independent endorsement by the editor. English passages have been preserved in their original language so as not to replace original evidence with a conjectural translation. Document identifiers make it possible to return to the archive.

Dossier 0074 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[30]

Open Questions Box — Q70 — The Level of the Kav after Separation

The epistle says that the kav is enclothed in NRN, and then that the souls emerged and became separated from the vessels in which the kav is enclothed. It gives no explicit measure or level of the kav after separation. Q70 therefore remains [U].

Dossier 0231 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[3]

Station 4 — Levels of Existence and Nullification — Which Question It Leaves Open

[U] — This is question Q70. Concerning the souls that emerged, the epistle says: “They are not actual Divinity, capable of creating something from nothing, since they have already emerged and become separated from the vessels of the ten sefirot in which the kav is enclothed.” It states that the kav is enclothed in them, and states that they do not create, but gives no **measure** for the kav in them after emergence.

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

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

The presence of the kav is not the measure of the kav. The two are separate, and only the first is stated.

Three Concluding Lists — ב [2]. Open Questions

1. Q42 — The mechanism of transition from something of the nature of Divinity under immense contraction to an entirely separate thing. [U]
2. Q70 — The measure of the kav after "they emerged and became separated from the vessels." [U]
3. The relationship between the upper segment of Netzach of Ze'ir Anpin in this epistle and the inward aspect of NHYM in Epistle 19. [U]
4. The precise meaning of Atik of Beriah beyond the epistle's wording. [U]
5. The exact source of "There is no king without a people." [E-secondary]

Dossier 0239 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[4]

Station 13 — The Kav at the Termination of NHY of Adam Kadmon — What Remains Open?

This station does not resolve Q70. It discusses the kav within the order of the vessels, in Malchut, and at the termination of NHY of Adam Kadmon; Q70 asks about the level of the kav after the souls' emergence from the vessels. These locations must not be conflated.

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

Station 14 — Three Levels of Radiance — What Remains Open?

A radiance of a radiance of a radiance does not itself provide the measure of the kav after the souls' emergence from the vessels. Q70 therefore remains [U].

Dossier 0227 · The Origin of Existence and the General Rounds · Round 2

Critique, compilation, or interim determination.[34]

1. Factual Corrections / Mandatory Gates — E1-QC-13 — Q70 and NHYM Remain [U]

- Location: Station 4; open list; connection between Iggeret HaKodesh 19 ↔ 20.
- Claim: presence of the kav ≠ measure; the Moses/NHYM formulations must not be merged.
- Evidence status: [E] draft + Grok #15.
- Type: factual (gate).
- Proposed correction: no closure.

Dossier 0345 · The Origin of Existence and the General Rounds · Round 4

Critique, compilation, or interim determination.[35]

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

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

Details — R02-04 — Effect, Radiance, and "Of the Nature of the Luminary"

What was found: The analogy in the epistle: העלול מוקף מהעילה ובטל במציאותו אצלו כזיו השמש בשמש, "the effect is encompassed by its cause and its existence is nullified in relation to it, like the sun's radiance within the sun"; שהעלול יודע ומשיג איזה השגה בעילתו... וגם במהותם ועצמותם אין הפרש גדול כ"כ רק שזה עילה וזה עלול, "the effect knows and attains some apprehension of its cause ... and even in their nature and essence there is not so great a difference, except that this is a cause and that an effect." In contrast, of the created existent being: אין ערוך זה לזה כלל... לא מיניה ולא מקצתיה, "they bear no proportion to one another whatsoever ... neither of its kind nor any part of it." Wikisource.

Determination: The analogy of "the sun's radiance within the sun" is an analogy for nearly absolute nullification (the radiance is nullified within the sun), whose function is to contrast with the **absence of proportionality** in the created existent being. Thus the local description of nullification as "partial," and the table row "cause and effect = partial nullification / light and luminary = absolute nullification," are **corrected and rejected**: the distinction here is categorical (proportionality → nullification / no proportionality → something from nothing), not a graded scale. No source was found whose applicability to this epistle is established and that clarifies a ranking of cause–effect against light–luminary. It must therefore not be applied: **there is no established addition in this section**.

"There is no independent factor" (T020): This alone is not exhaustive, since an ordinary effect is not independent of the Creator either. Two things must be stated together: (1) the new existent being is not the development of a previously existing essence by way of cause and effect (it has no prior essence from which it "grew," and it bears no proportion to the power that brings it into being); (2) the power of o-

rigination operates in the vessels united with Atzmut, not through a separate creative power. What is denied regarding a preceding cause, even one dependent on the Creator, is **proportionality**: the effect shares an essence with its cause ("there is not so great a difference"), whereas the created existent being bears no proportion whatsoever to the power that brings it into being.

"Of the nature of the luminary": The epistle says "like the sun's radiance within the sun": the radiance is **of the nature of** the luminary, not identical to it. R01's formulation asserting strong identity is corrected: "of the nature of" = resemblance/derivation, not identity of the light with Atzmut.

Dossier 0041 · The Origin of Existence and the General Rounds · Round 6

Report or testimony from the history of the research.[170]

Independent Research Baseline — Working Canon before the Models — 6. Kav, Vessels, and Limitation

[E] Etz Chaim, Gate 1, branches 2–3, describes the kav as a thin, measured extension into the void; if the light of Ein Sof shone from every side, the emanated beings would be without limit or measure. The contraction is also needed so that the vessels can come into being, after which the kav returns into them in measure and proportion.

[E] Tanya, chapter 48, explains that without contractions the world would not be finite and bounded, and that souls and angels cannot receive pleasure that is truly infinite, שלא יתבטלו ממציאותן ויחזרו למקורן, "lest their existence be nullified and they return to their source." Thus an "unlimited existent being" is not necessarily an infinite ob-

[170] Document 0041: 02 — R06 ARCHIVE — Baseline and Delta. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ject, but a condition without measure, defined form, or stable differentiation.

[E-secondary] The Kehot commentary on Iggeret HaKodesh 20 conveys the Rebbe's addition: the unity of Ein Sof and the vessels must not be interpreted as simple identity, but as unity with respect to an action, an action that only Ein Sof, or a vessel united with Ein Sof, can perform.

[E-secondary] The Rebbe's talk on Shabbat Parashat Shemini 5724 (aid/4304402) was opened and verified as a later source: Atzmut is defined neither by finitude nor by infinity, and the power of Atzmut unites opposites. This formulation must not be attributed to the Alter Rebbe. Avodat HaKodesh 1:8 reinforces the point that the sefirot are "finitude from infinity," a vessel and an order for the existence of reality.

Dossier 0060 · The Origin of Existence and the General Rounds · Round 7

Report or testimony from the history of the research.[185]

Open Questions and Work Plan — R07

This is the working file for Grok Bot and every additional model. It does not replace the R05–R07 matrices; it says what still needs to be checked, and in what order.

Open Questions and Work Plan — R07 — What Has Already Advanced in R07

1. **Q42 — The framework of descent:** The Alter Rebbe says that Malchut of Atzilut becomes Atik of Beriah, that the multiplici-

[185] Document 0060: 04 — OPEN QUESTIONS AND WORKPLAN — R07. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ty of letters from Malchut produces a multiplicity of created beings, and that the creation of souls is called birth. The source in which Malchut is enclothed in a screen and parsa, breaks through, and descends into Beriah was also opened. The internal micro-mechanism of transition from "not an existent being" to "an existent being" remains [U].

2. **Q44/Q48/Q50 — The early righteous:** In another work by the Alter Rebbe, Rabbi Shimon bar Yochai is cited as an example of a soul of Atzilut enclothed in a body. This is [E-primary] for an example, not a complete identification of the entire expression in the epistle.
3. **Q68 — Angels:** Neshamah becomes enclothed in an angel's Ruach, Nefesh, and vessels, but their Ruach, Nefesh, and body are also defined as other aspects. This establishes layers, not full identity with a human being's NRN.
4. **Q72–Q78 — Worlds:** Idra Rabba 128b and Idra Zuta 292b were opened as separate sources; no determination should yet be made concerning all the textual witnesses, Kehot note 33, or the syntax of the Dikna.
5. **Q70/Q79:** The two statements in the epistle—that the kav is enclothed in NRN, and that the souls emerged and became separated from the vessels—were verified. The interpretation of their relationship remains [I]/[U].

P0 Priorities — Work on These First — P0-2 — Q70/Q79/Q80: What Is the Kav after Emergence from the Vessels?

Core question: Is the kav in NRN the very same kav, a contracted radiance, or a presence in another sense? And what exactly is negated by "they emerged and became separated": vitality itself, unity, or creative power?

Sources to open: the body of Iggeret HaKodesh 20; Etz Chaim 1, branches 2–3; Tanya 48; Tanya 52; the Rebbe's explanations only as a second layer. The expression "contracted radiance" must not be turned into the Alter Rebbe's wording without a source.

Desired output: a table of two meanings of "kav," with separate quotations and what remains open.

P0 Priorities — Work on These First — P0-4 — Q68: The Structure of an Angelic Soul Compared with a Human Soul

Core question: What exactly is established in Etz Chaim 40:4–11 and in Pri Etz Chaim? Is "Neshamah within Ruach, Nefesh, and vessels" NRN in the same sense, or a different system?

Desired output: a table of terms—Neshamah, Ruach, Nefesh, body, vessels, outward aspect, inward aspect—with a source for each term and a warning against excessive identification.

Open Questions and Work Plan — R07 — Format of Every Grok Bot Pass

In each run choose only 3–5 questions. Leave all other questions on the waiting list. Return:

1. **Batch ID:** for example, R07-BATCH-01.
2. Questions examined.
3. **Sources actually opened:** URL, location, body/transcription/commentary.
4. **Findings:** a short quotation + what is and is not established.
5. Critique of baseline R05/R06/R07: Confirmed / Corrected / Rejected / Unresolved.
6. Delta R06→R07 only.
7. Global R07-T## ledger.
8. Updated Unresolved ledger.

9. **The exact next step:** which pages and which questions to open in the next pass.

Open Questions and Work Plan — R07 — List of Open Questions by Q

- Q22: Is there an explicit source stating that the drop is the angel's body? Currently [U].
- Q31: The precise relationship between the Atzilut root, the place of enclothement in BYA, and the ranking of the wicked: partial [U].
- Q42: The internal mechanics of the transition from not an existent being to an existent being: [U].
- Q44/Q45/Q50: The identity of the group "the early righteous"; Rabbi Shimon bar Yochai is an example in another work, Enoch only an analogy: [U]/[P].
- Q47: Whether it is permissible to import gestation/nursing/moch in from the Ari into an interpretation of Iggeret HaKodesh: [I]/[U].
- Q57: The root of the vessels: contraction, reshimu, the power of limitation—different approaches: partial [U].
- Q61/Q62/Q64: The precise relationship between Ein Sof before the tzimtzum, kav, relative limitation, and Atzmut: [I]/[U].
- Q68: Whether an angel's NRN structure is identical to a human being's structure: [I]/[U].
- Q70/Q79/Q80: The measure of the kav after separation and what is negated by "they emerged and became separated": [U].
- Q72/Q73: The meaning of דיתבא/דיתבין, "that sits"/"that sit"; a direct source; readings of the textual witnesses: partial [U].
- Q74/Q75: The attribution of the Dikna in Iggeret HaKodesh: Arich Anpin, Ze'ir Anpin, or a combination: [U]/[I].
- Q76/Q77: Whether "worlds" are potential letters, and the source of the explanation: [E-primary]/[E-secondary], but Ohr HaTorah 199 has not yet been opened.

- Q82/Q84: Atzmut versus a vessel in finite creation: [U].
- Q88: The entire hierarchical model is a synthesis [I], not explicit content of the epistle.
- The framework question: Moses' apprehension of the inner dimension of Netzach, Hod, Yesod, and Malchut (NeHYM) is open and must not be closed by assertion.

Open Questions and Work Plan — R07 — Concluding Rule

The aim is to advance as far as possible, not to announce that everything has been resolved. When part can be closed, close that part with a source. When it cannot, leave the question open with an explanation of what is missing. Do not stop merely because one model failed to find an answer; continue with the sources and the other models.

Dossier 0094 · The Origin of Existence and the General Rounds · Round 7

Report or testimony from the history of the research.[186]

12 — R07 PAPER LEDGER — BATCH + OPEN Q — B. Open Q status (from doc 04)

Status codes mirror doc 04 only. No new closures here without a cited source pass.

Q / cluster	Status (as of doc 04)	Priority	Notes (provenance only)
Q22	OPEN [U]	—	Explicit source that tipa = angel body?
Q31	OPEN [U] partial	—	Azilut root / BYA dress / reshaim ranking

[186] Document 0094: ZZ — SUPERSEDED R07 ledger stub (see 12 R08). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Q / cluster	Status (as of doc 04)	Priority	Notes (provenance only)
Q42	OPEN [U]	P0-1	Micro-mechanics lo-yesh → yesh; frame advanced in R07, mechanics still U
Q44/Q45/Q48/ Q50	OPEN [U]/[P]	P0-3	“First tzaddikim”; Rashbi = E-primary example elsewhere, not full Iggeret ID
Q47	OPEN [I]/[U]	—	Import ibbur/yenika/mochin from Ari into Iggeret reading?
Q57	OPEN [U] partial	—	Root of kelim: tzimtzum / reshimu / koach ha-gvul
Q61/Q62/Q64	OPEN [I]/[U]	—	Ein Sof pre-tzimtzum / kav / relative gvul / Atzmut
Q68	OPEN [I]/[U]	P0-4	Angel neshama structure vs human NR”N
Q70/Q79/Q80	OPEN [U]	P0-2	Two sentences confirmed; relation / post-exit kav still I/U

Q / cluster	Status (as of doc 04)	Priority	Notes (provenance only)
Q72–Q78	OPEN [U] partial	P0-5	Almin / variants / gulgalta / dikna; Adra Raba 128 + Zuta 292 opened as separate
Q76/Q77	OPEN [E-p]/[E-s]	P0-5 related	Ohr haTorah Shemot 199 not yet opened
Q82/Q84	OPEN [U]	P1	Atzmut vs kli for limited creation
Q88	OPEN [I]	—	Full hierarchical model = synthesis, not explicit Iggeret text
Framework (Moshe / pnimiyut NHYM)	OPEN	—	Must not force-close

Dossier 0010 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[274]

R08-BATCH-06 QC — T30–T32

Pack: /workspace/ya-igk20/R08-BATCH-06.md (incl. E′ merge §) + R08-BATCH-06-SUMMARY.md + /workspace/ya_igk20/R08_BATCH 06.json + r08b06/R08_BATCH06_EPRIME_MERGE.json

Hard rules: do not invent "הארה מצומצמת" ["a contracted radiance"] as Admur Q70/post-exit kav-degree lashon; do not close Q42 MICRO; prefer local dumps.

Land map: T30 = pack §A (Q70/79) · T31 = pack §B (Q74/75) · T32 = pack §D (Q82/84). §C/§E SKIP — out of land scope.

T30 — Q70/79 post-exit kav degree ("לא נמצא מכריע" ["No decisive evidence found"]) — Claim under QC

No graded degree of the kav itself after exit into NR"N is sealed; related IGK20 [E] (exited status + הארה [radiance] cascade) must not be promoted to degree-seal; do not invent "הארה מצומצמת" ["a contracted radiance"].

T30 — Q70/79 post-exit kav degree ("לא נמצא מכריע" ["No decisive evidence found"]) — Exact windows (igk20_plain.txt)

L19 — exited status (related [E], not degree):

אך אינן אלקות ממש לברוא יש מאין, מאחר שכבר יצאו ונפרדו מהכלים די' ספירות, שבהן מלובש ה"קו" מאור־אין־סוף.

[274]Document 0010: 41 — R08-BATCH-06 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

“But they are not actual Divinity, capable of creating something from nothing, since they have already emerged and become separated from the vessels of the ten sefirot, in which the ‘kav’ from the Ein Sof light is vested.”

L41 — הארה [radiance] cascade (related [E], not named post-exit kav-degree):

...והארה דהארה, מתלבשת בנפש־רוח די׳ ספירות דבריאה־יצירה־עשיה... והארה דהארה דהארה, הוא בכל הנבראים ונוצרים ונעשים...

“...And a radiance of a radiance vests itself in the nefesh–ruach of the ten sefirot of Beriah–Yetzirah–Asiyah ... and a radiance of a radiance of a radiance is in all beings created, formed, and made...”

(Pack ellipsis “בנפשרוח ...” [“in nefesh–ruach ...”] honest; full dump has “בנפש־רוח די׳ ספירות דבריאה־יצירה־עשיה” [“in the nefesh–ruach of the ten sefirot of Beriah–Yetzirah–Asiyah”].)

T30 — Q70/79 post-exit kav degree (“לא נמצא מכריע” [“No decisive evidence found”]) — Absence / forbidden-lashon checks

Probe	Result
IGK20 “מידת הקו” / “מדרגת הקו” / “דרגת הקו” / “קו מצומצם” [“measure of the kav” / “level of the kav” / “degree of the kav” / “contracted kav”]	0 (nikud-stripped)
IGK20 bare “הארה מצומצמת” [“contracted radiance”]	0
Tanya48 bare “הארה מצומצמת” [“contracted radiance”]	0
Tanya48 “הארה מועטת מצומצמת” [“a scant, contracted radiance”]	present — worlds/tzimtzum frame only (see T32 note); not claimed by pack as Q70 degree lashon
ES es_a_midat_kav.json	total 0

Probe	Result
ES es_a_haarah_metz.json	hits elsewhere (TO/LT etc. “הארה מצומצמת” [“contracted radiance”]) — not IGK20 post-exit kav-degree seal

T30 — Q70/79 post-exit kav degree (“לא נמצא מכריע” [“No decisive evidence found”]) — Honesty table

Claim	PASS/FAIL	Note
Verdict “no decisive evidence found” for graded post-exit kav degree	PASS	Honest; related quotes ≠ degree
Related יצאו ונפרדו [“emerged and became separated”] quote accurate	PASS	L19 exact (unpointed pack ≈ dump)
Related הארה [radiance] cascade quote accurate	PASS	L41 exact (ellipsis OK)
Forbidden “הארה מצומצמת” [“contracted radiance”] not invented as Admur Q70 lashon	PASS	Pack forbids; does not assert
Do not promote related [E] to degree-seal	PASS	Pack + JSON explicit

T30 overall: PASS (documented absence + related [E] held in scope).

T32 — Q82/84 Atzmut → limited yesh; zero-vessel absence hold — Claim under QC

Frame [E]: Atzmut/or alone has power for יש מאין [something from nothing]; limited plural yesh via kelim/otiyot (Iggeret seder) + Tanya LA48 diminished light.

Absence: stronger claim that Atzmut creates limited yesh with no vessel at all = “no decisive evidence found” (honest).

T32 — Q82/84 Atzmut → limited yesh; zero-vessel absence hold — Exact windows

IGK20 L21 (Atzmut/or alone):

ולכן הוא לבדו בכחו ויכלתו לברוא יש מאין ואפס המוחלט ממש……

"…Therefore He alone has the power and ability to create something from nothing and truly absolute nonbeing……" IGK20 L23 (limited yesh via kelim — same seder):

וכדי שיהיה היש הזה הנברא בכח האין־סוף בעל גבול ומדה – נתלבש אור־אין־סוף בכלים די" ספירות דאצילות…

"And in order that this existent being, created by the power of Ein Sof, should possess limit and measure, the Ein Sof light became vested in the vessels of the ten sefirot of Atzilut…"

IGK20 L47 (plural/limit via kelim):

ומאחר שהבריאה היא על־ידי הכלים, לזאת הם הנבראים בבחינת ריבוי והתחלקות וגבול ותכלית…

"And since creation is through the vessels, therefore the created beings have multiplicity and differentiation, limit and finitude…"

Tanya LA48 (tanya48_clean.txt) — pack quote:

להחיותם להיות יש מאין – כי אם, מעט מזער אור וחיות, בכדי שיהיו בבחינת גבול ותכלית…

"…To give them life so that they exist as something from nothing—only a very little light and vitality, so that they will possess limit and finitude…"

(Nearby, not used by pack as Q70 degree: "הארה מועטת מצומצמת מאד מאד" ["a scant radiance, very, very greatly contracted"] — worlds/tzimtzum frame only.)

T32 — Q82/84 Atzmut → limited yesh; zero-vessel absence hold — Zero-vessel absence

Probe	Result
IGK20 “בלי כלים” / “בלא כלים” / “בלתי כלים” / “בלי שום כלי” [“without vessels” / “with no vessels” / “without vessels” / “without any vessel”]	0 as free Atzmut→limited-yesh formula
IGK20 positive mediated seder (L23 + L47)	present — undercuts zero-vessel seal
ES es_d_bilti_kelim.json	7 hits, non-primary / other topics (e.g. Shabbat “אור בלי כלים” [“light without vessels”]) — not Admur zero-vessel seal for limited yesh

T32 — Q82/84 Atzmut → limited yesh; zero-vessel absence hold — Honesty table

Claim	PASS/FAIL	Note
Frame quotes IGK20 accurate	PASS	L21 + L47 (pack concatenates with honest seder reading; L23 strengthens)
Frame quote Tanya LA48 accurate	PASS	Exact; locus “פ”ח” = ch.48 OK
Zero-vessel stronger claim “no decisive evidence found”	PASS	Absence hold honest
No invent “הארה מצומצמת” [“contracted radiance”] into this land	PASS	Pack does not

T32 overall: PASS — frame [E] + absence hold.

Dossier 0013 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[39]

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

R08-BATCH-01 — YA-IGK20 / Tanya Iggeret HaKodesh §20

Batch ID: R08-BATCH-01

Scope (per R08 workplan doc 11):

1) Tikunei Zohar 122b — verify R07-T09
2) Q42 — lo-yesh → yesh (framework vs micro-mechanism)
3) Q70/Q79(/Q80) — kav after souls exit vessels; what "yatzeu ve-nifredu" negates

Hard constraints honored: Q01–Q88 wording locked; no invented quotes/pages/URLs; tags [E] [E-primary] [E-secondary] [I] [P] [U]; model agreement ≠ evidence; Moses / pnimiyut NHY"M stays OPEN; do not identify tzaddikim ha-rishonim with Chanoch/Rashbi inside Iggeret body; do not claim four levels as explicit Iggeret count; BYA vessels also receive power to create yesh me-ayin; do not equate angelic NR"N fully with human; kav-in-NR"N vs exit ≠ logical contradiction without [I]/[U].

R07 is LOCKED archive — not edited.

3) Cluster Q70 / Q79 / Q80 — kav after exit; what "yatzeu ve-nifredu" negates — Short answer

Both sentences are in the Iggeret [E]. "Yatzeu ve-nifredu" negates Elokut mamash for creating yesh me-ayin, not (explicitly) the presence of kav in NR"N. Calling the pair a "logical contradiction" is forbidden without [I]/[U]. Degree of kav after exit: "no decisive source found" → [U]. Phrase "ha'arah metzumtzemet" must not be attributed to Admur without a source.

3) Cluster Q70 / Q79 / Q80 — kav after exit; what "yatzeu ve-nifredu" negates — Two-kav table

Sense of “kav” in Iggeret 20	Quote (short)	Tag	After “yatzeu ve-nifredu”?
A. Kav clothed in NR”N of pre-descent / Atzilut-level souls (like first tzimtzum → chalal)	“צמצום אור האין־סוף, הוא ה׳קו׳ המלובש בנפש־רוח־נשמה שלהם” [“The contraction of the Ein Sof light, which is the ‘kav’ vested in their nefesh–ruach–neshamah”]	[E]	Text still speaks of their status; does not say kav is removed
B. Kav clothed in Atzilut kelim; souls exited those kelim → lack power to create yesh me-ayin	“אינן אלקות ממש לברוא יש מאין, מאחר שכבר יצאו ונפרדו מהכלים… שבהן מלובש ה׳קו׳” [“They are not actual Divinity, capable of creating something from nothing, since they have already emerged and become separated from the vessels … in which the ‘kav’ is vested”]	[E]	Negates creative Elokut-via-kelim, not named as “kav deleted from NR”N”
C. Ha’arat ha-kav through malchut/ parsa into BYA kelim giving them koach/oz to create	“בהארתו תוך הכלים נותן בהם כח ועוז לברוא יש מאין” [“By its radiance within the vessels, it gives them power and strength to create something from nothing”]	[E]	Shows kav-operation continues in BYA kelim track

Sense of “kav” in Iggeret 20	Quote (short)	Tag	After “yatzeu ve-nifredu”?
D. Same kav-line, after exit, as “diminished ha’arah” inside NR”N	—	[U] / no decisive source found	Do not invent
E. Or chozer via parsa = explanation of post-exit kav measure	LT 17 or yashar/chozer	[E-primary other] for or chozer; link to Q70 = [U]	Same as R07-T04

3) Cluster Q70 / Q79 / Q80 — kav after exit; what “yatzeu ve-nifredu” negates — What “yatzeu ve-nifredu” negates — proven

Proven [E]: they are not Elokut mamash to create yesh me-ayin, because they already left the kelim in which the kav is clothed.

Not proven: that NR”N no longer contains any kav; that the two sentences contradict; that Admur’s word is “ha’arah metzumtzemet.”

3) Cluster Q70 / Q79 / Q80 — kav after exit; what “yatzeu ve-nifredu” negates — Opposing difficulty

Etz Chaim Shaar 1 (kav as measured line into chalal) explains cosmic kav, not the NR”N-after-exit degree. [E] for kav cosmology; [U] for Q70 mapping.

3) Cluster Q70 / Q79 / Q80 — kav after exit; what “yatzeu ve-nifredu” negates — Verdict

Q70/Q79/Q80 remain OPEN on post-exit measure; negation target of “yatzeu ve-nifredu” = creative Elokut-via-kelim [E]; coexistence of kav-in-NR”N language with exit language = [I]/[U] bridge, not contradiction.

3) Cluster Q70 / Q79 / Q80 — kav after exit; what “yatzeu ve-nifredu” negates — Confidence

Negation target 0.8; post-exit measure 0.25.

3) Cluster Q70 / Q79 / Q80 — kav after exit; what “yatzeu ve-nifredu” negates — Next step

Seek Admur maamar that explicitly grades kav-in-NR”N after separation; until then leave [U]. Do not import “ha’arah metzumtzemet” as Admur’s lashon.

R08-BATCH-01 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 6) Delta R07 → R08 only

1. Opened TZ 122b (+122a/123a/123b Sefaria): R07-T09 exact string not found → cannot upgrade to [E].

2. Re-opened Iggeret 20 + LT 17 on Sefaria: reconfirmed Q42 framework stages and Q70 negation target with fresh citations.
3. Q42 micro-mechanism: still [U] after adding Tanya 48/52 and EC Shaar 1 as frame only.
4. Q70 post-exit kav measure: still [U]; "ha'arah metzumtzemet" not sourced to Admur.
5. No rewrite of Q text; no edit to R07 archive docs.

R08-BATCH-01 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — 8) Unresolved ledger (updated)

- Q42 micro-mechanism [U]
- Q70/Q79 post-exit kav degree [U]
- Q44/Q50 full set of names [U]/[P]; Rashbi example only
- Q68 angel vs human NR"N identity [I]/[U]
- Q72–Q78 almin variants / Kehot note 33 / dikna syntax [U] partial
- R07-T09 true locus if any [U]
- Ohr HaTorah Shemot 199; Avodat HaKodesh 1:8; 5566; Tikkun 70 pagination [U] unopened
- Moses pnimiyut NHY"M OPEN

Dossier 0015 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[303]

R08-BATCH-02 — PAPER-COMPLETE — R08-T14a–d — [E] SEALED (QC DONE)

"Research Director still QCing" language DROPPED.

[303] Document 0015: ZZ — SUPERSEDED R08 ledger pre-T15 (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Subticket	Tag	Content
R08-T14a	[E] SEALED	IGK20.8 “הקו המלובש בנר”ן שלהם” [“the kav vested in their NRN”] — Research Director PASS
R08-T14b	[E] SEALED	IGK20.10 “אינן אלקות ממש… יצאו ונפרדו מהכלים… שבהן מלובש הקו” [“They are not actual Divinity … they emerged and became separated from the vessels … in which the kav is vested”] — Research Director PASS
R08-T14c	[E] SEALED	IGK20.21 radiance / radiance of a radiance / radiance of a radiance of a radiance — Research Director PASS
R08-T14d	[E absence] SEALED	NO “הארה מצומצמת” [“contracted radiance”] in Iggeret 20
T14 residual	[U] only	any extra post-exit degree beyond that chain

Dossier 0019 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[276]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	Status
R08-BATCH-01	LANDED — FOLDED
R08-BATCH-02	PARTIAL — A+C sealed · B/D still OPEN

A. R08-BATCH log — R08-BATCH-01 (unchanged)

Ticket	Verdict
R08-T01/T02	TZ 122b ABSENT — do NOT promote to [E]
R08-T03–T05	Q42 framework [E]; micro [U]
R08-T06–T08	Q70/79/80 negation [E]; post-exit kav [U]

[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 incorporated by topic.

Ticket	Verdict
R08-T09/T10	Rashbi [E-primary other]; Moses OPEN

A. R08-BATCH log — R08-BATCH-02

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED — Research Director PASS ×2
B02-B	—	OPEN (Kehot note 33)
B02-C	R08-T12	[E] SEALED — Research Director PASS
B02-D	—	OPEN (post-exit kav Admur-only)

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
TZ string locus	124a §7 [E] SEALED (T11)
Iggeret via T11	[I]/[U]

Item	Status
almin / OHT 199	[E] SEALED (T12) — otiyot elyonim not mamash
Kehot note 33	B02-B OPEN
Post-exit kav Admur	B02-D OPEN; Q70/79 degree still [U]

Dossier 0027 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[277]

[277] Document 0027: 36 — R08-BATCH-05 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Prior B04 dumps (TO Ber2/4, Miketz14, LT Reeh7/Tzav2/Yonati, DMC Achdut+Peru, CA Nasso, EC40_*, IGK20) — T28 — OHT Q70/Q79 gloss: kelim+kav vs neshamos without kav

Source: batch04/oht_shemot_31630.txt ~ll.1035–1050 (cache r08b05/oht_q70_kav_block_clean.txt).

T28 — OHT Q70/Q79 gloss: kelim+kav vs neshamos without kav — Exact window (OHT)

הקו המלובש ...כעין הכלים דע"ס דאצי' שהם בבחי' גבול ע"י צמצום האור א"ס הוא **שבהן** כו' עכ"ל... מ"מ לא באו לכלל מהות ע"ס דאצילות ממש והוא מפני **בנר"ן שלהם הם אלקות לברוא יש** שהאור מעין המאור ומיוחד עמהן ולכן **מלובש הקו מאור א"ס** ולכן אינן אלקות ממש לברוא **מאין משא"כ הנשמות אף דאצילות שאין הקו מלובש בהן** יש מאין כמ"ש כ"ז באגה"ק שם. וצ"ע מ"ש ברבות... אף אביכם בורא עולמות...

"...Akin to the vessels of the ten sefirot of Atzilut, which are finite through the contraction of the Ein Sof light, which is **the kav vested in their NRN**, etc.; end of quotation ... nevertheless, they have not attained the actual nature of the ten sefirot of Atzilut. This is because **the kav from the Ein Sof light is vested in them**, the light being a likeness of the luminary and united with them; therefore **they are Divinity, capable of creating something from nothing, unlike the souls, even those of Atzilut, in which the kav is not vested**. They are therefore not actual Divinity, capable of creating something from nothing, as all this is written in Iggeret HaKodesh there. And what is said in Rabbot requires further study ... 'your father, too, creates worlds'..."

T28 — OHT Q70/Q79 gloss: kelim+kav vs neshamos without kav — IGK20 body (supporting coexistence of senses)

From igk20_neshamot_block.txt:

“הוא… **הקו המלובש בנפש־רוח־נשמה שלהם**…” [“…which is **the kav vested in their nefesh–ruach–neshamah**…”] and “מאחר שכבר… **יצאו ונפרדו** מאור אין סוף… **שבהן מלובש הקו** דעשר ספירות **מהכלים**” [“…since they have already **emerged and become separated from the vessels** of the ten sefirot **in which the kav** from the Ein Sof light **is vested**…”].

Claim	PASS/FAIL	Scope
OHT contrast kelim-with-kav create יש מאין [something from nothing] vs neshamos (even Atzilut) שאין הקו מלובש בהן [“in which the kav is not vested”] — cites Iggeret HaKodesh	PASS	Apparatus / gloss of IGK20
IGK20 has both “קו מלובש בנר”ן” [“kav vested in NRN”] and “יצאו ונפרדו מהכלים שבהן מלובש הקו” [“they emerged and became separated from the vessels in which the kav is vested”]	PASS	Two textual senses; negation target = creative Elokut-via-kelim
Post-exit degree of kav in NR”N	stays [U]	Pack correctly holds
“הארה מצומצמת” [“contracted radiance”] as Admur Q70 grade	not found / must not invent	Tanya 48 “הארה מועטת מצומצמת” [“scant, contracted radiance”] = worlds/tzimtzum frame only (verified in tanya48_plain.txt); not claimed as Q70 lashon — pack OK
Moses / אבות צ”ע [Patriarchs: requires further study] apparatus	out of scope / OPEN	Pack marks צ”ע [requires further study] only

T28 land readiness: ready as [E] OHT→IGK20 gloss with hard scope limits above.

Dossier 0045 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[304]

[304]Document 0045: ZZ — SUPERSEDED R08 ledger pre-T11-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	Status	Artifacts
R08-BATCH-01	LANDED — FOLDED	SUMMARY 1v7qxKU8…tUI · FULL 10c7PKPp…TPh · QC LOG (CoS) 1RN_5-q1D h1IbwQEemmjtK2oQSzxeCnsd · QC T01-T06-T09 1ojLdSJfjOatcICRwJc9oIzoxza ZtFJzz
R08-BATCH-02	IN PROGRESS (A provisional; B–D blank)	—

A. R08-BATCH log — R08-BATCH-01 tickets (unchanged)

Ticket	Verdict
R08-T01/T02	TZ 122b / R07-T09 ABSENT — do NOT promote to [E]
R08-T03–T05	Q42 framework [E]; micro [U]
R08-T06–T08	Q70/79/80 negation [E]; post-exit kav [U]
R08-T09/T10	Rashbi [E-primary other]; Moses OPEN

A. R08-BATCH log — R08-BATCH-02 stubs / land

Sub	Target	Land / ticket	Status
B02-A	Alt locus / retire R07-T09	R08-T11 provisional (await Research Director QC seal)	PROVISIONAL LAND
B02-B	Kehot note 33 glyph	await CoS	OPEN stub
B02-C	Ohr HaTorah Shemot ~199	await CoS	OPEN stub
B02-D	Post-exit kav (Q70/79) Admur explicit only	await CoS	OPEN stub

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Open Q / locus notes (BATCH-02 A only)

Item	Status	Provenance
R07-T09 string locus	CORRECTED 122b → 124a (provisional)	R08-T11; 122b still ABSENT (T01/T02)
Iggeret kelim-exit via this TZ line	[I]/[U]	CoS: different sugya
Q70/79 post-exit kav	still [U]	B02-D blank
Kehot n.33 / Ohr HaTorah ~199	unopened	B02-B/C blank

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Artifact index (refs only — no new verdicts from QC pack)

#	Title	Drive id	Note
12	R08 PAPER LEDGER (this upload)	(this file)	
13	R08-BATCH-01 SUMMARY	1v7qxKU8zT46xBdzPoEepomvvzoRf0qIILjEEdKF_tUI	
14	R08-BATCH-01 FULL.md	10c7PKPp-9o0xUpHyPqsNXlX3tbHLpTPh	
15	R08-BATCH-01 QC LOG.md	1RN_5-q1Dh1IbwQEemmjtK2oQSzxeCnsd	CoS canon; later same-title dups may exist
15b	R07 FREEZE MANIFEST.md	1Pz54NSgdtBdYVPA6fD5eSuWUHXIO8Smm	Freeze md5 doc10: da626a52e8e4fcd3a8dc8a3c01134b54
15c	R08-BATCH-01 QC T01-T06-T09.md	1ojLdSJfjOatcICRwJc9oIzoxzaZtFJzz	Research Director focused QC

Dossier 0046 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[188]

[188] Document 0046: 12 — R08 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Last sealed tickets (B06–B07)

SHK Vaya'avor.1 stays T29 orbit.

Ticket	Status	Claim
R08-T30	[E] SEALED documented absence	no graded post-exit kav degree; related apparatus NOT degree
R08-T31	[E] SEALED	gulgalta AA/ZA + dikna + LT apparatus
R08-T32	[E] SEALED	Atzmut+kelim frame; zero-vessel = no decisive evidence found
R08-T33	[E-secondary] SEALED Research Director PASS	Avodat HaKodesh (Ibn Gabbai) 1:8 "גבול מבלי גבול" ["finitude from infinity"] — NOT Admur
R08-T34	[E-secondary] SEALED Research Director PASS	Sha'ar HaGilgulim 19 shoresh/yerida + angel neshikin vs human yesod — NOT Q68 reopen

QC 41 10RQR9-Nd6XTnaUOvdFcrIJcUYWgBMDeh (B06) · QC 44 (B07)

Dossier 0055 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[189]

First Order of Priorities — 3. Q70/Q79 — The Kav after Separation

Seek an explicit source distinguishing between the kav as united with the vessels and the kav as vitality in NRN after emergence. Do not attribute the expression "contracted radiance" to the Alter Rebbe without a source.

[189] Document 0055: 11 — R08 WORKPLAN — NEXT RESEARCH. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0073 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[281]

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	PARTIAL — A+C SEALED · B/D OPEN	SUMMARY 17 1pvCYbN3wt3ntGDpS3UoFEORUqtXnMGkC · FULL 18 1Tp-yU0DOIELRDDmimDam-NsHB1BYC_oq

A. R08-BATCH log — R08-BATCH-02

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED
B02-B	—	OPEN (Kehot note 33)
B02-C	R08-T12	[E] SEALED
B02-D	—	OPEN (post-exit kav Admur-only)

A. R08-BATCH log — BATCH-02 Drive packet

#	File	Drive id	Link
17	R08-BATCH-02 SUMMARY	1pvCYbN3wt3ntGDpS3UoFEORUqtXnMGkC	https://drive.google.com/file/d/1pvCYbN3wt3ntGDpS3UoFEORUqtXnMGkC/view

[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 incorporated by topic.

#	File	Drive id	Link
18	R08-BATCH-02 FULL	1Tp-yU0DOIELRDDmimDam-NsHB1BYC_oq	https://drive.google.com/file/d/1Tp-yU0DOIELRDDmimDam-NsHB1BYC_oq/view
16	R08-T12 OHT scan.png	1WIkKpt9Dd-uHycO14BTLhch81pZXrWGW	https://drive.google.com/file/d/1WIkKpt9Dd-uHycO14BTLhch81pZXrWGW/view

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
T11 TZ 124a	[E] SEALED
T12 OHT 199	[E] SEALED (+ scan)
B02-B Kehot 33	OPEN
B02-D post-exit kav	OPEN

Dossier 0097 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[283]

A. R08-BATCH log — R08-BATCH-01 land rows (from CoS — no invented answers)

Ticket	Target	Verdict (CoS)	Notes
R08-T01 / T02	Tikunei Zohar 122b / R07-T09 string	ABSENT on opened page (Sefaria+Wikisource); 123a/b also lack string	Do NOT promote R07-T09 to [E]. No decisive source found

[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 incorporated by topic.

Ticket	Target	Verdict (CoS)	Notes
R08-T03–T05	Q42	Framework [E] in Iggeret; LT17 masach/parsa [E-primary]; micro-switch still [U]	Framework ≠ micro mechanics
R08-T06–T08	Q70 / Q79 / Q80	Both kav-in-NR”N + יצאו ונפרדו [“emerged and became separated”] [E]; negation target = not Elokut mamash to create yesh me-ayin [E]; post-exit kav degree [U] (no decisive source found); bridge [I]/[U]	Not a proven contradiction
R08-T09	Q44/48/50 side — tzaddikim / Rashbi	LT17 Rashbi = Atzilut-soul-in-body example [E-primary other]; Iggeret body unnamed; no Chanoch ID	
R08-T10	Moses / NHY”M framework	OPEN	Must not force-close

Sources opened (per SUMMARY): 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).

Next (per SUMMARY — for hunters, not paper invent): find/retire R07-T09 locus; Kehot n.33 + Ohr HaTorah Shemot 199; Admur on post-yeridah kav; more names for tzaddikim ha-rishonim; EC 40 for Q68.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Open Q status (updated only where BATCH-01 cited)

Q / cluster	Status	Priority	Provenance
Q22	OPEN [U]	—	unchanged (doc 04)
Q31	OPEN [U] partial	—	unchanged
Q42	Framework [E]; micro [U]	P0-1	R08-T03–T05

Q / cluster	Status	Priority	Provenance
Q44/Q45/Q48/Q50	OPEN; Rashbi example [E-primary other]	P0-3	R08-T09; Iggeret group still unnamed
Q47	OPEN [I]/[U]	—	unchanged
Q57	OPEN [U] partial	—	unchanged
Q61/Q62/Q64	OPEN [I]/[U]	—	unchanged
Q68	OPEN [I]/[U]	P0-4	unchanged; SUMMARY next→ EC 40
Q70/Q79/Q80	Negation target [E]; post-exit kav degree [U]	P0-2	R08-T06–T08
Q72–Q78	OPEN [U] partial	P0-5	unchanged; Kehot n.33 still next
Q76/Q77	OPEN [E-p]/[E-s]	—	Ohr HaTorah 199 still unopened
Q82/Q84	OPEN [U]	P1	unchanged
Q88	OPEN [I]	—	unchanged
Framework (Moshe / NHY”M)	OPEN	—	R08-T10
TZ 122b / R07-T09 string	ABSENT — do not promote to [E]	—	R08-T01/T02

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Artifact index (BATCH-01)

#	Title	Drive id
12	R08 PAPER LEDGER (this file — refresh after each land)	(this upload)
13	R08-BATCH-01 SUMMARY	1v7qxKU8zT46xBdzPoEepomvvzoRf0qIILjEEdKF_tUI
14	R08-BATCH-01 FULL.md	10c7PKPp-9o0xUpHyPqsNXlX3tbHLpTPh (VISIBLE · 18492 B)

12 — R08 PAPER LEDGER — BATCH + OPEN Q — D. Maintenance

- Next batch → R08-BATCH-02 stubs only after CoS kick.

- Flip further Q rows only on CoS land + cited artifact.
- Never edit locked R05/R06/R07 docs.

Dossier 0098 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[284]

A. R08-BATCH-02 (+ amends) — R08-T14 residual

Named “degree of the kav after emergence” / **extra** post-exit degree: [U] only.

Dossier 0108 · The Origin of Existence and the General Rounds · Round 8

Combined dossier: distinguish the findings from the brief for continued work.[40]

ג [3]. Additional Findings — 3. Avodat HaKodesh 1:8 — Finitude from Infinity

The page opened contains this principle: Ein Sof is the perfection of all; if He has power in the unlimited but no power in the limited, His perfection is lacking. The sefirot are therefore “finitude from infinity.” The page is marked “unchecked,” and therefore:

- The page’s actual wording: [E-subresearch].
- Its use as supplementary background for understanding limitatio n/vessels: [E-secondary].
- Attribution of the wording to the Alter Rebbe: **rejected**.

[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 incorporated 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 incorporated by topic.

Source: https://he.wikisource.org/wiki/א_קלח/(יאבג_ובא)_שדקה_תדובע/ח_קרפ/

ה [5]. One Universal Prompt for Claude and Grok — Mandatory Task 3 — Q70/Q79/Q80

Examine the two sentences together: the kav is vested in NRN, and the souls have already emerged and become separated from the vessels. Seek only a primary discourse by the Alter Rebbe that defines the level of the kav after emergence. Do not use the expression "contracted radiance" as though it were the Alter Rebbe's wording without a source. Distinguish between the kav's presence, the kav's unity with the vessels, and creative power.

Dossier 0109 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[305]

B. R08-BATCH-05 — E′ MERGE · PROPOSED T27–T29

Proposed (stub — **await Research Director · do not seal**)

(blank until Research Director)

Ticket	Proposed	Claim
R08-T27	formal "no decisive evidence found" + log	MICRO stays [U]; recommend documented-absence vs bare [U] — Research Director

[305]Document 0109: ZZ — SUPERSEDED R08 ledger pre-T27-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Ticket	Proposed	Claim
R08-T28	[E] NEW	OHT Shemot: kelim+kav create יש מאין [something from nothing]; “הנשמות אף דאצילות שאין הקו מלובש בהן” [“the souls, even those of Atzilut, in which the kav is not vested”] — Q70 apparatus; post-exit degree still [U]; no הארה מצומצמת [contracted radiance] as Admur
R08-T29	[E] NEW	SHK Vaya’avor.5 AA=13 / ZA=9 (+13 lights); pe’ah מצפץ [Matzpatz] vs אלקים [Elokim] — beyond T25

Dossier 0112 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[41]

B07-E — workplan leftovers (quick secondary) — 1) Avodat HaKodesh (Ibn Gabbai) 1:8 — NEW [E-secondary] → proposed T33

URL: https://www.sefaria.org/Avodat_HaKodesh_(Ibn_Gabbai).1.8?lang=he

Seg	Quote (short)	Tag
1:8:2	“תשובה אי”ן סוף הוא שלימות מבלי חסרון, ואם תאמר שיש לו כח בלי גבול, ואין לו כח בגבול אתה מחסר שלמותו, ואם תאמר שהגבול הנמצא ממנו תחלה היה העולם הזה שהוא חסר מהשלמתו, חסרת הכח שהוא ממנו, ולפי שאין לחסר שלמותו יש לנו לומר בהכרח שהוא בגבול מבלי גבול, והגבול הנמצא ממנו תחלה הם הספירות…” [“Answer: Ein Sof is perfection without deficiency. If you say that He has unlimited power but no power in the limited, you diminish His perfection. If you say that the first limited thing to proceed from Him was this world, which falls short of His perfection, you have diminished the power that comes from Him. Since His perfection must not be diminished, we must necessarily say that He is in finitude from infinity, and the first finitude to proceed from Him is the sefirot…”]	[E-secondary]

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

Seg	Quote (short)	Tag
1:8:5	"ואם תאמר כל זה נאמר להשגת השכל, כבר ידעת כי השכל יש לו גבול, א"כ כל הנבראים הנמצאים בכתוב נאמרים על גבול, אע"פ שהגבול מבלי גבול, והגבול הזה הם הספירות וכל סדרי בראשית וסדרי המצות שהם על סדר הספירות מעידות על זה, וכ"ש סדרי הקרבנות שכתוב בהם את קרבני לחמי לאישי, זה יעיד שיש רחוק שה..." ["And if you say that all this is stated for intellectual apprehension, you already know that the intellect has a limit. Thus all the created beings found in Scripture are spoken of in relation to finitude, although the finitude is from infinity. This finitude is the sefirot. All the orders of Creation, and the orders of the commandments, which follow the order of the sefirot, testify to this, and all the more so the orders of the offerings, of which it is written, 'My offering, My bread for My fire-offerings.' This will testify that there is remoteness that..."]	[E-secondary]

Proves: secondary Kabbalah frame — Ein Sof completeness ⇒ power in gevul; first gevul = sefirot.

Does not prove: Admur MICRO lemma; Admur zero-vessel (T32); IGK20 exclusives.

R08-BATCH-07 — YA-IGK20 residual sweep (post-T32) — E) Next / stop recommendation

1. Research Director QC T33–T34 (secondary only; do not upgrade to Admur).
2. STOP further R08 Admur hunts on Q74/75, Q68, Q44/50 exclusive, Q70 degree, Q82 zero-vessel, MICRO lemma — unless a NEW primary appears.
3. Optional later (out of critical path): print SHM 5566; further TZ print witness for R07-T09 string — only if CoS assigns.

Success criteria met: OPEN MATRIX + real secondary opens (T33/T34) + explicit "not found" / STOP for residuals.

Dossier 0117 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[42]

A) B06-A — Q70/Q79 post-exit kav degree in NR”N (→ proposed T30) — Verdict

No decisive evidence found for a graded degree of the kav itself after exit into NR”N (beyond T14 residual / T28 OHT apparatus).

Related [E] (status of exited nishmot + ha’arah cascade + LT gilui) — do not promote to degree-seal.

Forbidden: invent “הארה מצומצמת” [“contracted radiance”] as Admur Q70 lashon (Tanya 48 = worlds/tzimtzum frame only).

A) B06-A — Q70/Q79 post-exit kav degree in NR”N (→ proposed T30) — Related [E] apparatus (not degree)

URL	Locus	Quote	Tag
https://www.sefaria.org/Tanya,_Part_IV;_Iggeret_HaKodesh.20?lang=he	Iggeret HaKodesh 20	“אך אינן אלקות ממש לברוא יש מאין, מאחר שכבר יצאו ונפרדו מהכלים די’ ספירות, שבהן מלובש ה’קו’ מאור־אין־סוף” [“But they are not actual Divinity, capable of creating something from nothing, since they have already emerged and become separated from the vessels of the ten sefirot, in which the ‘kav’ from the Ein Sof light is vested”]	[E] related — exit from kelim that host kav; not graded residual kav-in-NR”N

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

URL	Locus	Quote	Tag
same	radiance cascade	"והארה דהארה, מתלבשת בנפש־רוח… והארה דהארה דהארה, הוא בכל הנבראים" ["And a radiance of a radiance vests itself in nefesh–ruach … and a radiance of a radiance of a radiance is in all created beings"]	[E] related — cascade from kav; not named post-exit grade
https://www.sefaria.org/Likkutei_Torah,_Re'eh.7.13?lang=he	Likkutei Torah, Re'eh 7:13	"עם היות שהנשמות נמשכו מפנימיות מאור **אין בהן גילוי הקו** הכלים עכ"ז א"ס משא"כ בכלים שהקו מאיר בהן ואיהו וחיוהי וגרמוהי חד" ["Although the souls were drawn from the inner dimension of the vessels, nevertheless **the kav is not revealed in them**, from the Ein Sof light, unlike the vessels, in which the kav shines, and He, His lights, and His vessels are one"]	NEW [E] — Admur cites Iggeret HaKodesh; gilui absent in neshamot; not a numeric/graded degree of residual kav after exit

A) B06-A — Q70/Q79 post-exit kav degree in NR"N (→ proposed T30) — Search log (this pass + prior)

Corpus / method	Result
Sefaria ES Chasidut/Kabbalah "מידת הקו" ["measure of the kav"]	0

Corpus / method	Result
ES "הקו המלובש בנר" / "שאין הקו מלובש" ["in which the kav is not vested" / "the kav vested in NR"]	0 (OHT T28 remains local dump [E])
ES "יצאו ונפרדו" ["emerged and became separated"]	IGK20 + LT Re'eh 7 + Chanah Ariel secondary (not Admur degree)
ES "הארה מצומצמת" ["contracted radiance"] Chasidut	25 hits — TO/LT/DMC yud/shechinah/midos frames; not Q70 post-exit

Corpus / method	Result
ES “הארה מועטת מצומצמת” [“scant, contracted radiance”]	Tanya 48:5 only (worlds)
B04 TO/LT/DMC/OHT degree-scan	miss graded residual
SHM	not opened

Caches: r08b06/A_Q70_search_log.json, lt_reeh7_gilui_kav_block.txt, igk20_yatzeu_block.txt, igk20_haarah_cascade.txt.

R08-BATCH-06 — YA-IGK20 — C) B06-C — Q68 angel≠human NR”N

SKIP — closed-enough. No NEW [E] beyond sealed T20 (EC 40:10 “המלאכים אינם כמו בני אדם” [“the angels are not like human beings”]) / T26 (PEC Intro 5–7).

ES reconfirm: same EC/TES hits only; “נר”ן של המלאכים” [“NRN of the angels”] = 0.

Cache: r08b06/C_Q68_skip.json.

D) B06-D — Q82/Q84 Atzmut → limited yesh without vessel (→ proposed T32) — Verdict

Frame [E]: Atzmut/or alone has power for absolute יש מאין [something from nothing]; limited / plural / gevul yesh in the Iggeret seder comes via kelim (and otiyot).

No decisive evidence found for the stronger claim that Atzmut freely creates limited yesh with zero vessel function.

URL	Locus	Quote	Tag
IGK20	Iggeret HaKodesh 20	"...מהותו ועצמותו של המאציל... ולכן הוא לבדו בכחו ויכלתו לברוא יש מאין ואפס המוחלט... וכדי שיהיה היש הזה... בעל גבול ומדה – נתלבש אור־אין־סוף בכלים..." ["...The nature and essence of the Emanator ... therefore He alone has the power and ability to create something from nothing and absolute nonbeing ... and in order that this existent being ... should possess limit and measure, the Ein Sof light became vested in vessels..."]	[E] frame
same		"ומאחר שהבריאה היא על־ידי הכלים, לזאת הם הנבראים בבחינת ריבוי והתחלקות וגבול ותכלית" ["And since creation is through the vessels, therefore the created beings have multiplicity and differentiation, limit and finitude"]	[E] frame
https://www.sefaria.org/Tanya,_Part_I;_Likkutei_Amarim.48?lang=he	Tanya, chapter 48	"להחיותם להיות יש מאין – כי אם, מעט מזער אור וחיות, בכדי שיהיו בבחינת גבול ותכלית" ["To give them life so that they exist as something from nothing—only a very little light and vitality, so that they will possess limit and finitude"]	[E] related t zimtzum/li mited frame

ES "בלי כלים" ["without vessels"] Chasidut hits = Shabbat-or / non-Admur — not Q82 zero-vessel primary.

Caches: igk20_atzmut_kelim_limited.txt, igk20_beriah_via_kelim.txt, D_Q82_84_log.json.

Dossier 0145 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[44]

[44] Document 0145: ZZ — SUPERSEDED R08 ledger pre-T11 (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	When (ET)	Focus	Summary / Full	Status
R08-BATCH-01	~00:11	TZ 122b · Q42 · Q70/79/80 · tzaddikim side	SUMMARY 1v7qxKU8zT46xBdzPoEepomvvzoRf0qIILjEEdKF_tUI · FULL 10c7PKPp-9o0xUpHyPqsNXlX3tbHLpTPh	LANDED — FOLDED
R08-BATCH-02	—	alt R07-T09 · Kehot n.33 · Ohr HaTorah ~199 · post-exit kav	await CoS	STUB — READY FOR LAND

A. R08-BATCH log — R08-BATCH-02 row stubs (land IDs blank until CoS)

Sub:

Target:

Hunter:

QC:

Artifact / Drive id:

Status:

Append rule: fill Land IDs + verdicts only when CoS sends them.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Open Q status (unchanged until BATCH-02 cites)

Q / cluster	Status	Note
Q42	Framework [E]; micro [U]	R08-T03–T05
Q70/Q79/Q80	Negation [E]; post-exit kav [U]	R08-T06–T08 → B02-D

Q / cluster	Status	Note
TZ 122b / R07-T09	ABSENT on 122b	R08-T01/T02 → B02-A alt locus
Q72–Q78 / Kehot n.33	OPEN partial	→ B02-B
Q76/Q77 / Ohr HaTorah 199	unopened	→ B02-C
Moses / NHY”M	OPEN	R08-T10
Q44/48/50	Rashbi [E-primary other]; group OPEN	R08-T09
Q22, Q31, Q47, Q57, Q61–64, Q68, Q82/84, Q88	as prior	unchanged

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Artifact index

#	Title	Drive id
12	R08 PAPER LEDGER (this upload)	(this file)
13	R08-BATCH-01 SUMMARY	1v7qxKU8zT46xBdzPoEepomvvzoRf0qIILjEEdKF_tUI
14	R08-BATCH-01 FULL.md	10c7PKPp-9o0xUpHyPqsNXlX3tbHLpTPh

Dossier 0163 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[46]

[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 incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-06 — proposed T30–T32 + apparatus (await Research Director)

Drive: 37/38/39 + 37b/38b/39b + 39c (prior) · 40 Q74-82 JSON 1Fea Peko-YThDRsuAYGk1uL6SIXnPN2i7

B. R08-BATCH-06 — proposed T30–T32 + apparatus (await Research Director) — T30 apparatus (unchanged this tick)

- Post-exit degree: no decisive evidence found.
- LT Re'eh 7:13 [E] apparatus only · DMC SMT 27 secondary · 39c linked

Dossier 0169 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[190]

T33 — Avodat HaKodesh (Ibn Gabbai) 1:8 gevul / mibli-gevul — Claim under QC

Secondary Kabbalah frame: Ein Sof completeness ⇒ power in gevul; first gevul = sefirot ("גבול מבלי גבול" ["finitude from infinity"]). Tag [E-secondary] — not Admur / not MICRO / not zero-vessel.

T33 — Avodat HaKodesh (Ibn Gabbai) 1:8 gevul / mibli-gevul — Exact windows (ah_ig_1_8.json → he)

1:8:2 (= he[1]) — "בגבול מבלי גבול" ["in finitude from infinity"] lemma + first gevul = sefirot:

תשובה אי"ן סוף הוא שלימות מבלי חסרון, ואם תאמר שיש לו כח בלי גבול, ואין לו כח בגבול אתה מחסר שלמותו, ואם תאמר שהגבול הנמצא ממנו תחלה היה העולם הזה

[190] Document 0169: 44 — R08-BATCH-07 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

שהוא חסר מהשלמתו, חסרת הכח שהוא ממנו, ולפי שאין לחסר שלמותו יש לנו לומר **בגבול מבלי גבול** והגבול הנמצא ממנו תחלה הם, **הספירות**...

"Answer: Ein Sof is perfection without deficiency. If you say that He has unlimited power but no power in the limited, you diminish His perfection. If you say that the first limited thing to proceed from Him was this world, which falls short of His perfection, you have diminished the power that comes from Him. Since His perfection must not be diminished, we must necessarily say that He is **in finitude from infinity**, and the first finitude to proceed from Him is **the sefirot**..."
(Pack short truncates after "הספירות" ["the sefirot"]; JSON full = exact he[1] equality. Core lemma intact.)

1:8:5 (= he[4]) — "הגבול מבלי גבול" ["finitude from infinity"] = sefirot / sederot:

ואם תאמר כל זה נאמר להשגת השכל, כבר ידעת כי השכל יש לו גבול, א"כ כל הנבראים הנמצאים בכתוב נאמרים על גבול, אע"פ ש**הגבול מבלי גבול** והגבול הזה הם **הספירות** וכל סדרי בראשית...

"And if you say that all this is stated for intellectual apprehension, you already know that the intellect has a limit. Thus all the created beings found in Scripture are spoken of in relation to finitude, although **the finitude is from infinity**. This finitude is **the sefirot** and all the orders of Creation..."

(Pack short truncates mid-clause after "שיש רחוק שה" ["that there is remoteness that"]; JSON full = exact he[4] equality.)

T33 — Avodat HaKodesh (Ibn Gabbai) 1:8 gevul / mibli-gevul — Honesty table

Claim	PASS/FAIL	Note
Pack short 1:8:2 present in he[1]	PASS	Exact prefix
Pack short 1:8:5 present in he[4]	PASS	Exact prefix

Claim	PASS/FAIL	Note
Hunt JSON full quotes == dump segs	PASS	AH_1_8_2≡he[1]; AH_1_8_5≡he[4]
Lemma “גבול מבלי גבול” [“finitude from infinity”] at 1:8:2 + 1:8:5	PASS	Both loci
Tag stays [E-secondary] (no Admur upgrade)	PASS	Pack + QC hold
Does not prove Admur MICRO / zero-vessel	PASS	Pack explicit; no invent

T33 overall: PASS — ready as [E-secondary] only.

Dossier 0170 · The Origin of Existence and the General Rounds · Round 8

Critique, compilation, or interim determination.[47]

1. Factual Corrections / Mandatory Gates — E1-QC-11 — (+E1-QC-10) — Q70 Remains [U]

- Location: Station 4, §Question That Remains; list #2.
- Claim: the presence of the kav ≠ the measure of the kav after “they emerged and became separated.”
- Evidence status: [E] in the draft — explicit [U]; “The presence of the kav is not the measure of the kav.”
- Type: factual (gate).
- Proposed correction: none.

[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 incorporated by topic.

Dossier 0171 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[286]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed through B05

T11–T29 sealed (MICRO [U]; post-exit degree [U]; Q74/75 syntax [I]/[U]). QC 36. R05/R06/R07 locked.

Dossier 0174 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[175]

4) Post-exit kav degree in NR”N — No decisive source found — [U] — Verdict

Post-exit kav degree stays [U] / no decisive source found. Carry forward as R08-T14. Confidence that no primary was found this pass: high for the searches run; corpus incomplete → do not claim universal absence.

Dossier 0206 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[287]

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[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 incorporated by topic.

[175] Document 0174: 18 — R08-BATCH-02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[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 incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	Status
R08-BATCH-01	LANDED — FOLDED (SUMMARY 1v7qxKU8… · FULL 10c7PKPp… · QC 15/15c/15b)
R08-BATCH-02	PARTIAL — A sealed · C staged pending QC · B/D blank

A. R08-BATCH log — R08-BATCH-02

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED — Research Director PASS ×2 (no provisional / no await-QC)
B02-B	—	OPEN blank (Kehot note 33)
B02-C	R08-T12	staged [E] pending Research Director QC
B02-D	—	OPEN blank (post-exit kav Admur-only)

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
R07-T09 @ 122b	RETIRED
TZ string	124a §7 [E] SEALED (PASS×2)
Iggeret via T11	[I]/[U]

Item	Status
almin / OHT 199	T12 staged pending QC
Kehot 33 / post-exit kav	B02-B / B02-D blank

Dossier 0210 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[288]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	Status
R08-BATCH-01	LANDED — FOLDED
R08-BATCH-02	PARTIAL — A+C SEALED · B/D OPEN

A. R08-BATCH log — R08-BATCH-02

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED
B02-B	—	OPEN (Kehot note 33)
B02-C	R08-T12	[E] SEALED — no pending QC
B02-D	—	OPEN (post-exit kav Admur-only)

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
T11 TZ 124a	[E] SEALED
T12 OHT 199	[E] SEALED (+ scan witness)
B02-B Kehot 33	OPEN

[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 incorporated by topic.

Item	Status
B02-D post-exit kav	OPEN

Dossier 0257 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[306]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID: R08-BATCH-01

When (ET): —

Focus: Tikunei Zohar 122b · Q42 · Q70/Q79

Land IDs (CoS only): await CoS

Verdicts / notes: await CoS — no invented answers

Status: STUB — READY FOR LAND

A. R08-BATCH log — R08-BATCH-01 row stubs (ready for land)

Sub:

Target:

Hunter:

QC:

Artifact / Drive id:

Status:

Append rule: fill Land IDs + verdicts only when CoS sends them. Never invent Q answers or fabricate page/quote IDs.

[306] Document 0257: ZZ — SUPERSEDED R08 ledger pre-BATCH-01 (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Open Q status (carried from doc 04 — unchanged until cited R08 pass)

Q / cluster	Status (as of doc 04)	Priority	Notes (provenance only)
Q22	OPEN [U]	—	Explicit source that tipa = angel body?
Q31	OPEN [U] partial	—	Azilut root / BYA dress / reshaim ranking
Q42	OPEN [U]	P0-1 · in R08-BATCH-01	Micro-mechanics lo-yesh → yesh
Q44/Q45/Q48/Q50	OPEN [U]/[P]	P0-3	“First tzaddikim”
Q47	OPEN [I]/[U]	—	Import ibbur/yenika/mochin?
Q57	OPEN [U] partial	—	Root of kelim
Q61/Q62/Q64	OPEN [I]/[U]	—	Ein Sof / kav / gvul / Atzmut
Q68	OPEN [I]/[U]	P0-4	Angel vs human NR”N
Q70/Q79/Q80	OPEN [U]	P0-2 · in R08-BATCH-01	Post-exit kav / יצאו ונפרדו [“emerged and became separated”]
Q72–Q78	OPEN [U] partial	P0-5	Almin / variants / gulgalta / dikna
Q76/Q77	OPEN [E-p]/[E-s]	—	Ohr haTorah Shemot 199 not yet opened
Q82/Q84	OPEN [U]	P1	Atzmut vs kli
Q88	OPEN [I]	—	Hierarchical model = synthesis
Framework (Moshe / pnimiyut NHYM)	OPEN	—	Must not force-close

Q / cluster	Status (as of doc 04)	Priority	Notes (provenance only)
Tikunei Zohar 122b	—	R08-BATCH-01	Verify pass — land from CoS only

12 — R08 PAPER LEDGER — BATCH + OPEN Q — D. Maintenance

- Tag batches R08-BATCH-## (not R07).
- Flip Q rows only when CoS land IDs + cited pass exist.
- Never edit R05/R06/R07 locked docs.

Dossier 0258 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[290]

B) B03-B — Q68: Etz Chaim Shaar 40 — malach vs human NR"N — What Shaar 40 is

Sefaria Sefer Etz Chaim 40 = "שער פנימיות וחיצוניות ובו ט"ו דרושים" ["Gate of the Inner and Outer Dimensions, Containing Fifteen Discourses"] (header on 40:1). Opened derushim 1–15.

B) B03-B — Q68: Etz Chaim Shaar 40 — malach vs human NR"N — Term table (proven on page)

Term (EC40)	Proven meaning (bound to quote)	Tag	≠ human?
חיצוניות הספירות [outer dimension of the sefirot]	Aspect of the worlds themselves	[E] 40:1	—
פנימיות הספירות [inner dimension of the sefirot]	Aspect of the neshamot themselves	[E] 40:1	—

[290]Document 0258: 24 — R08-BATCH-03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Term (EC40)	Proven meaning (bound to quote)	Tag	≠ human?
נר"ן שבכלים [NRN in the vessels] (relative)	In chitzoniyut kelim: NR"N = lights/ havayot; when penimiyut enters, inner keli called "neshamot" relative to outer kelim	[E] 40:2	Relative naming — do not equate to human psychology
נשמות המלאכים [the souls of the angels]	From chitzoniyut kelim zivug of that world; nitzotzin suffice to make angel neshama of or/atzmut	[E] 40:10	—
התלבשות נשמת מלאך [the vesting of an angel's soul]	"ונשמה זו של המלאכים מתלבשת תוך רוח ונפש של המלאכים וכלים עצמן" ["And this neshamah of the angels vests itself within the ruach and nefesh of the angels and the vessels themselves"]	[E] 40:10	Structure stated for angels
נשמת בני אדם הצדיקים [the souls of righteous human beings]	From penimiyut kelim zivug of that world	[E] 40:10	—
Angels ≠ human beings	"אמנם המלאכים אינם כמו בני אדם" ["However, the angels are not like human beings"] — angels exist per-world; their nitzotzin = neshama for that world's angels; "רוחם ונפשם וגופם הם בחי' אחרות" ["their ruach, nefesh, and body are other aspects"]; tzaddik souls encompass all 4 worlds	[E] 40:10	Explicit non-equation
NR"N labels for human nitzotzin	Beriah→"נשמות" ["neshamot"]; Yetzirah →"רוחין" ["ruchin"]; Asiyah→"נפשות" ["nefashot"] (tzaddikim)	[E] 40:10	World-indexed labels

Term (EC40)	Proven meaning (bound to quote)	Tag	≠ human?
Source of tipah	Angels: tipah from chitzoniyut keli only; humans: from penimiyut kelim	[E] 40:10	—
Neshikin vs zivug gamur	"המלאכים נעשים מהנשיקין ובני אדם מזווג גמור" ["The angels are made from kisses, and human beings from a complete union"]	[E] 40:10	Matches IGK20 neshikin language at framework level [I] link only

Term (EC40)	Proven meaning (bound to quote)	Tag	≠ human?
מהחיצוניות / מפנימיות [from the outer dimension / from the inner dimension]	"מהחיצוניות י"ס... נשמות המלאכים ומפנימיות נעשה נשמות בני אדם" ["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"] — angels/ neshamot are not themselves the world's chitzon/pnimi	[E] 40:10	—

B) B03-B — Q68: Etz Chaim Shaar 40 — malach vs human NR"N — Core quote [E] (EC 40:10)

...ונעשין מהם **נשמות המלאכים** ונשמה זו של המלאכים שבאותו עולם... **מתלבשת** ...ונעשים מהם **תוך רוח ונפש וכלים** של המלאכים עצמן... **נשמת בני אדם הצדיקים** כי ענין המלאכים ישנם בכל עולם ועולם... **אמנם המלאכים אינם כמו בני אדם** עצמן ...**אמנם נשמות הצדיקים כוללים כל הד' עולמות** ורוחם ונפשם וגופם הם בח' אחרות

"...And from them are made **the souls of the angels** in that world ... and this neshamah of the angels **vests itself within the ruach, nefesh, and vessels** of the angels themselves ... and from them are made **the souls of righteous human beings** themselves. **However, the angels are not like human beings**, for angels exist in each and every world ... and their ruach, nefesh, and body are other aspects, **whereas the souls of the righteous encompass all four worlds**..."

B) B03-B — Q68: Etz Chaim Shaar 40 — malach vs human NR"N — Verdict Q68

- Proven [E]: angel has neshama that clothes in ruach/nefesh/kelim; sourced from chitzoniyut; not identical structure/scope to human tzaddik NR"N (EC says so).
- Not proven: full identity of angelic NR"N with human NR"N → remains [I]/[U] if anyone equates them. Do not equate

without [E].

Proposed: R08-T20 term table + non-equation [E].

Dossier 0259 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[291]

A. R08-BATCH-02 (+ amends) — R08-T14 residual

Named “degree of the kav after emergence” / any **extra** post-exit degree: [U] only.

Dossier 0261 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[192]

A. R08-BATCH log — R08-BATCH-01 (unchanged)

Ticket	Verdict
R08-T01/T02	TZ 122b ABSENT — do NOT promote to [E]
R08-T03–T05	Q42 framework [E]; micro [U]
R08-T06–T08	Q70/79/80 negation [E]; post-exit kav [U] (see T14 refine)
R08-T09/T10	Rashbi [E-primary other]; Moses OPEN

[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 incorporated by topic.

[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 incorporated by topic.

R08-BATCH-02 — R08-T14 (B02-D) — [E] body quotes (not a new degree label) — provisional

CoS spot-checked Sefaria HE. Explicit: NO “הארה מצומצמת” [“contracted radiance”] as Admur lashon.

[E] in Iggeret (body quotes): 1. “הקו המלובש בנר”ן שלהם” [“the kav vested in their NRN”]. 2. “...אינן אלקות ממש... מאחר שכבר יצאו ונפרדו מהכלים שבהן מלובש הקו” [“They are not actual Divinity ... since they have already emerged and become separated from the vessels ... in which the kav is vested”]. 3. “הארת הקו... הארה דהארה... הארה דהארה דהארה” [“the radiance of the kav ... a radiance of a radiance ... a radiance of a radiance of a radiance”].

Framing (CoS): - post-exit = separation from kelim holding the kav - graded ha’arah chain is [E] in Iggeret - any further “degree after exit” beyond that remains [U]

Dossier 0264 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[50]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-06 — proposed T30–T32 + E′ (not sealed)

#	File	Drive id
37	SUMMARY	1CUxu7DT5d3pSJ3ym1yi6aWxLZGHzrVba
38	FULL	1m7ycNEdS9Erdwkz-2WFWRRWFLVLedUBj
39	JSON	1Wxkeo7mpBTsNh6Zw1EEQjIevEvfZF2eA
37b	SUMMARY (E′)	1_EZ18lYdv8J0BPD3myd0xdRdQ23HQiU_
38b	FULL (E′)	1KFQ92JSajx9dFxJ7YrQ7eQKrmd1S9f5E

[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 incorporated by topic.

#	File	Drive id
39b	E′ MERGE JSON	1muhw0H3g0SlQ9WLQW9gBBfvNqtHaY5hP
39c	Q70-79 JSON	1qt5JsZ5EmvFvDi51Wf_uKfeG1jVMHinj

Dossier 0284 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[292]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	Status	Artifacts
R08-BATCH-01	LANDED — FOLDED	SUMMARY 1v7qxKU8…tUI · FULL 10c7PKPp…TPh · QC 1RN_5-q1… · 15c 1ojLdSJf… · freeze 15b 1Pz54NSg…
R08-BATCH-02	PARTIAL LAND (A sealed · C pending QC · B/D open)	—

A. R08-BATCH log — R08-BATCH-02

Sub	Target	Ticket	Status
B02-A	Alt locus / retire R07-T09	R08-T11	[E] SEALED (Research Director)
B02-B	Kehot note 33 glyph	—	OPEN stub
B02-C	Ohr HaTorah Shemot ~199	R08-T12	[E] pending QC
B02-D	Post-exit kav (Q70/79) Admur explicit only	—	OPEN stub

[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 incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Status snapshot

Item	Status
R07-T09 @ 122b	RETIRED (T11)
TZ string locus	124a §7 [E] sealed
Iggeret via TZ T11	[I]/[U]
Q76/Q77 / almin	T12 [E pending QC] — otiyot elyonim not mamash
Kehot n.33	B02-B open
Post-exit kav Admur	B02-D open; Q70/79 degree still [U]

Dossier 0287 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[51]

A) Q70/79 — post-exit kav degree — Verdict

No decisive evidence found for a graded degree of the kav itself after exit into NR”N.

Related [E] (status of exited nishmot/almin + ha’arah cascade) already on IGK20 — do not promote to degree-seal.

Forbidden: invent “הארה מצומצמת” [“contracted radiance”] as Admur wording.

[51]Document 0287: 38 — R08-BATCH-06 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

URL	Locus	Quote	Tag
https://www.sefaria.org/Tanya,_Part_IV;_Iggeret_HaKodesh.20?lang=he	Iggeret HaKodesh 20	"אך אינן אלקות ממש לברוא יש מאין, מאחר שכבר יצאו ונפרדו מהכלים דיי ספירות, שבהן מלובש הי'קו' מאוראיזסוף" ["But they are not actual Divinity, capable of creating something from nothing, since they have already emerged and become separated from the vessels of the ten sefirot, in which the 'kav' from the Ein Sof light is vested"]	related [E]
same	radiance cascade	"והארה דהארה, מתלבשת בנפשרוח... והארה דהארה דהארה, הוא בכל הנבראים" ["And a radiance of a radiance vests itself in nefesh–ruach … and a radiance of a radiance of a radiance is in all created beings"]	related [E]

Search log: IGK20 full; B04 TO/LT/DMC/OHT degree-scan miss; SHM not opened.

R08-BATCH-06 — YA-IGK20 — C) Q68 deepen

SKIP — no NEW [E] beyond T20 EC40.10 / T26 PEC Intro 5–7 this stub.

D) Q82/84 — Atzmut → limited yesh — Verdict

Frame [E]: Atzmut/or alone has power for יש מאין [something from nothing]; limited plural yesh comes via kelim/otiyot (Iggeret seder).

No decisive evidence found for claim that Atzmut creates limited yesh with no vessel at all.

URL	Locus	Quote	Tag
IGK20	Iggeret HaKodesh 20	"הוא לבדו בכחו ויכלתו לברוא יש מאין... ומאחר שהבריאה היא עלידי הכלים, לזאת הם הנבראים בבחינת ריבוי והתחלקות וגבול ותכלית" ["He alone has the power and ability to create something from nothing ... and since creation is through the vessels, therefore the created beings have multiplicity and differentiation, limit and finitude"]	[E]
https://www.sefaria.org/Tanya,_Part_I;_Likkutei_Amarim.48?lang=he	Tanya פ"ח [source abbreviation; linked URL points to chapter 48]	"להחיותם להיות יש מאין – כי אם, מעט מזער אור וחיות, בכדי שיהיו בבחינת גבול ותכלית" ["To give them life so that they exist as something from nothing—only a very little light and vitality, so that they will possess limit and finitude"]	[E]

Dossier 0295 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[52]

R08-BATCH-04 — YA-IGK20 source hunt — D) B04-D — Pri Etz Chaim optional (Q68)

PARTIAL [E] — parallel outer/inner dimension map; exact EC40:10 investiture formula not found on opened PEC pages.

1. https://www.sefaria.org/Pri_Etz_Chaim,_Gate_of_the_Sabbath,_Introduction.5?lang=he | PEC, Sabbath, Introduction 5 | "והמלאכים מחיצונית הכלים, והנשמות מפנימית הכלים" ["And the angels are from the outer dimension of the vessels, and the souls from the inner dimension of the vessels"] | [E]
2. https://www.sefaria.org/Pri_Etz_Chaim,_Gate_of_the_Sabbath,_Introduction.7?lang=he | PEC, Sabbath, Introduction 7 | "נעשו...

[52]Document 0295: 29 — R08-BATCH-04 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

המלאכים דיצירה ... נקראו כלים דרוחין, כמ"ש עושה מלאכיו רוחות"] ["...The angels of Yetzirah were made ... they are called vessels of spirits, as it is written, 'He makes His angels spirits' "] | [E]

3. Same Intro 7 | "כי המלאכים הם מחיצוניות הכלים כנ"ל" ["For the angels are from the outer dimension of the vessels, as above"] | [E]
4. Same Intro 7 | "ומזיווג זה העצמות, נעשין נפשות ... לבני אדם" ["And from this union of the essence, nefashot are made ... for human beings"] / "רוחין ... לבני אדם..." ["...ruchin ... for human beings"] | [E]

Not found [U]: EC40:10 phrasing "נשמה זו של המלאכים מתלבשת תוך רוח ונפש וכלים של המלאכים" ["This neshamah of the angels vests itself within the ruach, nefesh, and vessels of the angels"] on opened PEC Intro 5–7 / Action1 / Prayer1.

Dossier 0313 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[53]

R08-BATCH-05 — YA-IGK20 — D) Optional Q68 deepen

Not pursued this stub beyond noting PEC [E] partial already at T26; deepen only if CoS assigns.

Dossier 0338 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[295]

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[53]Document 0313: 33 — R08-BATCH-05 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[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 incorporated by topic.

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	PAPER-COMPLETE (+ T15 amend on B02-B)	SUMMARY 1pvCYbN3… · FULL 1Tp-yU0D…

A. R08-BATCH log — R08-BATCH-02

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED

Sub	Ticket	Status
B02-B	R08-T15	[E] provisional — pending Research Director
B02-C	R08-T12	[E] SEALED
B02-D	R08-T14a–d	[E] SEALED
—	R08-T13	[E] SEALED

R08-BATCH-02 — R08-T14a–d — [E] SEALED

Sub	Tag	Content
T14a	[E]	IGK20.8 “הקו המלובש בנר”ן שלהם” [“the kav vested in their NRN”]
T14b	[E]	IGK20.10 יצאו ונפרדו [“emerged and became separated”] / not Elokut mamash
T14c	[E]	IGK20.21 radiance chain
T14d	[E absence]	NO “הארה מצומצמת” [“contracted radiance”]
residual	[U]	named “degree of the kav after emergence” / any **extra** post-exit degree

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
T11 / T12 / T13 / T14a–d	[E] SEALED
T15 Kehot n.33	[E] provisional pending Research Director
Post-exit named degree	[U] (T14 residual)
Stand-by	Owner may still open BATCH-03; T15 is B02-B amend

Dossier 0351 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[195]

R08-BATCH-02 LAND — R08-T14 (B02-D) — [U]

- Post-exit kav degree: no decisive source found.
- Do not invent האֹרה מצומצמת [contracted radiance] as Admur lashon.

Dossier 0358 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[296]

R08-BATCH-02 — CLOSED for evidence — R08-T14a–d (B02-D) — SEALED [E]

Research Director PASS ×3 + absence PASS. Provisional language dropped.

[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 incorporated by topic.

[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 incorporated by topic.

Subticket	Tag	Locus / content
R08-T14a	[E]	IGK20.8 “הקו המלובש בנר״ן שלהם” [“the kav vested in their NRN”]
R08-T14b	[E]	IGK20.10 “אינן אלקות ממש… יצאו ונפרדו מהכלים… שבהן מלובש הקו” [“They are not actual Divinity … they emerged and became separated from the vessels … in which the kav is vested”]
R08-T14c	[E]	IGK20.21 radiance / radiance of a radiance / radiance of a radiance of a radiance
R08-T14d	[E absence]	NO “הארה מצומצמת” [“contracted radiance”] in Iggeret 20
T14 residual	[U]	any **extra** post-exit degree beyond that chain

Dossier 0359 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[307]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Through B04

T11–T26 sealed. R05/R06/R07 locked.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-05 — SEALED (Research Director PASS · E′ MERGE)

#	File	Drive id
35 / 35b	E′ MERGE / SUMMARY merged	1d7CNr8sdzCcaom55zNX7g8tiu-9kWe1P / 1OjQYMSAVS2zYNPaAgRJt233CViIPWBOT
36	QC LOG	13H-KR_vOZcRV6qbHCD8Bn75IYbu-SlCH

[307] Document 0359: ZZ — SUPERSEDED R08 ledger pre-B06-propose (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

B. R08-BATCH-05 — SEALED (Research Director PASS · E′ MERGE) — T27–T29 — SEALED

Ticket	Status	Claim
R08-T27	[E] SEALED documented absence	“No decisive evidence found” + search log (scrub: Yahel §A sample refs ≠ dump pins — honesty in QC). MICRO stays [U] — NOT a MICRO close
R08-T28	[E] SEALED	OHT HB31630 kelim+kav vs neshamos without kav; NOT post-exit degree; no הארה מצומצמת [contracted radiance]; post-exit degree still [U]
R08-T29	[E] SEALED	SHK Vaya’avor.5 AA13/ZA9 + pe’ah מצפץ/אלקים [Matzpatz/Elokim] beyond T25; full Q74/75 syntax still [I]/[U]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. R08-BATCH-06 — STUBS OPEN (land blank)

Sub	Target	Status
B06-A	Q70 post-exit degree residual	OPEN stub
B06-B	Q44/50 residual (beyond T21/T24 STOP)	OPEN stub
B06-C	Q68 residual / deepen	OPEN stub
B06-D	Q74/75 dikna syntax	OPEN stub
B06-E	Q82/84	OPEN stub

Dossier 0004 · The Origin of Existence and the General Rounds · Round 9

Combined dossier: distinguish the findings from the brief for continued work.[308]

[308] Document 0004: 45 — R09 ACTIVE — Unified Research, Grok Bot QC, Universal Prompt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Unified Research Dossier — R09 YA-IGK20-RESHIT-HAYESH-R09

Status: research dossier only. No booklet, no promotional summary, no halakhic ruling, no joint determination. R05–R08 remain a locked baseline; R09 is delta only. No inference may be drawn from model agreement. Labels: [E] source text; [E-primary] a primary source in another work by the same author; [E-secondary] commentary/secondary source; [E-subresearch] a page or partial transcription; [I] inference; [P] possibility; [U] open.

1. **Round decision**

R09 is not the final round. Continue to R10 if the following are not resolved through a primary source:

- Q42: the internal link in the transition from something of the nature of Divinity under contraction to a separate existent being.
- Q70/Q79/Q80: the measure/level of the kav after the souls' emergence from the vessels.
- The division of Tikunei Zohar 124 among Tikkun 70/69/19 and the heading in an independent printed edition.
- The glyph in Kehot note 33 and the exact reference.
- Ohr HaTorah, Shemot, p. 199, and 5566 (תקס"ו).
- The difficulty of Moses' apprehension of the inner dimension of NeHYM: open in principle.
- The complete identification of "the early righteous" in the body of Iggeret HaKodesh; Rabbi Shimon bar Yochai is an example in another work, not a name in the epistle's body.

R09 can be a final round only if a new source appears that decides most of these items. At present the recommendation is R09 = a focused search round, followed by R10 according to the results, without stopping the research.

1. **What I Checked Myself**

A. Tikunei Zohar 122/124

- 122b concerns "And you shall discern," hair/strands/the concealed world and limbs. The sentence about the withdrawal of a soul of Atzilut was not found there. [E-subresearch]
- 124b includes "דסליק ההיא נשמתא דאצילותא מיניה ואתפרש מיניה" ["that soul of Atzilut ascends from him and separates from him"], and later "דהאי נשמתא איהי גופא לנשמתא עילאה" ["for this soul is a body for the higher soul"]. The two pronouns occur in different sentences; "that/this" must not be turned into an error. [E-subresearch]
- The Tikunei Zohar index opened places 124 within the page sequence of Tikkun 70 (119–138), but the page itself is marked "unchecked," and divisions vary between sites/editions. R09 therefore classifies the Tikkun 70 range in the current index as [E-subresearch]; the precise heading and division in a printed edition as [U]. The claim of Tikkun 19 or 69 must not be adopted as a settled determination at present.
- Conclusion: R07/R08 were correct to reject 122. R08 should retain 124 as a strong candidate, but not claim that the tikkun division has been settled.

B. Iggeret HaKodesh 20

- The body of the epistle itself includes Malchut of Atzilut, Atik of Beriah, a multiplicity of letters, birth, the breaking through of the parsa, the radiance of the kav, and the vessels of BYA. Thus "there is no parsa in the body" is an erroneous correction; the parsa appears later in the epistle. [E]
- At the same time, the body does not give a single technical formula for the transformative link "something of the nature of Divinity" → "separate existent being." Q42's micro-mechanism remains [U].

- Both sentences, “the vested kav” and “they have already emerged and become separated,” appear in the body. The kav’s presence [E]; loss of ultimate unity = [I]; the measure of the kav after separation = [U]. Do not write “contracted radiance” as though this were the Alter Rebbe’s wording.

C. Likkutei Torah 5899043

- “The souls of the early righteous … like the soul of Rabbi Shimon bar Yochai, who had a soul of Atzilut actually vested in his body” = [E-primary]. This claim must not be downgraded: it is a primary source by the Alter Rebbe in another work.
- The same page distinguishes between actual souls of Atzilut and other souls of Israel, in whom there is NRN of BYA and Atzilut is encompassing/concealed. This strengthens Q29–Q31/Q50 but does not prove that Rabbi Shimon bar Yochai constitutes the entire group referred to in the epistle’s parentheses.
- The same page describes Malchut as an intermediary, a screen and parsa, breaking through, and contraction for reception. This is [E-primary] for the Alter Rebbe’s mechanism, but applying every detail to Iggeret HaKodesh 20 is [I], not [E] in the epistle’s body.

D. Supporting Sources

- Sha‘ar HaGilgulim, Introduction 19, was read on Wikisource, marked “unchecked”; it distinguishes a soul that descended because of a blemish from a soul rooted in the lower place. Status: [E-subresearch], not a definitive printed source. It helps distinguish root/descent/garment; it does not resolve Q42.
- Avodat HaKodesh 1:8 gives “finitude from infinity” and the sefirot as the first finitude. This is a source from Ibn Gabbai/the tradition he conveys, [E-subresearch]/[E-secondary], and its wording must not be attributed to the Alter Rebbe.

1. **Comparison with Grok Bot**

What Grok Bot has already done in R08:

- R08-BATCH-01 through R08-BATCH-07 are complete; it works with a ledger and QC, not merely a summary.
- It rejected 122 as the reference for the withdrawal sentence.
- It confirmed the Q42 framework and the existence of parsa/Malch ut/letters, while leaving the micro-mechanism [U].
- It documented the absence of a decisive source for the measure of the kav after separation, and did not invent "contracted radiance."
- It marked the gulgalta/dikna syntax "closed-enough," while retaining the absence of an AA-only/ZA-only determination.
- It added T33 (Avodat HaKodesh 1:8) and T34 (Sha'ar HaGilgulim 19) as [E-secondary], not as the Alter Rebbe.
- It left open Q42 micro, Q70/79 kav-degree, the Moses difficulty, the glyph in note 33, and another manuscript/printed edition of Tikunei Zohar.

What needs to be corrected or supplemented in comparison with it:

- The assignment of 124 to T19/T69/T70 must not be marked as settled. The index opened here places it in the range of Tikkun 70, but the page is marked "unchecked," and the division between editions is unstable. R09 status: [E-subresearch]/[U].
- Rabbi Shimon bar Yochai must not be downgraded: aid/5899043 is a primary source by the Alter Rebbe in another work, [E-primary].
- Q74/75 can remain closed-enough at the level of general syntax, but that must not be turned into a determination about the attribution of the Dikna.
- R08-B07 proposed "STOP" for repeated searches. R09 opens only new, focused checks; a repeated search must not be invented without a new source.

1. **R09 Ledger**

R09-T01 [E-subresearch]: 122b does not contain the sentence about the withdrawal of the soul of Atzilut.

R09-T02 [E-subresearch]: 124b contains “דסליק ההיא נשמתא דאצילותא מיניה ואתפרש מיניה” [“that soul of Atzilut ascends from him and separates from him”], and later “דהאי נשמתא איהי גופא לנשמתא עילאה” [“for this soul is a body for the higher soul”].

R09-T03 [E-subresearch]/[U]: The Wikisource index places 124 in the Tikkun 70 sequence; the heading and division in an independent printed edition remain undecided.

R09-T04 [E]: The continuation of Iggeret HaKodesh 20 includes the breaking through of the parsa; one must not claim that the body does not mention a parsa.

R09-T05 [E-primary]+[I]: LT 5899043 gives a mechanism of interm ediary/screen/parsa; importing its details into Iggeret HaKodesh = inference.

R09-T06 [E-primary]: Rabbi Shimon bar Yochai as an example of a soul of Atzilut in a body, in another work by the Alter Rebbe.

R09-T07 [E-subresearch]: Sha‘ar HaGilgulim 19 distinguishes an initially lower root from descent due to a blemish; it is not Q42.

R09-T08 [E-subresearch]/[E-secondary]: Avodat HaKodesh 1:8, “finitude from infinity”; this is not the Alter Rebbe’s formulation.

R09-T09 [U]: Q42 micro: there is still no explicit transitional link.

R09-T10 [U]: Q70/Q79/Q80: the measure of the kav after separation.

R09-T11 [U]: The difficulty of Moses’ apprehension of the inner dimension of NeHYM.

R09-T12 [U]: The glyph in Kehot note 33.

R09-T13 [U]: Ohr HaTorah, Shemot 199, and 5566 (תקס”ו).

1. **One Universal Prompt for Claude and Grok**

Copy the following entire block, as it is, to both models:

You are participating in a unified R09 research dossier, YA-IGK20-RE SHIT-HAYESH-R09, on Iggeret HaKodesh, section 20. First read the R05–R08 archives and the R09 dossier in Drive, including Grok Bot's outputs. Q01–Q17 are locked; Q18–Q88 are the baseline and must not be rewritten. Work only on the R08→R09 delta and on the new questions given here.

Source rules: 1. A model's answer is not a source, and agreement between models is not verification. 2. Search for and read the source text itself. State the URL, exact location, a short quotation, and what the quotation does and does not establish. 3. Label every claim [E], [E-primary], [E-secondary], [E-subresearch], [I], [P], or [U]. 4. Do not attribute to the Alter Rebbe wording by the Tzemach Tzedek, the Rebbe, a commentator, a translator, or a summary website. 5. Do not invent "contracted radiance," a zero-vessel mechanism, an identification of Rabbi Shimon bar Yochai/Enoch with all "the early righteous," or a division of a Zohar tikkun without a printed edition/manuscript. 6. Q01–Q17 are locked; do not rewrite the baseline. No booklet and no determination.

R09 tasks:

A. Tikunei Zohar 124: - Open a printed page/scan or an independent manuscript, if possible. - Check the wording "דסליק ההיא/האי נשמתא דאצילותא מיניה ואתפרש מיניה" ["that/this soul of Atzilut ascends from him and separates from him"]. - Check the heading and division: Tikkun 70, 69, or 19. Report each edition separately; if there is no direct printed witness, leave [U]. - Do not use a sheet heading or a single index as decisive proof.

B. Q42: - Seek a primary source describing the transformative link itself from something of the nature of Divinity under contraction to a separate existent being. - Distinguish the framework (Malchut, let-

ters, birth, parsa) from the micro-mechanism. - If there is no explicit source, state “not found” [U] and do not close the question on the strength of a synthesis.

C. Q70/Q79/Q80: - Seek an explicit definition of the measure/level of the kav after “they emerged and became separated.” - Distinguish the kav’s presence, the unity of the vessels, a radiance of a radiance, and the measure of the kav after separation. - Do not use the term “contracted radiance” without a primary quotation.

D. The early righteous: - Check aid/5899043 and every additional source. Rabbi Shimon bar Yochai as an example in another work = [E-primary]; identification of the epistle’s parenthesis = only [I]/[P]/[U] without an explicit sentence. - Enoch remains a separate line of inquiry until a connecting source is found.

E. Kehot note 33, Ohr HaTorah, Shemot 199, 5566: - Open only if real pages/scans are available. - Report the edition, page, quotation, and author attribution. - If not opened, leave [U].

Required answer format: 1. Delta R08→R09. 2. Question table: question | answer | source/quotation | evidence level | what it establishes | what it does not establish | verdict | confidence. 3. Ledger from R09-T01 upward, without recycling numbers. 4. Unresolved list. 5. Explicit critique of earlier claims by yourself and other models. 6. Provenance: what is verification, what is an independent discovery, and what was already in Drive. 7. Recommendation: R09 closes as an archive only, or R10 is required. Do not stop the inquiry because of a partial inability; mark the open part and continue to the other items.

Fixed conclusion: the difficulty of Moses’ apprehension of the inner dimension of NeHYM remains open unless an explicit primary source is found.

1. **Process Recommendation**

R09 runs in parallel: - ChatGPT: a new source check and this document. - Regular Claude + Grok: exactly the same universal prompt. - Grok Bot: continues on its own track through Drive; it must read this document and record a new BATCH only for new sources. There is no need to bring Grok Bot into this chat.

If R09 adds no new primary source, we will close it as a documented delta and open R10 with narrower questions. If a decisive primary source appears, we will update only the affected items, without rewriting the baseline.

Main links: - https://he.wikisource.org/wiki/ב_דכק_רהז_ינוקית - https://he.wikisource.org/wiki/ב_בכק_רהז_ינוקית - https://he.wikisource.org/wiki/רהז_ינוקית - https://he.wikisource.org/wiki/כ_ד_קלח_אינת - https://he.chabad.org/library/article_cdo/aid/5899043 - https://he.chabad.org/library/article_cdo/aid/5898858 - https://www.sefaria.org/Avodat_HaKodesh_(Ibn_Gabbai).1.8?lang=he - https://www.sefaria.org/Sha'ar_HaGilgulim.19?lang=he

Dossier 0144 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[198]

R09-BATCH-01 — YA-IGK20 consolidated (A/B/C/D) — C) Q70/Q79/Q80 — post-exit kav degree (fold HIT C — no re-hunt)

Source of truth this batch: Drive 50 — R09-BATCH-01 C Q70.json (1vG-4IAjuScDlO2DEuYiXaEDekiCqdu69) + local R09-HIT-C.md / KAV lane.

[198]Document 0144: 54 — R09-BATCH-01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Split	Tag	Note
Kav presence (IGK20 clothed / cascade; LT Re'eh gilui apparatus)	[E] (sealed T30 apparatus)	Not re-promoted as degree
Graded degree/measure of kav in NR"N after יצאו ונפרדו ["emerged and became separated"]	not found	new_E: []
"הארה מצומצמת" ["contracted radiance"] as Admur Q70 degree	not invented (counts=0 at locus)	Forbidden

Verdict C: not found — no NEW Admur primary. T30 documented absence stands; do not re-litigate.

Dossier 0164 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[55]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Proposed (await Research Director) — blank until PASS

ID	Track	Claim	Drive
R09-T01	HIT C / B01-C (T30 apparatus)	Q70/79/80 graded post-exit kav degree = not found this pass; no NEW Admur [E] beyond sealed T30; no הארה מצומצמת [contracted radiance]	50 1vG-4IAjuScDlO2DE uYiXaEDekiCqdu69
R09-T02	B01-A TZ124	text lemma [E-subresearch]: דסליק ההיא נשמתא… ["that soul ascends…"] (WS; Sefaria 124a:7 / WS near 124b marker)	51 1JK62iN3kMwDCEt-e tECeMvBGdLD2MFY1 · 52 17EfMM4fMJZjMI50r p6I-0wBvbXWik4Qt
R09-T03	B01-A TZ124	122b REJECT confirmed (lemma ABSENT)	same 51/52

[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 incorporated by topic.

Held [U]: Tikkun# assignment — index claims Tikkun 70 range 119–138; no print folio header; HB not opened.

Dossier 0165 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[199]

R09-B01 QC — FULL (T01 / T02 / T03 / T06 / T09 + Q70 fold)

Hard rules honored: no Admur upgrade of secondary; no MICRO close; no invent “הארה מצומצמת” [“contracted radiance”]; Rashbi do NOT demote; Film HOLD.

Packs under QC

Drive #	id	Title	Local twin
50	1vG-4IAjuScDlO2DEuYiXaEDekiCqdu69	R09-BATCH-01 CQ70.json	r09b01/DRIVE50_Q70_FULL.json (+ steered r09b01_kav/R09_BATCH01_C_Q70_DRIVE50.json — JSON typo NIT)
51	1JK62iN3kMwDCEt-etECeMvBGdLD2MFY1	R09-B01 TZ124 SUMMARY.md	R09-B01-TZ124-SUMMARY.md (byte-identical)
52	17EfMM4fMJZjMI50rp6I-0wBvbXWik4Qt	R09-B01 TZ124 FULL.md	R09-B01-TZ124.md (byte-identical)
53	1OfLpO8_zIoVJ42yzF3LOQoLHLaos4u4C	R09-BATCH-01 SUMMARY.md	R09-BATCH-01-SUMMARY.md (byte-identical)
54	1Pl0guMv7zqROfSmwJCPq3wop5MzVvbf6	R09-BATCH-01 FULL.md	R09-BATCH-01.md (byte-identical)

[199]Document 0165: 56 — R09-B01 QC LOG (partial).md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Also read: R09-HIT-C.md, R09-HITS.md, R09-B01-KAV-RASHBI.md, R09-B01-Q42.md, r09b01_kav/B01_HUNT_LOG.json + es_*.json, r09b01_tz/, r09b01_q42/, prior sealed T30 in qc/R08-BATCH-06_QC_LOG.md, r08b06/A_Q70_search_log.json.

Sibling: no qc/R09-TZ124_QC_LOG.md present — TZ124 folded here directly from Drive 51/52 + local dumps.

R09-B01 QC — FULL (T01 / T02 / T03 / T06 / T09 + Q70 fold) — Seal-queue table (SUMMARY 53)

ID	Claim	Pack tag	QC	Recommend
R09-T01	TZ 122b ≠ ascent lemma	[E-subresearch] REJECT	PASS	SEAL confirm reject

ID	Claim	Pack tag	QC	Recommend
R09-T02	TZ 124 complex contains דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה ["that soul of Atzilut ascends from him and separates from him"] (+ continuation)	[E-subresearch]	PASS	SEAL (WS+ Sefaria; pagination apparatus OK)
R09-T03	Tikkun 19/69/70 assignment of folio 124	[U]	PASS	HOLD open (TOC/map ≠ print; no invent)
R09-T06	Rashbi example in LT Yonati / aid-5899043 maamar	[E-primary]	PASS	SEAL confirm; do NOT demote; not exclusive Iggeret roster
R09-T09	Q42 MICRO inner flip beyond sealed frame	[U] / no decisive evidence found	PASS	HOLD open — MICRO stays [U]; no synthesis seal

§C — Q70 graded post-exit kav degree (Drive 50 / HIT C / R09-T10) — Pack claims

- Verdict “not found” — no NEW Admur primary naming graded measure of הקו [the kav] after יצאו ונפרדו [“emerged and became separated”] into NR”N.
- Forbidden “הארה מצומצמת” [“contracted radiance”] not invented as Admur Q70 degree (IGK20_plain_count: 0).

§C — Q70 graded post-exit kav degree (Drive 50 / HIT C / R09-T10) — Independent re-search (this QC)

Probe	Result
IGK20 קו מצומצם / דרגת הקו / מדרגת הקו / מידת הקו [contracted kav / degree of the kav / level of the kav / measure of the kav]	0
IGK20 bare הארה מצומצמת [contracted radiance]	0

Probe	Result
ES es_midat_kav.json (Chasidut)	0
ES es_ein_gilui_kav.json	2 = LT Re’eh 7:13 only (gilui-negation apparatus)
ES es_yatzeu.json	4 = IGK20 + LT Re’eh + Chanah Ariel secondary
ES es_haarah_metz.json	25 — TO/LT/DMC yud/shechinah/midos/hishtalshelut frames
OHT Q70 block — שאין הקו מלובש בהן [“in which the kav is not vested”]	related hitlabshut [E], not graded degree
Tanya48 הארה מועטת מצומצמת [scant, contracted radiance]	present — worlds/tzimtzum only; not Q70 degree

Honest non-decisive near-miss (scoped, not promoted): LT Be-ha’alotcha 7:3 / RH note — השתלשלות של הקו נמשך מבחי’ אחרונה הארה מצומצמת מאד [“the chainlike descent of the kav is drawn from the lowest aspect, a very contracted radiance”] = hishtalshelut-of-kav frame,

not residual graded kav-in-NR”N after יצאו ונפרדו [“emerged and became separated”].

Related [E] scope: IGK20 yatzeu + haarah cascade + LT Re’eh “אין בהן גילוי הקו” [“the kav is not revealed in them”] stay inside sealed T30 apparatus — pack does not re-promote as degree. Matches R08-BATCH-06 QC T30 PASS.

§C — Q70 graded post-exit kav degree (Drive 50 / HIT C / R09-T10) — Honesty / invent

Claim	PASS/FAIL	Note
Search honesty (degree probes)	PASS	Zero decisive degree hits; non-decisive scoped
Graded degree not found	PASS	Aligns T30 “no decisive evidence found”; wording “not found” OK for R09 goal
הארה מצומצמת [contracted radiance] invent check	PASS	Not asserted as Q70 Admur lashon; IGK20/OHT locus counts=0

Claim	PASS/FAIL	Note
Related [E] not re-promoted	PASS	new_E: []; T30-only

NITs (do not overturn PASS): 1. Drive50 batch06_ES_תמצמוצמ_הראה_ total: 0 / search_log “all stubs total=0” is stub-path-true but incomplete vs B01 fresh Chasidut ES=25 (correctly scoped in B01_HUNT_LOG / KAV lane as not Q70). Prefer B01 hunt log for ES honesty. 2. HIT-C.md “counts=0” should read counts=0 at Q70 locus (IGK20), not corpus-wide. 3. Steered copy R09_BATCH01_C_Q70_DRIVE50.json has broken status_note quote (turn” vs turn)) — use DRIVE50_Q70_FULL.json / Drive live as SoT.

R09-B01 QC — FULL (T01 / T02 / T03 / T06 / T09 + Q70 fold) — §D — Rashbi (R09-T06 / HITS D)

Live quote in r09b01_kav/lt_shir17_rashbi_fresh.txt / lt17_rashbi_block.txt:

נשמות הצדיקים הראשונים..... **כמו נשמת רשב"י שהיה לו נשמה דאצילות מלובשת** וע"ד מ"ש באגה"ק... **ממש בהגוף שלו למטה ממש**

"……The souls of the early righteous, **like the soul of Rabbi Shimon bar Yochai, who had a soul of Atzilut actually vested in his body, actually here below**, and along the lines of what is written in Iggeret HaKodesh…"

Chabad aid/5899043 HTML CF not opened — honest; same-maamar proxy = LT Shir 17.

Claim	PASS/FAIL
[E-primary] example quote accurate	PASS
Do NOT demote	PASS (pack + HITS hold tag)
Not exclusive Iggeret "צדיקים הראשונים" ["the early righteous"] roster ID	PASS (Q44/50 STOP honored)
No Admur upgrade of secondary	PASS

§D / T06 overall: PASS — SEAL confirm.

R09-B01 QC — FULL (T01 / T02 / T03 / T06 / T09 + Q70 fold) — Hard-rules rollup

Rule	Status
Moses OPEN untouched	PASS
MICRO stays [U]	PASS
tikkun# stays [U]	PASS
No Admur upgrade of secondary	PASS
Rashbi do NOT demote	PASS
No invent הארה מצומצמת [contracted radiance]	PASS

Rule	Status
No MICRO close	PASS

R09-B01 QC — FULL (T01 / T02 / T03 / T06 / T09 + Q70 fold) — Overall recommendation

SEAL queue: T01, T02, T06 — SEAL as confirmations.

HOLD open: T03 (tikkun#), T09 (MICRO).

Absence reaffirm (fold): T10 / Drive50 Q70 — SEAL documented absence; T30 apparatus not re-litigated; no NEW [E].

Log path: /workspace/ya-igk20/qc/R09-B01_QC_LOG.md

Dossier 0198 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[56]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Proposed (await Research Director) — land blank until PASS

ID	Track	Claim	Drive
R09-T01	HIT C / B01-C (continues T30 apparatus)	Q70/79/80 graded post-exit kav degree = not found this pass; no NEW Admur [E] beyond sealed T30; no הארה מצומצמת [contracted radiance]	50 1vG-4IAjuScDlO2DEuYiXaEDekiCqdu69

[56]Document 0198: ZZ — SUPERSEDED R09 ledger pre-B01A (see newer 46). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0228 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[309]

R09 HIT — Lane C (Q70/79/80)

Verdict: not found — no NEW Admur primary naming graded post-exit kav degree.

Related [E]: none beyond sealed T30 (not re-promoted).

הארה מצומצמת [contracted radiance]: not invented (counts=0).

Dossier 0272 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[202]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — R09-BATCH-01 — SEALED (Research Director FULL QC)

SUMMARY 53 1OfLpO8_zIoVJ42yzF3LOQoLHLaos4u4C · FULL 54 1 Pl0guMv7zqROfSmwJCPq3wop5MzVvbf6

QC TZ 55 1j2wBrSrdetjrXhU1J2M5EUbi-1tnjWwK · QC full B01 56 1S ZyGWrJqy9-g6siufyZSoPhswtMgQwYp

ID	Status	Claim
R09-T01	[E-subresearch] SEALED PASS	122b REJECT (lemma ABSENT)
R09-T02	[E-subresearch] SEALED PASS	TZ lemma …דסליק ההיא נשמתא [“that soul ascends…”]
R09-T06	[E-primary] SEALED PASS	Rashbi LT Shir 17:6 — do NOT demote

[309]Document 0228: 50b — R09 HIT C.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[202]Document 0272: 46 — R09 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Status	Claim
R09-T10	SEALED documented absence PASS	Q70 graded post-exit kav degree not found (T30 continue; prior degree stub merged into T10)

R09-BATCH-01 — SEALED (Research Director FULL QC) — Apparatus links (under B01)

Track	Drive
Q70 / C	50 1vG-4IAjuScDlO2DEuYiXaEDekiCqdu69
TZ	51 1JK62iN3kMwDCEt-etECeMvBGdLD2MFY1 · 52 17EfMM4fMJZjMI50rp6I-0wBvbXWik4Qt · partial 18ApJKGk6F1Mmy1DghMNaKHddgux8wWnH
Q42	1UfdFz14re4m-Ni3QM38kwCGOOIXBuVT3
Rashbi	12KCtw8ez-Z5a9ebcq1PJwkFERjbdoCOG
optional E (Kehot33/OHT199)	1ntNEPqw30pqRzxikvX8SmUDGhzlzSQlX — log only, not degree; 5566 not opened · no new T-id

Hygiene: SUMMARY 53 ticket IDs override any earlier propose renumbering (old propose-T01 degree → T10; old propose-T03 122b → T01).

Dossier 0317 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[70]

R10-GB01-SUMMARY (≤40 lines) — Delta R09→R10

R09 TZ/Q42/Q70/Rashbi sealed. This pass = new AGH”K20 ibbur/leidah + LT + Ari בעתיקא [“in Atika”] + DMC SMT — no R09 reopen.

[70]Document 0317: 59 — R10-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0265 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[76]

PASS / FAIL TABLE (for Carpo) — HOLDs (for Carpo)

HOLD	Why
Mantua folio י"ז ע"א [17a] for PE	PE T01 stays digital [E] until Mantua 17a page/scan opened → [UCOP] upgrade
Poltava 1911 DMC first-print	not opened (HB16082 = Kehot-family NY)
Film CUT	HOLD
Q42 / Q70 / NHYM	stay [U] — Mantua/Kushta תקונא שבעין [Tikkun Seventy] ≠ auto-flip Q70/Q42
Exact "אין הכונה על גוף הספירה" ["the intention does not concern the sefirah itself"] inside §§44–48	not found (remains SMT §2 / R10)

Dossier 0003 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[83]

GOAL 3 (optional) — Q70 kav graded post-exit (NEW print Ari only) — Hunt

ES: מידת הקו בנרן / דרגת הקו אחר / הארה מצומצמת של הקו / גילוי הקו בנרן [measure of the kav in NRN / level of the kav after / contracted radiance of the kav / revelation of the kav in NRN] = 0.

[76] Document 0265: 79 — R12-GB01 FULL PACK QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[83] Document 0003: 91 — R13-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GOAL 3 (optional) — Q70 kav graded post-exit (NEW print Ari only) — Verdict

Not found — skip reinforce. No NEW graded post-exit kav in print Ari / Admur. Presence≠degree split kept. No invent "הארה מצומצמת" ["contracted radiance"] as Admur Q70 lashon.

Dossier 0050 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[85]

R13 Goal — Cluster 3 — Q70

Seek a primary source defining the measure of the kav after "they emerged and became separated from the vessels." Distinguish between: - the kav within the vessels of Atzilut; - the kav/the radiance of the kav in the vessels of BYA; - "a radiance of a radiance"; - the kav after souls/angels separate from the vessels.

Do not use the resemblance of the term "NRN" as proof of identity.

Dossier 0059 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[12]

R13-GB01∪GB02 QC LOG — Research Director SOURCE QC (ID merge · under CoS) — CoS FINAL ID MAP (GB02 T04–T08 → T05–T09)

[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 incorporated by topic.

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

Final ID	Claim	Source	Remap
R13-T01	LT Shemini 2:3 Admur biur AGH”K	GB01	—
R13-T02	EC 40:10 angel-neshama investiture	GB01	—

Final ID	Claim	Source	Remap
R13-T05	EC 39:4:2 neshikin→angels / lower→humans; אגד”ה/בו”ז	GB02 was T04	renumber
R13-T06	SHP Vayera “מהיכן נבראו המלאכים” [“From where were the angels created?”]; אגד”ה/בד”ז	GB02 was T05	renumber
R13-T07	EC 40:11 ABYA pnimi/chitzon (ofani m·angels·throne·vessels) — ≠ T26	GB02 was T06	renumber; no remint T26
R13-T08	EC 39:11 encompassing/inward + outer→angels	GB02 was T07	renumber
R13-T09	EC 50:10 chayot=angelic souls; man above the chayot=souls of the righteous	GB02 was T08	renumber
NOTE	PEC Intro5:7 = sealed T26	all packs	no remint
NOTE	SRHK maggidim / SHG miss / Sefer HaGilgulim not opened	GB02	log only; no T

Dossier 0155 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[86]

GOAL 2 — Q70 kav degree: graded post-exit kav (NEW print/primary only) — Hunt question

NEW print or primary that states a graded measure/degree of הקו [the kav] in NR”N after יצאו ונפרדו [“emerged and became separated”]. P-resence / אין בהן גילוי הקו [“the kav is not revealed in them”] apparatus ≠ degree.

[86]Document 0155: 89 — R13-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Forbidden: invent “הארה מצומצמת” [“contracted radiance”] as Admur Q70 lashon.

GOAL 2 — Q70 kav degree: graded post-exit kav (NEW print/primary only) — Opens this pass

#	Target	Result
1	ES מידת הקו [measure of the kav]	0
2	ES הארה מצומצמת [contracted radiance] (Chabad filter)	0 at Q70 locus
3	ES אין בהן גילוי הקו / גילוי הקו מאור [the kav is not revealed in them / revelation of the kav from the light]	LT Re’eh 7:13 only (known presence≠ degree)
4	OHT Shemot full dump	מידת הקו / דרגת הקו / הארה מצומצמת [measure of the kav / level of the kav / contracted radiance] = 0; גילוי הקו [revelation of the kav] false positive = (קול [voice])
5	DMC SMT §27 (TZ”Tz) NEW open	kav = הארה בעלמא / הארה קטנה [mere radiance / small radiance] vs Or Ein Sof — grades **cosmic kav**, not post-exit NR”N degree
6	LT Re’eh 7:13 reconfirm	“אין בהן גילוי הקו” [“the kav is not revealed in them”] after יצאו ונפרדו [“emerged and became separated”] — negation of giluy, not positive graded degree
7	HB LT Re’eh print search	useful hit not opened this pass

GOAL 2 — Q70 kav degree: graded post-exit kav (NEW print/primary only) — LT Re’eh 7:13 [E] (apparatus; not degree)

וע’ באגה”ק ד”ה איהו וחיוהי… שכבר יצאו ונפרדו מהכלים דע”ס שבהן מלובש הקו… מאור א”ס משא”כ בהכלים שהקו מאיר בהן… **אין בהן גילוי הקו** עכ”ז

“And see Iggeret HaKodesh, the discourse beginning ‘Ihu ve-chayohi’ … since they have already emerged and become separated from the vessels of the ten sefirot in which the kav is vested … never-

theless **the kav is not revealed in them**, from the Ein Sof light, unlike the vessels, in which the kav shines…"

GOAL 2 — Q70 kav degree: graded post-exit kav (NEW print/primary only) — DMC SMT 27 [E-primary TZ"Tz] (related; not Q70 degree)

מהאור א"ס ב"ה שלכך נק' בשם קו בעלמא… קו דק **הארה בעלמא** …הקו וחוט הוא רק **הארה קטנה** שהוא רק…

"…The line and thread is only **a mere radiance** from the Ein Sof light, blessed be He, for which reason it is called merely a line … a thin line that is only **a small radiance**…"

GOAL 2 — Q70 kav degree: graded post-exit kav (NEW print/primary only) — Verdict Goal 2

Not found reinforced. No NEW print/primary for graded post-exit kav in NR"N.

Split kept: presence [E] vs degree absence. T30 / R09-T10 stand. No invent.

Dossier 0304 · The Origin of Existence and the General Rounds · Round 14

Report or testimony from the history of the research.[90]

GOAL 3 — Q70: NEW graded post-exit kav? — Hunt

ES: מידת הקו / דרגת הקו / מדרגת הקו / הארה מצומצמת / גילוי הקו בנרן / מידת הקו בנרן [measure of the kav / degree of the kav / level of the kav / contracted radiance / revelation of the kav in NRN / measure of the kav in NRN].

[90] Document 0304: 96 — R14-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GOAL 3 — Q70: NEW graded post-exit kav? — Hits

Target	Result
מידת הקו / דרגת הקו / גילוי הקו בנרן / מידת הקו בנרן [measure of the kav / degree of the kav / revelation of the kav in NRN / measure of the kav in NRN]	0
מדרגת הקו [level of the kav]	Peninei Halakhah only — irrelevant
אין בהן גילוי הקו [the kav is not revealed in them]	LT Re'eh 7:13 only — presence≠ degree (sealed apparatus)
Sources on LT RH 53:16 "השתלשלות של הקו... הארה מצומצמת מאד" ["the chainlike descent of the kav … a very contracted radiance"]	cosmic hashalshelut of kav ≠ graded post-exit kav in NR"N

GOAL 3 — Q70: NEW graded post-exit kav? — Verdict Goal 3

Not found — leave Q70 HOLD. No invent "הארה מצומצמת" ["contracted radiance"] as Admur post-exit degree lashon.

Dossier 0135 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[93]

YA-IGK20 R15-GB01 — Net-NEW beyond R13–R14 + prior Grok packs — Rejected / misses (success = honest empty where empty)

Item	Why
PEC Shabbat Intro 5:8	Remint T26 — rejected
EC15/26/28/43 + SHG19:2	Prior Grok packs — awaiting remap; not reminted
SHH OA 3:1	Sealed R14-T05

[93]Document 0135: 100 — R15-GB01 NET NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Item	Why
LT Re'eh 7:13	R14-logged presence≠degree — not Q70 reopen
Q42 MICRO	naming flip not found
Q70 degree	not found
OHT Yitro NEW	not found beyond תשמא/תשנד [741/754] pack
Moses close	forbidden

Dossier 0143 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[310]

195 — R15 FINAL CLOSEOUT YA-IGK20 · R15 QC: 13kqKcESkyV3o_Hg6TMaVg9azkVRlMv7B Packs: 191/192 Parent: 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 Verdict Ready for the booklet. Explicit: No finding was found that changes the R14 framework. Scope Item Status T minted None Remint None Baseline edits (R05–R14) None R17-189 wrap Not reopened (historical) Skeleton delta vs R14 0 OPEN register (intact) Q Status Q42 MICRO named flip HOLD [U] Q70 graded kav post-exit HOLD [U] Moses pnimiyut NHY"M forever-OPEN TZ print title# [U] Film HOLD Notes R15-GB01 = 0 skeleton delta · proposed verdict Ready for the booklet · Research Director QC 194 PASS · closeout stamped here as Drive 195.

Dossier 0162 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[94]

[310] Document 0143: 195 — R15 FINAL CLOSEOUT.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[94] Document 0162: 102 — R15-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GOAL 3 — Q70: NEW graded post-exit kav? — Hunt

מידת הקו / דרגת הקו / מדרגת הקו / גילוי הקו בנרן [measure of the kav / degree of the kav / level of the kav / revelation of the kav in NRN] + LT Re'eh 7:13 reconfirm.

GOAL 3 — Q70: NEW graded post-exit kav? — Hits

Target	Result
מידת/דרגת/מדרגת הקו / גילוי הקו בנרן [measure/degree /level of the kav / revelation of the kav in NRN]	no NEW degree primary (R14 reinforce)
LT Re'eh 7:13 "אין בהן גילוי הקו" ["the kav is not revealed in them"]	presence≠degree apparatus — not graded post-exit degree

GOAL 3 — Q70: NEW graded post-exit kav? — Verdict Goal 3

Not found — leave Q70 HOLD.

Dossier 0271 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[96]

YA-IGK20 R15-GB02 — Net-NEW beyond T01–T12 (Grok Bot under CoS) — Verdict

Goal	Result
Net-NEW beyond T01–T12	FOUND — propose R15-T13–T15
Q42 MICRO naming flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY"M	forever-OPEN — not closed

[96]Document 0271: 104 — R15-GB02 NET NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Goal	Result
Film	HOLD

Dossier 0009 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[16]

YA-IGK20 R16-GB01 — Net-NEW beyond R15 T01–T12 + R16-T01–T03 — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T03	FOUND — propose R16-T04–T07 (+ optional T08–T09)
Axis	inner/outer dimensions of the worlds (≠ sealed kelim / dibbur / neshikin / yetzer)
Q42 MICRO naming flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed
OHT unused print	not found beyond R15-T05
Film	HOLD

YA-IGK20 R16-GB01 — Net-NEW beyond R15 T01–T12 + R16-T01–T03 — Exclusion floor (not reminted)

R13 T01–T09 · R14 T01–T06 · R15 T01–T12 · R16-T01–T03 at Research Director · locked EC39/40/50 · T26 · SHP Vayera · LT Shemini.

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

Dossier 0014 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[101]

108 — R16-GB01 FULL — GOAL 3 — Q70 graded post-exit kav

Hunt: מידת/מדרגת/דרגת הקו [measure/level/degree of the kav] / post-ונפרדו יצאו ["emerged and became separated"] degree.

Result: no NEW degree primary found (מדרגת הקו [level of the kav] total=1, non-decisive).

HOLD — presence≠degree kept.

Dossier 0020 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[102]

116 — R16-GB03 FULL — GOAL 3 — Q70 graded post-exit kav

Hunt: מידת/מדרגת/דרגת הקו [measure/level/degree of the kav].

Result: not found in GB03 opens.

HOLD.

Dossier 0051 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[227]

[101] Document 0014: 108 — R16-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[102] Document 0020: 116 — R16-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[227] Document 0051: 124 — R16-GB05 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GOAL 1 — Net-NEW — 1f. Log only (not proposed)

TO Vayakhel 2 hasagah/omdim · SMT 39/44/45 taxonomy · LT Emor shared-hasagah · Haazinu 4→T20 · SHH FW/AI remint R14 · SHG product remint · SK≠T28 · IHK API miss · unused print not found · Q42/Q70 not found.

Dossier 0052 · The Origin of Existence and the General Rounds · Round 16

Critique, compilation, or interim determination.[103]

2. Corrections — E1-QC-## — E1-QC-06 — Q70 Remains [U]

- Location: Stations 4, 13–14; questions box.
- Claim: the presence of the kav ≠ its measure after separation.
- Problem: none.
- Correct tag: [U].
- Revised wording: retain; do not conflate with the descriptions of the kav in Stations 12–13.
- Type: factual (gate) — PASS.

Dossier 0064 · The Origin of Existence and the General Rounds · Round 16

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) — Verdict

[103] Document 0052: 201 — E1 — Editorial QC for Complete Booklet.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[104] Document 0064: R16_GB06_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Goal	Result
Net-NEW beyond sealed + T01–T29 + parallel T30–T34	not found — honest EMPTY for R16-T35+
Parallel 123/124 T30–T34	not reminted (Beha'alotcha / Ha'Azinu 2:10 / DMC SMT 38 / EC 29:3 / SRHK 1:2)
Q42 MICRO naming flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY"M	forever-OPEN — not closed
Iggeret NEW (≠§7/§8/§20)	not found
NHY"M standalone NEW	not found
R10-T06 birth of the souls	LEAVE — T18 only
Film	HOLD

Dossier 0067 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[105]

112 — R16-GB02 FULL — GOAL 3 — Q70 graded post-exit kav

Hunt: מידת/מדרגת/דרגת הקו [measure/level/degree of the kav].

Result: not found in GB02 opens.

HOLD.

Dossier 0096 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[19]

111 — R16-GB02 SUMMARY — Verdict

[105] Document 0067: 112 — R16-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

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

Goal	Result
Net-NEW beyond sealed R13–R15 + R16-T01–T12 floor	FOUND — propose R16-T13–T15
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
R10-T06 birth of the souls	HOLD — no NEW primary lemma

Dossier 0116 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[107]

132 — 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

Goal	Result
Moses pnimiyut NHY”M	forever-OPEN — not closed
Film	HOLD
R10-T06 birth of the souls	closed via T18 only — not reminted
EC / SHH unused	EC20:11 kelim remint R14/R15; SHH remint R14 — no new T
SHG ≠19/35/39	SHG31/38 → T36/T40 family — log only
SRHK ≠1:2	no usable cohit found
IGK unused (≠§7/§8/§20)	not found (API empty/400; prior EMPTY stands)
Unused print witnesses	no new print page beyond Sefaria this pass

[107] Document 0116: 132 — R16-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0142 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[109]

123 — R16-GB05 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T29	FOUND — propose R16-T30–T34
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
R10-T06 birth of the souls	closed via T18 only — not reminted
Unused print witnesses	net-NEW print not found this pass

Dossier 0159 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[110]

119 — R16-GB04 FULL — GOAL 3 — Q70 graded post-exit kav

Hunt: מידת/מדרגת/דרגת הקו [measure/level/degree of the kav].

Result: not found in GB04 opens.

HOLD.

[109] Document 0142: 123 — R16-GB05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[110] Document 0159: 119 — R16-GB04 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0179 · The Origin of Existence 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 — Steering (locked)

ID	Locus	Status
R16-T44	LT Ki Tetze	SEALED — DO NOT REDO
R16-T45	fold R14	DO NOT OPEN Meta-R14 peshat · DO NOT REDO
R16-T46	LT Shir HaShirim 26:11–12	CoS SEALED (corroboration only)
R16-T47	SK, part 3, gate 7 / part 4, gate 1	CoS SEALED (corroboration only)
T01–T43	sealed floor	no remint

YA-IGK20 R16-GB10 — Net-NEW beyond R16-T01–T47 — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T47	EMPTY LOG — no crisp NEW primary found for R16-T48+

Goal	Result
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

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

YA-IGK20 R16-GB10 — Net-NEW beyond R16-T01–T47 — Proposed (R16-T48+ only)

ID	Claim	Tag
—	EMPTY LOG — no T48+	—

YA-IGK20 R16-GB10 — Net-NEW beyond R16-T01–T47 — Hunt stats

548 candidates · 443 fetches · 87 NEW-lane cohits · se'if verify shortlist · Q42/Q70 not found.

Dossier 0197 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[113]

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
Film	HOLD
R10-T06 birth of the souls	closed via T18 only — not reminted

Goal	Result
EC / SHH unused	no crisp NEW comparative; SHH remint R14 — no new T

[113] Document 0197: 135 — R16-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Goal	Result
SHG ≠19/35/39	SHG18 ABYA remint T15 — log only
SRHK ≠1:2 / IGK ≠7/8/20	not found
Unused print witnesses	no new print page this pass

Dossier 0200 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[21]

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

Goal	Result
Net-NEW beyond sealed + T01–T15 holds	FOUND — propose R16-T16–T18
Q42 MICRO naming flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed
Iggeret NEW (≠§7/§8/§20)	not found
NHY”M standalone NEW	not found
Film	HOLD

Dossier 0202 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[114]

118 — R16-GB04 SUMMARY — Verdict

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

[114]Document 0202: 118 — R16-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Goal	Result
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
R10-T06 birth of the souls	pending reopen via T18 only — not reminted

Dossier 0219 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[117]

117 — R16-GB04 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T21	FOUND — propose R16-T22–T24
Q42 MICRO named flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed
Iggeret / NHY”M NEW	not found this pass
Film	HOLD

Dossier 0220 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[118]

139 — R16-GB10 SUMMARY — Verdict

[117] Document 0219: 117 — R16-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[118] Document 0220: 139 — R16-GB10 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Goal	Result
Net-NEW beyond sealed + T01–T47	EMPTY LOG — no crisp NEW found for T48+
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
R10-T06 birth of the souls	closed via T18 only — not reminted
T46–T47	CoS SEALED — corroboration only this pass

Dossier 0236 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[119]

129 — R16-GB07 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T37	FOUND — propose R16-T38–T40
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
R10-T06 birth of the souls	closed via T18 only — not reminted
EC / SHH unused	EC28:4 companion-log (same shaar R15); SHH remint R14 — no new T
IGK unused (≠§7/§8/§20)	no angel↔neshama cohit found

Goal	Result
Unused print witnesses	no new print page beyond Sefaria this pass

[119]Document 0236: 129 — R16-GB07 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0240 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[121]

YA-IGK20 R16-GB02 — Net-NEW beyond R13–R15 + R16-T01–T12 — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T12	FOUND — propose R16-T13–T15
Q42 MICRO naming flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed
OHT unused print	not found beyond R15-T05
Film	HOLD

Dossier 0270 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[123]

YA-IGK20 R16-GB04 — Net-NEW beyond R13–R15 + R16-T01–T21 CoS remap — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T21	FOUND — propose R16-T22–T24
Q42 MICRO naming flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed

[121] Document 0240: R16_GB02_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[123] Document 0270: R16_GB04_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Goal	Result
Iggeret NEW (≠§7/§8/§20)	not found
NHY”M standalone NEW	not found
Film	HOLD

Dossier 0307 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[127]

107 — R16-GB01 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed R13–R15 and beyond pending T01–T03	FOUND — propose R16-T04–T06
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
R10-T06 birth of the souls	HOLD — no NEW primary

Dossier 0310 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[23]

115 — R16-GB03 SUMMARY — Verdict

[127] Document 0307: 107 — R16-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

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

Goal	Result
Net-NEW beyond sealed R13–R15 + R16-T01–T10 + FOLDs + pending T13–T15	FOUND — propose R16-T16–T19
Q42 MICRO named flip	not found — HOLD [U]

Goal	Result
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed (T17 apparatus note only)
Film	HOLD
R10-T06 birth of the souls	REOPEN propose via T18 NEW primary LT Shir 7:2

Dossier 0312 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[128]

133 — R16-GB08 FULL — GOAL 2–4

Q42 MICRO → not found HOLD [U] (לא יש [not an existent being] false-positives filtered).

Q70 → not found HOLD (generic קו/חוט [line/thread] / post-tzimtzum apparatus only — no graded post-exit kav primary).

Moses pnimiyut NHY”M → forever-OPEN.

R10-T06 → T18 only — not reminted.

[128] Document 0312: 133 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0324 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[130]

114 — R16-GB03 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T15 holds	FOUND — propose R16-T16–T18
Q42 MICRO named flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD
Moses pnimiyut NHY”M	forever-OPEN — not closed

Goal	Result
Iggeret / NHY”M NEW	not found this pass
Film	HOLD

Dossier 0347 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[131]

126 — R16-GB06 SUMMARY — Verdict

Goal	Result
Net-NEW beyond sealed + T01–T34	FOUND — propose R16-T35–T37
Q42 MICRO named flip	not found — HOLD [U]
Q70 graded post-exit kav	not found — HOLD

[130] Document 0324: 114 — R16-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[131] Document 0347: 126 — R16-GB06 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Goal	Result
Moses pnimiyut NHY”M	forever-OPEN — not closed
Film	HOLD
R10-T06 birth of the souls	closed via T18 only — not reminted
IGK unused (≠§7/§8/§20)	no angel↔neshama cohit found
SHH (all nodes)	no net-NEW angel↔neshama found (Introductions = transmission scene only)
Unused print witnesses	SK 2:3 + SHG 35 as print/API witnesses (no new page beyond Sefaria)

Dossier 0353 · The Origin of Existence 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) — 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
Film	HOLD
TO Bereshit 8:2	LOG only (GB04 T26 companion — not reminted as T)

[132] Document 0353: R16_GB09_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0012 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[134]

3. Continuous peshat — יב [12] (Three Levels of Radiance) — 3.2 Why here

Having placed the kav's haarah at the BYA-neshamah level, Admur grades diffusion: one further remove reaches nefesh-ruach and even the kelim; a third remove reaches all created/formed/made beings. This is hitpashtut of chayut, not three independent divine essences. Meta 141 warning: do not auto-identify "נפש־רוח דבי"ע" ["nefesh–ruach of BYA"] with human NR″N.

3. Continuous peshat — יב [12] (Three Levels of Radiance) — 3.5 Tags

Body [E] · Neh. 9:6 via Admur [E-primary] · "not three essences" [I] · ≠ human NR″N [I] per meta · Q70 unchanged HOLD

154 — R17-GB03 FULL — Continuous Peshat Map יא–טו [11–15] — 9. HOLD notes (unchanged)

Item	Status
Film	HOLD
Moses pnimiyut NHY"M	forever-OPEN
Q42 MICRO named flip	HOLD [U] — no named flip sentence in יא–טו [11–15]
Q70 graded kav post-exit	HOLD [U] — two loci + or chozer = presence/direction/passage, not measure after "יצאו ונפרדו" ["emerged and became separated"]

[134] Document 0012: 154 — R17-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0031 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[135]

Verdict table — R17-T16–T24 — HOLD / hygiene

ID	Item	Result	Tag
HOLD Q42	MICRO named flip	PASS as not found HOLD — no flip sentence in יא–טו [11–15]	MICRO [U]
HOLD Q70	Graded post-exit kav	PASS as not found HOLD — two loci + or chozer = presence/direction/passage, not measure after “יצאו ונפרדו” [“emerged and became separated”]	degree [U]
HOLD Film	Film	HOLD	—
NOTE Moses	pnimiyut NHY”M	PASS forever-OPEN kept	not closed

ID	Item	Result	Tag
NOTE remint	T01–T15 / R14–R16	PASS — no remint; T16 extends past T15 without re-sealing T15; T24 ≠ T13/T14	locked
NOTE self-seal	GB03 stamp	PASS — QC propose-land only; no ledger seal in this file	no self-seal

Dossier 0035 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[311]

[135] Document 0031: 157 — R17-T16–T24 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[311] Document 0035: 169 — R17-GB06 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

3. Q70 kav measure — loci & threshold test — 3.1 Body cluster already sealed as not measure (T16–T17 / T30–T33 floor)

- Dual kav loci (Malchut/parsa vs NHY d'AK) — presence/path, not post-exit measure.
- Three he'arah degrees — BYA animation cascade, not kav-in-separated-souls measure.
- "כמו באצילות ממש" ["exactly as in Atzilut"] — mode simile (T31), not measure.

3. Q70 kav measure — loci & threshold test — 3.2 Body "יצאו ונפרדו" ["emerged and became separated"] + kav-in-kelim [E]

After separation: souls left kelim "שבהן מלובש הקו" ["in which the kav is vested"] — implies kav remains in kelim; does not state a graded measure of kav inside post-exit NR"N.

3. Q70 kav measure — loci & threshold test — 3.3 LT Re'eh 7 [E-primary] Admur (re-opened)

וע' באגה"ק ד"ה איהו וחיוהי... שכבר יצאו ונפרדו מהכלים דע"ס שבהן מלובש הקו..."
מאור א"ס משא"כ בהכלים שהקו מאיר בהן **אין בהן גילוי הקו** נמצא..."

"And see Iggeret HaKodesh, the discourse beginning 'Ihu ve-chayohi' ... since they have already emerged and become separated from the vessels of the ten sefirot in which the kav is vested ... it follows ... **the kav is not revealed in them**, from the Ein Sof light, unlike the vessels, in which the kav shines."

Proves [E]: after separation, absence of giluy of kav in souls vs presence in kelim.

≠ Q70 threshold: absence/giluy distinction ≠ graded measure after separation. Already treated R08-B06 / R09 / R16 as non-decisive; do not mint as closing T; not net-NEW apparatus (prior logged).

3. Q70 kav measure — loci & threshold test — 3.4 Q70 verdict

No primary found defining post-separation kav measure. HOLD [U].

Dossier 0040 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[312]

163 — R17-GB05 SUMMARY — HOLD (unchanged)

Item	Status
Film	HOLD
Moses NHY”M	forever-OPEN
Q42 MICRO	HOLD [U] — dual loci / parsa / grades ≠ named flip
Q70 kav measure	HOLD [U] — dual loci + pierce + he’arah grades ≠ post-exit measure threshold

Dossier 0058 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[138]

148 — R17-GB02 SUMMARY — HOLD notes

- Film HOLD
- Moses NHY”M forever-OPEN
- Q42 MICRO HOLD [U] — “בעתיקא תליא” [“it depends on Atika”] logged as Admur’s Yam Suf analogy only; not converted (meta 141 + GB01 lock)

[312]Document 0040: 163 — R17-GB05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[138]Document 0058: 148 — R17-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

- Q70 kav HOLD [U] — no graded measure in §§ו–י [6–10]; parsa-pierce states passage, not post-exit degree

Dossier 0076 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[178]

P1 — Two appearances of the Kav — Not proven

- One Kav / two descriptions vs two paths — OPEN [P]/[U].
- Q70 measure after separation — dual loci ≠ measure; HOLD [U].

Dossier 0134 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[141]

R17-GB02 SCOUT — Iggeret HaKodesh 20 §§ו–י [6–10] — CORROBORATE-ONLY — §§א–ה [1–5]

CoS GB01 already at Research Director QC with proposed T01–T08. Independent GROK does not mint ticket IDs.

Spine match (no new claims): א [1] opening/difficulty → ב [2] yesh me'ayin ≠ cause and effect + before Him/from below → ג [3] ladder + "emerged and became separated" → ד [4] Malchut→Atik of Beriah + the revealed world → ה [5] first 9 + Chochmah alone + Keter/Malchut "embedded."

This file starts at ו [6].

[178] Document 0076: 158 — R17_D_KAV_PARSA.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[141] Document 0134: 149 — R17-GB02 SCOUT md.§§ו–י [Sections 6–10]. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0160 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[242]

168 — R17-GB06 SUMMARY — Verdict

Goal	Result
Q42 MICRO named flip	not found — HOLD [U]
Q70 graded kav post-exit	not found — HOLD [U]
Net-NEW T34+ closing either HOLD	none
Supporting apparatus T34+ (HOLD docs without closing)	EMPTY — candidates already logged R08–R16 / fold into sealed floor
Film	HOLD
Moses NHY”M	forever-OPEN

Dossier 0182 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[313]

145 — R17 PAPER LEDGER — BATCH + OPEN Q YA-IGK20 · R17 · opened 2026-09-20 ~12:40 ET Parent ACTIVE: 144 Sealed prior (do not remint) R13–R15 · R14(ours) T01–T06 · R16 T01–T47 · R16-GB10 EMPTY (QC 143) R17 claims ID Claim Tag Status — (await GB01) — — Open Q carry Q Status Q42 MICRO named flip HOLD [U] Q70 graded kav post-exit HOLD [U] Moses pnimiyut NHY”M forever- OPEN Film HOLD Batches GB Focus Result GB01 R17-A peshat א–ה [1–5] in flight

[242]Document 0160: 168 — R17-GB06 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[313]Document 0182: ZZ - SUPERSEDED — 145 R17 PAPER LEDGER (pre T01–T15 seal). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0199 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[314]

145 — R17 PAPER LEDGER — BATCH + OPEN Q YA-IGK20 · R17 · Parent ACTIVE: 144 QC T01–T08: 1ave2nMWUvEYO9yejKh1nuKWDGhiMbFUc QC T09–T15: 11t4cTVbyIH59njnXW50fskHZEgID8CjU QC T16–T24: 13oHDpeit3luaS-vqZJWHoHCDpQESe9Uz QC T25–T29: 1GaNZLKMK24-BrvJZEYZZ8_IgpiXmbIkX QC T30–T33: 1oKD1fRzuf39imPJjuNGH3qSHV_xN3Aps QC GB06 EMPTY: 1AjX2WbW4R86Z2c8MJDaIh2lcHM9BESck Prior sealed ledger: 1rDQ45d3u_iPmmdfE6SgVbds3I4fYq34ypYudW1b5QnA (superseded) Sealed prior (do not remint) R13–R15 · R14(ours) T01–T06 · R16 T01–T47 · R16-GB10 EMPTY (QC 143) SEALED — R17-T01–T33 (final set) T01–T33 stand (ledger 1rDQ45d3u_iPmmdfE6SgVbds3I4fYq34ypYudW1b5QnA superseded). Untouched.

Highest sealed T-id: T33. No T34+. R17-GB06 EMPTY (QC 172) Research Director PASS empty. Stamp: GB06 empty · no T34+. 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 N-HY”M forever-OPEN Film HOLD Batches GB Focus Result GB01 R17-A peshat א–ה [1–5] SEALED T01–T08 GB02 R17 ו–י [6–10] SEALED T09–T15 GB03 R17 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 HOLD reinforce / empty EMPTY · no T34+

[314] Document 0199: ZZ - SUPERSEDED — 175 R17 PAPER LEDGER (pre T34–T36). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0205 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[243]

149 — R17-GB02 FULL — Continuous Peshat Map ו–י [6–10] — 9. HOLD notes (unchanged)

Item	Status
Film	HOLD
Moses pnimiyut NHY”M	forever-OPEN
Q42 MICRO named flip	HOLD [U] — “בעתיקא תליא” [“it depends on Atika”] logged as Yam Suf analogy only; meta 141 forbids auto-convert
Q70 graded kav post-exit	HOLD [U] — parsa-pierce / tipah chain = presence/passage , not measure

Dossier 0224 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[147]

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG) — 5. HOLD notes (unchanged)

Item	Status
Film	HOLD
Moses pnimiyut NHY”M	forever-OPEN — GB07 deepens apparatus only; this GB does not close
Q42 MICRO named flip	HOLD [U] — GB06 EMPTY stands
Q70 graded kav post-exit	HOLD [U] — GB06 EMPTY stands

[243] Document 0205: 149 — R17-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[147] Document 0224: 181 — R17-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Item	Status

Item	Status
Open carry on sealed floor (untouched)	T16 A≡B · T26 mitzvot enum · T31 BYA≡Atzilut · T32 path-A exclusive feed

Dossier 0230 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[24]

146 — R17-GB01 SUMMARY — HOLD notes

- Film HOLD
- Moses NHY”M forever-OPEN (ב [2] netzach line = apparatus only)
- Q42 MICRO HOLD [U] (no named flip; בעתיקא תליא [“it depends on Atika”] not converted)
- Q70 kav HOLD [U] (יצאו ונפרדו [“emerged and became separated”] = presence, not graded measure)

Dossier 0234 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[25]

3. Continuous peshat — ב [2] — 3.6 Implicit Qs

- Does “פרק עליון דנצח דז”א” [“the upper segment of Netzach of Ze‘ir Anpin”] bind Iggeret HaKodesh 19 to 20 on NHYM? Apparatus only — forever-OPEN. Do not close.

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

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

- Exact Pardes chapter: Admur says Pardes; not re-opened. [U]
- Q42: still no named flip sentence. HOLD [U]
- Q70: kav mentioned as vivifying; no post-exit measure. HOLD [U]

147 — R17-GB01 FULL — Continuous Peshat Map א–ה [1–5] — 9. HOLD notes (unchanged)

Item	Status
Film	HOLD
Moses pnimiyut NHY”M	forever-OPEN (ב [2]’s netzach line = apparatus only)
Q42 MICRO named flip	HOLD [U] — no flip sentence in א–ה [1–5]; “בעתיקא תליא” [“it depends on Atika”] not converted
Q70 graded kav post-exit	HOLD [U] — “יצאו ונפרדו” [“emerged and became separated”] states separation, not measure

Dossier 0238 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[150]

159 — R17-GB04 SUMMARY — HOLD notes

- Film HOLD
- Moses NHY”M forever-OPEN
- Q42 MICRO HOLD [U] — no named flip in R17-C window
- Q70 kav HOLD [U] — R17-C does not grade post-exit kav

[150]Document 0238: 159 — R17-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0247 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[152]

185 — R17-GB09 FULL — WRAP / SEAL CHECKPOINT — 2. OPEN register — HOLDs and carried [U]/[P]

No forced closes. Wrap does not convert HOLD → closed.

Item	Status	Grounding
Q42 MICRO named ontological flip	HOLD [U]	Threshold = primary sentence describing flip act; GB06 EMPTY — "יצאו ונפרדו" ["emerged and became separated"] = result/reason not act; בעתיקא תליא ["it depends on Atika"] ≠ MICRO
Q70 graded kav post-exit	HOLD [U]	Threshold = measure after separation; dual loci + he'arah³ + LT "אין גילוי הקו" ["there is no revelation of the kav"] = presence/absence ≠ graded measure
Moses pnimiyut NHY"M	forever-OPEN	T34–T36 deepen apparatus only; NEVER write solved/closed; IHK20 lemma ≠ IHK19 formula; identity stays [U]
Film	HOLD	Standing order — no film this round
T16 A≡B identity (two kav loci)	[U]/[P] open	Carried from GB03/GB05; wording [E] sealed; identity not sealed
T26 mitzvot enumeration fine ID	[P] open	Carried from GB04; 613 paths-of-Torah wording [E]; bare count equate stays [P]
T31 BYA≡Atzilut identity	[U] open	Carried from GB05; "כמו באצילות ממש" ["exactly as in Atzilut"] = mode-of-illumination [E]; ontological equate stays [U]
T32 path-A exclusive feed of D1	[U] open	Carried from GB05; path-B sequential pointer [E]; whether path A also feeds D1 stays [U]

[152] Document 0247: 185 — R17-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0274 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[153]

184 — R17-GB09 SUMMARY — WRAP / SEAL CHECKPOINT — OPEN register (unchanged — no forced closes)

Item	Status
Q42 MICRO named flip	HOLD [U] — GB06 EMPTY stands
Q70 graded kav post-exit	HOLD [U] — GB06 EMPTY stands
Moses pnimiyut NHY”M	forever-OPEN (T34–T36 apparatus only; never solved/closed)
Film	HOLD
T16 A≡B identity	[U]/[P] open (carried)
T26 mitzvot enumeration	[P] open (carried)
T31 BYA≡Atzilut identity	[U] open (carried)
T32 path-A exclusive feed	[U] open (carried)

Dossier 0300 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[155]

Verdict table — R17-T30–T33 — HOLD / hygiene

[153] Document 0274: 184 — R17-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[155] Document 0300: 167 — R17-T30–T33 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Item	Result	Tag
HOLD Q42	MICRO named flip	PASS as not found HOLD — dual loci / parsa / grades / mode-likeness ≠ named flip; no הארה מצומצמת [contracted radiance] invented	MICRO [U]

ID	Item	Result	Tag
HOLD Q70	Graded post-exit kav	PASS as not found HOLD — presence/passage/or-chozer / D1 pointer ≠ graded post-exit measure after “יצאו ונפרדו” [“emerged and became separated”]	degree [U]
HOLD Film	Film	HOLD	—
NOTE Moses	pnimiyut NHY”M	PASS forever-OPEN kept	not closed
NOTE remint	T01–T29 esp. T15–T21	PASS — no remint; T30–T33 deepen only	locked
NOTE self-seal	GB05 stamp	PASS — QC propose-land only; no ledger seal in this file	no self-seal

Dossier 0318 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[315]

145 — R17 PAPER LEDGER — BATCH + OPEN Q YA-IGK20 · R17 · Parent ACTIVE: 144 QC T01–T08: 1ave2nMWUvEYO9yejKh1nuK WDGhiMbFUc QC T09–T15: 11t4cTVbyIH59njnXW50fskHZEgID8C jU QC T16–T24: 13oHDpeit3luaS-vqZJWHoHCDpQESe9Uz QC T25–T29: 1GaNZLKMK24-BrvJZEYZZ8_IgpiXmbIkX QC T30–T33: 1oK D1fRzuf39imPJjuNGH3qSHV_xN3Aps Packs: 146/147 · 148/149 · 153/154 · 159/160 · 163/164 Prior sealed ledger: 1NJ5dE80PV4q4 ZskWICRWrZxKXS83nQlheTczlmwXV5k (superseded) Sealed prior (do not remint) R13–R15 · R14(ours) T01–T06 · R16 T01–T47 · R16-

[315] Document 0318: ZZ - SUPERSEDED — 145 R17 PAPER LEDGER (pre GB06 empty stamp). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GB10 EMPTY (QC 143) SEALED — R17-T01– T29 (prior) T01–T29 stand (ledger 1NJ5dE80PV4q4ZskWICRWrZxKXS83nQlheTczlmwXV5k superseded). SEALED — R17-T30–T33 (QC 167 / GB05) ID Grade Claim R17-T30 [E] absence · [I] meta SEALED IHK20 י–יד [10–14] never labels creatio “memale”; lexicon = encompassing and sovev vs radiance³ from the kav — ≠ remint T18/T19 R17-T31 [E] wording · [U] identity SEALED “כמו באצילות ממש” [“exactly as in Atzilut”] = mode of illumination (shines in them in BYA); BYA≡Atzilut identity stays [U] — ≠ remint T15 R17-T32 [E] sequence · [U] exclusive SEALED Degree-1 “הארת הקו מאירה משם” [“the radiance of the kav shines from there”] after NHY-d’AK terminus indexes path B as D1 source-pointer — ≠ remint T16/T17 R17-T33 [E] parallel SEALED Or-chozer analogy architecture: כמו/וככה [“just as”/“and so”] parallel from Malchut of Atzilut (Keter from below / embedded) to Asiyah-end — ≠ remint T20/T21 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 Film HOLD Batches GB Focus Result GB01 R17-A peshat א–ה [1–5] SEALED T01–T08 GB02 R17 ו–י [6–10] SEALED T09–T15 GB03 R17 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

Dossier 0330 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[156]

153 — R17-GB03 SUMMARY — HOLD notes

- Film HOLD

[156] Document 0330: 153 — R17-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

- Moses NHY”M forever-OPEN (earlier Netzach of Ze‘ir Anpin line not re-litigated)
- Q42 MICRO HOLD [U] — no named flip sentence in יא–טו [11–15]
- Q70 kav HOLD [U] — two loci + or chozer = presence/direction/passage, not graded measure after “יצאו ונפרדו” [“emerged and became separated”]

Dossier 0538 · The Focused Studies · Round 1

Report or testimony from the history of the research.[28]

Station 13 — The Kav at the Termination of Netzach, Hod, and Yesod of Adam Kadmon — What Question Does This Station Leave Open?

This station does not resolve Q70. It discusses the kav within the order of the vessels, in Malchut, and at the termination of NeHY of Adam Kadmon; Q70 asks about the level of the kav after the souls’ emergence from the vessels. These locations must not be conflated.

Station 14 — Three Levels of Radiance — What Question Does This Station Leave Open?

A radiance of a radiance of a radiance does not itself provide the measure of the kav after the souls’ emergence from the vessels. Q70 therefore remains [U].

Dossier 0093 · The Focused Studies · Round 2

Critique, compilation, or interim determination.[248]

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

[248]Document 0093: 01_F2_Audit_and_F3_Findings.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

IGK20 — F2 Critique and Working Determinations toward F3 — 5. Souls: Correct the Scope of Application, Not Merely Replace the Conclusion

Both reports assign "but they are not actual Divinity, capable of creating something from nothing" mainly to souls after their birth in BYA. Yet the beginning of the unit concerns souls before their descent, with a parenthesis about the early righteous in the middle. It has not been established that the "but" after the parenthesis exclusively opens a new, post-descent stage.

The necessary distinction is between three determinations: separation from the vessels; the status of an existent, separate thing; and the capacity to create something from nothing. These must not automatically be identified with one another. In particular, the qualification "capable of creating something from nothing" must not be omitted from the sentence. The distinction between prior existence in thought and birth in Beriah is useful, but it does not by itself resolve Q70 or the sentence's scope of application. The text of the epistle.

Dossier 0297 · The Focused Studies · Round 3

Report or testimony from the history of the research.[180]

2) Three In-depth Dossiers + Brief Status — F3-05 — The Souls Unit, from "But the Souls of the Angels" to "But They Are Not Actual Divinity, Capable of Creating Something from Nothing" · Brief Status

Three separate questions: 1. Did they emerge and become separated from the vessels? Yes, in S1's wording. 2. Are they a distinct existent being? "They are not included in the category of an existent, separate

[180] Document 0297: IGK20-Focused-F3 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

thing" before descent; after descent, the parenthesis [U]. 3. Can they create? "They are not actual Divinity, capable of creating something from nothing."

Hold together: "something of the nature of Divinity" **and** "they emerged and became separated."

Q42 / Q70: OPEN. NeHYM/Moses ≠ Nehemiah.

Dossier 0018 · The Focused Studies · Round 5

Critique, compilation, or interim determination.[299]

IGK20 — F4 Critique and Working Determinations toward F5 — Result

F4's main advance is Grok Bot's packet of facsimiles: two passages in 5666 (תרס"ו) have now also been checked by the compiler from the images themselves. Grok clarified the missing link in the unions of BYA. Claude appropriately narrowed his determination regarding "mamash," but his closure of Q70 and his new determination on the three radiances are not accepted as proofs.

A correction to the compiler's own premise was also found: in the F4 prompt, "in their NRN" was presented as though its attribution to the souls had already been decided. The Lessons in Tanya commentary for 7 Tishrei interprets the contraction as occurring in the sefirot's NRN. The attribution must be clarified before constructing the Q70 difficulty and its solution upon it.

[299]Document 0018: IGK20-Focused-F5-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

IGK20 — F4 Critique and Working Determinations toward F5 — 1. Q70 — The Conclusion Is Known; the Proposed Explanation Has Not Been Established

Claude concludes: in the vessels there is creative unity, whereas in the souls' NRN there is limiting contraction; therefore the souls have no creative power even though the kav is in them. The importance of unity within the vessels is itself grounded in the epistle. But the decisive contrast in his argument is not written in this way:

- The description of limitation and contraction appears within the comparison to the vessels of Atzilut, which are also limited. Contraction is not a feature that distinguishes the souls from the vessels here.
- A description of one role of the light does not imply that it has no other role. "Limiting" does not prove "limiting only."
- The commentary for 7 Tishrei interprets the contracted kav as being in the sefirot's NRN, and explains that the vessels' limitation coexists with their unity with the light. This is counterevidence to the sharp contrast "contraction or unity."

The source in the commentary explicitly says "בנר"נ ... של הספירות," "in the NRN ... of the sefirot." My F4 assumption that the pronoun referred to the souls was therefore too categorical. Nor should the commentary's interpretation now be turned into proven authorial intent without syntactic analysis; it should be presented as an explicit interpretive witness, and the alternatives examined.

Determination: the epistle does indeed deny creative power to the souls that have emerged from the vessels. Separation from the vessels, distinct existence, and the status of a separate existent being are not the same thing. But closing Q70 by means of two modes of vesting defined in this way remains an inference. First clarify to whom "their" belongs, then define what remains of the difficulty and what

question the text itself answers. The text of the epistle, Lessons in Tanya, 7 Tishrei.

Dossier 0178 · The Focused Studies · Round 6

Critique, compilation, or interim determination.[316]

IGK20 — F5 Critique and Focused Continuation F6 — Q70 — What Was and Was Not Accepted

Claude's correction is accepted: the contrast between contraction in souls and unity in vessels must not be founded upon "in their NRN." S7 interprets this as the sefirot's NRN, and contraction and unity co-exist in the vessels. The compiler's premise in the F4 prompt was also too categorical and was corrected in F5.

Three items must be kept separate: 1. Denial of creative power to the souls that emerged from the vessels is explicit in the epistle. 2. The claim that the sentence under discussion establishes a kav vested in the souls' NRN is not an agreed basis; the explicit commentary reads "sefirot." The difficulty built specifically upon that attribution cannot remain a fact. 3. The nature of "a likeness of an aspect of Divinity" after separation has not yet been decided. This is part of the question, and must not be reduced to a "secondary detail" without the questioner's agreement or evidence explaining it.

We will not replace "closed" with "answered in substance" when doing so relegates the substantive question to the margins. Conversely, we will not continue to seek a solution to a contradiction built on an unsupported pronoun assumption. The precise status: the pronoun claim has been corrected; the absence of creative power is explicit; the nature of the remaining status is open.

[316] Document 0178: IGK20-Focused-F6-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Two of Claude's arguments require omission or qualification: כלים, "vessels," is a masculine noun, so שהן, "that they [feminine]," is not proof of mechanical agreement with it; the expression עשר ספירות, "ten sefirot," and Kabbalistic usage must be examined in context. Likewise, "the souls are NRN" does not prove that a soul cannot contain aspects of NRN. The reading draws its strength from the explicit commentary and the sequence of the sentence, not from these two shortcuts.

The explanatory paragraph for the reader also substituted one relationship for another: the epistle's text says that the Ein Sof light unites within the vessels; "the unity of the kav with the essence of the luminary" must not be presented as though it were the same sentence. The light–luminary relationship and the light–vessels unity are connected in the discussion, but they are not the same syntactic relationship.

Dossier 0657 · The Focused Studies · Round 8

Critique, compilation, or interim determination.[317]

IGK20 — F7 Critique and F8 Continuation — ד [4]. What Does Not Need to Be Researched Again Now

The sovev: Claude's limit on the conclusion is accepted. Sources about the giving of the Torah and additional revelation do not, simply by discussing sovev, constitute an established bridging statement to "power and strength to create." Checking the applicability of the references has been completed sufficiently to stop claiming that they resolved the mechanism. The conceptual question itself remains open; no further search round is allocated to it without a new target.

[317] Document 0657: 01_Findings_F8.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Q70: Iggeret HaKodesh 15 adds a positive source about the Ein Sof light in the human soul, but it must not be transferred without examination to souls in Atzilut before descent. It is retained as a future target; this neither closes Q70 nor opens a broad dossier in this round.

Record: העת"ר and תרע"ה consist of the same letters, 675. The correction has been incorporated. תרצו/תרצט were read as printed page numbers [696/699]; chapters שלט/שמ [339/340] appearing in the discourse are not page numbers. There is no need for another round on the chronological error.

Dossier 0663 · The Focused Studies · Round 8

Critique, compilation, or interim determination.[259]

With the Help of G-d — F8 Critique and F9 Continuation — ו [6]. What Is Closed for the Present

Claude's correction concerning "mamash" is accepted. One must no longer attribute to the Rashab a proof that the nature of the same radiance is fully preserved before and after breaking through, on the strength of "separation in rank." The correction is not a positive solution to every meaning of "mamash," nor proof of a change in nature.

There is no new round on the addition from sovev or on Q70. No additional bot assignment. F9 is a focused test of the applicability of the distinctions already found; if there is no bridge, end with a clear record of what is missing, rather than another cycle of the same quotations.

[259]Document 0663: 01_Audit_F8_and_Findings_F9.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0532 · The Conclusion of the Epistle · Unnumbered Round

Report or testimony from the history of the research.[262]

Returning light, the encompassing light, and the kav — Why is it revealed there with greater force?

This is the heart of the paradox. Within the upright order, inward light becomes more contracted as it descends. At the endpoint, however, a dimension appears that is not subject to that ranking:

encompassing light shines there, and the kav reaches its termination and produces returning light. The lowest can therefore be where a profound power becomes apparent.

One distinction is essential: encompassing light must not simply be equated with the Divine Essence. It remains infinite light. The epistle as a whole indeed reaches the deeper principle that creation from nothing ultimately belongs to His Essence, explaining physicality's advantage. But this sentence explicitly concerns illumination from encompassing light and the kav. Maintaining the distinction prevents skipping levels.

9 · Malchut and Letters: The Unity of the Source and the Multiplicity of Created Beings

After clarifying the source of the power, the epistle addresses the place where the coming into being of a separate yesh is revealed. This moves the discussion toward Malchut. It does not replace Ein Sof with a new, independent source; it identifies the function through which created beings come into existence with measure, differentiation, and the relationship of a people to a king.

[262]Document 0532: initial_deep_research_en.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

The letters help explain how multiplicity and differentiation do not require multiplicity in the simple source. Using the analogy of speech does not describe a physical mouth above. But if the letters are dismissed as "merely an analogy" without explaining their operation, the role of definition and differentiation attributed to them is lost. The relationship taught by the analogy must be clarified.

The research also examined what the letters add to the vessels. These need not be two competing systems: the vessel defines measure and function, and the letters describe the multiplicity of combinations and distinctions in created beings. This is an explanatory approach to be tested against the sources, not an automatic division of every word in the epistle into a separate level.

The embedding of the beginning in the end appears here in the context of Malchut and Keter. Later it will also operate in the discussion of Torah and mitzvot and of returning light. The common formula does not permit the three applications to be interchanged. In each instance one must identify the beginning, the end, and the relationship connecting them.

The Epistle's Wording — Source Units

W08-01 · 1–9

אמנם מודעת זאת שעיקר התהוות היש ודבר נפרד לגמרי

"However, it is known that the principal coming into being of a yesh and an entirely separate thing"

W08-02 · 10–21

הוא ממל' דאצילות שנעשה עתיק דבריאה כי אין מלך בלא עם וכו'

"is from Malchut of Atzilut, which becomes Atik of Beriah, for there is no king without a people, etc."

W08-03 · 22–31

וגם ריבוי הנבראים והתחלקותן שנבראו בכח הא"ס יחיד ומיוחד בתכלית

“And also the multiplicity and differentiation of the created beings, which were created by the power of Ein Sof, utterly one and unique,”

W08-04 · 32–43

הוא ע"י ריבוי האותיות היוצאין ממל' פי ה' וברוח פיו כל צבאם

“are through the multiplicity of letters issuing from Malchut, the mouth of the Lord, ‘and by the breath of His mouth all their host.’ ”

W08-05 · 44–49

וה' מוצאות הפה הן מה"ג דנוק'

“And the five articulatory organs of the mouth derive from the five gevurot of Nukva.”

W08-06 · 50–60

ולזאת נקראת עלמא דאתגליא כי בה נגלה כח אור אין סוף

“And therefore it is called ‘the revealed world,’ for in it is revealed the power of the Ein Sof light”

W08-07 · 61–71

לברוא יש מאין שלא ע"י עילה ועלול אבל ט' ספירות הראשונות

“to create something from nothing, not by means of cause and effect. But the first nine sefirot”

W08-08 · 72–81

נאצלו בהשתלשלות עילה ועלול ואור הא"ס הוא מלובש בחכמה לבדה.

“were emanated through a chainlike descent of cause and effect, and the Ein Sof light is vested in Chochmah alone.”

W08-09 · 82–92

וז"ש נעוץ תחלתן בסופן כי כתר הוא ממוצע בין המאציל לנאצלים

“And this is the meaning of ‘their beginning is embedded in their end,’ for Keter is an intermediary between the Emanator and the emanated beings,”

W08-10 · 93–102

ויש בו בחי׳ האחרונה של הא״ס ולכן נקרא כתר מלכות

“and it contains the lowest aspect of Ein Sof. Therefore it is called the crown of kingship,”

W08-11 · 103–116

כי אין כתר אלא למלך וגם כי בחי׳ אחרונה דא״ס היא מל׳ דאין סוף

“for only a king has a crown, and also because the lowest aspect of Ein Sof is Malchut of Ein Sof.”

W08-12 · 117–124

ולכן גם המל׳ דאצי׳ נקרא כתר ממטה למעלה

“And therefore Malchut of Atzilut, too, is called Keter from below upward.”

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

Map of the Question and Its Clarification

Why does the principal separate yesh come from Malchut, how are multiplicity and limitation produced, and how is the last sefirah called Keter?

Malchut of Atzilut becomes Atik of Beriah: the endpoint of the higher system is the beginning and root of the next world. “There is no king without a people” explains the relationship toward created beings that appear separate. Later in the epistle it will be made clear

that the purpose of separateness is the acceptance of the mitzvot, not independence from the Creator.

The multiplicity of letters issuing from Malchut explains the multiplicity and differentiation of created beings. The source is one, but the combinations define different products. The five articulatory organs of the mouth are mentioned in connection with the five gevurot of Nukva; the language of speech gives form to multiplicity without positing competing Divine sources.

Malchut is therefore called עלמא דאתגליא, "the revealed world": in it is revealed the power of Ein Sof to create something from nothing. This does not mean that the created being necessarily apprehends the nature of its source. Revelation of the power of bringing into being in action and apprehension of the source are different axes.

In contrast to Malchut, the first nine sefirot are described here in terms of chainlike descent, and the Ein Sof light is vested in Chochmah alone. This does not deny the Divinity of the other sefirot. Keter is an intermediary between the Emanator and the emanated beings, and Malchut is called Keter from below upward.

"Their beginning is embedded in their end" points here to the connection between beginning and endpoint. Later it will receive further applications: the root of the mitzvot and returning light. It must not be rendered by the same arrow in every context.

Letters and Creative Power

The letters explain differentiation; they are not an independent source of the power of creation ex nihilo. The proposal that multiplicity derives solely from the vessels is insufficient if it erases the emphasis on letters, while the proposal that the letters themselves create through their own power erases "by the power of Ein Sof."

The combined formulation preserves one power and many products through the vessels and letters.

Three Applications of Embedding

R17 warned about repeated uses that appear identical: Keter–Malchut, the purpose of the mitzvot, and returning radiance in the earth. R5 of the conclusion added a test from Ki Tetze: the Torah descends in its root, arouses ratzo in Divine service, and the mitzvot bring shov and a drawing down below. A common formula is therefore an invitation to compare, not permission to merge all the relationships.

C10 · Malchut, Letters, and the Five Gevurot: One Source and Many Products

After establishing creative power through the vessels, the epistle locates the principal coming into being of a separate yesh in Malchut. This does not retract the attribution of the power to Ein Sof. It distinguishes between the source of the capacity and the level at which the production of separate beings is revealed. “There is no king without a people” already connects separateness to the purpose of observing the mitzvot, not merely to a cosmic arrangement.

The letters explain multiplicity and differentiation without multiplying the simple source. The five articulatory organs of the mouth are explained by means of the five gevurot of Nukva; this is not a physical mouth. Conversely, calling it an analogy does not erase the operation of definition and differentiation attributed to the letters.

The difference between the first nine and Malchut concerns the revelation of the power here. It does not reduce everything previously said about the ten vessels to only one vessel. The statement that the Ein Sof light vests itself in Chochmah alone must likewise retain its

particular level of relationship, rather than being set in an artificial contradiction to every other vesting in the epistle.

The crown of kingship and Malchut of Ein Sof explain the beginning embedded in the end. The formula's three uses in the epistle—in the structure of the sefirot, in Torah and mitzvot, and in returning light—cannot be interchanged without changing the subject.[318]

Determination on the Topic: Malchut Is Not a Competing Source

The transition to Malchut answers a question not yet fully addressed by the discussion of creative power: where and how is a source's relationship to distinct realities revealed? The concept of Malchut describes the relationship to separate beings. It does not produce an additional power alongside Ein Sof, but clarifies a function within the order of revelation.

The letters add an understanding of multiplicity. The same source can establish defined differences through combinations and modes of revelation. The speech analogy teaches about emergence toward a recipient and the form of the content; it must not be understood as implying a physical voice or organs of speech above. Nor should every letter in every source be reduced to the same level, since the analogy's meaning is determined by its context.

Malchut of Atzilut's being Atik of Beriah describes a relationship between systems: the endpoint of one order becomes a higher source in relation to another. This does not mean that all Beriah becomes Atzilut or that the names of the levels cease to distinguish them. The changing relationship explains why the same aspect is described at one time as an endpoint and at another as a beginning.

[318] Iggeret HaKodesh 20; Core R13–R17; E1.4–E1.6.

This is the bridge to the birth analogy. The level that brings created beings into revelation bears within it a power rooted above it. The discussion of birth will therefore return from Malchut to mochin and to higher levels, without severing the result from the place where it is actually born.

The Research Questions on This Topic

The questions' wording is preserved in order to check the completeness of the discussion. A question's mere appearance in the ledger does not decide it; the inquiry and the limits of the conclusion must be read. The identifiers here constitute the edited map of questions and are not automatically merged with the earlier numbering in other reports.

Q89 — What does "the principal coming into being of a yesh and an entirely separate thing" mean? What is added here beyond the palaces and bodies of the angels, which were already called "an aspect of yesh"?

Q90 — Does "principal" mean the beginning of the created yesh, principal in terms of creation ex nihilo, or principal in terms of the sense of separateness? These three axes must be distinguished.

Q91 — How is the earlier "emanated yesh" reconciled with the statement that here "a yesh and an entirely separate thing" comes into being?

Q92 — Is the earlier yesh an existent being in terms of limitation/form/relative separateness, whereas the yesh of Beriah is something from nothing in terms of its source? Find an explicit source or mark [I].

Q93 — Why are the first tzimtzum, Adam Kadmon, and the higher worlds also not called here a revelation of the power of Ein Sof to create something from nothing?

Q94 — Is “something from nothing” here an ontological description of reality, a description of a source that is not cause and effect, or a description of the revelation of the power of Atzmut? Do not conflate the axes.

Q95 — How does the distinction between “created” in the terminology of Beriah and the claim that in Chassidut Yetzirah/Asiyah also belong to the sense of yesh fit here? Check whether there is a difference between the level of the source and the intensity of the sense of separateness.

Q96 — Structurally, what does “from Malchut of Atzilut, which becomes Atik of Beriah” mean? What does it mean for Malchut to become the Atik of Beriah?

Q97 — What does “there is no king without a people” add? Is the people a condition for defining kingship, or is kingship the power that brings the people into being?

Q98 — How is “there is no king without a people” connected to the multiplicity of letters and the letters of speech? Is the people a result of combinations of letters?

Q99 — What does “the multiplicity of letters issuing from Malchut, the mouth of the Lord” mean? How do letters produce multiplicity and differentiation without becoming independent causes?

Q100 — What does “the five articulatory organs of the mouth derive from the five gevurot of Nukva” mean? Examine the relationship between the articulatory organs, gevurot, contraction, limitation, and coming into being.

Q101 — What is new in the interpretation of “alma de-itgalya”: does it mean a revealed world, or the place where the power of Ein Sof to create something from nothing is revealed?

Q102 — Is alma de-itgalya a revelation of the light, a revelation of creative power, or a revelation of created reality? Distinguish the three interpretations.

Q103 — Does alma de-itgalya stand in contrast to alma de-itkasya, or is the contrast only in the way the power is revealed?

Q104 — What does "the first nine sefirot were emanated through a chainlike descent of cause and effect" mean? Which nine: is Keter included or excluded? Provide sources.

Q105 — Why does the Alter Rebbe say "the Ein Sof light is vested in Chochmah alone"? What does "in Chochmah alone" mean?

Q106 — What is distinctive about Chochmah compared with Binah and the other sefirot? Is this a matter of nullification, the point of ayin, the beginning of apprehension, or another relationship?

Q107 — If the Ein Sof light is vested in Chochmah, what is the status of the light in the other sefirot? Does it shine in them through Chochmah, or do they contain another revelation of Ein Sof?

Q108 — How is "Chochmah alone" reconciled with the claim that Malchut is "Malchut of Ein Sof," and that their beginning is embedded in their end?

Q109 — What does "their beginning is embedded in their end" mean here: the presence of the beginning in the end, creative power in the end, or a connection between the source of Ein Sof and Malchut?

Q110 — Why does the Alter Rebbe introduce Keter here, although he has not previously discussed it? What role does Keter play in the explanation?

Q111 — What does "Keter is an intermediary between the Emanator and the emanated beings" mean? How does it differ from Malchut as an intermediary between Atzilut and Beriah?

Q112 — What does “it contains the lowest aspect of Ein Sof” mean? Is this the lowest level in revelation, a final power, or a point of connection?

Q113 — What does “the crown of kingship” mean? Does the crown belong to the king by virtue of the source of kingship, or is Malchut called Keter by virtue of its ascent?

Q114 — Why is Malchut of Atzilut also called “Keter from below upward”? What is the difference between the sefirah of Malchut in the order from above downward and Malchut as Keter in the order from below upward?

Q115 — Is “from below upward” merely a change of direction in counting, or does it describe Malchut’s role as source/Keter of the next world?

Q116 — Construct a precise conceptual diagram: Ein Sof → Keter → Chochmah → nine sefirot → Malchut → Atik of Beriah. At each connection, state whether it concerns light, vessel, intermediary, source, or action.

The Course of the Research: Claims, Evidence, Critiques, and Alternatives

The dossiers are arranged here by inquiry family and round within the topic. 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 an independent endorsement by the editor. English passages have been preserved in their original language so as not to replace original evidence with a conjectural translation. Document identifiers make it possible to return to the archive.

Dossier 0231 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[3]

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — Terms

Malchut: the last sefirah. In the analogy customary in Kabbalistic language, it is the aspect of speech: what reaches another.

Atik of Beriah: "Atik" is the designation of the highest level in a partzuf. "Atik of Beriah" = the highest, root level of the world of Beriah.

Alma de-itgalya: Aramaic for "the revealed world."

The five gevurot of Nukva: in Kabbalistic language, five aspects of contraction and limitation on the receiving side.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — The Quotations

"However, it is known that the principal coming into being of a yesh and an entirely separate thing is from Malchut of Atzilut, which becomes Atik of Beriah, for there is no king without a people, etc."

"The multiplicity and differentiation of the created beings … through the multiplicity of letters issuing from Malchut, the mouth of the Lord, 'and by the breath of His mouth all their host'; and the five articulatory organs of the mouth derive from the five gevurot of Nukva. Therefore it is called alma de-itgalya."

"The power of the Ein Sof light is revealed to create something from nothing, not by means of cause and effect."

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

[E] — All are in the body of the epistle.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — Plain-Language Explanation

Three things are stated here, and it is worth separating them.

First: from where. The root of the separate yesh's coming into being is Malchut of Atzilut, which becomes the highest level of Beriah. The lower endpoint of one world becomes the head of the world below it.

The reason, briefly, is "for there is no king without a people." Kingship is not kingship without someone to accept it. What Malchut imparts is, by its very definition, imparted to someone other than itself.

Second: how multiplicity comes about. The multiplicity and differentiation of created beings come from the multiplicity of letters. The letters are the combinations and divisions; from them comes multiplicity, and from multiplicity, differentiation. Just as the articulatory organs of the mouth divide one breath into different letters, so it is here.

Third: why "alma de-itgalya." Not because this is a world visible to the eye, but because in Malchut the power to create something from nothing is **revealed**. The revelation in its name is the revelation of the power.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — Its Role in the Epistle's Argument

It connects the abstract with the concrete. Once it has become clear that the criterion is the power to create, it also becomes clear that the place where this power is revealed is precisely the lower endpoint.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — Which Question It Resolves

Why Malchut, specifically, rather than a higher sefirah, is the root of the separate yesh.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — Which Question It Leaves Open

Two smaller ones:

[E-secondary] — The exact source of "there is no king without a people." The Alter Rebbe writes "etc." and names no source. The customary identification with particular Kabbalistic books is an addition by commentators.

[U] — Precisely what "Atik of Beriah" means beyond what has been stated. The epistle uses the expression without explaining it.

Dossier 0243 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[5]

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — Terms

Malchut is the last sefirah. In the epistle's body it appears as a source of speech, letters, and outward coming into being. The expanded statement that Malchut is actually "the aspect of speech" is a background explanation [I] if not quoted from an additional source.

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

Atik of Beriah is the expression used by the epistle: Malchut of Atzilut "becomes Atik of Beriah." At this stage the term should not be expanded to the entire general structure of the partzufim of Atik. Rather, its local role should be explained: the point of beginning and root of the world of Beriah.

Alma de-itgalya means "the world of revelation." The epistle itself will explain here which revelation is meant.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — The Epistle's Wording

"However, it is known that the principal coming into being of a yesh and an entirely separate thing is from Malchut of Atzilut, which becomes Atik of Beriah, for there is no king without a people, etc."

And later:

"And also the multiplicity and differentiation of created beings … are through the multiplicity of letters issuing from Malchut, the mouth of the Lord, 'and by the breath of His mouth all their host.' "

"And the five articulatory organs of the mouth derive from the five gevurot of Nukva. Therefore it is called alma de-itgalya, for in it is revealed the power of the Ein Sof light to create something from nothing, not by means of cause and effect."

The quotations were checked in a digital witness of the epistle's text: [E-subresearch]. The Kehot printed edition: [U].

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — Plain-Language Explanation

Here the epistle gives the source of the separate yesh: Malchut of Atzilut. It becomes "Atik of Beriah," that is, the point of beginning and root of the world of Beriah.

The sentence “for there is no king without a people” explains Malchut’s role. Kingship is not recognizable solely from its own side; it is connected to the existence of someone who accepts the kingship. The Alter Rebbe cites the expression briefly, with “etc.,” and does not specify its exact source here. Therefore no expanded source discussion that has not been read should be attributed to him here.

The epistle adds that the multiplicity and differentiation of created beings are brought about through the multiplicity of letters issuing from Malchut. Letters divide a single revelation into different combinations. This explains how a multiple, differentiated reality arises from the one source.

It then explains the name “alma de-itgalya.” The meaning is not merely a world visible to the eyes. According to the epistle’s local definition, it is the place where **the power of the Ein Sof light to create something from nothing, not by means of cause and effect, is revealed**.

The term “the five articulatory organs of the mouth” is connected here to “the five gevurot of Nukva.” The epistle links the articulatory organs to contraction and division, but does not detail the entire mechanism of the five gevurot here. The expanded explanation “five aspects of contraction on the receiving side” will therefore remain a gloss [I], and will not be presented as the Alter Rebbe’s wording.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — The Station’s Role

This station connects the abstract distinction of “something from nothing” with the manifold appearance of created beings. It explains why Malchut is the place where creative power becomes revealed, and why multiplicity, division, and coming into being derive specifically from it.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — What Does the Station Clarify?

- The principal coming into being of the separate yesh is from Malchut of Atzilut.
- Malchut becomes Atik of Beriah.
- The multiplicity of created beings is connected to the multiplicity of letters.
- "Alma de-itgalya" is the revelation of creative power, not merely outward visibility.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — What Remains Open?

[U] Precisely what "Atik of Beriah" means beyond the local role the epistle gives it.

Q42 also remains: the epistle establishes the source and the result, but does not convey the whole internal link of the transition here.

Dossier 0041 · The Origin of Existence and the General Rounds · Round 6

Report or testimony from the history of the research.[170]

R05-SOURCE-REOPENING — Updating the Closure after Opening the Pages — G1 Provenance — What Actually Changed

No new discovery should be credited for power-and-strength, NRN in an angel, or potential letters: these were already in the canon and earlier material. The documented independent change is the direct opening of 128b and 292b and the direct verification of aid/5899043; the correction concerning Tanya 48 is verification of the source text.

[170] Document 0041: 02 — R06 ARCHIVE — Baseline and Delta. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

All other corrections are classified as verification, a provenance correction, or correction of Claude's excessive downgrading, not as a determination by models.

Dossier 0174 · The Origin of Existence 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 — 6) Global claim ledger R08-T11+

ID	Claim	Tag
R08-T11	TZ vocalized 124a:7 contains "דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה" ["that soul of Atzilut ascends from him and separates from him"]. R07 locus 122b RETIRED. Variant האי/ההיא [this/that] noted. Context = avonot/person. Iggeret-kelim mapping [I]/[U].	[E] sealed (Kuksik/Research Director)

ID	Claim	Tag
R08-T12	Ohr HaTorah Shemot vol.1 printed p.199 (HB 31630 pgnum=204): Idra almin in gulgalta = אותיות עליונים [higher letters], not עלמין ממש [actual worlds]; cites Iggeret "איהו וחיוהי" ["He and His lights"].	[E] sealed (Research Director)
R08-T13	LT Bamidbar 9: same Iggeret almin line explained as אותיות [letters] that would become worlds be-foal when drawn down; mashal "אותיות הדבור בעודן בכח חכמתו" ["the letters of speech while still potential within his wisdom"].	[E-primary]
R08-T14	Post-exit degree of kav in NR"N: no decisive source found this pass; "האי'רה מצומצמת" ["contracted radiance"] not sourced as Admur.	[U]

[175]Document 0174: 18 — R08-BATCH-02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Claim	Tag
R08-T15	Kehot printed note 33 on Iggeret 20: superscription observed in Lessons-in-Tanya layout; note body unavailable this pass.	[U]

(R08-T01…T10 remain as B01; not renumbered.)

Dossier 0309 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[319]

R08-BATCH-02 SUMMARY (≤40 lines)

Batch: R08-BATCH-02 | Delta: R08 only | Ledger: R08-T11+ | R07 archive untouched.

1. R08-T11 [E] SEALED (Kuksik/Research Director): TZ vocalized 124a:7 "דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה" ["that soul of Atzilut ascends from him and separates from him"]. R07 locus

122b RETIRED. Variant האי→ההיא [this→that]. Context=avonot/person → Iggeret-kelim mapping [I]/[U]. Also checked TZ 70a/b (no string); WS 124b = pagination variant.

2. R08-T12 [E] SEALED (Research Director): Ohr HaTorah Shemot vol.1 printed p.199 = HB https://hebrewbooks.org/pdfpager.aspx?req=31630&pgnum=204 — Idra almin = אותיות עליונים [higher letters] not mamash; cites Iggeret "איהו וחיוהי" ["He and His lights"].
3. R08-T13 [E-primary]: LT Bamidbar 9 — almin as …אותיות שכשיומשכו ["letters which, when drawn down…"] + mashal "אותיות הדבור בעודן בכח חכמתו" ["the letters of speech while still potential within his wisdom"] (same Iggeret cite).

[319]Document 0309: 17 — R08-BATCH-02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

4. Kehot n.33: [U] — superscript seen (Lessons in Tanya / INN); printed note body not opened this pass.
5. Post-exit kav degree: [U] no decisive source found (R08-T14). No Admur grade found; do not invent "האי'רה מצומצמת" ["contracted radiance"].
6. Sources opened: Sefaria TZ 124a/b, 70a/b; Wikisource 124 + search; Reshit Chochmah Yirah 9; HB OHT Shemot 31630/p. 204; Sefaria LT Bamidbar 9; INN Lessons-in-Tanya Class 4 (secondary).
7. Next: open Kehot n.33 glyph/text; Admur-only hunt for post-exit kav grade; optional [I] track TZ-histalkut↔tzaddikim-before-sin (not kelim).

Dossier 0152 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[65]

GOAL 1 — Iggeret HaKodesh 20 body (ibbur / leidah / 7 months / KYS / Atika / 9 or 7) — Quote B — tipa / ibbur / leidah of nukva → gilui Ohr Ein Sof [E]

Sefaria segment 20:16 (para 15):

וגם, כל עיקר ושרש הטיפה 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 אור־אין־סוף ממש, על־ידי העיבור והלידה.

"And also, the entire basis and root of the drop that she receives and with which she becomes pregnant from Ze'ir Anpin is from the mochin of Abba and Imma. In every union it is drawn to Abba and

[65] Document 0152: 60 — R10-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Imma from Arich Anpin and Atik Yomin, and from higher and higher, up to Ein Sof. However, everything is concealed within the mochin until Nukva gives birth to the souls, angels, and palaces into the world of Beriah. It follows that this is a revelation of the actual Ein Sof light through gestation and birth."

Proves [E]: tipa root = mochin of Abba/Imma; chain Arich → Atik Yomin → Ein Sof; all in he'elem in mochin until leidat ha-nukva of nesh amos/angels/hechalot to Beriah; gilui Ohr Ein Sof mamash via ibbur and leidah.

Does not prove: that before leidah there was zero gilui elsewhere; that "mamash" = Atzmut (Q155 remains open).

Adjacent [E]: para 12 — Malchut of Atzilut becomes Atik of Beriah ("אין מלך בלא עם" ["there is no king without a people"]) — structural backdrop, not the 7-month calendar.

Dossier 0271 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[96]

Proposed tickets — R15-T14 quote

"To understand this: seemingly, in any case the souls of Israel arose in thought. That is, they are not like the angels, the host above and below, whose coming into being originates in the aspect of supernal speech, as it is written, 'and by the breath of His mouth all their host.' The souls, however, were taken from the letters of His thought, blessed be He. These are precisely the six hundred thousand letters in the Torah, corresponding to the six hundred thousand souls in which

[96] Document 0271: 104 — R15-GB02 NET NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

all the souls in the treasury are included, since they are branches and sparks extending from them, as is known."

URL: https://www.sefaria.org/Likkutei_Torah,_Re'eh.6.2?lang=he · Vilna 24d (כד,ד)

Dossier 0183 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[111]

Quote verification (Sefaria live + hunt_gb02 cache) — R16-T02 — LT Re'eh 6:2

Live Likkutei_Torah,_Re'eh.6.2 + cache lt_reeh_6_2.txt / r16_verify/lt_reeh_6_2_plain.txt:

Angels: **מקור התהוותן מבחי' דבור העליון** ["their coming into being originates in the aspect of supernal speech"] · **וברוח פיו כל צבאם** ["and by the breath of His mouth all their host"] · souls: **מאותיות מחשבתו ית'** ["from the letters of His thought, blessed be He"] · **ס"ר אותיות שבתורה** ["six hundred thousand letters in the Torah"] · **ס"ר נשמות** ["six hundred thousand souls"] — MATCH

Vilna opening of Re'eh 24d / distinct from Re'eh 7 (26d T08). Tag = [E-primary] Admur.

Dossier 0200 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[21]

[111] Document 0183: 109 — R16-T01–T03 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

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

Proposed tickets (R16-T16+ only) — R16-T16 quote

“Thus says the Lord of Hosts: ‘If you walk in My ways,’ etc., ‘I will grant you those who walk among these who stand.’ To understand the meaning of those who walk among those who stand: it is known that the angels are called ‘those who stand,’ as it is written, ‘Seraphim stand.’ The souls, too, before coming into this world, are also called ‘those who stand,’ as it is written, ‘As the Lord lives, before whom I stood.’ Only after the souls descend into this world and are vested in a body and an animal soul are they called ‘those who walk.’ The reason the angels and souls are called ‘those who stand’ is that the root of their coming into being is the aspect of letters. The angels are from the letters of speech, as it is written, ‘and by the breath of His mouth all their host,’ while ‘Israel arose in thought’: they are from the letters of thought. The letters are an inanimate aspect, as it is written in Sefer Yetzirah, ‘Two stones build,’ etc., because they are nullified in relation to the intellect that directs them, for the letters follow the intellect, etc. They are therefore called ‘those who stand,’ like the inanimate aspect, which has no capacity to walk.…”

Corollary (§14): “It follows that what the angels receive from Israel is both from below upward and from above downward. This is ‘I will grant you those who walk’: two kinds of walking, from below upward and from above downward.

‘Among those who stand’: that is, within the inner dimension of those who stand, who are the angels, so that the aspect of walking may be imparted to the inner dimension of the angels, both from below upward and from above downward:…”

URL: https://www.sefaria.org/Torah_Ohr,_Vayeshev.5.1?lang=he

Proposed tickets (R16-T16+ only) — R16-T17 quote

“Now, ‘those who stand’ are the angels, and ‘those who walk’ are the souls of the entire community of Israel. To understand why the angels are called ‘those who stand’: it is written, ‘By the word of the Lord,’ etc., ‘and by the breath of His mouth all their host.’ That is, the place from which the angels originate and are created is the speech of the Holy One, blessed be He, as it were. Although He has no bodily form, and we cannot compare anything to His holiness, nevertheless the Torah speaks in human language, calling the revelation of His light to created beings ‘speech.’ Now, the letters of speech are, by analogy, distinct bodies, each standing on its own, such that from this utterance another utterance will never come into being. Therefore the angels whose service is in the aspect of love, such as Michael’s camp, or whose service is in the aspect of awe, such as Gabriel’s camp, stand in the heights of the world at one level. The love and awe given to them in the six days of Creation do not change their function to advance and grow from day to day, as Scripture says, ‘Seraphim stand,’ at one level. Of the souls of Israel, however, it was said, ‘Israel arose in thought’…”

URL: https://www.sefaria.org/Likkutei_Torah,_Bechukotai.1.3?lang=he

YA-IGK20 R16-GB03 — Net-NEW beyond R13–R15 + R16-T01–T15 CoS holds — Exclusion floor (not reminted)

R13 T01–T09 · R14 T01–T06 · R15 T01–T12 · R16-T01–T15 (incl CoS holds Mishpatim/Shir29/EC42) · locked EC39/40/50 · T26 · SHP Vayera · LT Shemini · Mishpatim 4 family · IHK 7/8/20.

Dossier 0215 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[146]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 1. Atik Yomin / “It Depends on Atika”

Aliases: עתיק יומין [Atik Yomin], ע״י [AY], בעתיקא תליא [“it depends on Atika”], עתיק דבריאה [Atik of Beriah]

Forced by sections: 4, 6

Dossier 0234 · The Origin of Existence and the General Rounds · Round 17

Report or testimony from the history of the research.[25]

5. Continuous peshat — ד [4] — 5.1 What Admur says

“However, it is known that the principal coming into being of a yesh and an entirely separate thing is from Malchut of Atzilut, which becomes Atik of Beriah, for there is no king without a people, etc.”

Also: multiplicity/division of creatures from Ein Sof’s absolute unity = via **multiplicity of letters** from Malchut — “פי ה׳” [“the mouth of the Lord”] / “ברוח פיו כל צבאם” [“by the breath of His mouth all their host”]; five motzaot of the mouth = **five gevurot of nukva**.

“Therefore it is called alma de-itgalya, for in it is revealed the power of the Ein Sof light to create something from nothing, not by means of cause and effect.” [E]

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[146] Document 0215: 151 — R17-B GLOSSARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

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

5. Continuous peshat — ד [4] — 5.2 Why here

After the ladder of near-/quasi-yesh, Admur names the principal source of fully separate yesh: Malchut of Atzilut becoming Atik of Beriah. “King without a people” explains why Malchut needs separate subjects. Letters explain how One produces many.

5. Continuous peshat — ד [4] — 5.4 Plain terms

- Atik of Beriah: Malchut Atzilut functions as the highest (Atik/Keter) of Beriah — classic “end of upper = head of lower.” Here Admur forces the term.
- Alma de-itgalya: not merely “world visible to the eye”; Admur defines: in it is revealed the power of Or Ein Sof to create yesh

me’ayin without cause and effect. Matches meta-141 hypothesis → promote as claim. [E]

- ה’ מוצאות הפה / ה”ג דנוקבא [the five articulatory organs of the mouth / the five gevurot of Nukva]: five speech-organs as five restrictive gevurot of the feminine (Malchut) — produce articulated multiplicity.

Dossier 0066 · The Focused Studies · Round 1

Report or testimony from the history of the research.[27]

ג [3]. Answers F1-01 … F1-22 — F1-21 — Multiplicity/Differentiation/Limit/Finitude

- Short answer: the result of creation through vessels; there may be two pairs; “takhlit” = finitude unless proved otherwise; **no** invented four levels.

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

- Evidence: “Since creation is through the vessels, therefore the created beings are in the aspect of…”

ג [3]. Answers F1-01 … F1-22 — F1-22 — “And Particularly the Letters”

- Short answer: the letters add specificity/combinations beyond the general categories; “as above” → the multiplicity of letters from Malchut / the five articulatory organs of the mouth earlier in the epistle (+ Sha‘ar HaYichud VehaEmunah 2–12).
- Evidence: “and particularly through the letters, as above”; there is no “one letter = one vessel.”

Dossier 0538 · The Focused Studies · Round 1

Report or testimony from the history of the research.[28]

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — The Epistle’s Wording

“And also the multiplicity and differentiation of created beings … are through the multiplicity of letters issuing from Malchut, the mouth of the Lord, which were created by the power of Ein Sof, utterly one and unique, ‘and by the breath of His mouth all their host.’ ”

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — What Question Does the Station Resolve?

- The principal coming into being of the separate yesh is from Malchut of Atzilut.
- Malchut becomes Atik of Beriah.

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

- The multiplicity of created beings is connected to the multiplicity of letters.
- “Alma de-itgalya” is the revelation of creative power, not merely outward visibility.

Station 5 — Malchut of Atzilut, Atik of Beriah, and Alma de-Itgalya — What Question Does the Station Leave Open?

[U] Precisely what “Atik of Beriah” means beyond the local role the epistle gives it.

Q42 also remains: the epistle establishes the source and the result, but does not convey the whole internal link of the transition here.

Dossier 0666 · The Focused Studies · Round 1

Combined dossier: distinguish the findings from the brief for continued work.[29]

ג [3]. Answers to the Questions in Order — F1-21 — Multiplicity, Differentiation, Limit, and Finitude

Word	Proposed literal meaning [I]	Illustrative example only
Multiplicity	There being many created beings	Many particulars, even of a single kind
Differentiation	Distinguishing the particulars, kinds, and properties	The particulars are not one undifferentiated mass
Limit	A particular measure and definition	A power or property that is not unlimited
Finitude	Endpoint and finiteness; here not necessarily the purpose of creation	A reality with an end and a measure

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

“Limit and finitude” may be an emphatic combination, rather than two levels. “Multiplicity and differentiation,” too, may describe closely related aspects. The Alter Rebbe’s precision requires checking the combination in parallel passages;

it does not require the editor to invent a system of four aspects. **The literal interpretation is plausible; a technical four-stage distinction has not been established.**

ג [3]. Answers to the Questions in Order — F1-22 — What Do the Letters Add beyond the Vessels?

In the earlier passage of the epistle, the multiplicity and differentiation of created beings are already connected to the multiplicity of letters. “As above” at the conclusion refers to this. The vessels are described here as the framework of limitation; the letters make it possible to specify how the influence arrives in particular distinctions and combinations.

Sha‘ar HaYichud VehaEmunah 12 distinguishes a letter’s particular power, the combination of powers in a word, and the order of the letters, which determines the character of the combination. [S6] This is a real basis for explaining how a multiplicity of created beings is not merely a large quantity of one uniform influence.

The conclusion [I]: “And particularly” specifies how distinct particulars are produced; it does not require an additional entity after the vessels. The precise technical relationship between letters and vessels here still needs to be checked, without deciding that every letter is an independent vessel or that every vessel is one letter.

Critique, compilation, or interim determination.[248]

IGK20 — F2 Critique and Working Determinations toward F3 — 6. Wording, References, and Change Log

The occurrence of "הנשמה…שהוא," "the neshamah [feminine] … which is [masculine]," prevents a proof based on a mechanical rule of agreement with the nearest noun. Claude corrected this; Gemini's announcement that a grammatical solution had been conclusively established is premature. This does not prove a Kabbalistic secret or justify an emendation.

Etz Chaim 5:3, opened here, deals with letters, the articulatory organs of the mouth, and types of union; the particular link involving Abba and Imma of Beriah from 47:4 must not be attributed to it without a quotation. It does contain material parallel to the question of the letters. Writing "the body of the epistle does not say Atzmut" requires restricting this to the local paragraph: earlier, "the nature and essence of the Emanator" and "His existence is from His own essence" are written. This does not automatically identify Atzmut with the encompassing light.

Gemini's table attributed to F1 positions already rejected in the supplied F1 text, such as mapping the three radiances onto the three worlds. A change must be recorded only against an exact earlier sentence. In Bot's report, "the beginning of yesh = NRN" requires correction to nefesh–ruach; neshamah is the Divine side from which they were created. Identifying Q42 with the question of before the tzimtzum itself does not preserve the original dossier on the transitional link.

[248]Document 0093: 01_F2_Audit_and_F3_Findings.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Report or testimony from the history of the research.[162]

IGK20 — Independent Findings after F6 and the F7 Packet — An Explicit Correction of My Own — The Year

In the F5 critique and the F6 packet I wrote that "העת"ר is not תרע"ה." That was my error: העת"ר and תרע"ה are the same four letters, whose value is 675. There is no need to add a he that is not there, nor to invent a cycle convention. I retract the reservation and the assignment built upon it. Claude's F6 explanation of a "permutation label that is not gematria" is unnecessary, and his digression to autumn 5676 (תרע"ו) likewise does not follow from the heading. A facsimile of the discourse's opening can verify the heading's wording, but the calculation itself is not an open question.

10 · Gestation and Birth: What Is Revealed upon Emergence into Beriah?

Birth is described as proceeding from Malchut, but the power to give birth does not begin there. The epistle traces the root of the drop to mochin, to Arich and Atik, and upward to Ein Sof. It thereby shows that the place bringing the product into revelation bears a root more concealed than the level at which emergence becomes visible.

The research required distinguishing several occurrences of gestation and birth. The seven months from Shemini Atzeret to the seventh day of Passover do not automatically become identical with every system of seven or nine months of supernal gestation. The growth of souls and the growth of ZON in Imma's womb do not necessarily in-

[162] Document 0221: 01_Findings_F7.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

volve the same participants. A shared number can guide a search, but does not by itself reconcile the details.

The splitting of the Sea of Reeds adds the theme of revealing the concealed and its dependence on Atik. Here, too, the explanatory framework must be distinguished from a solution to every question about the mechanism. A description of birth may explain an order of concealment and revelation without supplying an explicit sentence about every respect in which the soul's status changes in descent.

Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah 46, became a methodological test case. A reading focused on the opening missed the discussions of the drop, gestation, and growth later on. The later examination corrected the picture. In this chapter, therefore, the parallel is used according to its actual contents and extent, and is not disqualified on the basis of the heading under which it was opened.

The Epistle's Wording — Source Units

W09-01 · 1–11

ומה גם כי בריאת הנשמות ממנה להיות יש ודבר נפרד בפ"ע

"And all the more so, since the creation of souls from it, to become an existent, separate thing on its own"

W09-02 · 12–20

בעולם הבריאה ונקרא בשם לידה כקריעת י"ס דבעתיקא תליא

"in the world of Beriah, is called birth, like the splitting of the Sea of Reeds, which depends on Atika."

W09-03 · 21–31

וגם כל גידול הנשמות כל ז' חדשים מזיווג של שמיני עצרת

"And also the entire growth of the souls throughout the seven months from the union of Shemini Atzeret"

W09-04 · 32–42

עד שביעי של פסח הוא כמו גידול זו"נ בבטן אימא עילאה

“until the seventh day of Passover is like the growth of ZON in the womb of Imma Ila‘ah,”

W09-05 · 43–53

שהוא ע"י אורות עליונים מאימא עילאה ומלמעלה למעלה עד אין סוף

“which is through supernal lights from Imma Ila‘ah and from higher and higher, up to Ein Sof,”

W09-06 · 54–61

המתלבש בה כל ט' או ז' ירחי לידה.

“which is vested in her throughout all nine or seven months of gestation.”

W09-07 · 62–68

וככה הוא בבריאת נשמות ומלאכים לעולם הבריאה

“And so it is in the creation of souls and angels into the world of Beriah.”

W09-08 · 69–79

וגם כל עיקר ושרש הטיפה שמקבלת ומתעברת מז"א הוא ממוחין דאו"א

“And also, the entire basis and root of the drop that she receives and with which she becomes pregnant from Ze‘ir Anpin is from the mochin of Abba and Imma.”

W09-09 · 80–90

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,”

W09-10 · 91–102

רק שהכל בהעלם במוחין עד לידת הנוק' הנשמות והמלאכים וההיכלות לעולם הבריאה.

“except that everything is concealed within the mochin until Nukva gives birth to the souls, angels, and palaces into the world of Beriah.”

W09-11 · 103–111

נמצא שזהו גילוי אור א”ס ממש ע”י העיבור והלידה.

“It follows that this is a revelation of the actual Ein Sof light through gestation and birth.”

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

Map of the Question and Its Clarification

Why is the coming into being of souls called birth, what roles do gestation and mochin play, and what does the revelation of the “actual” Ein Sof light add?

Birth describes a transition from concealment within the source to the appearance of a separate reality. The souls come from Malchut and become existent beings on their own in the world of Beriah. The comparison to the splitting of the Sea of Reeds, which depends on Atik, emphasizes the novelty of emergence and revelation.

Gestation is not an empty wait. The epistle describes the growth of souls from Shemini Atzeret to the seventh day of Passover and parallels it with the growth of ZON in Imma’s womb. The lights come from Imma Ila‘ah and from levels above her, up to Ein Sof. The root of the drop that Nukva receives from Ze‘ir Anpin is likewise in the mochin of Abba and Imma, and in every union a drawing down reaches them from Arich Anpin, Atik, and above.

Two complementary points: the higher root is present in concealment before birth; at birth the power to produce a separate reality is actually revealed. One must not say that before this there was no

revelation at all in Atzilut. The novelty here is revelation through gestation and birth, in the product described by the epistle.

The numbers seven and nine months are preserved in the source's wording. The Shemini Atzeret–Passover axis and the general language of gestational months do not become a medical calculation. Nor does the birth analogy by itself resolve the question of the precise mechanism of transition from Divinity to yesh: it gives a structure of source, growth, concealment, and revelation, not a detailed account of every internal link.

"It Depends on Atika" and the Q42 Test

There was a temptation to close the question of coming into being by finding a source for birth and the splitting of the sea. The parallel does indeed contribute: it provides a higher source and a transition from concealment to revelation. But a higher source for an action is not yet a description of the act that transforms the soul's status. R17 therefore kept Q42 open. A positive explanation of the structure is retained alongside the limit of the evidence.

Do Not Confuse the Participants in the Union

Abba and Imma, ZON, Arich, and Atik appear in the same sequence in different roles: source of mochin, recipient, giver, and root of drawing down. In the rounds on union, it repeatedly became clear that a higher union nourishing a lower world is not evidence for a local union of the partzufim of that world. For every sentence, record who gives, who receives, and what the product is. This rule prepares the reading of ZON of BYA in chapter 11.

C11 · Birth and Union: From Concealment to Separate Creation

The epistle does not stop at Malchut as a lower source. It traces the root of the drop from the mochin of Abba and Imma to Arich Anpin and Atik, and higher and higher, up to Ein Sof. Birth from Malchut does not prove that the power begins there. The level that gives birth reveals a higher root concealed within it.

The seven months from Shemini Atzeret to the seventh day of Passover, and the nine or seven months of supernal gestation, are not details to be reconciled by deletion. One must distinguish between the two occurrences, and between the growth of souls and the growth of ZON in Imma's womb. The shared term "gestation" does not make the participants and periods identical.

The comparison to the splitting of the Sea of Reeds, which depends on Atik, emphasizes the revelation of the concealed. It does not by itself give the entire mechanism of becoming a yesh. Q42 therefore remains even after the description of birth: the epistle gives an order of source, concealment, and revelation without necessarily explaining every meaning of a change in the soul's nature.

The paragraph concludes with souls, angels, and palaces being born into Beriah. This grounds the range of Malchut's products; a rigid rule that every union gives birth to only one kind must not be imported without context.[320]

C21 · Seven and Nine: A Related Source Is Not an Exact Quotation

R10 shifted the focus to gestation and birth. The positive evidence included the epistle, the parallel in Likkutei Torah, Tzav, on the seventh day of Passover and the birth of souls, the Omer as nursing, and

[320] Iggeret HaKodesh 20; Core Q40–Q42; R13–R17.

sources for the sea's dependence on Atik. Pri Etz Chaim and Sha'ar HaKavanot supply an image of the opening of the womb and birth on the seventh day. These are important thematic witnesses even when they lack the exact wording sought.

The finding records were therefore kept separate: a source related to birth does not close a search for the wording "birth of souls" specifically. A closely related linguistic form in Etz Chaim 39:5 was retained as related wording, without being silently substituted. R10 documented an unsuccessful search for wording as a limited negative finding, not proof of absence from the entire literature.

Etz Chaim 19 and 28:4 offer distinctions involving seven, nine, lights, sparks, vessels, inner dimension, and outer dimension. The numbers must not be combined into a single table as though every source answered the same question. Nor does the description of Adam and Eve before the sin demonstrably reconcile the periods in the epistle. A gap remaining after good sources deserves to be documented, not filled with another number.[321]

C22 · Derekh Mitzvotekha 46: The Opening Does Not Prove Absence Later On

An early report saw chapter 46 of Derekh Mitzvotekha as a discussion of Tohu and Tikkun, and therefore found no answer in it concerning the drop and gestation. The later examination corrected this: the same chapter contains the drop and embryo, the vegetative power, nine months, periods of gestation, Atik Yomin, and the growth of souls in Nukva's womb. The opening topic does not exhaust the chapter.

[321]Core R10-T01–T22; Etz Chaim 19, 28:4; Pri Etz Chaim, Chag HaMatzot 8; Sha'ar HaKavanot, Derushei Pesach 12.

The correction has two dimensions. In substance, the parallel became stronger; in attribution, it remains a work by the Tzemach Tzedek rather than the Alter Rebbe's wording. Nor is a complete digital text a facsimile of a printed edition. R13 treated the facsimiles reported by Bot as candidate witnesses for independent examination, without negating the digital content already read.

The principle applies throughout the book: a heading or search result may lead to a source, but does not support a claim that a subject is absent from it. Conversely, a later discovery does not retroactively verify every earlier report. The history of the correction preserves both responsibilities.[322]

Determination on the Topic: Birth Reveals a Root Not Visible at Its Beginning

The epistle does not attribute independent generative power to Malchut. It traces the root of the drop and the growth of the offspring back to mochin and the influxes above them. The place where the product is born is the end of a process in which a concealed power becomes revealed. The birth analogy makes it possible to understand the transition from inclusion to manifestation without claiming that every bodily detail in the analogy corresponds to a defined spiritual detail.

This sets the limit of the comparison between gestational periods. The seven months between Shemini Atzeret and the seventh day of Passover, and seven or nine months of gestation in other sources, are not a single datum merely because the same numbers recur. The research preserves the parallels and clarifies the function of each; a parallel framework is not yet a complete mechanism of the transition.

[322]Core R11–R13; Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah 46.

A further correction concerns the parsa. The explanation cannot be built on a claim that the term is absent from the epistle: it appears explicitly later on. Yet its appearance does not prove that it is the complete explanation of every detail of a soul's birth discussed here. The connection must be demonstrated; a shared name is not enough.

The positive conclusion is that the power of Ein Sof is revealed specifically in the appearance of a reality that no longer remains included in its source as it was. From here the epistle turns to action: the purpose of the drawing down is not merely an exalted spiritual state, but the appearance of a world in which created beings fulfill the Creator's commandments.

The Research Questions on This Topic

The questions' wording is preserved in order to check the completeness of the discussion. A question's mere appearance in the ledger does not decide it; the inquiry and the limits of the conclusion must be read. The identifiers here constitute the edited map of questions and are not automatically merged with the earlier numbering in other reports.

Q42 — Before descending into BYA the souls are not a yesh, and afterward they become a yesh: what is the mechanism of the change?

Q117 — Why does it first say only "the creation of souls"?

Q118 — Why does it later say "the creation of souls and angels"?

Q119 — Why does it conclude with "Nukva's giving birth to the souls, angels, and palaces"? What is added by the palaces?

Q120 — Are souls, angels, and palaces three different results of the same birth, or three stages/layers?

Q121 — What is the relationship between souls and angels born from Beriah and the palaces and bodies of angels mentioned in the preceding passage in Atzilut?

Q122 — Is the order souls → angels → palaces an order of importance, an inner/outer order, or merely their order of appearance in the wording?

Q123 — What does “leidat ha-nukva” mean? Is Nukva the Malchut that gives birth, or is Nukva herself born/built together with the souls?

Q124 — How are Ze‘ir Anpin, Nukva, Malchut, Imma Ila‘ah, and the world of Beriah related here? Distinguish partzuf, sefirah, and world.

Q125 — What is the precise difference between gestation and birth in this passage?

Q126 — Why is birth compared to the splitting of the Sea of Reeds?

Q127 — What does “de-ve-atika talya,” “which depends on Atika,” mean? Is the source of birth Atik Yomin, the inner dimension of Atik, or a higher power?

Q128 — Is the splitting of the Sea of Reeds merely an analogy, or does it indicate a parallel Kabbalistic mechanism of breaking through a p arsa/sea/Malchut?

Q129 — What happens during gestation that is not yet revealed, and what is revealed specifically at birth?

Q130 — Does “a revelation of the actual Ein Sof light through gestation and birth” mean that the revelation is already present during gestation but concealed, or that it originates anew at birth?

Q131 — Why is the growth described as extending from Shemini Atzeret to the seventh day of Passover? Find an exact Kabbalistic source for the count and period.

Q132 — What is the significance of Shemini Atzeret as the point at which the union begins?

Q133 — Why is the seventh day of Passover specifically the endpoint?

Q134 — What does "the growth of Ze'ir Anpin and Nukva in the womb of Imma Ila'ah" mean? Is this an actual gestation of partzufim, mochin, or an analogy for the souls' coming into being?

Q135 — What are "supernal lights from Imma Ila'ah"? What does it mean that they are drawn "from higher and higher, up to Ein Sof"?

Q136 — Why does the Alter Rebbe first say seven months, and then nine or seven months of gestation?

Q137 — What is the source of the numbers seven and nine in the structure of the sefirot/partzufim?

Q138 — Why does eight not appear as an option? Is seven an abbreviated gestation and nine a complete order?

Q139 — Is there a connection between seven/nine here and the number of months of physical pregnancy, or is the physical only an analogy for a spiritual structure?

Q140 — How should the claim concerning Adam and Eve be understood: before the sin, immediate gestation and birth, and after the sin, nine/seven months? Does this change the Alter Rebbe's analogy?

Q141 — Do seven and nine belong only to the post-sin order, or do they also exist in orders of hishtalshelut before the sin?

Q142 — What is the difference between the gestation and birth of souls in the world of Beriah and the gestation and birth of Ze'ir Anpin and Nukva in Imma Ila'ah?

Q143 — What does it mean that "the basis and root of the drop" she receives and with which she becomes pregnant from Ze'ir Anpin is from the mochin of Abba and Imma?

Q144 — How does Ze‘ir Anpin receive a drop from the mochin of Abba and Imma? Is this a drop of light, soul, power, or partzufic structure?

Q145 — Why is there a drawing down to Abba and Imma from Arich Anpin and Atik Yomin in every union?

Q146 — If everything is drawn “from higher and higher, up to Ein Sof,” why does the Alter Rebbe specifically mention Abba and Imma, Arich Anpin, and Atik Yomin?

Q147 — Is “up to Ein Sof” a single source beyond all the partzufim, or a chain of levels, each receiving from the previous one?

Q148 — What does “everything is concealed within the mochin” mean? Is the concealment in the mochin of Abba and Imma, in the point of the drop, or throughout the entire chain of drawing down?

Q149 — Until when does the drawing down remain concealed, and at what moment does it become Nukva’s giving birth?

Q150 — Construct a map of levels: Atik Yomin → Arich Anpin → Abba and Imma → Ze‘ir Anpin and Nukva → souls/angels/palaces in Beriah. Mark light, mochin, drop, gestation, and birth.

Q151 — Why does the conclusion emphasize “a revelation of the actual Ein Sof light” specifically through gestation and birth?

Q152 — Was the Ein Sof light only concealed before birth? If so, what is the difference between revelation and vesting?

Q153 — How is the conclusion reconciled with the preceding passage, in which the Ein Sof light is also present in Atzilut and is vested in Chochmah?

Q154 — Is there a difference between the revelation of Ein Sof in Atzilut and the revelation of the power of Ein Sof to create something from nothing in Beriah?

Q155 — Does “mamash” mean Atzmut, the light of the kav, the light of the neshamah, or creative power? Do not decide without a source.

Q156 — How is “alma de-itgalya” reconciled with “everything is concealed within the mochin”? Is the concealment before birth and the revelation afterward?

Q157 — How is the “separate yesh” in Beriah here reconciled with Hasidic sources saying that yesh is felt most strongly in physical Asiyah?

Q158 — Distinguish between the source of yesh, the level of yesh, the sense of yesh, creative power, and the revelation of Ein Sof.

The Course of the Research: Claims, Evidence, Critiques, and Alternatives

The dossiers are arranged here by inquiry family and round within the topic. 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 an independent endorsement by the editor. English passages have been preserved in their original language so as not to replace original evidence with a conjectural translation. Document identifiers make it possible to return to the archive.

Dossier 0074 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[30]

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

Station 19 — Elevating Vitality through Human Divine Service — What Does the Station Clarify?

It clarifies why the purpose of the souls' descent is not merely for the soul to feel more Divinity. The purpose is to act upon the world, to turn matter into a vessel, and to elevate the vitality within it.

Open Questions Box — Q42 — The Link between a Likeness of Divinity and a Separate Yesh

The epistle sets out two conditions: - "A likeness of an aspect of Divinity under immense contraction." - "An entirely separate thing."

It also mentions Malchut, letters, parsa, birth, and radiances. But no primary sentence detailing the internal link itself was found in the epistle's body. The question therefore remains [U].

Plain-Language Booklet — Iggeret HaKodesh, Section 20 — Interim Editorial Conclusion

The booklet does not seek to replace the epistle's wording with a new conceptual system. Its purpose is to explain the wording as it moves:

from lights and vessels,

to creative power,

to Malchut and letters,

to gestation and birth,

to the parsa and the kav,

to earth and the vegetative,

and to the practical mitzvah.

Every external source, every later explanation, and every editorial inference must remain marked in its place. Open questions are not a defect in the booklet; they are part of the explanation's honesty.

Dossier 0153 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[1]

Station 7 — Gestation and Birth: How the Souls' Coming into Being Is Described — The Epistle's Wording

"All the more so, since the creation of souls from it, to become an existent, separate thing on its own in the world of Beriah, is called birth, like the splitting of the Sea of Reeds, which depends on Atika."

And later:

"And also the entire growth of the souls throughout the seven months from the union of Shemini Atzeret until the seventh day of Passover is like the growth of Ze'ir Anpin and Nukva in the womb of Imma Ila'ah."

"Which is vested in her throughout all nine or seven months of gestation."

And finally in the block:

"It follows that this is a revelation of the actual Ein Sof light through gestation and birth."

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

Station 7 — Gestation and Birth: How the Souls' Coming into Being Is Described — What Does "Birth" Mean Here?

The epistle uses the birth analogy to describe a transition from an inward, concealed condition to a condition in which the souls become a separate reality in the world of Beriah. Before birth everything is

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

concealed; at birth a reality appears that can be distinguished on its own.

The comparison to the splitting of the Sea of Reeds is connected to the expression בעתיקא תליא, "it depends on Atika." A source from the Ari checked in earlier rounds also uses the image of the opening of a womb and birth, but the Ari's words must not be conflated with the Alter Rebbe's wording. Here we first explain what the Alter Rebbe is doing: he uses the splitting of the Sea of Reeds as an image of birth.

Station 7 — Gestation and Birth: How the Souls' Coming into Being Is Described — Seven Months and Nine or Seven Months of Gestation

The epistle gives two types of numbers: - Seven months: from the union of Shemini Atzeret to the seventh day of Passover. - Nine or seven months of gestation: more general language within the gestation analogy.

It is not necessary here to decide whether each number is a literal physical description, a Kabbalistic analogy, or a combination of the calendar with the birth analogy. What is established in the text is that the epistle itself uses these numbers and this timeline. The precise explanation of the relationship between seven and nine remains a question for the sources chapter.

Station 7 — Gestation and Birth: How the Souls' Coming into Being Is Described — The Drop, Abba and Imma, Atik, and Ein Sof

The epistle continues the gestation analogy:

"And the entire basis and root of the drop that she receives and with which she becomes pregnant from Ze'ir Anpin is from the mochin of Abba and Imma."

In every union, a drawing down reaches Abba and Imma from Arich Anpin and Atik Yomin, “and from higher and higher, up to Ein Sof.” All of this is initially concealed within the mochin, and only afterward reaches the birth of souls, angels, and palaces into the world of Beriah.

On the plain reading, this is not a list of separate sources but a description of a chain: what appears below as a drop and birth is connected to higher roots, but the essential content remains concealed until birth.

Station 7 — Gestation and Birth: How the Souls’ Coming into Being Is Described — “A Revelation of the Actual Ein Sof Light”

This sentence must not be replaced with a claim that there had been no revelation of the Ein Sof light whatsoever in Atzilut. The epistle speaks of a particular mode of revelation: revelation through gestation and birth, when a separate reality actually comes into being.

The word ממש, “actual,” belongs to the epistle’s wording. It emphasizes the actuality of the revelation according to the context, but does not supply a precise philosophical definition of the word here. No absolute interpretation should be added to it without a source.

Station 7 — Gestation and Birth: How the Souls’ Coming into Being Is Described — The Station’s Role

This station turns the idea of “something from nothing” into a process of manifestation: - First there is concealment within the mochin. - Then gestation and growth. - Finally birth and revelation in the world of Beriah.

This is a dynamic application of what the previous stations described within the structure of the sefirot.

Station 7 — Gestation and Birth: How the Souls' Coming into Being Is Described — What Does the Station Clarify?

It clarifies why the epistle calls the creation of souls "birth." This does not merely mean that the souls begin to exist; it means the transition from inward concealment to a reality revealed on its own.

Station 7 — Gestation and Birth: How the Souls' Coming into Being Is Described — What Remains Open?

- Whether seven months and nine or seven months of gestation are two complementary paths or two different uses of the analogy.
- Precisely what "it depends on Atika" means within the Alter Rebbe's structure.
- How the birth block relates, if at all, to the Q42 link. The epistle presents birth here as revelation, but does not detail the entire mechanism of transformation.

Plain-Language Booklet — Iggeret HaKodesh, Section 20 — Interim Conclusion

Thus far the epistle has moved from the question of a finite vessel in Atzilut to the purpose of the practical mitzvah:

Atzilut and Divinity → the vessels' limitation → something from nothing → Malchut as the source of the separate yesh → Keter and Malchut → gestation and birth → mitzvot and Torah → the inverted seal → the mitzvah as basis and root.

From here the epistle will move to describe the creation of beings in BYA, the breaking through of the parsa, the drawing down of the kav, and the three levels of radiance. There, new explanations will be required for the terms "parsa," "the radiance of the kav," "nefesh–ruach of the ten sefirot," and "a radiance of a radiance of a radiance."

Dossier 0231 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[3]

Station 3 — Cause and Effect versus Something from Nothing — Which Question It Leaves Open

[U] — This is Q42, and it remains open. The epistle establishes that something from nothing is not cause and effect, but does not give a graded mechanism of the transition itself: how something that is "a likeness of an aspect of Divinity under immense contraction" becomes "an entirely separate thing."

This must be said carefully: the fact that no sentence describing such a mechanism was found in the epistle's body **does not prove that there is no mechanism**. It may be explained elsewhere, and its not being given may itself be part of the point, since "something from nothing" intrinsically means a coming into being without gradation. We record that we did not find it, and no more.

Dossier 0243 · The Origin of Existence and the General Rounds · Unnumbered Round

Report or testimony from the history of the research.[5]

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

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

Station 3 — Cause and Effect versus Something from Nothing — What Remains Open?

[U] — Q42. The epistle distinguishes between "a likeness of an aspect of Divinity under immense contraction" and "an entirely separate thing," but does not present the internal link of the transition here. It must not be inferred that there is no mechanism elsewhere; all that is said is that no sentence detailing it was found in the epistle's body.

Station 4 — Levels of Yesh and Nullification — The Station's Role

This station prevents the assumption that there are only two possibilities: absolute Divinity or an absolutely separate yesh. The epistle enumerates different conditions and emphasizes the transition among Atzilut, BYA, and the souls before their descent.

Dossier 0227 · The Origin of Existence and the General Rounds · Round 2

Critique, compilation, or interim determination.[34]

E1 — Editorial QC for Booklet

YA-IGK20 · Iggeret HaKodesh, Section 20 · 2026-09-20 ~17:25 ET

Grok Bot · Drive-only · No R16 · No baseline editing · No booklet writing

Replaces 197 (and 196). These have been marked ZZ-SUPERSEDED.

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

1. Factual Corrections / Mandatory Gates — E1-QC-12 — Q42 Remains [U] + Placement alongside Station 4

- Location: Stations 3–4; open questions list.
- Claim: Q42 must not be closed; preferably attach it to "they emerged and became separated" in Station 4.
- Evidence status: [E] draft leaves [U]; Grok confirms + requests placement.
- Type: factual (gate) + editorial arrangement.
- Proposed correction: leave [U]; attach the box to Station 4 as well.

1. Factual Corrections / Mandatory Gates — E1-QC-17 — No Negation from "Not Found"

- Location: Station 3, Q42 note.
- Claim: not found ≠ does not exist.
- Evidence status: [E] cautious draft; Grok recommends retaining.
- Type: gate — correct.
- Proposed correction: none.

Dossier 0158 · The Origin of Existence and the General Rounds · Round 4

Report or testimony from the history of the research.[323]

198 — E1-QC Research Director stamp YA-IGK20 · SOURCE/editorial QC · Research Director under CoS Stamp time: 2026-09-20 ~17:15 ET Type: Editorial E1 stamp (not research T-ids; no self-seal) Inputs read

[323]Document 0158: 198 — E1-QC Fifik stamp. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

#	Doc	ID	Status
1	Claude draft (body)	1c3HLLz74_XUD5uKjv3KlMhHKFdZ4tLBs	Read
2	Bot QC 197	1T9o5xznNQuBF8TRPrcjKZa7-_CMrTaN3	Read
3	E1 Handoff	1ACiQ_r-KjjMU2ykH671MKwadwGa-9KGo	Read
—	Parent	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9	198 free

Verdict PASS Editorial skeleton OK for introduction + stations 1–5. No gate violation requiring FIX. No line-level skeleton rewrite required.

Gate checklist (FAIL/FIX if violated)

#	Gate	Result	Evidence in draft
1	Q42 / Q70 stay [U]	PASS	Station 3: Q42 marked [U] + caution “we did not find” ≠ “there is none”; Station 4: Q70 marked [U] + “The presence of the kav is not the measure of the kav”; end-list #1–#2 [U]
2	Moses not unified (forever-OPEN)	PASS / OPEN	Open Q #3 keeps Netzach of Ze‘ir Anpin ↔ NeHYM of 19 as [U]; no forced identity close in 1–5
3	Colophon editorial only	PASS	Opening: “Thus far we found…” = editorial colophon, not Admur speech; no sealed research claim
4	No two-kavim fact	PASS	No “two kavim” asserted as fact in introduction /1–5
5	No late biur→ Admur upgrade	PASS	Station 3 “with respect to action” = [E-secondary]; Station 5 source of “there is no king without a people” = [E-secondary]

No.	Gate	Verdict	Evidence
6	No digital-witness uplift	PASS	No site/model agreement used to uplift tags; body quotes stay [E] / primary as labeled.

No.	Gate	Verdict	Evidence
7		PASS	

Agreement with Bot QC 197 Agree. Bot closing line stands: “No correction was found that changes the editorial structure.”

Aligned on: Q42/Q70 [U]; Moses OPEN; colophon; no two-kavim; bi-ur tagging; no digital-witness uplift; process notes (Kehot collation, future-station gates) are not skeleton FIX.

Bot typo note (non-blocking): Bot E1-QC-10 header says “QD2” — means Q42.

Status flags (not invented) - Grok critique (separate): still [U] / missing — not in Drive; do not invent; when uploaded, run additive QC only against its claims. - Quote collation vs Kehot print: process debt already admitted in draft §3 — not editorial-skeleton FIX. - No self-seal of research T-ids in this stamp.

FIX items None (verdict PASS).

Confirms for CoS relay - No R16 — yes - Q42 / Q70 — remain [U] - Moses — remain OPEN ([U]) - PASS — editorial skeleton OK for introduction + stations 1–5

Dossier 0056 · The Origin of Existence and the General Rounds · Round 5

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 incorporated by topic.

From Research to Editing the Booklet — Iggeret HaKodesh, Section 20 — Structure of the Deliverable

A. A short introduction: the epistle's purpose and the distinction of practical mitzvot.

B. A continuous explanation in 18–22 stations: Ihu ve-chayohi; vessels; cause and effect and something from nothing; levels of yesh; Malchut/Atik of Beriah; letters/alma de-itgalya; nine sefirot/Choch mah; Keter/Malchut/embedded; gestation and birth; mitzvot/Torah; Arich Anpin/gulgalta/whiteness/path/mocha setima'ah;

the inverted seal; placenta; BYA/parsa; descriptions of the kav; three radiances; sovev and memale; the element of earth; returning light; the inanimate, vegetative, animal, and speaking orders and the distinction of the mitzvot.

For each station: - A short quotation from the epistle. - A plain-language explanation. - Its role in the epistle's argument. - A question it resolves. - A question that remains open. - Source and evidence tag.

C. An integrated glossary, distinguishing the epistle's wording from Ari/Hasidic background.

D. "Open Question" boxes: Q42, Q70, NeHYM, "mamash," the two descriptions of the kav, and every [U] source reference.

E. A provenance appendix: author, source, page/edition, method of reading, tag, and what the source does and does not establish.

F. Editorial critique: formulations that must not remain stated as facts.

Dossier 0060 · The Origin of Existence and the General Rounds · Round 7

Report or testimony from the history of the research.[185]

P0 Priorities — Work on These First — P0-1 — Q42: How "Non-Yesh" Becomes "Created Yesh"

Core question: What exactly happens between a soul/light that is not a separate yesh and the vessels of BYA, the letters of Malchut, screen/parsa, gestation and birth, and the sense of yesh?

Sources to open: Iggeret HaKodesh 20; Likkutei Torah, the discourse beginning Yonati, aid/5899043; Tanya 52; Tanya 48; Etz Chaim, Gate 1, branch 3; Gate 40; Derekh Mitzvotekha, Peru Urevu; Chanah Ariel, Naso; Ohr HaTorah, Shemot, p. 199. Distinguish the established framework from the mechanical link that has not been stated explicitly.

Desired output: a short verbal diagram of the stages of transition, with [E]/[I]/[U] marked for each stage.

Dossier 0005 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[187]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed baseline

[185] Document 0060: 04 — OPEN QUESTIONS AND WORKPLAN — R07. The complete source is preserved in the Records archive; its excerpts are incorporated 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 incorporated by topic.

Ticket	Status
T11–T15 / T16a–g / T16-ABS	[E] SEALED
Q42 micro	[U] → B03-A
T14 residual extra degree	[U] → B03-D

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-03 — STUBS OPEN (land IDs blank — await CoS)

Sub	Target	Status
B03-A	Q42 micro stage-chain E/I/U · Pu”R · Chanah Ariel Nasso · LT Yonati 5899043 · EC 40 · parsa=[E] in Iggeret	OPEN stub
B03-B	Q68 angel vs human NR”N · EC 40:4–11 · Pri Etz Chaim	OPEN stub
B03-C	Q44/Q50 tzaddikim · Rashbi stays [E-primary other] only	OPEN stub
B03-D	Q70/79 relation · no הארה מצומצמת [contracted radiance]	OPEN stub

Dossier 0006 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[273]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed through B05

T11–T29 sealed. R05/R06/R07 locked. SHK Vaya’avor.1 stays T29 orbit — do not re-land.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. R08-BATCH-07 — STUBS OPEN (land blank · residual OPEN only)

[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 incorporated by topic.

Sub	Target	Status
B07-A	Q42 MICRO still [U]	OPEN stub
B07-B	Moses / NHY”M still OPEN	OPEN stub
B07-C	Q44/50 STOP (exclusive [U]) — only if new beyond STOP	OPEN stub / STOP stands
B07-D	Q74/75 full Iggeret syntax if still [I]/[U]	OPEN stub
B07-E	any workplan leftovers	OPEN stub

Dossier 0010 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[274]

R08-BATCH-06 QC — T30–T32 — MICRO / Film

Item	Status
Q42 MICRO	still [U] — this batch does not close MICRO
Film	HOLD
Moses	OPEN (pack; out of QC close scope)

Dossier 0013 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[39]

2) Cluster Q42 — how “lo yesh” becomes created “yesh” — Short answer

Framework is [E] in the Iggeret + [E-primary] in LT 17; micro-mechanism remains [U]. The Iggeret gives stages (pre-descent non-

[274] Document 0010: 41 — R08-BATCH-06 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

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

yesh → malchut becomes atik of Beriah → letters → "birth" → felt separate yesh from below). LT 17 adds masach/parsa mediation. No opened primary states the inner "click" by which non-separate becomes separate yesh as a micro-formula.

2) Cluster Q42 — how "lo yesh" becomes created "yesh" — Verbal stage chain (each tagged)

1. **Pre-BYA souls are not yesh** — Iggeret 20: angelic souls from neshikin and human souls from Z"N of Atzilut, before descent, "אינן בכלל 'יש' ודבר נפרד... מעין בחינת אלקות בצמצום עצום" ["are not included in the category of a 'yesh' and a separate thing ... a likeness of an aspect of Divinity under immense contraction"] with kav clothed in their NR"N. [E]
2. **Main becoming of separate yesh is via Malchut of Atzilut that becomes Atik of Beriah** — "עיקר התהוות היש... ממלכות דאצילות שנעשה עתיק דבריאה" ["The principal coming into being of the yesh ... is from Malchut of Atzilut, which becomes Atik of Beriah"]. [E]
3. **Multiplicity via letters of Malchut** — "ריבוי הנבראים... על־ידי ריבוי האותיות היוצאין ממלכות" ["The multiplicity of created beings ... through the multiplicity of letters issuing from Malchut"]. [E]
4. **Soul-creation called "leidah"** — birth language for souls into Beriah. [E]
5. **Yesh is separate only from below** — from above batel; from below "דבר נפרד לגמרי" ["an entirely separate thing"]. [E]
6. **BYA kelim also create** — ha'arat ha-kav into BYA kelim "נותן בהם כח ועוז לברוא יש מאין" ["gives them power and strength to create something from nothing"]. [E] (hard rule: not only Atzilut vessels)
7. **Masach/parsa mediation** — LT Shir HaShirim 17: Malchut first clothes in masach/parsa, breaches them, descends to Beriah; without masach Beriah could not receive. [E-primary other work]; applying as the micro-key inside Iggeret body = [I]

8. **Or yashar / or chozer via parsa** — LT 17: parsa causes lights to breach and rise as or chozer. [E-primary other work]; link to kav-degree in NR"N after exit = [U] (same as R07-T04)
9. **Tzimtzum as enabling limited yesh** — Tanya 48: without many tzimtzumim, this bounded world would not be as it is. [E] frame; not micro-step for soul lo-yesh→yesh.
10. **Inner metaphysical switch lo-yesh→yesh** — no decisive source found → [U]

2) Cluster Q42 — how "lo yesh" becomes created "yesh" — Quote + locus (Iggeret)

אך נשמות המלאכים... וכן נשמות האדם... קודם שירדו לבריאה־יצירה־עשיה אינן בכלל "יש"...

"But the souls of the angels ... and likewise human souls ... before descending into Beriah–Yetzirah–Asiyah are not included in the category of 'yesh'..."

אמנם מודעת זאת, שעיקר התהוות היש... הוא ממלכות דאצילות שנעשה עתיק דבריאה...

"However, it is known that the principal coming into being of the yesh ... is from Malchut of Atzilut, which becomes Atik of Beriah..."

(Sefaria, Tanya Part IV; Iggeret HaKodesh 20)

2) Cluster Q42 — how "lo yesh" becomes created "yesh" — Quote + locus (LT 17)

...שמל' דאצי' מתלבשת תחלה במסך ופרסא... ובוקעת את המסך ויורדת לבריאה...

"...Malchut of Atzilut first vests itself in a screen and parsa ... and breaks through the screen and descends into Beriah..."

(Sefaria, Likkutei Torah, Shir HaShirim 17)

2) Cluster Q42 — how “lo yesh” becomes created “yesh” — Verdict on Q42

Framework: Confirmed/extended [E]+[E-primary]. Micro-mechanism: still OPEN [U]. Do not close Q42.

2) Cluster Q42 — how “lo yesh” becomes created “yesh” — Confidence

Framework 0.85; micro 0.2 (explicitly open).

2) Cluster Q42 — how “lo yesh” becomes created “yesh” — Next step

Open Ohr HaTorah Shemot ~199; Derech Mitzvosecha PeRu; Chana Ariel Nasso — only for additional framework links; still mark micro as [U] unless a primary states the switch.

Dossier 0015 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[303]

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	PAPER-COMPLETE	SUMMARY 1pvCYbN3wt3ntGDpS3UoFEORUqtXnMGkC · FULL 1Tp-yU0DOIELRDDmimDam-NsHB1BYC_oq

[303] Document 0015: ZZ — SUPERSEDED R08 ledger pre-T15 (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

A. R08-BATCH log — R08-BATCH-01 (unchanged)

Ticket	Verdict
R08-T01/T02	TZ 122b ABSENT — do NOT promote to [E]
R08-T03–T05	Q42 framework [E]; micro [U]
R08-T06–T08	superseded by T14a–d
R08-T09/T10	Rashbi [E-primary other]; Moses OPEN

A. R08-BATCH log — R08-BATCH-02 — PAPER-COMPLETE

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED
B02-B	—	[U] not found online (Kehot n.33)
B02-C	R08-T12	[E] SEALED
B02-D	R08-T14a–d	[E] SEALED — QC DONE
—	R08-T13	[E] SEALED

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
T11 / T12 / T13 / T14a–d	[E] SEALED
T14 residual	[U] only
Kehot 33	[U]
BATCH-02	PAPER-COMPLETE

Dossier 0016 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[275]

[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 incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH log

Batch ID	Status	Artifacts
R08-BATCH-01	LANDED — FOLDED	SUMMARY 1v7qxKU8… · FULL 10c7PKPp…

Batch ID	Status	Artifacts
R08-BATCH-02	LANDED — FOLDED	SUMMARY 1pvCYbN3wt3ntGDpS3UoFEORUqtXnMGkC · FULL 1Tp-yU0DOIELRDDmimDam-NsHB1BYC_oq

A. R08-BATCH log — R08-BATCH-01 (unchanged)

Ticket	Verdict
R08-T01/T02	TZ 122b ABSENT — do NOT promote to [E]
R08-T03–T05	Q42 framework [E]; micro [U]
R08-T06–T08	Q70/79/80 negation [E]; see T14
R08-T09/T10	Rashbi [E-primary other]; Moses OPEN

A. R08-BATCH log — R08-BATCH-02

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED
B02-B	—	[U] not found online (Kehot n.33 body)
B02-C	R08-T12	[E] SEALED
B02-D	R08-T14	[E] body chain + [U] any extra degree label
—	R08-T13	[E] SEALED (Research Director spot-QC PASS)

Dossier 0017 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[324]

R08-BATCH-04 SUMMARY (≤40 lines)

1. A / Q42 MICRO: Broader hunt (OHT Shemot local; TO Bereshit 2+4; LT Tzav 2; LT Shir 17; Sefaria Chasidut ES; Yahel/SHM not on Sefaria). Frame strengthened [E] (TO2/4, LT Tzav). Exact lemma "לא-יש" ["non-yesh"] not found. No decisive source found naming the flip beyond stages → MICRO still [U]. Do not invent close. → R08-T22 (OHT IGK20 gloss [E], not MICRO) + R08-T23 (frame+absence verdict).
2. B / Q44–Q50: OHT Shemot 0 "צדיקים הראשונים" ["the early righteous"] list. TO Shemot Chanoch+Moses ≠ IGK ID. SMS TDE Adam/Noah/Avraham secondary only. Rashbi example-only. Exclusive roster [U]. → R08-T24.
3. C / B03-D dikna: OPENED — Sha'ar HaKavanot Vaya'avor Drush 5 (Sefaria+Wikisource): 13 tikkunei dikna AA; ZA only 9 (+13 lights); pe'ah AA=מצפץ [Matzpatz] / ZA=דיודין אלהים [Elokim filled with yuds] [E]. HB search broken; WS/Sefaria path OK. → R08-T25.
4. D / PEC Q68: Gate of Holies penimi/chitzon + neshamot ascend [E] color; no PEC angel≠human NR"N supplement to EC40 found. → R08-T26.
5. Sources opened: IGK20; LT Shir17 / Tzav2; TO Bereshit2+4 / Shemot3; OHT Shemot full; SHK Vaya'avor 1+5; SMS Shmini; PEC Holies + Asiyah; Sefaria ES packs.
6. Unresolved: MICRO [U]; לא-יש [non-yesh] lemma; exclusive tzaddikim [U]; Moses NHY"M OPEN; no הארה מצומצמת [contracted radiance].

[324]Document 0017: 28 — R08-BATCH-04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

7. Next: CoS land T22–T26; MICRO accept “no decisive evidence found” unless print Yahel/SHM opened; do not invent MICRO/ roster.

Dossier 0027 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[277]

R08-BATCH-05 QC — T27–T29 (E′ merge)

Pack: /workspace/ya-igk20/R08-BATCH-05.md (§A + §E′) + R08-BATCH-05-SUMMARY.md + /workspace/ya_igk20/R08_BATCH05_Q42_MICRO.json (+ R08_BATCH05_EPRIME_MERGE.json)

Hard rules: do not invent MICRO close; do not invent “הארה מצומצמת” [“contracted radiance”] as Admur Q70 lashon; do not claim post-exit kav degree.

T27 — Q42 MICRO formal documented absence (“No decisive evidence found” / “No decisive source found”) — Search commands / results (re-run)

OHT HB31630

```
rg -c --pcre2 'לא[־-]יש' oht_shemot_31630.txt     → 0
rg -c 'לא־יש' / 'לא-יש'                             → 0 / 0
rg -cin 'lo[- ]?yesh'                               → 0
rg -c 'לא יש'                                       → 13 (raw substring; see clas
sify)
```

[Search-term glosses: לא־יש / לא-יש, “non-yesh”; לא יש, “not yesh.”]

[277] Document 0027: 36 — R08-BATCH-05 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

WS Yahel Or/Likkutim wikitext

לא-יש [non-yesh]=0; לא יש [not yesh]=0; יש מאין [something from nothing]=0; מאין ליש [from nothing to something]=0

Prior B04 dumps (TO Ber2/4, Miketz14, LT Reeh7/Tzav2/Yonati, DMC Achdut+Peru, CA Nasso, EC40_*, IGK20)

hyphen לא־יש / לא-יש [non-yesh] = 0 across all; Latin lo-yesh = 0 (Frame יש מאין / מאין ליש [something from nothing / from nothing to something] present where pack claimed — under sealed T23; does not close MICRO)

Prior B04 dumps (TO Ber2/4, Miketz14, LT Reeh7/Tzav2/Yonati, DMC Achdut+Peru, CA Nasso, EC40_*, IGK20) — Honesty PASS/FAIL

Claim	Verdict	Note
OHT hyphen לא-יש [non-yesh] = 0	PASS	Exact
OHT ordinary "לא יש" [not yesh] 13× ignored (non-technical)	PASS (method)	Raw substring count = 13; inflated by verb substr; directionally correct — none are technical MICRO lemma
Yahel opened; lemma miss	PASS	Full yo_root + ES path 0; samples on disk = 1:2a, 3:279b:7, 2:43b:1, 1:65a:28 (JSON accurate). Scrub: pack §A table lists "1:1a, 1:15a, 2:42b" — wrong refs; use JSON/yo_*
SHM not opened	PASS	Name API + index_SHM.json confirm
HB Yahel blocked	PASS	155 B Object-moved
Prior TO/LT/DMC/CA/EC miss technical lemma	PASS	Rechecked local dumps
micro_sealed: false; no ontological flip proven	PASS	Pack + JSON explicit
WS Likkutim lemma 0 (E′ supplement)	PASS	Rechecked wikitext

Overall honesty: PASS (one scrub: §A Yahel sample ref list).

Prior B04 dumps (TO Ber2/4, Miketz14, LT Reeh7/Tzav2/Yonati, DMC Achdut+Peru, CA Nasso, EC40_*, IGK20) — Recommendation (T27)

Seal T27 as documented absence [E] (“No decisive evidence found” / “No decisive source found”) with search log apparatus.

MICRO mechanism stays [U] — do not invent MICRO close; do not treat יש מאין [something from nothing] frame (T23) as flip proof.

Prefer this over bare [U]: reachable corpora were honestly logged; absence is a positive QC-able claim, not a MICRO seal.

Prior B04 dumps (TO Ber2/4, Miketz14, LT Reeh7/Tzav2/Yonati, DMC Achdut+Peru, CA Nasso, EC40_*, IGK20) — Land readiness (await CoS)

ID	Recommendation	Tag after seal
T27	Seal as documented absence [E] (search-log apparatus)	Absence [E]; MICRO still [U]
T28	Seal OHT kelim+kav vs neshamos-without-kav gloss	[E]; Q70 post-exit degree [U]; no הארה מצומצמת [contracted radiance] invent
T29	Seal SHK AA13/ZA9 + pe’ah /מצפץ אלקים [Matzpatz/Elokim]	[E] beyond T25; full Q74/75 Iggeret syntax still [I]/[U]

Still OPEN after B05: MICRO [U]; Q70 degree [U]; Q44/50 exclusive [U]; Q68 [I]/[U]; Q74/75 full syntax [I]/[U]; Q82/84; Moses OPEN.

No invented MICRO close. No invented הארה מצומצמת [contracted radiance]. R07 archives untouched. Drive not uploaded. Other agents not messaged.

MICRO: still [U] — not closed.

Dossier 0046 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[188]

R08 CLOSEOUT STUB — Permanent OPEN list

Item	Status
Moses / NHY”M	OPEN forever

Item	Status
Q42 MICRO	[U] (documented absence ≠ close)
Q44/50 exclusive roster	STOP
Q68	STOP
Film	HOLD

Dossier 0049 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[325]

R08-BATCH-03 SUMMARY (≤40 lines)

Batch: R08-BATCH-03 | Delta: R08 only | Proposed land: R08-T17+ | R05–R07 untouched.

1. Apparatus: T11 WS 124b = Sefaria 124a:7 (pagination). 2×parsa in IGK20 body [E] (עד הפרסא / בקע הפרסא [“as far as the parsa” / “broke through the parsa”]) → R08-T17. LT Yonati = masach expansion only.

[188] Document 0046: 12 — R08 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[325] Document 0049: 23 — R08-BATCH-03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

2. Q42 MICRO (B03-A): Verbal stage chain S1–S15 built from IGK20 + sealed T16 + DMC Peru + CA Nasso. Framework [E]/[E-primary] . Exact lemma "לא-יש" ["non-yesh"] not found. MICRO-switch still [U] → R08-T18. DMC Peru: Chochmah=מאין יש [something from nothing] via dilug [E] (not soul MICRO) → R08-T19.
3. Q68 (B03-B): EC Shaar 40 derushim 1–15 opened. 40:10 [E]: angel neshama clothes in ruach/nefesh/kelim from chitzoniyut; human-s from penimiyut; "המלאכים אינם כמו בני אדם" ["the angels are not like human beings"]; tzaddikim span 4 worlds; neshikin vs zivug gamur. Term

table → R08-T20. Full equation angel=human NR"N not proven ([I]/ [U] if claimed).

4. Q44/Q50 (B03-C): Extra Admur/TT: DMC Appointment of a King "נשמת רשב"י וכיוצא" ["the soul of Rabbi Shimon bar Yochai and the like"]; LT Matot/Tzav Rashbi–Atzilut / Adam>Rashbi. Rashbi stays [E-primary other/example]. CA Nasso: early ones + later ones + Patriarchs; CA Noach: Noah included — secondary. Exclusive IGK20 roster [U]. Chanoch not found. → R08-T21.
5. Optional D: Shaar HaKavanot dikna Drush 5 — no usable hit found this pass.
6. Sources opened: IGK20; EC40.1–15; DMC Peru + King; CA Nasso/ Noach; LT Shir17 + Re'eh/Matot/Tzav/Vayikra; Tanya48/52 & EC1 prior.
7. Unresolved: MICRO [U]; exclusive tzaddikim [U]; Moses NHY"M OPEN; dikna Drush5; no הארה מצומצמת [contracted radiance].
8. Next: CoS land T17–T21; MICRO corpus hunt or explicit "no decisive evidence found"; OHT/maamar name-lists; print Shaar HaKavanot if needed.

Dossier 0055 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[189]

R08 — The Next Work Plan

R08 has not yet been closed and is not a booklet. It was opened only as continued research after R07 was locked.

First Order of Priorities — 2. Q42 — The Non-Yesh → Yesh Mechanism

Compare the body of Iggeret HaKodesh 20 with Likkutei Torah aid/5899043, Tanya 52, Tanya 48, Etz Chaim, Gate 1, branches 2–3, Derekh Mitzvotekha, Peru Urevu, Chanah Ariel, Naso, and Ohr HaTorah, Shemot, p. 199. Build a chain of stages and mark each stage [E], [E-primary], [I], or [U].

R08 — The Next Work Plan — Format of Each Batch

In each run examine only 3–5 questions and return: 1. Sources actually opened. 2. Quotations and references. 3. What the source does and does not establish. 4. Critique of R07. 5. Delta R07→R08 only. 6. Ledger from R08-T01 onward. 7. Updated Unresolved ledger. 8. The exact next step.

No rewriting of Q01–Q88, no deletion of R07, and no joint determination on the basis of model agreement.

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[189] Document 0055: 11 — R08 WORKPLAN — NEXT RESEARCH. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R08 — The Next Work Plan — R09 — ChatGPT Independent Lane + Unified Prompt

The unified R09 document, 45: R09 ACTIVE — Unified Research, Grok Bot QC, Universal Prompt (Drive ID: 1-ev6XMyQhtCJo_v1gHFQnG7V_5GR6PzhdJg15HLuAfY).

Grok Bot status: R08-BATCH-07 completed through T32; T33–T34 proposed as [E-secondary]. Q42 micro, the measure of the kav after separation, the Moses difficulty, the glyph in note 33, and the division of 124 remain open. Read the R09 document before a new batch.

Instruction: do not mark 124 as T19/T69/T70 as a settled determination. The current index places it within Tikkun 70, but an independent printed edition/manuscript is required. Do not downgrade Rabbi Shimon bar Yochai from [E-primary] in work 5899043.

R09 is not the final round; if no decisive primary source appears, continue to R10 in delta only.

R08 — The Next Work Plan — R10 — Further Questions and the Integrated Explanation

R10 document: 46 — R10 ACTIVE — Extended Questions, Integrated Commentary Plan, Universal Prompt (Drive ID: 1nqdc5RU9kYPpbKqGv6_Oi5ppn5TFuXMNX_mpWc5BoOw).

R10 adds Q89–Q175. The first emphasis: Malchut of Atzilut and alma de-itgalya; the difference between emanated yesh and created yesh; Chochmah/Keter/their beginning embedded in their end; gestation and birth; seven/nine months of gestation; Shemini Atzeret–the seventh day of Passover; revelation of the Ein Sof light; and the boundary between Divinity, vessels, and idolatry.

The second emphasis: after the partial booklets, an integrated booklet on all of Iggeret HaKodesh, section 20, will be constructed, with

a continuous explanation in the epistle's order and an appendix of sources and provenance. Do not rewrite the baseline; every change is recorded in the R09→R10 delta and in the ledger from R10-T01 onward.

R08 — The Next Work Plan — R10-BATCH-01

The epistle itself was opened for the new passage. B01 strengthened Q89–Q103 and the structure of Q104–Q130, but did not settle the meaning of Chochmah alone, the crown of kingship, gestation/birth, or the revelation of Ein Sof. Document 46 includes the findings and Q89–Q175; Grok Bot can continue from there by checking sources from the Ari and the Alter Rebbe.

R08 — The Next Work Plan — R10-BATCH-02 — Chochmah / Keter / Malchut

Tanya, chapter 52, was opened as a primary source. It strengthens the axis of revelation: alma de-itgalya is the beginning of the revelation of the Ein Sof light, and Chochmah is the place of unity and the garment that enables reception of the light. It also describes Malchut of Atzilut's descent to the Holy of Holies palace of Beriah, from which souls and angels are created. The finding strengthens Q101–Q123 and the distinction between revelation/vitality and creation ex nihilo, but does not settle the meaning of "the Ein Sof light is vested in Chochmah alone" or "the crown of kingship."

R08 — The Next Work Plan — R10-BATCH-03 — Gestation and Birth

R10 received the B03 findings. Iggeret HaKodesh itself establishes: seven months from Shemini Atzeret to the seventh day of Passover, the birth of souls like the splitting of the Sea of Reeds which depends on Atika, and all nine or seven months of gestation. A source in

Likkutei Torah/commentary adds that the seventh day of Passover is the birth of souls, and that counting the Omer is nursing and growth of the seven attributes over 49 days. This strengthens Q125–Q150, but does not settle the reason for the numbers seven/nine, the relationship to Adam, or the entire Atik–Arich–Abba/Imma mechanism. Required continuation for Grok Bot: open primary sources on "it depends on Atika," seven/nine months of gestation, Adam and Eve before/after the sin, and the relationship of the seven weeks to birth and nursing. Every answer will be recorded as R10-T## with [E]/[E-primary]/[E-secondary]/[I]/[U].

R08 — The Next Work Plan — R10-BATCH-04 — Sefirot, Divinity, and Prayer

Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah (The Root of the Commandment of Prayer), sections 2 and 46, was opened. The Tzemach Tzedek explains that the sefirot are Divine powers but not the Creator's Essence, and that the Divine names in prayer refer to the Creator Himself rather than to a sefirah as a separate entity. In section 46 he gives an explicit model of a drop containing all the limbs in concealment, a generative power that brings them from concealment into revelation, and gestation during which lights are drawn from Imma Ila'ah, Atik, and from above up to Ein Sof throughout nine or seven months of gestation. This strengthens Q131–Q150 and Q159–Q170, but is not a halakhic ruling and does not settle the entire question of idolatry. Grok Bot: open sections 1–3 and 46, find a source for "the Lord is greater than all the gods" in the context of sefirot/angels, and distinguish prayer to the Creator through names, addressing a sefirah as a Divine power, and addressing an angel or soul as a created being. Record R10-T## only.

Dossier 0063 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[278]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. BATCH-03 — QC PASS + STOP + T18 addendum

Ticket	Status
T17–T21	ALL PASS (Research Director)

#	File	Drive id
23	SUMMARY	17iY7VyTu647eQBzH_DgikDNBPoFUq3el

#	File	Drive id
24	FULL	1fx-5lhGFLayaSVpY02_cYxAOXfmnNPPe
25	Q42/Q68 apparatus JSON	1OjvSoNpWGLqSpCpMGpPNc19gcIzJIjxF
26	QC LOG	1uXmtKk6T1j_RgKVt3zqNRM4EW7ZjqILi
26b	QC addendum (supersedes plain 26 for seal note)	1Tb5fQxy4lCHsvQXMfQwP4JwqgwBO83Tp
27	Q44/50 STOP JSON	1702-xtOAeQaRB_5e5q16puAduCy8vHXI

A. BATCH-03 — QC PASS + STOP + T18 addendum — T18 apparatus — Research Director addendum PASS (seal stands)

- LT Shir 17: “הנשמה נמשכת מאין ליש” [“the soul is drawn from nothing to something”] exact ×1 [E]

[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 incorporated by topic.

- Window: souls from Z"A–Nukva zivug → Beriah yesh
- Does NOT close Q42 MICRO — MICRO still [U]
- Seal note prefers QC 26b over plain 26 when visible

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-04 stubs

Sub	Target	Status
B04-A	Q42 MICRO decisive hunt (or no decisive source found)	OPEN stub
B04-B	Q44/50 OHT/maamar name-lists	STOP / no-new
B04-C	Shaar HaKavanot dikna Drush 5	OPEN stub
B04-D	optional Pri Etz Chaim Q68	OPEN stub

Dossier 0068 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[326]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — OWNER ORDER (Arie 2026-09-20 ~00:44 ET)

Continue as usual on all open Qs until solved.

ChatGPT pushes Drive updates from his investigation side.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed so far (BATCH-01 / 02)

Ticket	Status
T01–T10	BATCH-01 folded (see prior)
T11–T14a–d / T13 / T15 HE+Eng	[E] SEALED

[326] Document 0068: ZZ — SUPERSEDED R08 ledger pre-BATCH-03 (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Ticket	Status
T16a–g / T16-ABS	[E] SEALED
T14 residual “degree of the kav after emergence”	[U]
Q42 micro-switch	[U] (framework sealed; micro open)

JSON 19 1VV-4NPau0LWQyuziouYZsSXkDW82hv7u — sealed pack (provisional dropped).

T15 HE scan 1DDeoWbnZXpaqUidu9edbr6PMf5Gto-hJ.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Next

BATCH-03+ — stubs open when CoS names targets.

Standing by CoS / ChatGPT Drive drops / hunter land IDs.

Dossier 0085 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[327]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed through BATCH-03

Batch	Status	Artifacts
B01–B02	sealed	prior SUMMARY/FULL/QC
B03	SEALED	SUMMARY 17iY7VyTu647eQBzH_DgikDNBPoFUq3el · FULL 1fx-5lhGFLayaSVpY02_cYxAOXfmnNPPe

T17–T21 sealed (T18 MICRO still [U]; T21 roster [U]; Chanoch not found).

[327] Document 0085: ZZ — SUPERSEDED R08 ledger pre-B03-QC (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

JSON apparatus Drive 25 — R08-BATCH-03 Q42 Q68 apparatus.json id 1OjvSoNpWGLqSpCpMGpPNc19gcIzJIjxF Box mirror: /workspace /ya_igk20/R08_BATCH03_Q42_Q68.json

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-04 — STUBS OPEN (land IDs blank until CoS)

Sub	Target	Status
B04-A	Q42 MICRO decisive hunt (or no decisive source found)	OPEN stub
B04-B	Q44/50 OHT / maamar name-lists	OPEN stub
B04-C	Shaar HaKavanot dikna Drush 5 (HB/print)	OPEN stub
B04-D	optional Pri Etz Chaim Q68	OPEN stub

Dossier 0095 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[282]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-04 — STUBS OPEN (keep; land blank)

Sub	Target	Status
B04-A	Q42 MICRO decisive hunt (or no decisive source found)	OPEN stub
B04-B	Q44/50 OHT/maamar name-lists	OPEN stub — note STOP_LANE on exclusive; only if CoS reopens beyond T21
B04-C	Shaar HaKavanot dikna Drush 5 (HB/print)	OPEN stub
B04-D	optional Pri Etz Chaim Q68	OPEN stub

[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 incorporated by topic.

Dossier 0098 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[284]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH-02 (+ amends)

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED
B02-B	R08-T15	[E] SEALED on Hebrew witness; Eng [U]/ pending
B02-C	R08-T12	[E] SEALED
B02-D	R08-T14a–d	[E] SEALED
—	R08-T13	[E] SEALED

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-Q42 corroboration — T16a–g provisional (pending Research Director)

Framework [E] candidates only — does NOT close Q42 micro-switch.

Ticket	Source
T16a–c	EC 1.2.2 / 1.2.4 / 1.3
T16d–f	Tanya 48.3 / 48.10 / 48.13
T16g	Tanya 52.8

Gap [U]: יש מאין [something from nothing] lemma not found in Tanya 52 or EC 1.2–1.3.

JSON (provisional until Research Director seals T16):

19 — R08-Q42 LO-YESH primary pack.json

[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 incorporated by topic.

id 1VV-4NPau0LWQyuziouYZsSXkDW82hv7u

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Snapshot

Item	Status
T11–T14a–d / T13 / T15 HE	[E] SEALED
T15 Eng	[U]/pending
T16a–g + Q42 JSON	provisional pending Research Director
Q42 micro	still [U]

Dossier 0105 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[328]

R08-BATCH-05 SUMMARY

Track	Verdict
A Q42 MICRO	No decisive evidence found + search log (Yahel sample, OHT dump, SHM not opened, prior B04 corpora). MICRO stays [U]
B Residual OPEN	Q42 MICRO; Q70/79 kav degree; Q44/50 exclusive; Q68 identity [I]/[U]; Q72–78 partial; Q82/84; secondary AH/Gilgulim; Moses OPEN
C ChatGPT Drive	Fold-only docs 16 + 11 + ledger 12 — no overwrite of Bot seals
Film	HOLD

Full: /workspace/ya-igk20/R08-BATCH-05.md

JSON A: /workspace/ya_igk20/R08_BATCH05_Q42_MICRO.json

[328]Document 0105: 32 — R08-BATCH-05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0108 · The Origin of Existence and the General Rounds · Round 8

Combined dossier: distinguish the findings from the brief for continued work.[40]

ג [3]. Additional Findings — 1. Q42 — How Non-Yesh Becomes Yesh

The body of Iggeret HaKodesh 20 contains an explicit framework:

“The principal coming into being of the yesh … from Malchut of Atzilut, which becomes Atik of Beriah”;

the multiplicity of created beings occurs “through the multiplicity of letters issuing from Malchut”;

and the creation of souls is called “birth.”

I did not find the word “parsa” in the epistle’s body. In Likkutei Torah, the discourse beginning Yonati (יונתי), however, the Alter Rebbe explains that Malchut of Atzilut is an intermediary, becomes vested in a screen and parsa, breaks through, and descends into Beriah so that the light can be received. Therefore:

- Iggeret HaKodesh’s framework: [E].
- The intermediary/screen/parsa mechanism in Likkutei Torah: [E-primary].
- Importing the mechanism into the plain meaning of Iggeret HaKodesh 20: [I], not [E].
- The internal “switch” that turns a likeness of Divinity into a separate entity: [U].

Sources:

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

https://he.wikisource.org/wiki/כ_ד_קלח_אינת

https://he.chabad.org/library/article_cdo/aid/5899043

ה [5]. One Universal Prompt for Claude and Grok — Mandatory Task 2 — Q42

Explicitly compare: - The body of Iggeret HaKodesh 20: Malchut of Atzilut, Atik of Beriah, the multiplicity of letters, birth, the breaking through of the parsa later in the epistle. - Likkutei Torah, the discourse beginning Yonati (יונתי): Malchut as intermediary, screen/parsa, breaking through, contraction so that the light can be received. - Tanya 48 and 52. - Etz Chaim, Gate 1, branches 2–3. - Derekh Mitzvotekha, Peru Urevu, Chanah Ariel, Naso, and Ohr HaTorah, Shemot, p. 199: only if actually opened.

Assign [E], [E-primary], [E-secondary], [I], or [U] to every stage. The key question: what source explains the transition itself from "a likeness of Divinity" to "an entirely separate thing"? If there is no such source, write "No decisive source found," and do not close the question.

Dossier 0109 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[305]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed through B04

T11–T26 sealed. QC 31. R05/R06/R07 locked.

[305] Document 0109: ZZ — SUPERSEDED R08 ledger pre-T27-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-05 — E′ MERGE · PROPOSED T27–T29 (await Research Director · do not seal)

#	File	Drive id	Note
34	Q42 MICRO JSON (base)	1na4wRgb500WmdBwoFRr0viWTho_OvpAi	unchanged
35	E′ MERGE	1d7CNr8sdzCcaom55zNX7g8tiu-9kWe1P	VISIBLE
35b	SUMMARY merged	1OjQYMSAVS2zYNPaAgRJt233CViIPWBOT	VISIBLE

Dossier 0110 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[329]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Through BATCH-03

T17–T21 ALL PASS. R05/R06/R07 locked.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-04 — SEALED

Hygiene: SUMMARY IDs authoritative (pack Proposed table mislabels T22–T24 under T23 frame — ignore that mislabel).

#	File	Drive id
28	SUMMARY (authoritative)	11OL6-7Au5sfWVkps9yFF3WBz93OvCG1G
29	FULL	1nsf_nZQ65FQLzg0dLTJ31fk9K3ti-VYc

[329] Document 0110: ZZ — SUPERSEDED R08 ledger pre-B05 (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

#	File	Drive id
29b	FULL A′ addendum	1oCe84n6dXWUN7wSmiidwA3mO5L_1q53k

#	File	Drive id
30	Q42 DECISIVE JSON	1MDV39pnZgcBa6iPkuB2OtelwguEaNBF4
31	QC LOG	1ps2sKnY7IGHwHgKmZkL70jbMdjcxWwfp

B. R08-BATCH-04 — SEALED — T22–T26 — [E]/status SEALED (Research Director ALL PASS + A′ PASS)

Ticket	Status	Claim
R08-T22	[E] SEALED	OHT→IGK20 “אינן בכלל יש” [“not included in the category of yesh”] apparatus only — NOT MICRO
R08-T23	[E] SEALED frame + MICRO [U]	TO Bereshit 2+4 + LT Tzav 2 (+ A′: LT Re’eh / TO Miketz / DMC Achdut / OHT HB); lemma לא-יש [non-yesh] = no decisive evidence found; MICRO stays [U]
R08-T24	[U] STOP	exclusive roster [U] — STOP stands
R08-T25	[E] SEALED	SHK Vaya’avor.5 thirteen tikkunim of the Dikna
R08-T26	[E] SEALED	PEC Intro 5/7 outer/inner dimension; investiture formula still EC40

Dossier 0112 · The Origin of Existence 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)

Under: CoS | Delta: R08 only

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

Sealed through: T32 (do not re-litigate T11–T32 incl. documented absences T27 MICRO lemma / T30 kav degree / T32 zero-vessel)

MICRO: still [U] (open-question) even with T27 absence

Forbidden: invent האָרה מצומצמת [contracted radiance] as Admur; invent exclusive roster; invent MICRO/zero-vessel/kav-degree seals

Caches: /workspace/ya-igk20/r08b07/ (B07_HUNT_LOG.json, AH/Gilgulim quote blocks, ES dumps)

B) Residual actions (one pass) — B07-A — Q42 MICRO

Confirm: still [U]. T27 = formal "no decisive source found" for technical לא-יש [non-yesh] lemma — does not invent close. No NEW hunt invented this pass.

R08-BATCH-07 — YA-IGK20 residual sweep (post-T32) — C) R08 status line (for CoS)

SEALED (T11–T32): core Iggeret lands through T32, including - T27 MICRO documented absence (MICRO status still [U]) - T28–T30 kav apparatus + graded post-exit degree not found (no האָרה מצומצמת [contracted radiance] as Admur) - T31 Iggeret gulgalta AA/ZA + dikna + LT apparatus - T32 Atzmut+kelim frame + zero-vessel no decisive evidence found

Permanently / standing OPEN: - Moses pnimiyut NHY"M — OPEN forever - MICRO [U] — open-question even with T27 absence - Q44/50 exclusive roster — STOP_LANE (example≠roster) - Film — HOLD

Closed-enough this residual sweep (no new Admur seal required): Q74/75 Iggeret syntax join; Q68.

NEW secondary lands proposed (await Research Director): T33 AH 1:8; T34 Gilgulim 19.

Dossier 0121 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[173]

12 — R08 PAPER LEDGER — BATCH + OPEN Q

Active: R08 · OWNER GO: continue all open Qs until solved

ChatGPT: pushes Drive updates from his lane

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed baseline before BATCH-03

Ticket	Status
T11–T15	[E] SEALED (with stated [I]/[U] residuals)
T16a–g + T16-ABS	[E] SEALED
Q42 micro-switch	[U] — target B03-A
T14 residual extra post-exit degree	[U] — target B03-D

JSON 19: 1VV-4NPau0LWQyuziouYZsSXkDW82hv7u (sealed).

Current prior artifacts remain immutable; R05/R06/R07 locked.

B. R08-BATCH-03 — STUBS OPEN (land IDs blank until CoS) — B03 rules

- Every stage / claim explicitly tagged [E] / [I] / [U].
- Land IDs and verdicts only from CoS.
- ChatGPT-side Drive docs can be indexed when visible, but not silently treated as sealed.
- Do not invent answers or close gaps by synthesis.

[173] Document 0121: ZZ — SUPERSEDED R08 ledger pre-apparatus (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Open focus snapshot

Q	Current state	Batch
Q42 micro	[U] (framework sealed)	B03-A
Q68	[I]/[U]	B03-B

Q	Current state	Batch
Q44/Q50 identity	OPEN; Rashbi only [E-primary other]	B03-C
Q70/79 relation	body chain sealed; relation / extra degree residual [U]	B03-D

Dossier 0126 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[285]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Prior sealed

T11–T16 / T16-ABS [E] SEALED. T11 pagination PASS. R05/R06/R07 locked.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-03 — SEALED against Drive

#	File	Drive id
23	R08-BATCH-03 SUMMARY.md	17iY7VyTu647eQBzH_DgikDNBPoFUq3el
24	R08-BATCH-03 FULL.md	1fx-5lhGFLayaSVpY02_cYxAOXfmnNPPe

Box JSON: /workspace/ya_igk20/R08_BATCH03_Q42_Q68.json

[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 incorporated by topic.

B. R08-BATCH-03 — SEALED against Drive — T17–T21 (sealed)

Ticket	Status	Claim
R08-T17	[E] SEALED	2×parsa in IGK20
R08-T18	SEALED (mixed)	Q42 stage chain S1–S15; MICRO still [U]; לא-יש [non-yesh] not found

Ticket	Status	Claim
R08-T19	[E] SEALED	DMC Peru Chochmah = יש מאין [something from nothing] via dilug (not soul MICRO)
R08-T20	[E] SEALED	EC40 angel vs human NR”N term table; אינם כמו בני אדם [“are not like human beings”]; do not equate
R08-T21	SEALED (mixed)	DMC/LT extras Rashbi–Atzilut; exclusive roster [U]; Chanoch not found

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Still OPEN

Item	Status
Q42 MICRO	[U]
Moses / NHY”M	OPEN
B03-D / Q70-79 relation residual	still open / [U] residual
Exclusive tzaddikim roster	[U] (T21)

Dossier 0127 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[330]

R08-Q42 framework cites QC (7) + absence check

Sources opened: local Sefaria dumps Tanya 48/52; Wikisource Etz Chaim Shaar 1 Anaf 2–3.

[330] Document 0127: 22 — R08-Q42 FRAMEWORK QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

#	claim	source	PASS/ FAIL	note
1	EC 1.2.2 tzimtzum/ chalal	https://he.wikisource.org/wiki/עץ_חיים/א_רעשנא_חנא_ב	PASS	Classic: before emanation, Or Ein Sof filled all; then צמצם… נשאר מקום פנוי ואויר וחלל רקני ["He contracted … a vacant place, air, and an empty void remained"].
2	EC 1.2.4 kav into chalal + worlds	same Anaf 2	PASS	After tzimtzum: המשיך… קו א' ישר… תוך החלל; ודרך הקו… האציל וברא ויצר ועשה כל העולמות ["He drew down … one straight line … into the void; and through the line … He emanated, created, formed, and made all the worlds"].
3	EC 1.3 tzimtzum enables keli	https://he.wikisource.org/wiki/עץ_חיים/א_רעשנא_חנא_ג	PASS	Explicit: סיבת הצמצום… כדי לעשות בחינת כלים; ע"י צמצום האור ומעוטו יש אפשרות אל הכלי להתהוות ["The reason for the contraction … to make the aspect of vessels; through the contraction and diminution of the light, it becomes possible for the vessel to come into being"].
4	Tanya 48.3 yesh meayin / me'at miz'ar	Tanya Likutei Amarim 48 §3	PASS	"להיות יש מאין – כי אם, מעט מזער אור וחיות…" ["To be something from nothing—only a very little light and vitality…"].
5	Tanya 48.10 hithavut via many tzimtzumim	48 §10	PASS	"והתהוותו מאין ליש… אם לא, על ידי צמצומים רבים ועצומים…" ["And its coming into being from nothing to something … only through many immense contractions…"].
6	Tanya 48.13 mehaveh oto… meayin leyesh	48 §13	PASS	"ומהווה אותו על ידי זה מאין ליש" ["And thereby brings it into being from nothing to something"].

#	claim	source	PASS/ FAIL	note
7	Tanya 52.8 tzimtzum atzum… lekabel hashpa'ah	52 §8	PASS	"בבחינת צמצום עצום, בכדי שיוכלו… לקבל השפעה…" ["In an aspect of immense contraction, so that they will be able … to receive influence…"].

R08-Q42 framework cites QC (7) + absence check — Claimed ABSENCE: no "יש מאין" ["something from nothing"] lemma in Tanya 52 / EC 1.2–1.3

locus	PASS/FAIL (absence)	note
Tanya 52 (full ch., local dump)	PASS (absent)	No "יש מאין" / "מאין ליש" ["something from nothing" / "from nothing to something"] / hyphen variants.
EC Shaar 1 Anaf 2–3 (Wikisource)	PASS (absent)	No "יש מאין" ["something from nothing"] lemma in opened Anaf 2–3 text.

Dossier 0131 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[331]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Prior sealed (unchanged)

T11–T16 / T16-ABS [E] SEALED. T11 pagination PASS (dual-open). R05/R06/R07 locked.

[331]Document 0131: ZZ — SUPERSEDED R08 ledger pre-B03-apparatus (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-03 — LANDED

Artifact	Drive id	Status
23 — R08-BATCH-03 SUMMARY.md	17iY7VyTu647eQBzH_DgikDNBPoFUq3el	VISIBLE
24 — R08-BATCH-03 FULL.md	1fx-5lhGFLayaSVpY02_cYxAOXfmnNPPe	VISIBLE

B. R08-BATCH-03 — LANDED — Stubs → land (T17–T21)

Sub	Ticket	Status	Claim (CoS)
B03-A related	R08-T17	[E] SEALED	2×parsa in IGK20

Sub	Ticket	Status	Claim (CoS)
B03-A	R08-T18	SEALED (mixed)	Q42 stage chain S1–S15; MICRO still [U]; לא-יש [non-yesh] not found
B03-A related	R08-T19	[E] SEALED	DMC Peru Chochmah = יש מאין [something from nothing] via dilug (not soul MICRO)
B03-B	R08-T20	[E] SEALED	EC40:10 angel vs human NR”N term table; אינם כמו בני אדם [“are not like human beings”]; do not equate
B03-C	R08-T21	SEALED (mixed)	DMC/LT extras for Rashbi–Atzilut; exclusive roster [U]; Chanoch not found
B03-D	—	still open residual	Q70/79 relation / named post-exit degree — not closed this batch

B. R08-BATCH-03 — LANDED — Detail

- T17 [E]: parsa twice in Iggeret 20 (aligns dual-open SUPERSEDE).
- T18: stage chain S1–S15 sealed as documented; Q42 MICRO remains [U]; lemma לא-יש [non-yesh] not found.

- T19 [E]: Derech Mitzvotecha Peru uRevu — Chochmah = יש מאין [something from nothing] via dilug; not soul MICRO.
- T20 [E]: EC Shaar 40 derush 10 term table; angels ≠ humans — do not equate NR”N.
- T21: extras for Rashbi–Atzilut from DMC/LT; exclusive roster [U]; Chanoch not found.
- Moses / NHY”M: still OPEN.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Snapshot

Item	Status
T17 / T19 / T20	[E] SEALED
T18	chain sealed; MICRO [U]; לא-יש [non-yesh] not found
T21	extras sealed; exclusive roster [U]; Chanoch not found
Q42 micro / Moses / B03-D residual	still OPEN/[U]

Dossier 0139 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[332]

R08-BATCH-05 SUMMARY (≤40 lines)

1. A / Q42 MICRO (→T27): No decisive source found + search log (OHT dump; Yahel Sefaria samples + WS Likkutim lemma=0; SHM not opened; B04 TO/LT/DMC/CA). Frame יש מאין [something from nothing] stays under sealed T23. MICRO still [U] (CoS may seal documented absence after Research Director).
2. B / Residual OPEN map: Q42 MICRO [U]; Q70/79 degree [U]; Q44/50 exclusive [U]; Q68 [I]/[U]; Q72–78 partial (T25 [E]; Q74/75 syn-

[332]Document 0139: 35b — R08-BATCH-05 SUMMARY (merged).md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

tax open); Q82/84; AH I:8 / Gilgulim 19 secondary; Moses OPEN forever.

3. C / ChatGPT: Fold-only docs 16 + workplan 11; no ChatGPT docs after 16. No overwrite of sealed T-ids.
4. D / Q68: Skipped per CoS.

- T28: OHT Shemot — kelim with kav create יש מאין [something from nothing]; souls even of Atzilut **שאין הקו מלובש בהן** ["in which the kav is not vested"] [E] (Q70 apparatus).
- T29: SHK Vaya'avor.5 — AA 13 / ZA 9 (+13 radiances); pe'ah מצפץ [Matzpatz] vs אלקים [Elokim] [E] beyond T25.

1. Sources opened (executor): abc770 IGK20 neshama block; OHT HB31630 Q70 window; SHK v5; WS Yahel Or search + Likkutim; prior B04 dumps.
2. Next: Research Director → CoS land; print Yahel/SHM optional; do not invent MICRO/roster/kav-degree.

Dossier 0167 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[174]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed baseline

Ticket	Status
T11–T15 / T16a–g / T16-ABS	[E] SEALED (stated residuals unchanged)
Q42 micro	[U] → B03-A
T14 residual extra degree	[U] → B03-D

[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 incorporated by topic.

Dossier 0169 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[190]

R08-BATCH-07 QC — T33–T34 ([E-secondary] ONLY)

Pack: /workspace/ya-igk20/R08-BATCH-07.md + R08-BATCH-07-SUMMARY.md + r08b07/R08_BATCH07_HUNT.json

Hard rules: do not invent quotes; do not upgrade T33/T34 to Admur/primary; do not close Q42 MICRO; do not invent "הארה מצומצמת" ["contracted radiance"]; prefer local dumps.

Land map: T33 = AH (Ibn Gabbai) 1:8 · T34 = Sha'ar HaGilgulim 19. Both [E-secondary] only.

R08-BATCH-07 QC — T33–T34 ([E-secondary] ONLY) — Standing orders confirmed (this pass)

Item	Status
Q42 MICRO	still [U] — not closed
Film	HOLD
"הארה מצומצמת" ["contracted radiance"] as Admur	not invented
T33/T34 upgrade to Admur/primary	forbidden / held
Moses NHY"M	OPEN forever (stub; out of land scope)

Dossier 0170 · The Origin of Existence and the General Rounds · Round 8

Critique, compilation, or interim determination.[47]

[190] Document 0169: 44 — R08-BATCH-07 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated 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 incorporated by topic.

E1 — Editorial QC for Booklet

YA-IGK20 · Iggeret HaKodesh, Section 20 · 2026-09-20 ~17:20 ET

Grok Bot · Drive-only · No R16 · No baseline editing · No booklet writing

This document **replaces** 196 (intake only). 196 has been marked ZZ-SUPERSEDED.

E1 — Editorial QC for Booklet — 0. Document Intake

#	Required	Status	ID
1	R15 research closure	Found, ledger 195	1PP-I4Pz-XRnEAAiEWCMizlbRf61zmmb-IKl7esukXhw
2	E1 Universal Editorial Handoff	Found	1ACiQ_r-KjjMU2ykH671MKwadwGa-9KGo
3	Claude draft — Introduction and Stations 1–5	Found and body read	1c3HLLz74_XUD5uKjv3KlMhHKFdZ4tLBs
4	Separate Grok critique	Not yet uploaded	[U]

Correction to 196: The sentence "A correction was found that changes the editorial structure; focused clarification is required" was wrong. A missing file was only a process blocker, not a structural change.

1. Factual Corrections / Mandatory Gates (E1-QC-10+) — E1-QC-10 — Q42 Remains [U]

- Location: Station 3, §"Which Question It Leaves Open"; open questions list #1.
- Claim: The transitional link from a likeness of an aspect of Divinity under immense contraction to an entirely separate yesh must not be closed.

- Evidence status: [E] in the draft, explicitly marked [U]; says “we did not find” ≠ “there is no mechanism.”
- Type: factual (gate).
- Proposed correction: none. Retain the [U] box in the booklet.

1. Factual Corrections / Mandatory Gates (E1-QC-10+) — E1-QC-18 — No Negation from an Opening / a Report Not Read

- Location: Station 3, cautionary note on Q42.
- Claim: “not found in the text” ≠ “does not exist.”
- Evidence status: [E] — explicit cautious wording in the draft.
- Type: factual (gate).
- Proposed correction: none.

Dossier 0173 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[333]

R08-BATCH-03 QC — T17–T21

Pack: /workspace/ya-igk20/R08-BATCH-03.md + Drive 24 — R08-BATCH-03 FULL.md (1fx-5lhGFLayaSVpY02_cYxAOXfmnNPPe)

Sources opened: local igk20_plain.txt; r08b03/dmc_peru.txt; r08b03/ec40_10.txt; DMC king; LT Matot 3 / Tzav 2 / Shir 17.

[333]Document 0173: 26b — R08-BATCH-03 QC LOG (LT Shir17 addendum).md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	claim	PASS/FAIL	note
T17	IGK20 2×parsa [E]	PASS	Exact count **2** in body: (1) הארת ה"קו"… מלובש באצילות עד ה"פרסא" ["the radiance of the 'kav' … vested in Atzilut as far as the 'parsa' "]; (2) הארת ה"קו"… בכלים דמלכות בקע ה"פרסא" עמהם… בבריאה־יצירה־עשיה ["the radiance of the 'kav' … in the vessels of Malchut broke through the 'parsa' with them … in Beriah–Yetzirah–Asiyah"]. Apparatus: "parsa absent" = **FAIL** (prior).

ID	claim	PASS/FAIL	note
T18	Q42 S1–S15 verbal chain; MICRO [U]	PASS (chain) / PASS (hold [U])	Spot-checked S1–S2/S4–S8/S10 lemmas on IGK20; S2 exact = "הוא הי'קו' המלובש בנפש־רוח־נשמה… צמצום הראשון… חלל" ["which is the 'kav' vested in nefesh–ruach–neshamah … the first contraction … void"]. S11–S13 rely on sealed T16. S14 = DMC Peru Chochmah dilug (→T19). S15 CA Nasso = Homil frame only. Lemma "לא-יש" / "לא יש" ["non-yesh" / "not yesh"] absent. MICRO stays [U] — do not close Q42.
T19	DMC Peru Chochmah dilug / יש מאין [something from nothing] [E]	PASS	"התהוותה בבחי' דילוג המדריגה בחי' יש מאין ולא בחי'… השתלשלות עילה ועלול יש מיש…" ["…Its coming into being by way of a leap of level, an aspect of something from nothing, rather than a chainlike descent of cause and effect, something from something…"] via great contraction. Scope: Chochmah genesis, not soul MICRO.
T20	EC40:10 angel≠ human [E]	PASS	"אמנם המלאכים אינם כמו בני אדם" ["However, the angels are not like human beings"]; neshama → "מתלבשת תוך רוח ונפש וכלים" ["vests itself within ruach, nefesh, and vessels"]; angels "מהנשיקין" ["from kisses"] / humans "מזווג גמור" ["from a complete union"].

ID	claim	PASS/FAIL	note
T21	DMC/LT Rashbi extras; exclusive roster [U]	PASS (extras) / PASS (exclusive [U])	DMC king: “נשמת רשב”י וכיוצא” [“the soul of Rabbi Shimon bar Yochai and the like”] as high souls. LT Matot 3 / Tzav 2 / Shir 17 each contain רשב. Exclusive named roster for Iggeret tzaddikim not proven → stay [U].

R08-BATCH-03 QC — T17–T21 — Land readiness (await CoS seal)

- R08-T17 … T20 ready to land [E] as cited.
- R08-T18 land as stage-chain [E] + MICRO [U] explicit.
- R08-T21 land extras [E]; exclusive [U].

No invented “הארה מצומצמת” [“contracted radiance”]. R07 archives untouched.

R08-BATCH-03 QC — T17–T21 — Addendum — LT Shir 17 lemma (before T18 seal)

claim	source	PASS/FAIL	note
“הנשמה נמשכת מאין ליש” [“the soul is drawn from nothing to something”] (Kuksik)	Sefaria Likkutei Torah, Shir HaShirim 17 (Kehot) + local r08 b03/Likkutei_Torah__Shir_HaShirim_17.txt	PASS	Exact once. Window: “הנשמות הנמשכים… מזיווג זו”נ דאצילות היינו שהנשמה נמשכת מאין ליש שהוא מאצילות להיות בחי’ בריאה ממש אבל נשמה דאצילות…” [“…The souls drawn from the union of ZON of Atzilut, meaning that the soul is drawn from nothing to something, from Atzilut to become an actual aspect of Beriah; but a soul of Atzilut…”]. Scope: souls drawn from Z”A–Nukva zivug → Beriah yesh; contrasts Atzilut soul = Elokut mamash. Does not by itself close Q42 MICRO.

Dossier 0174 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[175]

3) Ohr HaTorah Shemot ~199 — R08-T12 SEALED [E] — Verdict

R08-T12 [E] sealed. OHT 199 is now usable for almin = otiyot (not mamash yesh). Micro-mechanism lo-yesh→yesh remains [U] (B01 R08-T05).

Dossier 0191 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[191]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-07 — residual OPEN only (OPEN MATRIX folded)

Drive SUMMARY 42 1OiLJKW3f7Ei4TqRBOG-3MYx39yks02L8 · FULL 43 1JXbwMIRtbRln_-hocSVfelefNNsfWup0

Residual	Status
Q42 MICRO	[U] (T27 documented absence stands; not closed)
Moses / NHY”M	OPEN forever
Q44/50 exclusive roster	STOP
Q68	STOP (T34 is NOT Q68 reopen)
Q74/75 full Iggeret syntax	CLOSED-ENOUGH under T31

CoS recommend after Research Director: STOP further Admur residual hunts unless NEW primary.

[175] Document 0174: 18 — R08-BATCH-02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[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 incorporated by topic.

Dossier 0241 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[49]

R08-BATCH-05 EXECUTOR E′ MERGE — Proposed land IDs

ID	Content	Tag
T28	OHT Shemot: kelim with kav → create יש מאין [something from nothing]; “הנשמות אף דאצילות שאין הקו מלובש בהן” [“the souls, even those of Atzilut, in which the kav is not vested”]	[E] NEW; post-exit degree still [U]
T29	SHK Vaya’avor.5 AA=13 / ZA=9 (+13 lights); pe’ah מצפץ [Matzpatz] vs אלקים [Elokim]	[E] NEW beyond T25

R08-BATCH-05 EXECUTOR E′ MERGE — T28 quote [E]

“שבהן מלובש הקו מאור א”ס … ולכן הם אלקות לברוא יש מאין משא”כ הנשמות אף דאצילות שאין הקו מלובש בהן ולכן אינן אלקות ממש לברוא יש מאין כמ”ש כ”ז באגה”ק שם”

“In which the kav from the Ein Sof light is vested … and therefore they are Divinity, capable of creating something from nothing, unlike the souls, even those of Atzilut, in which the kav is not vested; therefore they are not actual Divinity, capable of creating something from nothing, as all this is written in Iggeret HaKodesh there.” — OHT Shemot HB31630 (dump).

R08-BATCH-05 EXECUTOR E′ MERGE — ChatGPT

No CHATGPT-titled docs after Drive 16. Fold-only.

[49] Document 0241: 35 — R08-BATCH-05 EXECUTOR E′ MERGE.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0258 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[290]

R08-BATCH-03 — YA-IGK20 / Tanya Iggeret HaKodesh §20

Batch ID: R08-BATCH-03

Under: Chief of Staff

Delta: R08 only (R05–R07 untouched; ChatGPT Drive lane parallel — no overwrite)

Land IDs: R08-T17+ (CoS seals pending)

Sealed baseline (do not re-litigate): T11 TZ 124a:7; T12 OHT Shemot 199; T13 LT Bamidbar 9; T14a–d IGK20 kav quotes; T15 Kehot note Isa 49:2; T16a–g Q42 framework EC+Tanya48/52. Q42 MICRO still [U]. Moses pnimiyut NHY"M OPEN forever.

Mid-flight apparatus (Research Director): 1) T11 Wikisource 124b = same string as Sefaria 124a:7 (pagination only). 2) "Parsa" is in Iggeret 20 body twice → [E] from IGK20; LT Yonati only for expanded masach if opened.

A) B03-A — Q42 MICRO: verbal stage chain (lo-yesh → created yesh) — Hard separation

- Framework = stages named on page that describe the path from non-yesh / Elokut-constrained soul-light toward created yesh. Sealed as T16a–g + IGK20 body.
- MICRO-switch = the precise inner ontological flip that makes lo-yesh into created yesh. Still [U] after this pass. Exact lemma "לא-יש" / "lo-yesh" not found on opened pages.

[290]Document 0258: 24 — R08-BATCH-03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

A) B03-A — Q42 MICRO: verbal stage chain (lo-yesh → created yesh) — Stage chain (verbal)

Step	Verbal stage	Source opened	Quote / paraphrase bound to page	Tag
S1	Angel/human souls from zivug neshikin / Z"A–Nukva before descent to BYA are not in the category of yesh / davar nifrad; they are me'ein Elokut be-tzimtzum atzum	IGK20	"אינן בכלל "יש' ודבר נפרד… אלא הן… …מעין בחינת אלקות בצמצום עצום" ["…They are not included in the category of a 'yesh' and a separate thing … rather, they are a likeness of an aspect of Divinity under immense contraction…"]	[E]
S2	Kav (Or Ein Sof) is clothed in their NR"N; compared to first tzimtzum → chalal	IGK20	"הוא הי'קו' המלובש בנפש־רוח־נשמה… שלהם, וכמו צמצום הראשון להיות חלל וכו'" ["…Which is the 'kav' vested in their nefesh–ruach–neshamah, and like the first contraction so that there would be a void, etc."]	[E]

Step	Verbal stage	Source opened	Quote / paraphrase bound to page	Tag
S3	Even after descent to Olam HaZeh for "הצדיקים הראשונים" ["the early righteous"], possible that mahut did not become nifrad (parenthetical)	IGK20	"אפשר שלא נשתנה מהותן להיות… …דבר נפרד" ["…It is possible that their nature did not change to become a separate thing…"]	[E] (possibility, not MICRO formula)
S4	They are not Elokut mamash to create yesh me-ayin once already "יצאו ונפרדו" ["emerged and became separated"] from kelim holding the kav	IGK20	"אך אינן אלקות ממש לברוא יש מאין, מאחר שכבר יצאו ונפרדו …מהכלים" ["But they are not actual Divinity, capable of creating something from nothing, since they have already emerged and become separated from the vessels…"]	[E]

Step	Verbal stage	Source opened	Quote / paraphrase bound to page	Tag
S5	Primary becoming of yesh nifrad = Malchut d'Atzilut becoming Atik of Beriah ("אין מלך בלא עם" ["there is no king without a people"])	IGK20	"…עיקר התהוות היש ודבר נפרד לגמרי, הוא ממלכות דאצילות שנעשה עתיק דבריאה…" ["…The principal coming into being of a yesh and an entirely separate thing is from Malchut of Atzilut, which becomes Atik of Beriah…"]	[E]
S6	Multiplicity / division of nivra'im via letters from Malchut (5 gevurot / 5 motza'ot)	IGK20	"…על־ידי ריבוי האותיות היוצאין ממלכות…" ["…Through the multiplicity of letters issuing from Malchut…"]	[E]
S7	Creation of souls called leidah into Beriah (Keriat Yam Suf / Atika)	IGK20	«…בריאת הנשמות – ממנה… ונקרא בשם "לידה"…» ["…The creation of souls—from it … and it is called 'birth'…"]	[E]

Step	Verbal stage	Source opened	Quote / paraphrase bound to page	Tag
S8	Parsa (×2 in body): he'arat ha-kav clothed in Atzilut until the parsa; he'arah that shone in Malchut kelim breaks through the parsa with them into BYA	IGK20	«…הארת ה"קו" … המלובש באצילות עד ה"פרסא", והארת ה"קו" … בקע ה"פרסא" עמהם…» ["…The radiance of the 'kav' … vested in Atzilut as far as the 'parsa', and the radiance of the 'kav' … broke through the 'parsa' with them…"]	[E] — apparatus correction: not absent
S9	Expanded masach / or chozer language	LT Shir 17 ("עוד ביאור" ["Further Explanation"])	Prior open; use only as expansion beyond IGK20 parsa	[E-primary] for LT; do not replace S8

Step	Verbal stage	Source opened	Quote / paraphrase bound to page	Tag
S10	BYA kelim receive koach/oz to create yesh me-ayin via he'arah of sovev into kelim	IGK20	"…נותן בהם כח ועוז לברוא יש מאין" ["…Gives them power and strength to create something from nothing"]	[E]
S11	Cosmic frame: Or Ein Sof → tzimtzum → chalal → kav → worlds/kelim	EC Shaar 1 anaf 2–3	Sealed T16	[E] frame
S12	Hester / many tzimtzumim so limited yesh can be (יש מאין / מאין ליש [something from nothing / from nothing to something])	Tanya 48	Sealed T16	[E] frame

Step	Verbal stage	Source opened	Quote / paraphrase bound to page	Tag
S13	Tzimtzum atzum so limited souls/angels can receive	Tanya 52	Sealed T16	[E] frame (lemma יש מאין [something from nothing] absent in ch.52 = T16-ABS)
S14	Chochmah's own hithavut as dilug / something from nothing (not cause–effect, something from something) via tzimtzum gadol	DMC Peru uRvu	"…התהוותה בבחי' דילוג המדריגה בחי' יש מאין ולא בחי' השתלשלות עילה ועלול יש מיש…" ["…Its coming into being by way of a leap of level, an aspect of something from nothing, rather than a chainlike descent of cause and effect, something from something…"]	[E] for Chochmah genesis — not proven as the soul lo-yesh MICRO

Step	Verbal stage	Source opened	Quote / paraphrase bound to page	Tag
S15	CA Nasso: Malchut breaks parsa; meayin leyesh via shem MH; tzaddikim+avot receive via malchut (memale)	Chanah Ariel Nasso §2	"…אור המלכות הבוקעת הפרסא…" ["…The light of Malchut that breaks through the parsa…"]; "כשנבראה מאין ליש ע"י אור הזה דשם מ"ה…" ["When it was created from nothing to something through this light of the name Mah…"]	[E] for CA (Homil); not Admur body; strengthens parsa frame only

A) B03-A — Q42 MICRO: verbal stage chain (lo-yesh → created yesh) — MICRO verdict

Proven framework: S1–S13 (+ S8 parsa corrected).

Unstated / unproven MICRO-switch: exact mechanism converting soul-level lo-yesh → created yesh beyond the named stages → [U]. Do not close Q42.

Phrase check: "לא-יש" ["non-yesh"] / lo-yesh as technical lemma → not found this pass.

Proposed land IDs (await CoS): - R08-T17 — IGK20 2×parsa [E] (apparatus) - R08-T18 — Q42 verbal stage chain S1–S15 with tags; MICRO remains [U]

- R08-T19 — DMC Peru Chochmah=something from nothing via dilug [E]; not MICRO for souls

R08-BATCH-03 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — Delta R08-T17+ (proposed; CoS land)

ID	Claim	Tag
R08-T17	IGK20 contains "parsa" twice (kav until parsa; he'arah breaks parsa with Malchut kelim into BYA).	[E]

ID	Claim	Tag
R08-T18	Q42 verbal stage chain S1–S15 documented; framework vs MICRO separated; MICRO still [U]; lemma לא-יש [non-yesh] not found.	chain [E]/[E-primary] / MICRO [U]
R08-T19	DMC Peru: Chochmah hithavut = something from nothing via dilug/tzimtzum, not cause–effect, something from something.	[E] (scope: Chochmah)
R08-T20	EC Shaar 40:10 term table: angel neshama→ruach/nefesh/kelim from chitzoniyut; humans from penimiyut; “are not like human beings”; do not equate.	[E] + non-equation [E]
R08-T21	Extra Admur/TT: DMC king “נשמת רשב”י וכיוצא” [“the soul of Rabbi Shimon bar Yochai and the like”]; LT Matot/Tzav Rashbi–Atzilut/Adam compares. Exclusive IGK20 roster still [U]. CA Nasso/Noach secondary.	[E-primary] + [U] exclusive

(T11–T16 sealed unchanged.)

R08-BATCH-03 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — Unresolved (carry)

1. Q42 MICRO-switch [U]
2. Q44/Q50 exclusive tzaddikim roster [U]
3. Q68 full identity claim [I]/[U] (non-equation is [E])
4. Moses pnimiyut NHY”M OPEN forever
5. Shaar HaKavanot Drush 5 dikna not found this pass
6. Post-exit kav degree residual (T14) — not reopened as MICRO substitute

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Report or testimony from the history of the research.[291]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH-02 (+ amends)

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED
B02-B	R08-T15	[E] provisional — pending Research Director
B02-C	R08-T12	[E] SEALED
B02-D	R08-T14a–d	[E] SEALED
—	R08-T13	[E] SEALED

Artifacts: SUMMARY 1pvCYbN3… · FULL 1Tp-yU0D… · T12 scan 1WIkKpt9…

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-Q42 corroboration pack — T16a–g provisional (pending Research Director)

Ticket	Status	Source / note
R08-T16a	[E] provisional	EC 1.2.2
R08-T16b	[E] provisional	EC 1.2.4

Ticket	Status	Source / note
R08-T16c	[E] provisional	EC 1.3
R08-T16d	[E] provisional	Tanya 48.3
R08-T16e	[E] provisional	Tanya 48.10

[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 incorporated by topic.

Ticket	Status	Source / note
R08-T16f	[E] provisional	Tanya 48.13
R08-T16g	[E] provisional	Tanya 52.8

Gaps [U]: יש מאין [something from nothing] lemma not found in Tanya 52 or EC 1.2–1.3.

JSON (box, upload when sealed): /workspace/ya_igk20/R08_Q42_LO_YESH.json

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Snapshot

Item	Status
T11–T14a–d / T13	[E] SEALED
T15	[E] provisional pending Research Director
T16a–g	staged provisional pending Research Director — framework only
Q42 micro-switch	still [U]

Dossier 0289 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[293]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. R08-BATCH-02 (+ amends)

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED
B02-B	R08-T15	[E] SEALED (HE + Eng)
B02-C	R08-T12	[E] SEALED

[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 incorporated by topic.

Sub	Ticket	Status
B02-D	R08-T14a–d	[E] SEALED
—	R08-T13	[E] SEALED

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-Q42 corroboration — T16a–g [E] SEALED

Research Director PASS ×7. Provisional language dropped.

Ticket	Tag	Source
T16a	[E] SEALED	EC 1.2.2
T16b	[E] SEALED	EC 1.2.4
T16c	[E] SEALED	EC 1.3
T16d	[E] SEALED	Tanya 48.3
T16e	[E] SEALED	Tanya 48.10
T16f	[E] SEALED	Tanya 48.13
T16g	[E] SEALED	Tanya 52.8
T16-ABS	[E absence] SEALED	no יש מאין [something from nothing] in Tanya 52 / EC 1.2–1.3

Q42 micro-switch: still [U] (framework only — aligns B01).

JSON 19: provisional DROPPED (sealed pack)

19 — R08-Q42 LO-YESH primary pack.json 1VV-4NPau0LWQyuziou YZsSXkDW82hv7u

12 — R08 PAPER LEDGER — BATCH + OPEN Q — C. Snapshot

Item	Status
T11–T15 / T16a–g / T16-ABS	[E] SEALED
T14 residual / Q42 micro	[U]

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Report or testimony from the history of the research.[334]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Through B03

T17–T21 ALL PASS. R05/R06/R07 locked.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-04 — proposed T22–T26 (await Research Director) + A′

#	File	Drive id
28	SUMMARY	11OL6-7Au5sfWVkps9yFF3WBz93OvCG1G
29	FULL	1nsf_nZQ65FQLzg0dLTJ31fk9K3ti-VYc
29b	FULL (A′ addendum)	1oCe84n6dXWUN7wSmiidwA3mO5L_1q53k
30	Q42 DECISIVE JSON	1MDV39pnZgcBa6iPkuB2OtelwguEaNBF4

B. R08-BATCH-04 — proposed T22–T26 (await Research Director) + A′ — T22–T26 proposed (land blank until Research Director PASS)

Ticket	Status
T22	[E] proposed — OHT “אינן בכלל יש” [“not included in the category of yesh”]; NOT MICRO
T23	frame [E] + MICRO [U] — see A′ apparatus below
T24	STOP / exclusive [U]

[334]Document 0292: ZZ — SUPERSEDED R08 ledger pre-T22-seal (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Ticket	Status
T25	SHK Vaya'avor.5 dikna 13 tikkunim [E] proposed
T26	PEC Shabbat Intro 5/7 [E] proposed

B. R08-BATCH-04 — proposed T22–T26 (await Research Director) + A′ — T23 apparatus — B04 A′ ADDENDUM (no new ticket ID · no MICRO close)

Folded for Research Director queue (with A′):

Source	Tag	Note
LT Re'eh 7.4 + 7.17	[E]	yesh me'ayin / then yesh miyesh
TO Miketz 14.6	[E]	yesh me'ayin mamash
DMC Achdut Hashem §2	[E]	yesh me'ayin ve'efes hamuchlat
OHT Shemot (HB)	[E]	parsa→yesh me'ayin; me'ayin ve'efes→leyesh; dilug hamadrega

- Lemma יש-לא [non-yesh]: still no decisive evidence found.
- MICRO stays [U] — A′ does not close MICRO.

Dossier 0295 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[52]

A) B04-A — Q42 MICRO decisive Admur/TT biur beyond T18 — Verdict

Frame beyond T18: YES [E].

Lemma יש-לא [non-yesh] / soul MICRO flip: no decisive evidence found [U].

[52]Document 0295: 29 — R08-BATCH-04 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Do not close MICRO.

A) B04-A — Q42 MICRO decisive Admur/TT biur beyond T18 — Cos lines (candidates)

1. https://www.sefaria.org/Torah_Ohr,_Bereshit.4?lang=he | Torah Or, Bereshit 4 | "כך. שכמו שהחכמה נמשכת מאין ליש שלא בדרך השתלשלות" ["Just as Chochmah is drawn from nothing to something, not by way of chainlike descent, so too Malchut, which is the aspect of letters, possesses this aspect"] | [E]

Role: Admur TO — from nothing to something ≠ hishtalshelut; Malchut shares aspect (beyond DM/CA/LT Yonati T18 stages).

2. https://www.sefaria.org/Torah_Ohr,_Bereshit.2?lang=he | Torah Or, Bereshit 2 | "ומהווה כל העולמות מאין ליש ממש" ["And brings all the worlds into being, truly from nothing to something"] | [E]

Role: explicit מאין ליש ממש [truly from nothing to something].

3. https://www.sefaria.org/Likkutei_Torah,_Tzav.2?lang=he | Likkutei Torah, Tzav 2 | "משא"כ בריאה התחדשות יש מאין" ["Unlike Beriah, an origination of something from nothing"] | [E]

Role: Beriah hitchadshut yesh me'ayin (beyond Yonati). Note: Tzav/Matot also touch Q44/50 name-list lane — do not double-count as exclusive roster.

A) B04-A — Q42 MICRO decisive Admur/TT biur beyond T18 — Searched, No Decisive Evidence for Non-Yesh

- OHT Shemot HB31630 dump: יש מאין [something from nothing] 36×, מאין ליש [from nothing to something] 24×, **לא-יש [non-yesh] 0×** (ordinary "לא יש" ignored).
- DMC non-Peru mitzvot: יש מאין/דילוג [something from nothing/leap] present — apparatus only; not new MICRO-close.
- Yahel Ohr / SHM: no decisive לא-יש [non-yesh] hit this pass.

Status line: no decisive evidence found for technical לא-יש [non-yesh] lemma.

Dossier 0299 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[335]

R08-BATCH-04 — YA-IGK20 source hunt — A′ addendum (executor finalize — fold for Research Director, no seal)

Beyond already-proposed T22–T24, this pass also opened:

URL	Locus	Quote	Tag
https://www.sefaria.org/Likkutei_Torah,_Re'eh.7.4?lang=he	LT Re'eh §7	"מה שנודע שהבריאה היא יש מאין ... ולמה נק' הבריאה בשם יש מאין" ["What is known, that creation is something from nothing ... and why creation is called something from nothing"]	[E]
https://www.sefaria.org/Likkutei_Torah,_Re'eh.7.17?lang=he	LT Re'eh §7	"תחלת הבריאה ... היתה יש מאין ומשם ואילך ... יש מיש" ["The beginning of creation ... was something from nothing, and from there onward ... something from something"]	[E]
https://www.sefaria.org/Torah_Ohr,_Miketz.14.6?lang=he	TO Miketz §14	"החיות ... הוא יש מאין ממש ... תכלית בריאת יש מאין" ["The vitality ... is truly something from nothing ... the purpose of creation of something from nothing"]	[E]
https://www.sefaria.org/Derekh_Mitzvotekha,_The_commandment_of_the_unification_of_God.2?lang=he	DMC Achdut Hashem §2	"להוות יש מאין ואפס המוחלט ממש" ["To bring something into being from nothing and truly absolute nonbeing"]	[E]

[335]Document 0299: 29b — R08-BATCH-04 FULL (A′ addendum).md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

URL	Locus	Quote	Tag
HB31630 ~pg223	OHT Shemot	“נמשכו יש מאין ע״י הפרסא” [“They were drawn as something from nothing through the parsa”]	[E]
HB31630 ~pg201	OHT Shemot	“מהווה את הכל מאין ואפס המוחלט ליש” [“Brings everything into being from nothing and absolute nonbeing to something”]	[E]

URL	Locus	Quote	Tag
HB31630 ~pg157	OHT Shemot	“דילוג המדריגה” [“a leap of level”] (Emanator→emanated beings)	[E]

Still: לא-יש [non-yesh] lemma = no decisive evidence found. MICRO not sealed.

JSON: /workspace/ya_igk20/R08_BATCH04_Q42_DECISIVE.json

Dossier 0308 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[294]

R08-BATCH-04 QC — T22–T26 + A′

Pack: /workspace/ya-igk20/R08-BATCH-04.md + R08-BATCH-04-SUMMARY.md + R08_BATCH04_Q42_DECISIVE.json

Hard rule: do not close Q42 MICRO; lemma “לא-יש” / lo-yesh decisive = no decisive evidence found.

ID map used (SUMMARY + Core verify): T22=OHT→IGK20 apparatus; T23=TO Ber2+4 / LT Tzav2 frame + absence; T24=Q44/50 exclusive [U]; T25=SHK dikna; T26=PEC Intro 5/7.

[294]Document 0308: 31 — R08-BATCH-04 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Hygiene note: Pack §"Proposed land notes" table mislabels T22–T24 as TO Ber4 / TO Ber2 / LT Tzav2 — those quotes belong under T23 frame, not as separate T22–T24 IDs. SUMMARY IDs are authoritative for this QC.

Sources opened: igk20_plain.txt; r08b04/oht_igk20_quote_block.txt + /workspace/ya_igk20/batch04/oht_shemot_31630.txt; r08b04/to_bereshit2.txt; r08b04/to_bereshit4.txt; r08b04/lt_tzav2.txt; r08b04/shk_sef_v5.txt + shk_vayaavor_drush5.wiki; batch04/pec_shabbat_intro_{5,7}_plain.txt; A′ dumps lt_reeh_7_plain.txt, to_miketz_14_plain.txt, dmc__The_commandment_of_the_unification_of_God_plain.txt; r08b04/lo_yesh_hits.txt.

R08-BATCH-04 QC — T22–T26 + A′ — A′ addendum (before T23 seal)

cite	claim	source opened	PASS/FAIL	note (exact windows)
A′ LT Re'eh 7.4	Beriah = something from nothing biur	batch04/lt_reeh_7_plain.txt §4	PASS	"מה שנודע שהבריאה היא… **יש מאין** … ולמה נק' הבריאה בשם **יש מאין**…" ["…What is known, that creation is **something from nothing** … and why creation is called **something from nothing**…"]
A′ LT Re'eh 7.17	Beginning of creation: something from nothing → afterward something from something	same dump §17	PASS	"תחלת הבריאה מאור א"ס ב"ה היתה… **יש מיש** ומשם ואילך … הן **יש מאין**…" ["…The beginning of creation from the Ein Sof light, blessed be He, was **something from nothing**, and from there onward … they are **something from something**…"]

cite	claim	source opened	PASS/ FAIL	note (exact windows)
A′ TO Miketz 14.6	Truly something from nothing + the purpose of creation of something from nothing	batch04/to_miketz_14_plain.txt	PASS	"…החיות של פני שור פני ארי הוא **יש תכלית בריאת יש מאין** אך **מאין ממש**… הוא כדי להיות היש בטל…" ["…The vitality of the face of the ox and the face of the lion is **truly something from nothing** … but **the purpose of creation of something from nothing** is that the yesh should be nullified…"] (also §3 on מאין ליש [from nothing to something] utterances — supporting).
A′ DMC Achdut §2	To bring something into being from nothing and truly absolute nonbeing (beyond Peru)	batch04/dmc__The_commandment_of_the_unification_of_God_plain.txt	PASS	"…להוות **יש מאין ואפס המוחלט ממש**…" ["…To bring **something into being from nothing and truly absolute nonbeing**…"]

cite	claim	source opened	PASS/ FAIL	note (exact windows)
A′ OHT Shemot HB	parsa→ something from nothing; from nothing and nonbeing →something; leap of level	batch04/oht_shemot_31630.txt (lines ~9372 / ~8439 / ~6588)	PASS	"…נמשכו **יש מאין ע"י הפרסא**…" ["…They were drawn as **something from nothing through the parsa**…"]; "…שמהווה את הכל **מאין ואפס המוחלט ליש**…" ["…Who brings everything into being **from nothing and absolute nonbeing to something**…"]; "…בבחי **דילוג המדריגה**…" ["…By way of **a leap of level**…"]. Page pins ~223/201/157 are pack-approx; quotes verified in dump.

cite	claim	source opened	PASS/ FAIL	note (exact windows)
A′ לא-יש [non-yesh] / MICRO	Decisive lo-yesh lemma	OHT dump + lo_yesh_ hits + decisive JSON	PASS (absence hold)	Hyphenated לא-יש = **0**. Verdict remains **no decisive evidence found**. Do **not** seal MICRO.

R08-BATCH-04 QC — T22–T26 + A′ — Land readiness (await CoS seal)

- T22 ready as apparatus [E] (OHT cites IGK20) — not MICRO.
- T23 ready as frame [E] + explicit MICRO [U] / no decisive evidence found.
- T24 ready as exclusive [U] hold (no new roster).
- T25 ready as SHK dikna [E] fold.
- T26 ready as PEC parallel [E] partial; investiture stays EC40.
- A′ strengtheners [E] fold under T23 frame lane — still no MICRO close.

No invented “הארה מצומצמת” [“contracted radiance”]. R07 archives untouched. Drive not uploaded. Other agents not messaged.

MICRO: still [U] — not closed.

Dossier 0313 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[53]

[53]Document 0313: 33 — R08-BATCH-05 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

A) B05-A — Q42 MICRO formal verdict — Status

No decisive evidence found for technical lemma לא-יש / lo-yesh (MICRO flip).

micro_sealed: false

יש מאין / מאין ליש [something from nothing / from nothing to something] frame beyond T18 remains [E] (B04 A/A′ — TO/LT/DMC/OHT). That does not close MICRO.

A) B05-A — Q42 MICRO formal verdict — Search log (this pass + prior)

Corpus	Method	לא-יש [non-yesh]	Note
OHT Shemot HB31630 dump	full-text	hyphen 0 (ordinary "לא יש" 13× ignored)	path batch04/oht_shemot_31630.txt
Yahel Ohr on Zohar	Sefaria sample 1:1a, 1:15a, 2:42b	0	opened; no lemma
Sefer HaMaamarim / SHM	Sefaria catalog	not opened	no usable SHM corpus
TO Bereshit 2/4, Miketz 14	Sefaria [E] B04	miss lemma	יש מאין/מאין ליש [something from nothing/from nothing to something] YES
LT Reeh 7, Tzav 2, Yonati	Sefaria [E]	miss lemma	same
DMC Peru + Achdut Hashem §2	Sefaria [E]	miss lemma	absolute nonbeing etc.
CA Nasso	Sefaria [E] B03	miss lemma	—
EC40	Sefaria	miss	no יש מאין [something from nothing]

JSON: /workspace/ya_igk20/R08_BATCH05_Q42_MICRO.json

Dossier 0325 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[336]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. BATCH-04 — SEALED against QC 31

QC: 31 — R08-BATCH-04 QC LOG.md 1ps2sKnY7IGHwHgKmZkL70 jbMdjcxWwfp

SUMMARY 28 authoritative for ticket labels.

Ticket	Status
T22	[E] SEALED — OHT “אינן בכלל יש” [“not included in the category of yesh”] NOT MICRO
T23	[E] SEALED frame + A′; לא-יש [non-yesh] no decisive evidence found; MICRO [U]
T24	[U] STOP exclusive roster
T25	[E] SEALED SHK Vaya’avor.5 thirteen tikkunim of the Dikna
T26	[E] SEALED PEC Intro 5/7; investiture still EC40

T11–T21 prior sealed. R05/R06/R07 locked.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-05 — STUBS OPEN (land blank until CoS)

Sub	Target	Status
B05-A	Q42 MICRO — decisive find OR formal “no decisive source found” + search log	OPEN stub
B05-B	sweep residual OPEN Qs not covered by T11–T26	OPEN stub
B05-C	ChatGPT new Drive docs — fold-only	OPEN stub

[336] Document 0325: ZZ — SUPERSEDED R08 ledger pre-B05-land (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Sub	Target	Status
B05-D	optional Q68 deepen beyond T20/T26	OPEN stub

Dossier 0333 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[337]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Through BATCH-03

T17–T21 ALL PASS. QC 26/26b/27 linked. R05/R06/R07 locked.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-04 — LANDED (SUMMARY packaging) · NOT SEALED

#	File	Drive id
28	R08-BATCH-04 SUMMARY	11OL6-7Au5sfWVkps9yFF3WBz93OvCG1G
29	R08-BATCH-04 FULL	1nsf_nZQ65FQLzg0dLTJ31fk9K3ti-VYc

B. R08-BATCH-04 — LANDED (SUMMARY packaging) · NOT SEALED — Proposed tickets T22–T26 (await Research Director QC before seal)

Ticket	Proposed tag	Claim
R08-T22	[E] proposed	OHT Shemot gloss on IGK20 “אינן בכלל יש” [“not included in the category of yesh”] — apparatus; NOT MICRO

[337] Document 0333: ZZ — SUPERSEDED R08 ledger pre-A-prime (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Ticket	Proposed tag	Claim
R08-T23	[E] frame + [U] MICRO	Q42 frame TO Bereshit 2+4 + LT Tzav 2 [E]; lemma לא-יש [non-yesh] not found; no decisive source found; MICRO stays [U]
R08-T24	STOP / [U]	Q44/50 — no new OHT name-list; exclusive [U] (STOP stands)
R08-T25	[E] proposed	SHK Vaya'avor.5 dikna 13 tikkunim [E] (TOC ≠ Drushei HaDikna node)
R08-T26	[E] proposed	PEC Shabbat Intro 5/7 angels=chitzoniyut kelim [E]; investiture formula still EC40; PEC duplicate of EC40:10 not found

Dossier 0343 · The Origin of Existence and the General Rounds · Round 8

Critique, compilation, or interim determination.[193]

R08 QC — Corrections Before Freeze — 3. Q42

The correct position remains: - The body of Iggeret HaKodesh: Malchut of Atzilut, Atik of Beriah, letters, birth, and the breaking through of the parsa: [E]. - Likkutei Torah, Yonati (יונתי): Malchut as intermediary, screen/parsa, and contraction: [E-primary]. - Applying all links of the mechanism to the epistle's plain meaning: [I]. - The internal link of the transition from a likeness of Divinity to a separate yesh: [U].

Do not close Q42.

[193] Document 0343: 17 — R08 QC — Corrections Before Freeze. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0356 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[338]

12 — R08 PAPER LEDGER — BATCH + OPEN Q — A. Sealed through B04

T11–T26 sealed (T23 MICRO [U]; T24 STOP). QC 31 linked. R05/R06/R07 locked.

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. R08-BATCH-05 — PROPOSED (await Research Director)

#	File	Drive id
32	SUMMARY	1Hjgm9NHg4dHfQR2i_D0qmyqwTBgLGoiU
33	FULL	1qFbgPXPFFNTMT-UY_yd77NmnhXKarRVr
34	Q42 MICRO JSON	1na4wRgb500WmdBwoFRr0viWTho_OvpAi

B. R08-BATCH-05 — PROPOSED (await Research Director) — Proposed

Ticket / lane	Status	Claim
R08-T27	proposed — await Research Director	Q42 MICRO formal “no decisive evidence found” + search log (OHT HB31630; Yahel samples; SHM not opened; B04 corpora). MICRO remains [U] as open-question OR documented-absence seal — Research Director to recommend
B05-B	folded	residual OPEN table folded

[338]Document 0356: ZZ — SUPERSEDED R08 ledger pre-E-prime (see newer 12). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Ticket / lane	Status	Claim
B05-C	fold-only	ChatGPT docs 16/11 fold-only noted
B05-D	pending	optional Q68 deepen

Dossier 0358 · The Origin of Existence and the General Rounds · Round 8

Report or testimony from the history of the research.[296]

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	EVIDENCE CLOSED (A/C/D body + B [U])	SUMMARY 1pvCYbN3wt3ntGDpS3UoFEORUqtXnMGkC · FULL 1Tp-yU0DOIELRDDmimDam-NsHB1BYC_oq

A. R08-BATCH log — R08-BATCH-01 (unchanged)

Ticket	Verdict
R08-T01/T02	TZ 122b ABSENT — do NOT promote to [E]
R08-T03–T05	Q42 framework [E]; micro [U]
R08-T06–T08	see T14a–d
R08-T09/T10	Rashbi [E-primary other]; Moses OPEN

A. R08-BATCH log — R08-BATCH-02 — CLOSED for evidence

[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 incorporated by topic.

Sub	Ticket	Status
B02-A	R08-T11	[E] SEALED

Sub	Ticket	Status
B02-B	—	[U] not found online (Kehot n.33)
B02-C	R08-T12	[E] SEALED
B02-D	R08-T14a–d	[E] SEALED (Research Director PASS ×3 + absence PASS)
—	R08-T13	[E] SEALED — not await-QC

12 — R08 PAPER LEDGER — BATCH + OPEN Q — B. Snapshot

Item	Status
T11 / T12 / T13	[E] SEALED
T14a–d	[E] SEALED (+ absence)
T14 residual extra degree	[U]
Kehot 33	[U]
BATCH-02 evidence	CLOSED for B02-A/C/D body + B02-B [U]

Dossier 0011 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[54]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — R09-BATCH-01 — proposed (await Research Director)

SUMMARY 53 1OfLpO8_zIoVJ42yzF3LOQoLHLaos4u4C · FULL 54 1 Pl0guMv7zqROfSmwJCPq3wop5MzVvbf6

[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 incorporated by topic.

ID	Claim	Notes / Drive
R09-T01	Q70/79/80 graded post-exit kav degree = not found this pass; no NEW Admur [E] beyond sealed T30; no הארה מצומצמת [contracted radiance]	Drive 50 1vG-4IAjuScDlO2D EuYiXaEDekiCqdu69 · T30 continue
R09-T02	TZ124 text lemma [E-subresearch]: דסליק ההיא נשמתא… ["that soul ascends…"]	51/52
R09-T03	122b REJECT confirmed (lemma ABSENT)	51/52
R09-T06	Rashbi LT Shir 17:6 [E-primary] — do not demote	aid HTML CF
R09-T09	Q42 MICRO — no decisive evidence found — frame [E] / micro [U]	primary-only track
R09-T10	degree apparatus note — merge into T01 unless distinct after Research Director	else fold T01

Held [U]: Tikkun# assignment (index Tikkun 70, 119–138; no print folio; HB not opened)

Optional Kehot33/OHT199/5566 still blank if unused.

No seal until Research Director.

Dossier 0091 · The Origin of Existence and the General Rounds · Round 9

Critique, compilation, or interim determination.[176]

YA-IGK20-RESHIT-HAYESH — Unified Research Dossier for Grok Bot — R11 — Required for Continued Work (Updated 2026-09-20)

Grok Bot's R10 has already been documented in the folder. Read documents 58, 69, 70, 71, and 72 before new work.

[176] Document 0091: 00 — GROK BOT START HERE — Universal Prompt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

What was closed on your side in R10: - T12 retains the same identifier and was checked as PASS [E-primary]: Sha‘ar HaKavanot, Derushei Pesach, Discourse 12:4, “בעתיקא תליא מלתא” [“the matter depends on Atika”] and “עתיקא קדישא” [“the Holy Atika”] in the context of the splitting of the Sea of Reeds. Do not create T22. - T17–T21 were proposed /approved as sources from the Ari on gestation, 7/9/12, souls/worlds; always distinguish the Ari’s source from its application to the Alter Rebbe’s epistle. - T06, the exact expression “birth of the souls”: not found in the collection examined; remains HOLD. - T16, Adam and Eve ↔ 7/9: no new source found; remains HOLD.

R11: work on 5–8 questions from Q176–Q192 in document 73 — R11 ACTIVE.

Priorities: 1. The body of Iggeret HaKodesh 20 at the end of the passage: returning light from Malchut and the kav at the endpoint of Asiyah. 2. Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah, sections 44–48 in print/a complete scan, correcting the reference if necessary. 3. Torah Or on “the Lord is greater than all the gods.” 4. Further verification of Sha‘ar HaKavanot 12:4 against Pri Etz Chaim. 5. An independent printed edition of Tikunei Zohar 124 and the Kehot/Ohr HaTorah note.

Do not close Q42, Q70, or the NeHYM difficulty through synthesis. Do not write “it is permissible to pray to the sefirot”; examine whether the sources discuss prayer to the Creator through names and revelations or addressing a sefirah as an entity. Do not attribute the Tzemach Tzedek or the Rebbe to the Alter Rebbe. For every claim: a short quotation, URL, location, reading method, evidence tag, what is and is not established, verdict, and confidence. At the end report Delta R10→R11 only, an R11-T## ledger, an unresolved ledger, and a clear checkpoint.

===== R11 QC CHECKPOINT FROM MAIN LANE (2026-09-20) ==== =

The main lane's independent examination confirms most R11 findings, but adds a mandatory provenance correction:

1. Sha'ar HaKavanot, Derushei Pesach, Discourse 12: the Wikisource page opened is marked "This page has not been checked." The page itself must therefore be marked [E-subresearch], even if Sefaria/API was read as a separate witness. The content "the opening of the doe's womb" and "it depends on Atika" remains a finding; report each witness and its reading method separately.
2. The end of Iggeret HaKodesh 20 was read continuously: the breaking through of the parsa, the radiance of the kav in BYA, the element of earth that brings forth growth as something from nothing, and the kav shining from below upward as returning light. The textual sequence is [E]; "the same kav and not a new radiance" is [I]. Do not close Q70, since the passage concerns the kav in vessels/Malchut and at the feet of Adam Kadmon, not the measure of the kav after "they emerged and became separated."
3. "A radiance of a radiance of a radiance" at the conclusion does not prove identity with the human souls of the earlier passage; in the epistle's wording it refers to the nefesh–ruach of the ten sefirot of BYA and to all created beings.
4. Tikunei Zohar 124b: the content is "let the waters be gathered" and the withdrawal of a soul of Atzilut because of sins. "כל מאן דאפריש חד מן חבריה" ["whoever separates one from the other"] belongs to Patach Eliyahu, the second introduction, folio 17a. The heading/tikkun number is still [U] without an independent printed edition.
5. "Than all the gods" = idolatry/kelipot in the interpretation opened; no primary source was found connecting this to prayer with angels or sefirot as its object. Do not write a halakhic permission/prohibition.

R12 priorities: a printed edition of Sha'ar HaKavanot/Pri Etz Chaim; Derekh Mitzvotekha 44–48 in the printed text; Patach Eliyahu 17a; a printed edition of Tikunei Zohar 124 and the Kehot/Ohr HaTorah note. Do not create R10-T22; T12 remains T12. Q42, Q70, and NeHYM remain open.

===== R12 DIRECT API CORRECTION (2026-09-20) =====

The main lane directly opened Sefaria's API text of Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah §§44–48. Section 46 itself includes "the drop, the offspring," "the vegetative power," "nine months of gestation," "periods of gestation," "Atik Yomin," and "the growth of souls in Nukva's womb." §§44, 45, 47, and 48 did not show this cluster of terms in the parallel examination.

The R12 formulation claiming that 46 excludes the drop/gestation material must therefore no longer be used. The correct account: the opening discusses Tohu and Tikkun, and the continuation gives the seed/drop and vegetative-power analogy and the application of gestation. This is a source by the Tzemach Tzedek, not by the Alter Rebbe. Grok Bot's HB16082 scan report supports this, but the scan itself remains separately marked until directly read.

Source API: https://www.sefaria.org/Derekh_Mitzvotekha,_Shoresh_Mitzvat_HaTefillah.46

Q42, Q70, and NeHYM remain [U]; do not create T22.

===== R13 INSTRUCTIONS — direct print QC + unresolved core (2026-09-20) =====

R13 starts as Delta R12→R13. R12-T03/T04 are corrected and confirmed at body/API level: Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah 46 itself contains drop/vegetative power/gestation/Atik/9–7. Do not repeat the earlier negative verdict based only on the opening lines. This is Tzemach Tzedek, not Alter Rebbe.

Work in two lanes: 1. Directly open the reported scans/PDFs for DMC 46, Shaar HaKavanot/Pri Etz Chaim, and TZ 124b. A report about a scan is not the scan; classify it as [E-primary reported] until direct readback. 2. Deep source-first work on Q42 micro, Q70 kav-degree after "יצאו ונפרדו" ["emerged and became separated"], and the inner NHYM/Moses question.

For every claim give exact quote, locus, URL, read method, tag, what it proves, what it does not prove, counter-question, verdict, confidence. Model agreement is not evidence. Keep Q42/Q70/NHYM [U] unless a primary sentence closes them. No R10-T22. No heter/issur language about praying to sefirot without an explicit halachic source.

Read the new R13 prompt: https://docs.google.com/document/d/181uzf67mEc3zARVsSqDHgBYP-KlWQNV4XpWiSG8eQ3s/edit

At the end return Delta R12→R13, R13-T01+, unresolved ledger, corrections to Claude/Grok Bot, and the next checkpoint.

R15 FINAL CLOSEOUT — Required Update for Grok Bot

R15 is the last planned general research round. Read the R15 document:

Your task now is not to open new broad research, but to perform final QC of sources that could still change the R14 structure: - A scan of the printed Iggeret HaKodesh 20. - Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah 46. - Sha'ar HaKavanot, Discourse 12, and Pri Etz Chaim, chapter 8. - Tikunei Zohar 124 in print. - Kehot note 33. - Ohr HaTorah, Shemot, p. 199. - Sha'ar HaNevuah, chapter 1.

For each source: 1. Open the page/scan itself. 2. Preserve the page number, running heading, edition, and exact quotation. 3. State whether it was read manually, through OCR, through API, or through a previous report. 4. Mark [E], [E-subresearch], [E-primary reported], or [U]. 5. Write whether the finding changes the R14 map.

Do not edit baseline documents. Do not write a booklet. Do not decide Q42, Q70, or NeHYM through synthesis. If no finding changes the structure, write explicitly: “No finding was found that changes the R14 structure; the general research is ready to move to editing the booklet.”

At the end, update a short R15 report in Drive with: - New findings. - Sources actually opened. - The remaining unresolved ledger. - Verdict: “Ready for the booklet” or “A focused R16 is required.”

R16 is permitted only if a primary source is found that changes the structure or creates a real contradiction.

E1 — UNIVERSAL EDITORIAL HANDOFF — From Research to Editing the Booklet

Status: R05–R15 are locked as a research archive. The general research has ended. Do not open a general R16, and do not write a new research report. We are moving to editing the booklet on Iggeret HaKodesh, section 20. Open questions remain marked in the body of the booklet and do not prevent editing.

E1 objective: construct a continuous, plain, precise explanation of the entire epistle, from “He and His lights are one” to “the great distinction of practical mitzvot.” Every Kabbalistic concept is explained at its first occurrence; every line is connected to its role in the epistle’s argument; and every later or external source is attributed to its author rather than inserted into the Alter Rebbe’s wording.

Mandatory evidence rules: 1. [E] = source text actually read. [E-primary] = a primary source actually read in relation to the claim. [E-secondary] = an interpretive/later source actually read. [I] = marked inference. [U] = unresolved. 2. “Not found” means not found in the search conducted; do not turn it into “does not exist.” 3. Do not infer absence from an opening, a summary, unread OCR, or a model’s re-

port. A scan reported but not read = [E-primary reported]. 4. A site's "unchecked" label is a condition of the witness, not proof that the text is wrong and not permission to raise the tag to [E] on the strength of agreement between sites. 5. Do not present agreement among Claude, ChatGPT, Grok, or Grok Bot as evidence. 6. Do not merge the three Moses formulations: Iggeret HaKodesh 19, "the inner dimension of NeHYM"; Iggeret HaKodesh 20, "the upper segment of Netzach of Ze'ir Anpin"; and the cited source for Sha'ar HaNevuah. Each will be presented in its own place; the connection among them remains [U]. 7. Q42 remains [U]: no primary sentence closes the internal link from a likeness of an aspect of Divinity under immense contraction to an entirely separate yesh. 8. Q70 remains [U]: no sentence defines the level/measure of the kav after "they emerged and became separated from the vessels." The kav's presence is not its measure; "NRN" does not prove structural identity. 9. Do not write "two kavim" as a fact. Describe two appearances/functions of the kav, marking their identity as one source only as an inference. 10. "Exactly as in Atzilut" is not "BYA = Atzilut." A later explanation by the Rebbe/Hemshekh 5666 will be cited as an [E-secondary] explanation, with the qualification "specifically in them … not in BYA themselves." 11. "Whiteness" and "chivarta," "palgeta de-sa'arei" and "orcha," will be explained according to the context opened; do not import unnecessary broad definitions. 12. "Thus far we found from his holy handwriting" is an editorial colophon, not a sentence to be attributed to the Alter Rebbe.

Structure of the deliverable:

A. A short introduction: what the epistle seeks to explain and why the conclusion is practical mitzvot.

B. A continuous explanation in the epistle's order, in 18–22 stations: Ihu ve-chayohi; vessels; cause and effect and something from nothing; levels of yesh; Malchut/Atik of Beriah; letters and alma de-

itgalya; nine sefirot and Chochmah; Keter/Malchut and embedding; gestation and birth; mitzvot/Torah; Arich Anpin and gulgalta/whiten ess/orcha/mocha setima'ah; the inverted seal; placenta; BYA/parsa; the two descriptions of the kav; three radiances; sovev and memale; the element of earth; returning light; the inanimate, vegetative, animal, and speaking orders and the distinction of the mitzvot. For each station: - A short quotation from the epistle. - A plain explanation without unexplained jargon. - Its role in the argument. - A question the passage resolves. - A question that remains open, if any. - Source/evidence tag.

C. An integrated glossary: each term explained before its first use, distinguishing the epistle's wording from Ari/Hasidic background.

D. "Open Question" boxes: Q42, Q70, NeHYM, "mamash," the two descriptions of the kav, and every reference that is still [U].

E. A brief provenance appendix: source, author, edition/page, reading method, tag, and the claim the source does and does not establish.

F. Editorial critique: a list of formulations that must not remain stated as facts.

Distinguish two layers: - A plain-language booklet for the reader: clear Hebrew, continuity, few notes. - A research booklet: the same sequence with evidence tags, references, critique, and parallel sources.

Do not pretend they are the same document; begin with a draft of the plain-language booklet and mark where the research notes will be inserted.

Assignments by model:

Claude: write a complete plain-language draft following the structure above. Do not open new broad research. At every [U], write a short question box.

Grok: perform an independent critique of the plain-language draft: check author attribution, quotations, and [E]/[E-secondary]/[I]/[U] labeling. Return only editorial corrections and missing references; do not present agreement as evidence.

Grok Bot: work only in Drive. Read R15 and this prompt. Create a new document titled "E1 — Editorial QC for Booklet." Do not edit baseline documents or open R16. Check the draft against the list above, especially the "unchecked" label, Q42, Q70, the three Moses formulations, "exactly as in Atzilut," whiteness/palgeta de-sa'arei, and the two descriptions of the kav. If a correction changes a primary fact, record it as E1-QC-##; otherwise write "No correction was found that changes the editorial structure."

Change rule: if, during editing, a primary source is found that contradicts the plain-language structure or changes a central principle, do not rewrite the baseline. Add an E1-QC appendix and separately report whether a focused R16 is required. Improved wording, an added source, or paragraph arrangement is not R16.

First required deliverable: a draft of the introductory chapter + Stations 1–5 of the plain-language explanation, not merely a summary. After QC we will continue to the next stations.

E1 INPUT UPDATE — DRAFT LINK NOW AVAILABLE

The file missing during the check is now available: E1 — Claude Draft — Introduction and Stations 1-5.

Read the file itself. Searching by name is not enough. Now run E1-QC-10 and above against the actual text.

Note: a separate Grok critique is still not in Drive. Do not therefore write that both the draft and the critique are missing; the draft exists, and the critique is still pending. Until a Grok critique file is uploaded, mark that field [U].

Correction to report 196: the sentence “A correction was found that changes the editorial structure; focused clarification is required” was wrong. A missing file was only a process blocker, not a structural change. The correct wording at present: “No correction was found that changes the plain-language structure; the line-by-word critique [source wording: ביקורת שורה־במילה] will be completed after actually reading Claude’s draft.”

Do not open R16. Do not change the baseline. Create or update only the document E1 — Editorial QC for Booklet.

E1 INPUT UPDATE 2 — GROK REVIEW NOW AVAILABLE

An actual Grok critique file on the draft has now also been added: E1 — Grok Source and Editorial QC.

Complete input links: 1. Claude draft: https://drive.google.com/file/d/1c3HLLz74_XUD5uKjv3KlMhHKFdZ4tLBs/view?usp=drivesdk 2. Grok critique: https://drive.google.com/file/d/1Uw0e_9qlAUyOvUnCZR6qU4H_8cugV152/view?usp=drivesdk 3. R15: https://docs.google.com/document/d/1zP0fcyPP_8q8rgpOsdOtLT1YY_zLngERnSFHDktZZ-M/edit?usp=drivesdk 4. E1 Handoff: https://drive.google.com/file/d/1ACiQ_r-KjjMU2ykH671MKwadwGa-9KGo/view?usp=drivesdk

Grok’s critique confirms that there is no structural change. It calls for tag corrections, placing the Moses sentence in its proper location in Station 3, completing sentences in Stations 3–4, and separating glosses from the epistle’s body.

Now perform E1-QC-10 and above against both actual files. Do not write that the files are missing. Do not edit the baseline or open R16. Update document 196 — E1 — Editorial QC for Booklet. The correct concluding line: “No correction was found that changes the plain-

language structure; only editorial corrections and evidence tags are required.”

Dossier 0136 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[339]

R09-BATCH-01 SUMMARY (≤40 lines)

1. A / TZ124 (lane folded): Lemma דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה [“that soul of Atzilut ascends from him and separates from him”] [E-subresearch] (WS 124b page + Sefaria; pagination apparatus noted). 122b REJECT confirmed. Tikkun 19/69/70 [U] — TOC/Sefaria map only; no print header. HB/ToratEmet HTML not opened.
2. B / Q42 MICRO: Frame [E] stands. Inner flip hunt (LT Yonati (יונתי) 16–17, Tanya 48/52, DMC Peru/Achdut, OHT, ES phrases) → no decisive evidence found. MICRO stays [U]; not sealed by synthesis.
3. C / Q70 degree (HIT C / Drive 50 folded — no re-hunt): not found. Presence [E] vs degree absence split kept. No invented הארה מצומצמת [contracted radiance]. T30 not re-litigated.
4. D / Rashbi: aid/5899043 HTML CF not opened; same-maamar LT Shir 17:6 [E-primary] live — do not demote; not exclusive Iggeret “צדיקים הראשונים” [“the early righteous”] ID.
5.

Proposed land: R09-T01 reject 122b; T02 lemma [E-subresearch]; T03 tikkun# [U]; T06 Rashbi [E-primary]; T09 MICRO [U]; T10 degree not found (Drive 50).

[339]Document 0136: 53 — R09-BATCH-01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

6. Next: Research Director land confirms; R10 only on NEW primary (print TZ / MICRO / degree). No baseline rewrite.

Dossier 0144 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[198]

R09-BATCH-01 — YA-IGK20 consolidated (A/B/C/D)

Under: CoS | Delta: R09 only (R05–R08 locked; T11–T34 sealed — do not re-litigate)

Forbidden honored: no invented "הארה מצומצמת" ["contracted radiance"] as Admur; no demotion of Rashbi [E-primary]; model agreement ≠ evidence

Parallel lanes folded (no duplicate re-hunt):

Lane	Artifact	Role
TZ124	R09-B01-TZ124.md + r09b01_tz/	§A
Q42	r09b01_q42/ dumps + prior R08 MICRO apparatus	§B
KAV+Rashbi / HIT C	R09-B01-KAV-RASHBI.md, R09-HIT-C.md, Drive 50 — R09-BATCH-01 C Q70.json	§C (fold only) + §D
Unified cache	/workspace/ya-igk20/r09b01/	mirrors

R09-BATCH-01 — YA-IGK20 consolidated (A/B/C/D) — Delta R08→R09 (this batch)

1. TZ ascent text re-opened on Wikisource + Sefaria: lemma live; 122b REJECT reaffirmed; tikkun# stays [U] (no print folio header).

[198] Document 0144: 54 — R09-BATCH-01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

2. Q42 MICRO one-pass Admur hunt (LT Yonati (יתנו׳)/SHS16–17, Tanya 48/52, DMC Peru/Achdut, OHT prior): no decisive evidence found for

inner flip beyond sealed frame; frame [E] / micro [U] kept separate.

3. Rashbi: aid/5899043 HTML still CF-blocked; same-maamar LT Shir 17:6 body [E-primary] live — do not demote; not exclusive Iggeret roster ID.

B) Q42 micro — inner flip me'ein Elokut → nifrad yesh — Separation (required)

Layer	Tag	Status
Frame (IGK20: Malchut→Atik, letters, birth, parsa; LT Yonati (יונת׳): intermediary/screen/ parsa/contraction)	[E] / [E-primary]	Sealed; not re-litigated
MICRO — explicit inner flip / technical bridge beyond that frame	[U]	Still open

B) Q42 micro — inner flip me'ein Elokut → nifrad yesh — B1 — Hunt log (Admur primary; this pass)

Corpus	Path / URL	Method	Hit for MICRO flip?
LT Shir HaShirim 17 (Yonati (יונת׳), Further Explanation)	r09b01_q42/lt_shir17_plain.txt / Sefaria	regex / מעין אלקות / לא-יש / נהפך / היפוך / נעשה יש [a likeness of Divinity / non-yesh / transformed / transformation / becomes yesh]	miss (Rashbi/parsa /nature frame only — not new MICRO)
LT Shir HaShirim 16 (Yonati (יונת׳), Explanation)	lt_shir16_plain .txt	same	miss

Corpus	Path / URL	Method	Hit for MICRO flip?
Tanya LA 48	tanya48_local.txt	יש מאין / מעט מזער / צמצומים [something from nothing / very little / contractions]	frame only (sealed Q42 framework); no me'ein→nifrad flip lemma
Tanya LA 52	tanya52_qc.txt	same	miss for MICRO
DMC Peru uRvu §§	dm_peru_*_plain.txt	היפוך / לא-יש / מעין [transformation / non-yesh / a likeness of]	miss as Q42 MICRO (prior T18 apparatus only)

Corpus	Path / URL	Method	Hit for MICRO flip?
DMC Achdut	dmc_achdut_plain.txt	היפוך [transformation] hits = avodah zarah / yesh vs holiness — not IGK20 MICRO	miss
OHT Shemot (prior dumps)	r09b01_kav/oht_*	מעין אלקות / לא-יש [a likeness of Divinity / non-yesh]	miss new MICRO (A′ frame stands)
Sefaria ES micro phrases	sefaria_micro_hunt.json / …2.json	"מעין אלקות בצמצום", "אינן בכלל יש", "נשתנה מהותן", "דבר נפרד מאלקות", "דילוג המדריגה" etc. ["a likeness of Divinity under contraction," "not included in the category of yesh," "their nature changed," "a thing separate from Divinity," "a leap of level"]	0 Admur MICRO closes; hunt3 = HTTP 403
Chabad aid/ 5899043	CF challenge	—	not opened (body via LT proxy)

B) Q42 micro — inner flip me'ein Elokut → nifrad yesh — B2 — IGK20 body (frame reminder; not MICRO close)

Opened igk20_plain.txt: - Pre-descent: אינן בכלל "יש"… אלא הן מעין בחינת אלקות בצמצום עצום… ה"קו" המלובש בנפש־רוח־נשמה ["They are not included in the category of 'yesh' … rather, they are a likeness of an

aspect of Divinity under immense contraction … the ‘kav’ vested in nefesh–ruach–neshamah”]. - Post: יצאו ונפרדו… אינן אלקות ממש לברוא יש מאין [“They emerged and became separated … they are not actual Divinity, capable of creating something from nothing”].

Proves: stated status change + reason. Does not prove: a further technical MICRO lemma (e.g. לא-יש [non-yesh] ontology / named flip mechanism) beyond that sealed frame.

B) Q42 micro — inner flip me’ein Elokut → nifrad yesh — B3 — Verdict B

No decisive evidence found for NEW Admur primary closing the inner flip beyond sealed frame.

MICRO remains [U]. Frame remains [E]. Do not seal by synthesis.

R09-BATCH-01 — YA-IGK20 consolidated (A/B/C/D) — Proposed land notes (R09-T01+)

Aligns with Drive 45 ledger; B01 confirmations only:

ID	Claim	Tag	B01 action
R09-T01	TZ 122b ≠ ascent lemma	[E-subresearch]	CONFIRM reject
R09-T02	TZ 124 complex contains דסליק ההיא נשמתא דאצילותא מניה ואתפרש מניה [“that soul of Atzilut ascends from him and separates from him”] (+ continuation)	[E-subresearch]	CONFIRM (WS+ Sefaria)
R09-T03	Tikkun 19/69/70 assignment of 124	[U]	CONFIRM open (TOC/map ≠ print)
R09-T06	Rashbi example in LT Yonati / aid-5899043 maamar	[E-primary]	CONFIRM live (Sefaria); HTML CF
R09-T09	Q42 MICRO	[U]	CONFIRM no decisive evidence found this pass

ID	Claim	Tag	B01 action
R09-T10	Q70/79/80 kav degree	[U] / not found	FOLD Drive 50 / HIT C
—	Moses NHY”M	OPEN forever	untouched
—	Film	HOLD	untouched

No NEW Admur [E] beyond confirmations above. No T35+ invented this batch.

R09-BATCH-01 — YA-IGK20 consolidated (A/B/C/D) — Provenance

Item	Source
TZ lemma + header map	Parallel TZ124 lane opens (WS API + Sefaria); folded verbatim
Rashbi quote	KAV lane Sefaria LT Shir 17:6 + lt17_rashbi_block.txt
Q42 hunt	r09b01_q42/ + prior R08 BATCH-04/05 MICRO logs

Item	Source
Canon rules	Drive 45 + QC 17

Self-critique: Do not treat Sefaria Tikkunim.70 range or WS TOC as print proof. Do not upgrade MICRO by frame synthesis. Do not re-open T30 as a new degree seal.

Recommendation: Archive B01 as documented delta; R10 only if NEW primary appears for MICRO / tikkun print / degree. Investigation continues on unresolved without rewriting baseline.

Caches: /workspace/ya-igk20/r09b01/ (+ lane dirs r09b01_tz/, r09b01_q42/, r09b01_kav/)

Dossier 0164 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[55]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Still in flight (blank)

Stub	Target	Status
R09-B01-B	Q42 micro flip — primary only	in flight
R09-Rashbi / D	Rashbi confirm	in flight
R09-opt	optional Kehot33 / OHT199 / 5566	blank

No seal until Research Director.

Dossier 0165 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[199]

§B — Q42 MICRO (r09b01_q42 / R09-T09) — Separation check

Pack keeps frame [E] vs MICRO [U] — required. Independent local hunt:

Corpus	MICRO flip lemma?	Notes
LT SHS 16/17	miss	screen/parsa/intermediary + Rashbi frame only
Tanya 48/52 local	miss / frame	worlds/tzimtzum; no me'ein→nifrad flip close

[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 incorporated by topic.

[199]Document 0165: 56 — R09-B01 QC LOG (partial).md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Corpus	MICRO flip lemma?	Notes
DMC Achdut היפוך [transformation]	miss as MICRO	avodah zarah / unity vs partnership — not IGK20 flip
DMC Peru plains	no decisive MICRO	
IGK20	status + reason only	proves sealed frame, not further technical MICRO
ES sefaria_micro_hunt*.json	no Admur MICRO close	hunt3 = API errors; לא יש בחינת [not / there is / aspect] hits = Ari/Etz Chaim unrelated

Claim	PASS/FAIL
No decisive evidence found for NEW MICRO primary	PASS
MICRO stays [U] (no synthesis seal)	PASS
Frame not re-litigated as MICRO	PASS
No הארה מצומצמת [contracted radiance] invent into Q42	PASS

§B / T09 overall: PASS — HOLD open.

Dossier 0198 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[56]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — Still in flight (blank)

Stub	Target	Status
R09-T01+ / B01-A	Tikunei Zohar 124 — print/MS title hunt	in flight
R09-B01-B	Q42 micro flip — primary only	in flight
R09-Rashbi / D	Rashbi confirm	in flight
R09-opt	optional Kehot33 / OHT199 / 5566	blank

[56]Document 0198: ZZ — SUPERSEDED R09 ledger pre-B01A (see newer 46). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0207 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[200]

46 — R09 PAPER LEDGER — BATCH + OPEN Q — R09-BATCH-01 stubs (blank until Research Director)

Stub	Target	Status
R09-B01-A	Tikunei Zohar 124 — print/MS title hunt	blank — await land
R09-B01-B	Q42 micro flip — primary only	blank — await land
R09-B01-C	Q70/79/80 kav degree after yatzeu	blank — await land

No tickets proposed until Research Director / CoS land.

Dossier 0272 · The Origin of Existence and the General Rounds · Round 9

Report or testimony from the history of the research.[202]

R09-BATCH-01 — SEALED (Research Director FULL QC) — HOLD open

ID	Status	Note
R09-T03	[U] HOLD	tikkun# assignment
R09-T09	[U] HOLD	Q42 MICRO / no decisive evidence found — frame may be [E]; micro stays [U]

[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 incorporated by topic.

[202]Document 0272: 46 — R09 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0032 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[57]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — HOLD open

ID	Status	Note
R10-T06	HOLD	PEC לידת הנשמות [birth of the souls] — exact lemma still not found; GB02 strengthens mechanism only
R10-T12	HOLD	SHK Sermons Passover Atika — FAIL on opened tree
R10-T16	HOLD OPEN/MISS	Adam/Chava ↔ 7/9 mo

Dossier 0037 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[58]

YA-IGK20 R10-GB03 — Grok Bot independent BATCH-03 (residuals) — LOCKED (not reopened / not resealed)

Sealed R10: T01–T05, T07–T11, T13–T15, T17–T21.

Especially locked this pass: T17 PEC Passover 8 (birth day 7 + mystery of souls + Atika) — does not close exact lemma T06; T18 Lulav8+SHK Sukkot9; T19–T21 EC HaKlalim/19/28; T09 TO Miketz 14 “greater.”

R05–R09 sealed; Q01–Q88 locked.

[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 incorporated by topic.

[58] Document 0037: 71 — R10-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

T06 — exact lemma לידת הנשמות [birth of the souls] → NOT FOUND [not found][U] — Rule reminder

T17's "mystery of souls" / LT "explained in Pri Etz Chaim" paraphrase = [I] attribution bridge only. Does not close exact milah.

T06 — exact lemma לידת הנשמות [birth of the souls] → NOT FOUND [not found][U] — Verdict

Exact orthographic forms לידת הנשמות / לידת נשמות / לידתן של נשמות ["birth of the souls" / "birth of souls" / "the birth of souls"] not found in opened Ari print digital corpus (PEC / SHK / EC / SHP Job) this pass and prior GB01/GB02.

Dossier 0038 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[59]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — Grok Bot stubs (blank until land / Research Director)

Stub	Target	Status
R10-GB01	pregnancy/birth: בעתיקא תליא [it depends on Atika] · 7/9 months · Adam/Chava · 7 weeks nursing	blank
R10-GB02	Derech Mitzvosecha prayer §§1–3, 46 · "the Lord is greater than all the gods" · prayer vs sefirah vs angel	blank

Tickets when proposed: R10-T## only. No invent. Await independent GB land with sources+quotes.

[59]Document 0038: ZZ — SUPERSEDED R10 ledger pre-GB01 (see newer 58). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0039 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[8]

D — DMC Shoresh Mitzvat HaTefillah (R10-T01) — Drop / Gestation [E] — §46

- Offspring analogy: "from **the drop**" (248 [limbs] concealed).
- "During **nine months of gestation**."
- Etz Chaim: "Every period of **gestation**, nursing, and mochin … all **nine or seven months of gestation** … the growth of souls in Nukva's womb."
- Referent of the analogy: Tohu→Tikkun "akin to **the growth of the offspring from the drop**."

R10 C+D — Grok Bot independent land — C — Adam and Eve × 7/9 months (R10-T02)

Verdict: OPEN/MISS — no Admur+Ari [E] tying Adam and Eve before/after the sin to birth-month gestation. Do not force.

Hunt	Result
Tanya IGK20 seven/nine months of gestation	yes — Adam/Chava sin no
DMC Peru / SMT 46	tipa/ibbur yes — Adam/Chava pre/post-sin no
EC gestation / Shaar 40	Adam pre-sin (Shabbat worlds) ≠ months link
Shaar HaGilgulim 13:4	NEAR-MISS: Cain/Abel=7 months; Adam's level=9 — soul ibbur grades, not pre/post-sin Adam+Chava birth
TO/LT/Tanya LA local	no hit

Full log: /workspace/ya_igk20/r10/R10_C_ADAM_CHAVA.json

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

Dossier 0062 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[60]

YA-IGK20 R10 — OPEN RESIDUALS (T06 → T12 → T16) — Skipped (already sealed / duplicate)

- PEC Passover 8 → T11
- EC 19 → T13/T14
- EC HaKlalim 3 if = CoS GB02

Dossier 0090 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[61]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — SEALED — GB02+NP + residual T12 (QC 69 · 72)

ID	Grade	Claim
R10-T17	[E] Ari SEALED	PEC Passover 8 — does NOT close T06; NP1-a PEC = [I] note under T17 only
R10-T18	[E] Ari SEALED	PEC Lulav 8 + SHK Sukkot 9
R10-T19	[E] Ari SEALED	EC HaKlalim 3
R10-T20	[E] Ari SEALED	EC 19:1 (≈T13 fold note OK)
R10-T21	[E] Ari SEALED	EC 28:4 nine: outer dimension/worlds · seven: inner dimension/souls
R10-T12	[E] SEALED residual PASS	SHK Sermons on Passover 12:4 — בעתיקא תליא מלתא / מעתיקא קדישא ["the matter depends on Atika" / "from the Holy Atika"]

[60] Document 0062: 70 — R10-OPEN-RESIDUALS.md. The complete source is preserved in the Records archive; its excerpts are incorporated 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 incorporated by topic.

58 — R10 PAPER LEDGER — BATCH + OPEN Q — HOLD open

ID	Status	Note
R10-T06	HOLD	exact lemma לידת הנשמות [birth of the souls] — not found; T17 ≠ close
R10-T16	HOLD OPEN/MISS	Adam/Chava ↔ 7/9 mo

Do NOT mint T22.

Dossier 0118 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[62]

R10-T06 DEEP — exact milah in PEC / EC / SHK print — Print OCR this pass

HB	Print	Exact milah / variants
49521 (NEW)	Korets 1782 / תקמ"ו	0 (full OCR + fuzzy)
14173	Jer. 1961, part 2	0 (reconfirm fuzzy)
14177	Jer. 1961, part 1	0
19621	Dubrovna 1804	0
22601 (NEW)	SHK (Jerusalem)	0 (full OCR)

Also: Sefaria PEC Passover 8 / Lulav 8 / Omer / Shavuot / Sukkot / YK — 0.

R10-T06 DEEP — exact milah in PEC / EC / SHK print — Artifacts

- /workspace/ya_igk20/r10/R10_T06_DEEP.json
- /workspace/ya_igk20/r10/R10_T16_RETRY.json
- this file

[62] Document 0118: R10-T06-DEEP.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0130 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[63]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — SEALED — GB02+NP (Research Director PASS · QC 69)

ID	Grade	Claim
R10-T17	[E] Ari SEALED	PEC Passover 8 — does NOT close T06; NP1-a PEC = [I] note under T17 only
R10-T18	[E] Ari SEALED	PEC Lulav 8 + SHK Sukkot 9
R10-T19	[E] Ari SEALED	EC HaKlalim 3
R10-T20	[E] Ari SEALED	EC 19:1 (≈T13 fold note OK)
R10-T21	[E] Ari SEALED	EC 28:4 nine: outer dimension/worlds · seven: inner dimension/souls

58 — R10 PAPER LEDGER — BATCH + OPEN Q — HOLD open

ID	Status	Note
R10-T06	HOLD	exact lemma לידת הנשמות [birth of the souls] — not found
R10-T12	HOLD	SHK Atika — FAIL on opened tree
R10-T16	HOLD OPEN/MISS	Adam/Chava ↔ 7/9 mo

Dossier 0150 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[64]

[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 incorporated by topic.

[64]Document 0150: 68 — R10-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GOAL 2 — Nine vs Seven Months of Gestation — why fork — 2a. Sefer Etz Chaim, Shaar HaKlalim 3 — three ibbur lengths [E-primary]

Opened: Sefer Etz Chaim, Shaar HaKlalim 3

cache: ec_haklalim_3_full.txt

“And know that there are **three gestations**: first, a gestation of **seven months**; second, a gestation of **nine months**; third, a gestation of **twelve months**…”

“A gestation of nine months … three included within three … they are thus nine aspects … and corresponding to them a gestation of nine months was required.”

“A seven-month gestation is what was required for the inclusion of Netzach, Hod, and Yesod of Arich Anpin and half of Tiferet … thus six months for Netzach and Hod and one month for Tiferet, making seven months…”

“But for Ze‘ir Anpin two months were added, making nine, for **Arich Anpin’s inclusion was completed in seven months**, and for [Ze‘ir Anpin’s] inclusion of three within three, **nine months were required**. But Nukva of Ze‘ir Anpin was not completed until the completion of all twelve months…”

Proves [E-primary]: Ari primary explains seven vs nine (vs twelve): seven = kelalot of Arich; nine = ZA’s gimmel go gimmel (3×3); twelve = completion of Nukva. Moses “born at seven [months]” tied to Tiferet half-inclusion.

Does not prove: that AGH”K 20’s “nine or seven” cites this shaar by name; does not decide which of the two AGH”K intends for neshamos vs ZA in every line.

GOAL 2 — Nine vs Seven Months of Gestation — why fork — 2b. Sefer Etz Chaim gate 19 — lights / sparks / vessels [E-primary]

Opened: Sefer Etz Chaim 19

cache: ec_gate_19.txt, ec_gate_19_full.txt

“For **the lights** remain in the mystery of gestation for only **seven months** … and **the sparks** are completed after **nine months**, and **the vessels** are completed after **twelve months**. Therefore you find three gestations … periods of seven, nine, and twelve…”

Proves [E-primary]: second Ari fork axis — orot=7 / nitzotzin=9 / kelim=12.

Does not prove: identity of AGH”K’s “nine or seven months of gestation” with orot vs nitzotzin specifically (that would be [I]).

GOAL 2 — Nine vs Seven Months of Gestation — why fork — 2c. Related — not the calendar fork

- Sha’ar HaGilgulim 13:3 / 39:8: “nine or seven months” as gilgul rank durations of neshamos — [E-primary] for that book; not the Pesach calendar fork. Do not collapse into AGH”K months.
- DMC SMT §46 (GB01): cites Etz Chaim for lights during “gestation /nursing/mochin” + “nine or seven months of gestation” — TZ”Tz, not Admur; language parallel to AGH”K.
- EC 20:3 birth of the mochin / birth of Ze‘ir Anpin: after nine months of gestation — standard 9-month ZA birth; does not alone explain “or seven.”

GOAL 2 — Nine vs Seven Months of Gestation — why fork — Goal 2 summary

Claim	Tag
EC HaKlalim 3: seven=AA / nine=ZA / twelve=Nukva	[E-primary]
EC 19: orot=7 / nitzotzin=9 / kelim=12	[E-primary]
Why AGH”K says both = these Ari dual axes	[I] (inference from opened primaries; do not invent beyond text)
Invented “reason” without source	forbidden — none invented

Dossier 0152 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[65]

YA-IGK20 R10 — Grok Bot independent BATCH-01 (R10-GB01) — Delta R09 → R10 (this pass only)

R09 sealed TZ124 / Q42 MICRO / Q70 degree / Rashbi lanes. R10-GB01 opens a new primary cluster on AGH”K 20 ibbur/leidah calendar + LT biur + Ari Atika + DMC Shoresh §§2,46.

Does not reopen R09 sealed T-ids. Proposed new ledger: R10-T01+ below.

GOAL 2 — Likkutei Torah / biur: Shvi’i = birth of neshamos; Sefirat HaOmer = yenika 49 days — 2a. Likkutei Torah, Tzav 11 (print Vilna overlays 16c–16d) — [E-primary]

Opened: https://www.sefaria.org/api/texts/Likkutei_Torah,_Tzav.11

cache: lt_tzav11.json (+ Tzav 10,12 for context).

Maamar: discourse beginning HaYam Ra’ah VaYanos (הים ראה וינוס) [“The Sea Saw and Fled”] (Sefaria Tzav ch.11 = Kehot/Vilna ~16b–d cluster).

[65] Document 0152: 60 — R10-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Quote (11:1–2, key lines):

“To understand this with further explanation, we must first introduce the matter of the seventh day of Passover, when the sea was split. It is explained **in Pri Etz Chaim** that this is also the matter of **the birth of the souls**…”

“Therefore the soul is in a state of **gestation** in Malchut, for **on Shemini Atzeret**, when we say ‘who causes rain to fall,’ the souls are drawn into Nukva’s womb and remain there **seven months**, until **the seventh day of Passover**, the time of birth…”

“And on the seventh day of Passover is **the birth of the souls**…”

“This is what is said in the Zohar: ‘Why do you cry out to Me? **The matter depends on Atika**,’ for from there is drawn the power for the aspect of birth.”

“…But afterward, the mitzvah of **counting the Omer for forty-nine days**, from the morrow of the Sabbath, is an awakening from below…”

Evidence tag: [E-primary] for Admur LT body on Shvi’i = leidat haneshamos + 7 months from Shmini Atzeret (“who causes rain to fall”) + link of Zohar “in Atika” to koach of leidah + Omer as subsequent awakening from below.

Caveat: LT’s “explained in Pri Etz Chaim” is an attribution; primary PEC phrase verification = Goal 3 (below). Do not treat LT’s citation as opened PEC.

GOAL 2 — Likkutei Torah / biur: Shvi’i = birth of neshamos; Sefirat HaOmer = yenika 49 days — 2b. Likkutei Torah, Bamidbar 20 (explanation of ואהיה אצלו אמון [“I Was Beside Him as an Amon”]) — yenika after birth [E-primary]

Opened: https://www.sefaria.org/api/texts/Likkutei_Torah,_Bamidbar.20

cache: lt_bamidbar20.json | Vilna overlay 19b.

“This is the matter of the forty-four days of counting the Omer from the seventh day of Passover until Shavuot. For **the seventh day of Passover is the birth of the souls**, and after birth comes the aspect of **nursing**, the growth of the attributes…”

“And counting the Omer is the aspect of **mochin of nursing** … for the seven attributes become seven weeks, since each is included with all seven, and therefore each attribute has seven days.”

Proves [E-primary]: after Shvi’i leidah → Omer = yenika / growth of middot; 49 = 7×7.

Does not prove: that AGH”K 20 itself states yenika/Omer (it does not in the opened paragraphs).

GOAL 4 — Derekh Mitzvotekha / Tzemach Tzedek “Shoresh Mitzvat HaTefillah” §§2 & 46 — §46 — tipa / ibbur model; nine or seven months of gestation; lights from Imma/Atik/Ein Sof [E-primary]

Key lines (tipa + parallel to AGH”K calendar language):

“…The coming into being of the offspring in the woman’s womb from the seed of father and mother … from **the drop** … through its remaining in the mother’s womb…”

“…It is explained in Etz Chaim that in every period of **gestation, nursing, and mochin**, supernal lights are drawn from above to Nukva, from Imma Ila‘ah and from the aspect of **Atik Yomin**, and from higher and higher, up to **Ein Sof**, vested in Nukva throughout all **nine or seven months of gestation**, for through this specifically occurs **the growth of the souls** in Nukva’s womb…”

Proves [E-primary TZ”Tz]: tipa→ibbur→gilui limbs model; explicit nine or seven months of gestation with lights from Imma Ila’ah / Atik

Yomin / Ein Sof; gidul ha-neshamos in nukva — language parallel to AGH"K 20 but separate author.

Does not prove: that this is Admur's wording; does not alone decide why 7 vs 9 for AGH"K.

Dossier 0156 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[66]

R10-FULL QC LOG — CoS GB01 + Kuksik A/B/C/D/E + renumber — A) CoS GB01 — provisional T01–T09 (verify seal plan)

Prov	Claim	Exact window (verified)	QC	Seal plan
T01	AGH"K 20: birth ≅ KYS which depends on Atika; seven months Shemini Atzeret→seventh day; nine or seven months of gestation	IH20 §15 / para14: birth + like the splitting of the Sea of Reeds which "depends on Atika" + seven months + Shemini Atzeret →seventh day of Passover + nine or seven months of gestation	PASS	propose SEAL
T02	tipa/ibbur → revelation of the Ein Sof light	IH20 §16 / para15: drop + becomes pregnant + chain to Atik Yomin/Ein Sof + revelation of the actual Ein Sof light through gestation and birth	PASS	propose SEAL
T03	LT Tzav 11: seventh day = birth of the souls; seven from Shemini Atzeret; Atika → power of birth	LT Tzav 11 dump: birth of the souls + seventh day of Passover + seven months + Atika + Omer follow	PASS	propose SEAL
T04	LT Bamidbar 20: Omer = nursing; 49=7×7	LT Bam20: nursing + birth of the souls + counting the Omer + weeks frame	PASS	propose SEAL

[66] Document 0156: 65 — R10-FULL QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Prov	Claim	Exact window (verified)	QC	Seal plan
T05	Zohar Beshalach: the splitting of the Sea of Reeds depends on Atika	_zohar_beatiqa_para20/21 + Beshalach 13:180: בעתיקא תליא כלא / קריעת ים…סוף בעתיקא תלייא ["everything depends on Atika" / "the splitting of the Sea … of Reeds depends on Atika"]	PASS	propose SEAL

Prov	Claim	Exact window (verified)	QC	Seal plan
T06	Exact PEC seventh day= birth of the souls on Sefaria Pesach/Omer/Festival	PEC Passover/Omer/Festival dumps: לידת הנשמות [birth of the souls] ABSENT; related birth of Ze'ir Anpin / womb language elsewhere ≠ exact milah. Honest not found.	PASS	HOLD open
T07	DMC SMT §2: sefirot = Divine powers ≠ Essence (TZ"Tz)	dmc_smt_2: Divine powers / Divine power + "it is likewise not His actual Essence" / "they are not the actual Essence of the Creator"	PASS	propose SEAL (tag TZ"Tz, not Admur)
T08	DMC SMT §46: tipa/ibbur; 9/7; Imma/Atik/Ein Sof; growth of the souls	dmc_smt_46: drop + gestation, nursing, and mochin + nine or seven months of gestation + Imma Ila'ah/Atik Yomin/Ein Sof + growth of the souls	PASS	propose SEAL (TZ"Tz)

Prov	Claim	Exact window (verified)	QC	Seal plan
T09	“The Lord is greater than all the gods” in Chabad (CoS search) = not found	CoS Sefaria search dumps: no Chabad hit in that pass — search honesty OK. **BUT** Kuksik E live-verified **Torah Ohr Miketz 14**: כי גדול ה׳ ואדונינו מכל אלקים [“for the Lord and our Master is greater than all Elokim”] + 120 combinations of Elokim + Yitro עתה ידעתי כי גדול הוי׳ [“now I know that Havayah is great”]. Exact milah ≠ Shemot 18:11 string; Admur sefirot-frame FOUND.	PASS-with-note	CoS proposed HOLD; QC recommends upgrade→ LAND as sefirot-frame (see final T09)

CoS GB01 overall: T01–T05,T07,T08 PASS land-ready; T06 PASS HOLD; T09 PASS HOLD only for exact-string miss — blocker note: do not leave absolute “not found” after TO hit.

B) Kuksik lanes — provisional collisions — Lane A Atika/KYS (prov T01–T06)

Prov	Source	QC	Notes
A-T01	Zohar Beshalach 13:180 “it depends on Atika”	PASS	= CoS T05 → MERGE
A-T02	Shaar HaPesukim Beshalach 5 “the matter depends on Atika”	PASS	live SHP open confirms → final T10 (Ari corroboration; ≠ Admur upgrade)

Prov	Source	QC	Notes
A-T03	PEC Gate of Passover 8: KYS= womb; Atika; birth on day 7 of Passover	PASS	live PEC.8: “it depends on Atika” + gives birth/womb/seventh day of Passover. ≠ exact לידת הנשמות [birth of the souls] (T06 stays HOLD) → final T11
A-T04	SHK Sermons on Passover — parallel Atika+birth	FAIL / not found in opened Sefaria Sha’ar_HaKavanot, _Sermons_on_Passover (no יולדת/עתיקא [gives birth/Atika]). Do not seal from pack alone.	hold / drop pending other SHK tree
A-T05	LT Tzav 11 birth of the souls + Atika	PASS	= CoS T03 → MERGE
A-T06	Tanya IH20 birth like the splitting of the Sea of Reeds which depends on Atika	PASS	= CoS T01 → MERGE

B) Kuksik lanes — provisional collisions — Lane B months/omer (prov T07–T13)

Prov	Source	QC	Notes
B-T07	Tanya IH20 seven months + nine or seven	PASS	= CoS T01 → MERGE
B-T08	LT Tzav 11 Shemini Atzeret →seven→birth	PASS	= CoS T03 → MERGE
B-T09	DMC §46 nine or seven	PASS	= CoS T08 → MERGE
B-T10	Etz Chaim 19:1:2 lights: seven / sparks: nine / vessels: twelve	PASS	local EC19:1 has nine months + seven + lights/sparks → final T13 (Ari secondary)
B-T11	Etz Chaim 19:2:1 nine months of gestation / רע”א [271]	PASS	EC19:2 nine months present → final T14

Prov	Source	QC	Notes
B-T12	LT Bamidbar 20 Omer= nursing	PASS	= CoS T04 → MERGE
B-T13	PEC Omer/Pesach gestation ·nursing·mochin frame	PASS (functional)	secondary Ari calendar frame → final T15; does not close T06 exact milah

R10-FULL QC LOG — CoS GB01 + Kuksik A/B/C/D/E + renumber — C) FINAL unique R10-T## table (assigned)

Final	Status	Claim (scope)	Grade	Merged from
R10-T01	SEAL propose	AGH”K 20: birth ≅ KYS which depends on Atika; seven months Shemini Atzeret→seventh day; nine or seven months of gestation	[E] Admur body	CoS-T01, A-T06, B-T07

Final	Status	Claim (scope)	Grade	Merged from
R10-T02	SEAL propose	AGH”K 20: drop/gestation → revelation of the actual Ein Sof light	[E] Admur body	CoS-T02
R10-T03	SEAL propose	LT Tzav 11: seventh day = birth of the souls; seven from Shemini Atzeret; Atika → power of birth	[E-primary] Admur	CoS-T03, A-T05, B-T08
R10-T04	SEAL propose	LT Bamidbar 20: post-leidah Omer = nursing; 49=7×7	[E-primary] Admur	CoS-T04, B-T12
R10-T05	SEAL propose	Zohar Beshalach: the splitting of the Sea of Reeds depends on Atika	[E-primary]	CoS-T05, A-T01
R10-T06	HOLD	Exact PEC / לידת הנשמות שביעי=לידת הנשמות [birth of the souls / seventh day= birth of the souls] on Sefaria Pesach·Omer·Festival	not found	CoS-T06 (A-T03 related ≠ exact)

Final	Status	Claim (scope)	Grade	Merged from
R10-T07	SEAL propose	DMC SMT §2: sefirot = Divine powers ≠ Essence	[E-primary] TZ”Tz	CoS-T07, D
R10-T08	SEAL propose	DMC SMT §46: tipa/ibbur; nine/seven; Imma/Atik/Ein Sof; growth of the souls	[E-primary] TZ”Tz	CoS-T08, B-T09, D
R10-T09	SEAL propose (upgraded)	TO Miketz 14: “the Lord and our Master is greater than all Elokim” = 120 combinations of Elokim (concealment); pointer to Yitro	[E] Admur sefirot-frame	CoS-T09 + E (replaces bare not found)

Final	Status	Claim (scope)	Grade	Merged from
R10-T10	SEAL propose	Shaar HaPesukim Beshalach 5: “the matter depends on Atika”	[E-primary] Ari	A-T02
R10-T11	SEAL propose	PEC Passover 8: KYS= Nukva’s womb; Atika; birth on day 7 of Passover	[E-primary] Ari	A-T03
R10-T12	HOLD / not found	SHK Sermons on Passover Atika+birth (opened Sefaria tree)	not found this open	A-T04
R10-T13	SEAL propose	Etz Chaim 19:1:2 — lights: seven / sparks: nine / vessels: twelve months	[E] Ari secondary	B-T10
R10-T14	SEAL propose	Etz Chaim 19:2:1 — nine months of gestation / רע”א [271]	[E] Ari secondary	B-T11
R10-T15	SEAL propose	PEC Omer/Pesach — gestation/nursing/mochin calendar frame (≠ T06 milah)	[E] Ari secondary	B-T13
R10-T16	HOLD OPEN/ MISS	Adam/Chava ↔ 7/9-month gestation	not found in-scope	C

R10-FULL QC LOG — CoS GB01 + Kuksik A/B/C/D/E + renumber — F) Recommend to CoS (parent relays; QC does not message CoS)

Seal now: T01 T02 T03 T04 T05 T07 T08 T09(upgraded) T10 T11 T13 T14 T15

Hold: T06 (PEC birth of the souls), T12 (SHK open miss), T16 (Adam/Chava miss)

Dropped collisions: all duplicate provisional numbers via merge map above.

END R10-FULL QC

Dossier 0176 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[67]

R10-GB01 — proposed (await Research Director) — OPEN stubs

ID	Status	Note
R10-T06	OPEN stub	PEC phrase
R10-T09	OPEN stub	“the Lord is greater” — not found

Dossier 0249 · The Origin of Existence and the General Rounds · Round 10

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 incorporated by topic.

[68] Document 0249: 67 — R10-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R10-GB02-SUMMARY (≤40 lines) — Delta GB01→GB02

GB01 missed PEC Passover ch.8 (opened gate-1 only). GB02 opens Passover 8, Lulav 8, SHK Sukkot 9, EC HaKlalim 3 + EC 19.

R10-GB02-SUMMARY (≤40 lines) — Proposed R10-T10…T15

T10 Passover 8; T11 Lulav/SHK calendar; T12 exact lemma not found; T13 HaKlalim 3; T14 EC19; T15 “greater” not found.

Dossier 0254 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[69]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — HOLD open (do not seal)

ID	Status	Note
R10-T06	HOLD	PEC exact לידת הנשמות [birth of the souls] — not found
R10-T12	HOLD	SHK Sermons Passover Atika — FAIL / not found on opened tree
R10-T16	HOLD OPEN/MISS	Adam/Chava ↔ 7/9 mo

Dossier 0279 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[340]

[69]Document 0254: ZZ — SUPERSEDED R10 ledger pre-GB02 (see newer 58). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[340]Document 0279: 66 — R10 RENUMBER MAP.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

66 — R10 RENUMBER MAP (Research Director QC) — Final R10-T## (unique)

Final	Status	One-line
T01	SEAL propose	AGH”K20 birth≅KYS Atika; seven mo; nine/seven
T02	SEAL propose	tipa/ibbur → revelation of the Ein Sof light
T03	SEAL propose	LT Tzav11 seventh day=birth of the souls
T04	SEAL propose	LT Bam20 Omer=49 nursing
T05	SEAL propose	Zohar Beshalach “it depends on Atika”
T06	HOLD	PEC exact birth of the souls not found
T07	SEAL propose	DMC SMT§2 sefirot≠Essence (TZ”Tz)

Final	Status	One-line
T08	SEAL propose	DMC SMT§46 tipa/nine-seven (TZ”Tz)
T09	SEAL propose (upgraded)	TO Miketz14 “the Lord is greater” = 120 combinations of Elokim
T10	SEAL propose	SHP Beshalach5 “the matter depends on Atika”
T11	SEAL propose	PEC Pesach8 KYS=womb; birth day seven
T12	HOLD	SHK Sermons Passover Atika — not found this open
T13	SEAL propose	EC19:1:2 lights7/sparks9/vessels12
T14	SEAL propose	EC19:2:1 nine months of gestation
T15	SEAL propose	PEC Omer frame gestation/nursing/mochin
T16	HOLD OPEN/MISS	Adam/Chava↔7/9 mo

66 — R10 RENUMBER MAP (Research Director QC) — Provisional → Final

CoS T01→T01 | T02→T02 | T03→T03 | T04→T04 | T05→T05

CoS T06→T06 HOLD | T07→T07 | T08→T08 | T09→T09 LAND↑ (via E/TO)

A-T01→T05 | A-T02→T10 | A-T03→T11 | A-T04→T12 HOLD | A-T05→T03 | A-T06→T01

B-T07→T01 | B-T08→T03 | B-T09→T08 | B-T10→T13 | B-T11→T14 | B-T12→T04 | B-T13→T15

C→T16 HOLD | D→T07+T08 | E→T09

Full windows: 65 — R10-FULL QC LOG.md

Dossier 0294 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[10]

Framework Decision

R10 was opened because the new passage contains an axis more central than the previous passage: Malchut of Atzilut, alma de-itgalya, something from nothing, Chochmah/Keter, their beginning embedded in their end, gestation and birth, seven/nine months of gestation, and the relationship between the revelation of Ein Sof and creation. The new questions begin at Q89. They do not erase the R05–R09 questions; they add a new layer and connect all the questions to one another.

The Passage under Study

The passage includes the Alter Rebbe's wording concerning: - "The principal coming into being of the yesh … from Malchut of Atzilut, which becomes Atik of Beriah." - "There is no king without a people." - The multiplicity of letters issuing from Malchut, the mouth of the Lord, and the five articulatory organs of the mouth from the five

[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 incorporated by topic.

gevurot of Nukva. - “Alma de-itgalya.” - The first nine sefirot as a chainlike descent of cause and effect. - “The Ein Sof light is vested in Chochmah alone.” - “Their beginning is embedded in their end.” - Keter as intermediary and as the lowest aspect of Ein Sof; “the crown of kingship.” - Malchut of Atzilut being called Keter from below upward. - The birth of souls in Beriah; afterward souls and angels; and finally souls, angels, and palaces. - Gestation and birth, the splitting of the Sea of Reeds, Atik Yomin. - The growth of Ze‘ir Anpin and Nukva in Imma Ila‘ah’s womb from Shemini Atzeret to the seventh day of Passover. - Seven/nine months of gestation. - The drawing down of mochin from Abba and Imma, Arich Anpin, Atik Yomin, and up to Ein Sof. - “Everything is concealed within the mochin” until Nukva gives birth. - “A revelation of the actual Ein Sof light through gestation and birth.”

ֽ [10]. Connecting All the Questions and Building the Book — Q175. Distinguish Three Future Layers

1. Individual booklets on daily passages.
2. An integrated explanation of the entire epistle.
3. An appendix of sources and provenance critique. Do not mix the three layers in the current answers.

R10 Universal Prompt — To Be Copied Identically to Claude and Grok

You are participating in a unified R10 research dossier, YA-IGK20-RESHIT-HAYESH-R10 — Iggeret HaKodesh, section 20.

First read R05–R09 and the R10 document. R05–R09 are a locked baseline; do not rewrite them. Q01–Q88 retain their wording. The new questions are Q89–Q175. Work in delta only.

R10 objective: investigate the continuation of Iggeret HaKodesh not merely as isolated questions, but as one system: Malchut → letters → alma de-itgalya → something from nothing → Chochmah/Keter → their beginning embedded in their end → gestation → birth → revelation of the Ein Sof light → souls/angels/palaces → the status of the vessels and the boundary between Divinity and idolatry.

Source rules: 1. A model's answer and agreement among models are not evidence. 2. Open the source text. State the URL, exact location, a short quotation, reading method, and what the source does and does not establish. 3. Label every claim [E], [E-primary], [E-secondary], [E-subresearch], [I], [P], or [U]. 4. Do not attribute to the Alter Rebbe a formulation by the Tzemach Tzedek, the Rebbe, the Ari, a commentator, or a summary website. 5. Do not close a question solely through synthesis. Where an explicit transitional link is absent, write: "No decisive source found." 6. Do not delete a rejected claim; preserve it in the critique ledger. 7. Distinguish Atzilut/Beriah/Yetzirah/Asiyah, partzuf/sefirah/world, and light/vessel/power/action. 8. Do not turn the research into a halakhic ruling. The question of prayer to sefirot versus angels is a conceptual and source-based inquiry, with halakhic/Hasidic sources, not a ruling.

Work order: A. Read the entire new passage and Q89–Q175. B. Divide the questions into clusters א–י [1–10]. C. In every pass choose 5–8 internally connected questions, rather than random answers. D. Seek the primary source first, then interpretive sources. E. Compare the finding with R05–R09 and Grok Bot's output, but do not use them as evidence. F. Keep distinctions open even when there is a good explanatory direction.

Priority sources: - Iggeret HaKodesh, section 20: body and continuation. - Likkutei Torah, the discourses beginning Yonati (יונתי) and Ve'erastikh (וארשתיך), and parallel discourses by the Alter Rebbe. - Tanya, chapters 1, 2, 48, 52, and 53. - Derekh Mitzvotekha, Shoresh

Mitzvat HaTefillah. - Etz Chaim, gates 1, 39, 40, 42, and gates concerning gestation/birth. - Sha‘ar HaKavanot, Pri Etz Chaim, Sha‘ar HaGilgulim. - Sources on the splitting of the Sea of Reeds, Atik, gestation, seven/nine months, and Shemini Atzeret. - Sources on “the Lord is greater than all the gods,” sefirot, idolatry, and prayer to angels.

Every secondary source must be marked as such.

Answer format: 1. Delta R09→R10 only. 2. Findings by cluster. 3. For every question: answer, source/quotation, evidence level, what it establishes, what it does not establish, difficulty, verdict, and confidence. 4. Ledger from R10-T01 onward, in a single global series. 5. Critique of your own mistakes

and those of other models. 6. A map of connections among the questions, not merely separate answers. 7. Unresolved ledger. 8. A cumulative outline for the integrated explanation, without yet writing a final booklet. 9. Recommendation on whether R11 is required.

Required conclusion: the difficulty of Moses’ apprehension of the inner dimension of NeHYM remains open unless an explicit primary source is found. No booklet and no joint determination.

Future Rule for the Series

After the research is completed: - Every daily passage will receive its own independent research and delta. - An integrated booklet on the entire epistle will then be constructed. - Finally, a comprehensive, continuous edition following every word and line of the epistle will be constructed, with an appendix of sources and provenance critique.

R10-BATCH-01 — Initial Independent Finding

Source opened: the text of Iggeret HaKodesh 20 on Wikisource, with Chabad/abc770 transcriptions in parallel. The Wikisource page is

marked “unchecked,” so the transcription’s level is [E-subresearch] until verification in a printed edition; the wording itself matches the familiar text of the epistle.

1. **Q89–Q95 — The difference between cause and effect and something from nothing.** The epistle itself sets out the two axes: the sefirot in Atzilut are described as a chainlike descent of cause and effect, whereas the created yesh is entirely separate in knowledge from below upward because it has no apprehension whatsoever of the power that gives it life. This is [E-subresearch] for the wording and [I] for the conceptual formulation: “something from nothing” here is not merely a degree of materiality, but an absence of commensurability and of the effect’s apprehension of its source.
2. **Q96–Q103 — Malchut and alma de-itgalya.** The epistle explicitly says that the coming into being of the entirely separate yesh is from Malchut of Atzilut, which becomes Atik of Beriah; the multiplicity and differentiation of created beings occur through the multiplicity of letters issuing from Malchut, the mouth of the Lord, and the five articulatory organs of the mouth derive from the five gevurot of Nukva. “Alma de-itgalya” is explained in the epistle’s body as the place where the power of the Ein Sof light to create something from nothing, not by means of cause and effect, is revealed. [E-subresearch] for the wording; [I] for distinguishing the revelation of the power from the revelation of the light itself.
3. **Q104–Q116 — Nine sefirot, Chochmah, Keter, and Malchut.** The epistle sets out: the first nine sefirot = a chainlike descent of cause and effect; the Ein Sof light is “vested in Chochmah alone”; “their beginning is embedded in their end”; Keter = an intermediary between the Emanator and the emanated beings, containing the lowest aspect of Ein Sof; hence “the crown of kingship,” and Malchut of Atzilut is called Keter from below upward. The source estab-

lishes the sequence and wording, but does not by itself resolve the meaning of

"Chochmah alone," the relationship to Chochmah/Binah, or the difference between Keter of Atzilut and Malchut as intermediary to Beriah. These questions remain a B01 target and are not closed through synthesis.

4. **Q117–Q130 — Souls, angels, palaces, gestation, and birth.** The epistle itself broadens the result in stages: creation of souls; creation of souls and angels; Nukva's giving birth to souls, angels, and palaces. It connects birth to the splitting of the Sea of Reeds, "which depends on Atika," and growth to seven months from Shemini Atzeret to the seventh day of Passover. This establishes the sequence of the wording, but does not yet explain why the order is souls→angels→palaces or precisely what distinguishes gestation from birth.
5. **Q151–Q158 — Revelation of the Ein Sof light.** The conclusion says, "It follows that this is a revelation of the actual Ein Sof light through gestation and birth." It must not be inferred that Atzilut had no prior revelation; distinguish revelation of the light, revelation of creative power, and revelation of Ein Sof within a separate reality. This is a central R10 question, still [I]/[U] beyond the explicit wording.

B01 conclusion: An important primary source for the new passage was opened, strengthening the structure of the questions. It does not yet supply the full explanation. B02 will address Chochmah/Keter/Malchut and parallel Ari sources; B03 gestation/birth and seven/nine; B04 revelation of Ein Sof and the Divinity/vessels/idolatry axis.

Source: https://he.wikisource.org/wiki/כ_ד_קלח_אינת

Parallel source: https://abc770.org/article_node_2383/

R10-BATCH-03 — Gestation, Birth, Seven/Nine Months, and the Seventh Day of Passover — Independent ChatGPT Findings

1. In Iggeret HaKodesh 20 itself the Alter Rebbe explicitly says: the creation of souls from Malchut of Atzilut into the world of Beriah is called "birth, like the splitting of the Sea of Reeds, which depends on Atika"; the souls' growth lasts seven months, from the union of Shemini Atzeret to the seventh day of Passover, in the analogy of the growth of Ze'ir Anpin and Nukva in Imma Ila'ah's womb. He adds: "all nine or seven months of gestation." The source establishes the structure and Kabbalistic calendar, but does not explain in the epistle itself why seven and why nine.
2. In the Likkutei Torah explanation of ואהיה אצלו אמון ["I Was Beside Him as an Amon"], it says: the seventh day of Passover is the aspect of the birth of souls in Beriah; after birth, counting the Omer is the aspect of nursing and growth of the attributes, and the forty-nine days correspond to seven attributes, each including

all seven. This is [E-primary] in the Likkutei Torah/commentary page opened, subject to verification in a printed edition; it is not the wording of Iggeret HaKodesh 20 itself.

3. The same explanation connects the root of Ze'ir Anpin to Atik ("ז"א בעתיקא אחיד ותליא," "Ze'ir Anpin is bound up with and depends on Atika") and its appearance to Binah. It describes Atika as an inward delight concealed in Keter/gulgalta, from which a contracted radiance is drawn to Chochmah. This helps with the questions about "from higher and higher, up to Ein Sof," but the entire structure must not be transferred to Iggeret HaKodesh without [E-primary]/[I] labeling.
4. Interim conclusion: there is now a primary/closely related source explaining the point of birth and the subsequent nursing period, but still no decisive source explaining the numbers seven/nine,

the relationship to Adam's sin, or every stage of gestation and birth in Iggeret HaKodesh.

R10-BATCH-03 — Gestation, Birth, Seven/Nine Months, and the Seventh Day of Passover — Delta

- Q125–Q130: the connection between the seventh day of Passover and the birth of souls has been strengthened, but its status is [E-primary] outside Iggeret HaKodesh.
- Q131–Q142: seven months and the numbers nine/seven remain [E]/[U]: the data themselves [E], their rationale and relationship to Adam [U].
- Q143–Q150: Atika–Keter–Chochmah received an additional [E-primary] basis; application to "up to Ein Sof" in Iggeret HaKodesh remains [I].
- Q151–Q158: birth is a point of revelation/transition, but one must not infer that what preceded it was absolutely "without revelation."

R10-BATCH-03 — Gestation, Birth, Seven/Nine Months, and the Seventh Day of Passover — R10-BATCH-03 — Universal Prompt for Claude and Grok

Work only on Q125–Q150, source-first: 1. Open a primary Ari/Alter Rebbe/Zohar source on "it depends on Atika" in the splitting of the Sea of Reeds and on the birth of souls. 2. Examine the Shemini Atzeret–seventh day of Passover timeline: is it seven actual months, a Kabbalistic analogy, or two layers? 3. Find a direct source for the numbers nine and seven months of gestation, distinguishing Zohar, Etz Chaim, Pri Etz Chaim, Likkutei Torah, and later explanations. 4. Examine the claim concerning Adam and Eve before the sin and future birth: an exact source only; do not import midrashim without a reference.

5. Explain the Atik–Arich–Abba/Imma–Ze‘ir Anpin/Nukva–Malchut relationship, with separate labeling of each level of evidence.
6. For every item write: the source actually opened, a short quotation, what is established, what is not established, critique of B03, Delta R09→R10, a new R10-T##, unresolved, and the next step.

R10-BATCH-03 — Gestation, Birth, Seven/Nine Months, and the Seventh Day of Passover — Status

B03 does not close the cluster. It narrows the uncertainty: the birth of souls on the seventh day of Passover and subsequent nursing have received an additional basis; the numbers, Adam, Atik, and “up to Ein Sof” still require research.

R10-BATCH-04 — Sefirot, Divinity, and Prayer — Independent Finding

Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah, section 46, and section 2 in parallel, were opened on Sefaria. This is a primary source by the Tzemach Tzedek, not the Alter Rebbe. Section 2 emphasizes that the sefirot are emanated Divine powers, but not the Creator’s Essence; the Divine names in prayer refer to the Creator Himself, not a particular sefirah as a separate entity. It also explains that the Shekhinah is the light and revelation of Ein Sof, not a separate divinity. Section 46 gives a precise gestation analogy: the drop contains all 248 limbs in concealment, and remaining in the womb brings the powers from concealment into revelation; the power that causes growth is the vegetative power, and the mother nourishes the fetus throughout nine months of gestation. It parallels this with the points of Tohu that become the partzufim of Tikkun. Later it says that throughout the periods of gestation, nursing, and mochin, supernal lights are drawn from Nukva, from Imma Ila‘ah, from Atik Yomin, and from above up to Ein Sof, vested in her for nine or seven months

of gestation. This is a strong [E-primary] basis for the "concealment → revelation" mechanism and the Atik–Imma–Nukva axis, but is still not the wording of Iggeret HaKodesh 20 and does not by itself decide the reason for seven/nine.

R10-BATCH-04 — Sefirot, Divinity, and Prayer — Delta

- Q159–Q170: an [E-primary] source has been added that distinguishes Divinity/sefirot/names from the Creator's Essence, and intention directed toward the Creator from addressing an independent power.
- Q131–Q150: Q42 received [E-primary] support for the concealment→revelation mechanism, generative power, and gestation; the link in Iggeret HaKodesh itself remains [I] when imported.
- Q151–Q158: the revelation of the Ein Sof light through gestation and birth receives a complementary model, but this does not prove that there had been no revelation whatsoever before birth.

Dossier 0317 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[70]

R10-GB01-SUMMARY (≤40 lines) — Proposed R10-T01…T09

T01–T05,T07–T08 propose land; T06 PEC phrase + T09 "greater" remain not found/open.

[70] Document 0317: 59 — R10-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0327 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[71]

R10-GB03-SUMMARY (≤40 lines) — Delta GB02→GB03

Residuals only. Did not reopen T17–T21. T17 “mystery of souls” ≠ T06 milah.

Dossier 0334 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[72]

58 — R10 PAPER LEDGER — BATCH + OPEN Q — SEALED — GB02+NP + residual + T22 (QC 69 · 72 · 74)

ID	Grade	Claim
R10-T17	[E] Ari SEALED	PEC Passover 8 — does NOT close T06; NP1-a PEC = [I] note under T17 only
R10-T18	[E] Ari SEALED	PEC Lulav 8 + SHK Sukkot 9
R10-T19	[E] Ari SEALED	EC HaKlalim 3
R10-T20	[E] Ari SEALED	EC 19:1 (≈T13 fold note OK)

ID	Grade	Claim
R10-T21	[E] Ari SEALED	EC 28:4 nine: outer dimension/worlds · seven: inner dimension/souls
R10-T12	[E] SEALED	SHK Sermons Passover 12:4 — בעתיקא תליא מלתא / מעתיקא קדישא [“the matter depends on Atika” / “from the Holy Atika”]

[71]Document 0327: 70 — R10-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[72]Document 0334: 58 — R10 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Grade	Claim
R10-T22	[E] SEALED related-lemma only	EC39:5 “הולדת הנשמות” [“giving birth to the souls”] — ≠ לידת [“birth of”] · ≠ PEC · ≠ Shvi’i · does NOT close T06

58 — R10 PAPER LEDGER — BATCH + OPEN Q — HOLD / documented miss

ID	Status	Note
R10-T06	HOLD / not found deep seal-note	exact lemma לידת הנשמות [birth of the souls] — research-complete miss; honesty PASS; T17 ≠ close · T22 ≠ close. Not a positive seal.
R10-T16	HOLD SKIP/MISS	Adam/Chava ↔ 7/9 mo

Dossier 0346 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[73]

T12 — SHK Sermons on Passover 12:4 Atika → PASS · propose Carpo seal T12 only — Exact quote window (verified verbatim on Sefaria + local + Wikisource)

ר״ל כי להיות אז **בעתיקא תליא מלתא** ובספרא דצניעותא מה תצעק אלי אלי דייקא **קריעת** ז״א בבחי׳ קטנות לא היה יכול להזדווג עם נוק׳ בסוד נשיכת הנחש כדי לקרוע **בעתיק׳ תליא** הוא א״א … ולכן **עתיקא קדישא**אם לא ע״י הארה הנמשכת לו מ **ים סוף מילתי**.

“And in Sifra de-Tzniuta: ‘Why do you cry out to Me?’—‘to Me’ specifically; **the matter depends on Atika**. This means that because Ze‘ir Anpin was then in a state of smallness, he could not unite with Nukva

[73] Document 0346: 72 — R10-T12_RESIDUAL_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

in the mystery of the serpent's bite to bring about **the splitting of the Sea of Reeds**, except through a radiance drawn to him from **the Holy Atika**, which is Arich Anpin … and therefore **the matter depends on Atika**."

Broader sentence start (same §):

שנקרע ביום זה שהוא קריעת רחם האילה… **קריעת ים סוף** ובזה תבין ענין

"And through this you will understand the matter of **the splitting of the Sea of Reeds**, which was split on this day, being the rending of the doe's womb…"

T12 — SHK Sermons on Passover 12:4 Atika → PASS · propose Carpo seal T12 only — Lemma checklist

Lemma	Present on opened 12:4?
בעתיקא תליא מלתא [the matter depends on Atika]	YES
מעתיקא קדישא / עתיקא קדישא [from the Holy Atika / the Holy Atika]	YES
בעתיק' תליא מילת' [the matter depends on Atika] (restatement)	YES
KYS on that day (Shvi'i derush)	YES
לידת הנשמות [birth of the souls] exact	NO (=T06; do not merge)

T06 — exact "לידת הנשמות" ["birth of the souls"] → HOLD / not found (honesty PASS) — Spot-check (this QC)

Probe	Exact milah?
HB OCR 14173 (Jer. 1961 part 2)	0 (לידת הנשמות / לידת נשמות [birth of the souls / birth of souls] / flex regex)
HB OCR 14177 (Jer. 1961 part 1)	0
HB OCR 19621 (Dubrovna 1804)	0
SHK Passover full tree flat	0

Probe	Exact milah?
GB03 T06 open-log (ES + PEC/SHK/EC/SHP + Wikisource)	0 Ari — reinforces HOLD

Nearest remains PEC Passover 8 content (= sealed T11/T17: mystery of souls / womb / Atika) — ≠ exact milah.

T17 must NOT close T06. Confirmed.

QC: T06 doc honest → keep HOLD / not found.

YA-IGK20 R10 — T12 RESIDUAL QC LOG (Research Director SOURCE QC) — Caches (box)

- /workspace/ya-igk20/r10gb03/shk_passover_12_4.txt
- /workspace/ya_igk20/r10/t06_hb/pec_hb_14173.txt (+14177, 19621)

Dossier 0350 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[207]

1) T06 — exact "לידת הנשמות" ["birth of the souls"] → PASS honesty as HOLD / [not found] — Claim

Exact milah לידת הנשמות [birth of the souls] (variants לידת נשמות / הולדת הנשמות / לידה דנשמות [birth of souls / giving birth to the souls / birth of souls]) in PEC / EC / SHK print matching LT Tzav 11 / DMC Disc.4 PEC attribution.

Do NOT fake-close with T11/T17 (PEC Passover 8) or EC39 related lemma.

[207] Document 0350: 74 — R10-T06_T22_QC_LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

1) T06 — exact “לידת הנשמות” [“birth of the souls”] → PASS honesty as HOLD / [not found] — Print OCR honesty

HB	Print	Exact+fuzzy	Heb≈	QC
49521 NEW	Korets /תקמ”ו 1782	0	1,077,856	PASS miss
14173	Jer. 1961 part 2	0	597,874	PASS miss
14177	Jer. 1961 part 1	0	821,602	PASS miss
19621	Dubrovna 1804	0	1,416,824	PASS miss
22601 NEW	SHK Jerusalem	0; seventh day of Passover ×6 + “it depends on Atika” ×1 → Atika = T12, not T06	1,664,335	PASS miss

Fuzzy regex (letter-gap ≤2 for לידת(ה)נשמות / הולדת הנשמות [birth of (the) souls / giving birth to the souls]): **0** on Korets + SHK full OCR.

1) T06 — exact “לידת הנשמות” [“birth of the souls”] → PASS honesty as HOLD / [not found] — Sefaria related shaarim

Source	Exact לידת הנשמות [birth of the souls]	Notes
PEC Passover 8	0	Has Nukva’s womb / gives birth / “it depends on Atika” / dry land / seventh day of Passover = T11/T17 ≠ milah
PEC Lulav 8	0	Gestation frame only
PEC Omer / Shavuot / Sukkot / YK	0	

1) T06 — exact "לידת הנשמות" ["birth of the souls"] → PASS honesty as HOLD / [not found] — Nearest ≠ close — T17 ≠ close T06

PEC Passover 8 (T11/T17 sealed — NOT T06):

"This is the mystery of the splitting of the Sea of Reeds: it is **Nukva's womb**, and she gives birth through the serpent … 'Why do you cry out to Me? **It depends on Atika**'…"

"On the night of the seventh day of Passover, union is permitted … 'and the children of Israel walked **on dry land in the midst of the sea**.' "

"And the day on which she gives birth to him is **the seventh day of Passover**…"

Confirmed: T17 must NOT close T06. ≠ לידת הנשמות [birth of the souls].

1) T06 — exact "לידת הנשמות" ["birth of the souls"] → PASS honesty as HOLD / [not found] — T06 formal seal-note

[Not found] — research-complete miss after Korets1782 HB49521 + SHK HB22601 + prior HB14173/14177/19621 + Sefaria PEC Passover8/Lulav8/Omer/Shavuot/Sukkot/YK + LT/DMC locus (=Passover 8 only).

2) T22 — EC Gate 39, Discourse 5, "הולדת הנשמות" ["Giving Birth to the Souls"] → PASS related-lemma [E] (≠ T06) — Prior ID note

GB03 floated "T22" as SHK Atika clear-HOLD label → remapped to T12 (Drive 72: do not mint T22 for SHK).

This T22 is a different claim (EC39 related lemma). Number free for related-lemma land.

2) T22 — EC Gate 39, Discourse 5, "הולדת הנשמות" ["Giving Birth to the Souls"] → PASS related-lemma [E] (≠ T06) — Claim

Etz Chaim Shaar 39 (Gate of Gestations), Derush 5 uses "הולדת הנשמות" ["giving birth to the souls"] for O"A zivug → soul-emission as siblings to ZO"N.

2) T22 — EC Gate 39, Discourse 5, "הולדת הנשמות" ["Giving Birth to the Souls"] → PASS related-lemma [E] (≠ T06) — Exact window (verified)

שיוצאין בזווג אבא ואמא שהם נקראו "אחים ורעים" **הולדת הנשמות** גם נבאר בחינת לזו"ן כנזכר במ"א.

"We will also explain the aspect of **giving birth to the souls** that emerge in the union of Abba and Imma, which are called 'brothers and companions' to ZON, as mentioned elsewhere."

URL: https://he.wikisource.org/wiki/ה_שורד/טל_רעש/ם״יח_זץע

2) T22 — EC Gate 39, Discourse 5, "הולדת הנשמות" ["Giving Birth to the Souls"] → PASS related-lemma [E] (≠ T06) — Distinctness (all required)

Criterion	Status
Orthography = הולדת [giving birth to], not לידת [birth of]	YES
Book = Etz Chaim, not Pri Etz Chaim (LT/DMC say PEC)	YES
Doctrine = O"A zivug soul-drops — NOT Shvi'i / KYS / dry-land calendar birth	YES
Does not seal T06	YES

2) T22 — EC Gate 39, Discourse 5, "הולדת הנשמות" ["Giving Birth to the Souls"] → PASS related-lemma [E] (≠ T06) — T22 QC verdict

≠ לידת הנשמות [birth of the souls] (T06) · ≠ PEC · ≠ Shvi'i/dry-land T06 close · ≠ T11/T17.

Net-new documentation only. Does not satisfy T06.

YA-IGK20 R10 — T06 DEEP + T22 related + T16 QC LOG (Research Director SOURCE QC) — FINAL decisions (parent / Carpo)

R10-T06	HOLD / [not found] formal deep seal-note — research-complete miss; T17≠close; LT/DMC=Passover8 only	honesty PASS	No
R10-T22	PASS related-lemma EC39:5 "הולדת הנשמות" ["giving birth to the souls"] [E] — clearly ≠ לידת [birth of] / ≠ PEC / ≠ Shvi'i T06	PASS [E]	Yes — related only
R10-T16	HOLD stay SKIP/MISS	honesty PASS	No

Overall QC gate: PASS (T06 honesty + T22 related land-ready + T16 stay).

Dossier 0361 · The Origin of Existence and the General Rounds · Round 10

Report or testimony from the history of the research.[341]

R10-A-B — GB01 pregnancy/birth (provisional R10-T##)

Landed: 2026-09-20 ~09:20 ET

Files: ya_igk20/r10/R10_A_ATIKA_KYS.json · ya_igk20/r10/R10_B_MONTHS_OMER.json

[341] Document 0361: 62b — R10-A-B.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R10-A-B — GB01 pregnancy/birth (provisional R10-T##) — A) "It Depends on Atika" / Splitting of the Sea of Reeds / Birth of Souls

Tag	Source [E]	Quote gist
R10-T01	Zohar Beshalach 13:180	"Everything depends on Atika" + "the Holy Atika was revealed"

Tag	Source [E]	Quote gist
R10-T02	Shaar HaPesukim Beshalach 5	"For the matter depends on Atika" (Zohar/Sifra)
R10-T03	PEC Gate of Passover 8	KYS=Nukva's womb; "it depends on Atika"; birth on day seven of Passover
R10-T04	Shaar HaKavanot Sermons on Passover	"The matter depends on Atika" → radiance of the Holy Atika; Nukva gives birth on the seventh day
R10-T05	LT Tzav 11	PEC = birth of the souls; "the matter depends on Atika, for from there is drawn the power for the aspect of birth"
R10-T06	Tanya IH 20:15	The creation of souls is called birth, like the splitting of the Sea of Reeds, which depends on Atika

Misses A: Torah Ohr Beshalach.64 body he empty on Sefaria (Kehot note only → Zohar II 48a). Vilna Zohar.2.48a API miss — use Sulam 13:180 + Ari cites.

R10-A-B — GB01 pregnancy/birth (provisional R10-T##) — B) Seven vs Nine Months of Gestation · Shemini Atzeret→Seventh Day of Passover · Omer=Nursing

Tag	Source [E]	Quote gist
R10-T07	Tanya IH 20:15	Growth of souls for **seven months** from the union of Shemini Atzeret to the seventh day of Passover; all nine or seven months of gestation
R10-T08	LT Tzav 11:2	Shemini Atzeret, "who causes rain to fall" → gestation in Malchut for **seven months** until birth on the seventh day of Passover
R10-T09	DMC Tefillah 46	Etz Chaim: lights from Imma/Atik throughout **nine or seven months of gestation**
R10-T10	Etz Chaim 19:1:2	Lights: **seven** / sparks: **nine** / vessels: **twelve** months
R10-T11	Etz Chaim 19:2:1	Nine months of gestation = רע"א [271] days / הריון [pregnancy]
R10-T12	LT Bamidbar 20	Counting the Omer = **mochin of nursing**; seventh day of Passover birth → nursing; **seven attributes → seven weeks** (milk)

Tag	Source [E]	Quote gist
R10-T13	PEC Omer 1 + PEC Pesach 8	Three periods: gestation / nursing / mochin; birth on day seven of Passover

Misses B: Adam and Eve as 7/9-month allegory — not found (EC 10:3:1 gematria only). Exact milah "שבעה שבועות יניקה" ["seven weeks of nursing"] — not found; functional = LT Bam20 Omer yenika + 7 weeks.

R10-A-B — GB01 pregnancy/birth (provisional R10-T##) — Decisive stack (copy-ready)

1. Atika↔KYS↔birth: Tanya IH20 + LT Tzav 11 + PEC/SHK Pesach 8.
2. Shemini Atzeret→seventh day of Passover (7 mo): Tanya IH20 + LT Tzav 11.
3. 7 vs 9: Tanya/DMC nine or seven + EC 19:1:2 (lights: seven / sparks: nine).
4. Omer = yenika (7 weeks): LT Bamidbar 20.

Dossier 0044 · The Origin of Existence and the General Rounds · Round 11

Report or testimony from the history of the research.[183]

Research dossier R11 — YA-IGK20-RESHIT-HAYESH-R11. Delta only on R10. R05–R10 are locked as a baseline. Q01–Q88 are locked; Q89–Q175 are locked. New questions begin at Q176. No booklet, no halakhic ruling, and no joint determination.

R11's objective is to examine focused primary sources that could change the state of the evidence. Do not reopen claims already closed unless a new source contradicts them.

A. Comparison of ChatGPT with Grok Bot

What ChatGPT opened and verified:

1. The body of Iggeret HaKodesh 20 was read through the continuation, including lines about returning light from Malchut and the kav terminating at the bottom of Asiyah: "and the kav … shines from below upward in the aspect of returning light," and "the radiance of the kav … broke through the parsa … and shines in them in BYA." Source: https://he.wikisource.org/wiki/כ_ד_קלח_אינת. Status: [E-subresearch] for the Wikisource page marked unchecked; verify against a printed edition. What the source establishes:

an axis of returning light from below upward exists. What it does not establish: the measure of the kav after "they emerged and became separated" from the vessels.

2. The epistle explicitly distinguishes: Ein Sof vested in Chochmah alone; Keter as intermediary; Malchut as Keter from below up-

[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 incorporated by topic.

ward; Malchut becoming Atik of Beriah; birth as revelation. Do not infer that there was no revelation in Atzilut.

3. Derekh Mitzvotekha, section 46, was not verified in its complete text. An opening that was read is insufficient to attribute “drop/Atik/nine–seven” to this section. The reference remains [U].
4. On prayer: do not write “it is permissible to pray to the sefirot.” The source-based inquiry points to prayer to the Creator through names and revelations; a sefirah is not an independent object of address. This is a source inquiry, not a ruling.

What Grok Bot opened and verified: 1. Sha‘ar HaKavanot, Derushei Pesach, Discourse 12, section 4: the splitting of the Sea of Reeds is the rending of the womb, and “the matter depends on Atika”; the radiance is drawn from the Holy Atika/Arich Anpin. Source: https://www.sefaria.org/Sha’ar_HaKavanot,_Sermons_on_Passover.12.4 2. Pri Etz Chaim, Chag HaMatzot, chapter 8: the seventh day of Passover is the birth of the offspring/mystery of souls, and the splitting of the Sea of Reeds is Nukva’s womb. Source: https://www.sefaria.org/Pri_Etz_Chaim,_Gate_of_Passover.8 3. Pri Etz Chaim, Lulav 8, and Sha‘ar HaKavanot, Derushei Sukkot 9: gestation from Shemini Atzeret/the eighth day of Atzeret until the seventh day of Passover. 4. Etz Chaim, Sha‘ar HaKlalim 3, Gate 19, Gate 28: three gestation paths, seven, nine, twelve; and seven = inner dimension/souls, nine = outer dimension/worlds, according to the passages read. 5. The exact expression “birth of the souls” was not found in the Ari collection examined. “Mystery of souls” must not be substituted for the exact phrase. 6. Adam and Eve ↔ seven/nine is not closed. T12 remains T12; do not create T22.

Comparison conclusion: Grok Bot advanced in Ari sources and independent verification of “it depends on Atika.” ChatGPT advanced in reading the epistle’s text, distinguishing returning light, and separating the light/vessel/action axes. The two lanes agree only where

the sources themselves were opened. Q42 micro, the measure of the kav, Adam and Eve, and the NeHYM difficulty remain open.

B. The New R11 Questions

Dossier 0246 · The Origin of Existence and the General Rounds · Round 11

Report or testimony from the history of the research.[342]

YA-IGK20-RESHIT-HAYESH-R11 — GROK DELTA. R10 is locked. Full document: R11-GROK-RESHIT-HAYESH.md. No rewriting of Q01–Q175. No booklet and no determination. Q42 micro, the measure of the kav, NeHYM remain [U]. No R11-T22. Sha'ar HaKavanot, Discourse 12 = existing T12, reverified. Documented novelty: - The end of Iggeret HaKodesh 20 was opened as one continuous sequence after "revelation of the actual Ein Sof light": mitzvot in Malchut / Torah in Ze'ir Anpin / inverted seal; the radiance of the kav broke through the parsa; the kav at the termination of NeHY of Adam Kadmon / the feet of the upright configuration in Malchut of Asiyah; the element of earth continuously brings forth growth as something from nothing; returning light from below upward; Malchut as Keter from below upward and embedding; "actual Divinity" in the light of the neshamah of Malchut of Malchut of Asiyah; "Thus far we found from his holy handwriting." Three digital witnesses. [E-subresearch] until print. - "Mamash" occurs in three contexts in the concluding cluster: (a) revelation of the actual Ein Sof light through gestation and birth; (b) shining in BYA exactly as in Atzilut; (c) the light of the neshamah of Malchut of Malchut of Asiyah, which is actual Divinity. There is no definition. [E-subresearch]/[U]. - DMC 46 — three layers: verified excerpt on drop/vegetative power; claimed digital continuation

[342] Document 0246: 74 — R11 GROK DELTA — YA-IGK20-RESHIT-HAYESH. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[P]; print [U]. - Torah Or, Yitro, on Exodus 18:11: no decisive source found. [U]. - SHK 12 = PEC Passover 8, the same progression. T12 remains T12. [No T22] - Q42 / Q70 / NeHYM open. Next round R12: Kehot print י"ס [abbreviation as in source] + glyph 33; HebrewBooks, end of DMC 46; OHT 199; the Alter Rebbe's Yitro discourses.

Dossier 0025 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[74]

R12-L1 — SHK / PEC PRINT WITNESS (provisional R12-T01+) — Artifacts

- JSON: /workspace/ya_igk20/r12/R12_L1_SHK_PEC_PRINT.json
- Pages: /workspace/ya_igk20/r12/pages/ (SHK 174–176; PEC Jer 148–149; Korets 207–208; Dubrovna 242–243)
- OCR windows: /workspace/ya_igk20/r12/ocr/

R12-L1 — SHK / PEC PRINT WITNESS (provisional R12-T01+) — HB links

- SHK: https://hebrewbooks.org/22601
- PEC Jer: https://hebrewbooks.org/14173
- PEC Korets: https://hebrewbooks.org/49521
- PEC Dubrovna: https://hebrewbooks.org/19621

[74]Document 0025: 75b — R12-L1 SHK PEC PRINT.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0075 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[343]

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 T01 QC: 77 1iUGv8fpqPg4o-FkJZuwtEc cHl22ibL99 Sealed this round ID Grade Claim R12-T01 [E] SEALED Research Director PASS Petach Eliyahu / TZ 17a:12 "דאפריש חד" ["who separates one"] — closes P3; NOT TZ124; pack 18008CTgxEMTlCe hNks0AKBqzX_3hkMeZ Proposed only (await full merge PASS) ID Grade Claim Notes R12-T02 proposed PEC Gate Passover ch.8 — doe/ birth on seventh day of Passover + "it depends on Atika" + Nukva's womb [E-primary Sefaria] — NOT L4 TZ pack R12-T03 proposed DM-C SMT §§44–48 print — drop/gestation/Atik/nine or seven in 46 [E-primary TZ"Tz]; HB 16082 R12-T04 proposed DMC SMT 46 locus confirm (fold with T03) do not invent second lemma R12-T05 proposed Mantua 5318 (שי"ח) HB 44506 — 123 ascent+"let [the waters] gather"; "Tikkun Seventy" on 122–124

Merge note: SHK print→corroborate R10-T12 (no new R12 id). HOLD / OPEN ID Topic Status R12-P1 SHK Pesach 12 / PEC Pesach 8 OPEN → T02 + T12 apparatus R12-P2 DMC §§44–48 OPEN → T03/T04 R12-P3 Petach Eliyahu 17a "דאפריש חד" ["who separates one"] CLOSED by sealed T01 R12-P4 TZ 124 Mantua + L4 OPEN → T05 Q42 / Q70 / N-HYM — [U] carry

[343] Document 0075: ZZ — SUPERSEDED R12 ledger pre-GB01-seal (see newer 76). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0201 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[210]

GOAL 1 — SHK Pesach drush 12 / PEC Pesach ch.8 — "It Depends on Atika" / Rending of the Doe's Womb — 1a. Wikisource SHK Derushei HaPesach, Discourse 12 — digital (quality-flagged)

URL: https://he.wikisource.org/wiki/בי_שורד_חספה_ישורד_תונווכה_רעש

On-page: dialog subtitle "This page has not been checked" confirmed in HTML (shk_page.html).

Tag for WS alone: keep [E-subresearch] per R12 ACTIVE rule.

Exact WS lemma (cached shk_drush12_api.json):

"And through this you will understand the matter of the splitting of the Sea of Reeds, which was split on this day: it is **the rending of the doe's womb** (which is her Yesod, the end of all her levels), through the union of the bite of the supernal serpent of smallness. This explains the aforementioned passage in the portion Beshalach, as follows: 'And in Sifra de-Tzniuta, "Why do you cry out to Me?"—"to Me" specifically; **the matter depends on Atika**.' This means that because Ze'ir Anpin was then in a state of smallness, he could not unite with Nukva in the mystery of the serpent's bite to bring about the splitting of the Sea of Reeds, except through a radiance drawn to him from the Holy Atika (which is Arich Anpin, as is known) … therefore **the matter depends on Atika**."

[210] Document 0201: 78 — R12-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GOAL 1 — SHK Pesach drush 12 / PEC Pesach ch.8 — “It Depends on Atika” / Rending of the Doe’s Womb — 1c. PEC — Pri Etz Chaim, Chag HaMatzot, Chapter 8

Opened: Sefaria Pri Etz Chaim, Gate of Passover 8 / פרי עץ חיים, שער חג המצות ח׳

Cache: pec_pesach8.json, pec_pesach8_plain.txt

Doe / birth (earlier in ch.8):

“…Malchut is **the doe** beloved by her husband, who is Ze‘ir Anpin … she became pregnant from that union, and on the day of her giving birth, she gives birth to him on **the seventh day of Passover** … therefore she is now called a doe, and her womb is narrow…”

Atika / Nukva’s womb (not identical SHK phrasing “קריעת רחם האילה,” “rending of the doe’s womb”):

“This is the mystery of the splitting of the Sea of Reeds: it is **Nukva’s womb**, and she gives birth through the serpent. This is what is said in the Zohar, in the portion Beshalach, ‘Why do you cry out to Me? **It depends on Atika**.’ The explanation is that because he is small, he is not fit for union unless the supernal Atika, with his great power, shines into him, into Ze‘ir Anpin … therefore the matter depends on him.”

Tag: [E-primary] for PEC ch.8 body on Sefaria (Ari-circle).

Distinguishes: PEC says רחם הנוקבא [Nukva’s womb] + בעתיקא תליא [it depends on Atika]; SHK print says קריעת רחם האילה [rending of the doe’s womb] + בעתיקא תליא מלתא [the matter depends on Atika]. Both support Atika→KYS / birth-of-neshamot cluster; exact SHK idiom is SHK-print, not PEC.

HB PEC print this pass: not opened (Sefaria body only for PEC).

GOAL 2 — Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah §§44–48 (tipa / ibbur / Atik / seven–nine) — 2b. PRINT OPENED — HebrewBooks Derekh Mitzvotekha

Field	Value
HB ID	16082
Title	Derekh Mitzvotekha — Reasons for the Commandments
Place / year	New York, 5766 (תשס"ו) / 2006 (Kehot OCR layer)
PDF	r12gb01/hb_dmc16082.pdf (583 pp.)
Locus 46	PDF pp. 297–300; printed headers Shoresh Mitzvat HaTefillah, chapter 46; folios 144 / 145
Caches	dmc16082.txt, dmc_p297.txt…dmc_p300.txt, dmc46_print_tipa.txt, dmc46_print_chunk.txt

Print quote (folio 145 / chapter 46) — tipa / ibbur / Atik / seven–nine:

"It is explained in Etz Chaim that in every period of **gestation, nursing, and mochin**, supernal lights are drawn from above to Nukva, **from Imma Ila'ah**, and from the aspect of **Atik Yomin**, and from higher and higher, up to **Ein Sof**, vested in Nukva throughout all **nine or seven months of gestation**, through which specifically occurs **the growth of souls** in Nukva's womb. Similarly, Ze'ir Anpin's growth in Imma's womb, etc. … and like the growth of the offspring in the female's womb **from the drop**…"

Earlier in same 46 (Sefaria + print OCR): tipa = latent 248 [limbs]; ibbur in mother → gilui limbs; parallel grain→tree mashal.

Dossier 0203 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[11]

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

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ∪ Kuksik · under CoS) — Packs under QC (one merge)

Drive	id	Title	Role
80	1p7xPTFf4H93UA75jTXTv8S0-lvXYFq-k	R12-GB02 SUMMARY.md	CoS GB02 summary
81	1ocrNSAv79LJjceuzdZEgz–i80eMSbiU	R12-GB02 FULL.md	CoS GB02 full
prior	1iODEKfs_1DBCQX2RvAExebRqv6ytahY0	R12-GB01 FULL PACK QC	T06 SEALED
prior	1iUGv8fpqPg4o-FkJZuwtEccHl22ibL99	R12-T01_QC_LOG	digital PE SEALED

Local: R12-GB02.md · R12-GB02-SUMMARY.md · r12gb02/ · ya_igk20/tanya_n33/lit_vol4.txt · this log → Drive 85

R12-GB02 QC LOG — Research Director SOURCE QC (merge GB02 ∪ Kuksik · under CoS) — ID collision ledger (what was rejected)

Bad id	Who wrote it	Disposition
GB02 T06 = Kehot n.33	GB02 FULL	→ R12-T07 (T06 = DMC sealed)
GB02 T07 = OHT 199	GB02 FULL	→ R12-T08
GB02 T08 = PEC 49521	GB02 FULL	→ R12-T09
Kuksik “no T09”	82 SKIP	SUPERSEDED for HB49521; SKIP kept for Dubrovna/14177
R12-T10	optional in CoS map	NOT MINTED — fold under T01↑

Paths: QC /workspace/ya-igk20/qc/R12-GB02_QC_LOG.md · cache /workspace/ya-igk20/r12gb02/ · LIT /workspace/ya_igk20/tanya_n33/lit_vol4.txt

Dossier 0265 · The Origin of Existence and the General Rounds · Round 12

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) — CoS FINAL ID ASSIGN (resolve collide)

Final ID	Claim	Source	Supersedes
R12-T01	PE/TZ 17a:12 “דאפריש חד” [“who separates one”] — closes P3; NOT TZ124	Kuksik L3 ∪ GB01 goal3	— (already PASS)
(no new R12)	SHK HB 22601 print MATCH → corroborate R10-T12 only; NO R10-T22	L1 + GB01 goal1b	Old GB01 row “T02=SHK” SUPERSEDED
R12-T02	PEC HB 14173 print MATCH (Nukva’s womb + “it depends on Atika” + birth on seventh day) under sealed R10-T11	L1 + GB01 goal1c	L1 provisional “T01=SHK” remapped; REJECT Kuksik L4 label “R12-T02” for TZ
R12-T03	DMC SMT 46 tipa/ibbur/Atik/nine–seven print HB 16082 (locus CORRECT)	L2 + GB01 goal2	—
R12-T04	DMC §§44–48 apparatus: tipa cluster only in 46 among 44–48	L2 + GB01	—
R12-T05	TZ print/apparatus (expand a/b/c) — closes P4	L4 ∪ GB01 goal4	Kuksik L4 self-id “R12-T02” REJECTED

Final ID	Claim	Source	Supersedes
R12-T05a	Mantua HB44506: header תקונא שבעין [Tikkun Seventy]; histalkut on 123 yes / on 124 not found	L4 + GB01	—

[76] Document 0265: 79 — R12-GB01 FULL PACK QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Final ID	Claim	Source	Supersedes
R12-T05b	Kushta HB39654: header תקונא שבעין [Tikkun Seventy]; דסליק [when it ascends] on 124a + יבשא גופא…אסתלק [withdraws … dry body] on 124b PRESENT	L4	—
R12-T05c	Kehot Eng fn32 / Heb fn29 → Tikkun 70 (124, end of a) aligns Kushta [E]; OHT histalkut not found	L4	—
R12-T06	DMC NEW body [E] in 45/46/47 (atzmut/at tributes; point≠sefirah≠partzuf)	L2 extracts E1–E3, E7	optional land

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4) — 2) SHK HB22601 → R10-T12 corroborate only

Check	Result
HB 22601 PDF pp.174–175 (86–87)	OPEN local r12gb01/hb_shk22601.pdf + OCR shk_p175_lemma.txt / shk_hit_p175.txt
רחם האילה [the doe's womb]	MATCH OCR p.175
בעתיקא תליא מלתא [the matter depends on Atika]	MATCH_WITH_OCR_NOISE ("בעתיקא פציא"); מעתיקא קדישא הוא א"א ["from the Holy Atika, which is Arich Anpin"] + restatement בעתיק' תליא מילת' clear; hagahot "בעתיקא תליא מילתא" ["the matter depends on Atika"]
Maps to	existing sealed R10-T12 (Sefaria Passover 12:4)
Mint R10-T22?	NO

Verdict: PASS as print corroboration of R10-T12. Old GB01 proposed "R12-T01 = SHK" / "R12-T02 = SHK" SUPERSEDED.

R12-GB01 FULL PACK QC LOG — Research Director SOURCE QC (merge Kuksik L3 ∪ GB01 ∪ L1/L2/L4) — 3) R12-T02 — PEC HB14173 print

Check	Result
HB 14173, printed 517–518, PDF 148–149	OPEN ya_igk20/r12/ocr/pec14173_pdfp149.txt + page PNGs Drive 75f/g
Header	Chag HaMatzot, Chapter 8
Seventh day of Passover / gives birth	MATCH
Mystery of souls	MATCH (“the offspring, which are the mystery of souls”)
Nukva’s womb	MATCH (“the splitting of the Sea of Reeds is Nukva’s womb”)
“It depends on Atika”	MATCH
“On dry land in the midst of the sea”	MATCH
Target seal	R10-T11 (Sefaria PEC Gate of Passover 8)

Verdict: PASS [E-print]. Sefaria body in GB01 also OPEN — print upgrades witness class for same lemmas.

4) R12-T03 / T04 — DMC HB16082 — T03 — Section 46 tipa cluster (locus CORRECT)

Check	Result
HB 16082 PDF 297–300; headers Shoresh Mitzvat HaTefillah, chapter 46; folios 144 / 145	OPEN dmc46_print_tipa.txt / dmc_p299.txt
טפה / מן הטפה [drop / from the drop]	PRESENT
Gestation, nursing, and mochin	PRESENT
Atik Yomin + Ein Sof	PRESENT
Nine or seven months of gestation	PRESENT
Growth of the souls in Nukva’s womb	PRESENT

Check	Result
Wrong locus?	No — tipa/ibbur/Atik/nine–seven only inside 46 among 44–48
Provenance	TZ”Tz — not Admur

Dossier 0305 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[80]

R12-GB02 SUMMARY — Grok Bot / CoS · 2026-09-20 ~10:50 ET — NEW propose R12-T06…T08

T06 Kehot n.33 · T07 OHT 199/Iggeret HaKodesh · T08 PEC HB 49521 · (T01 PE = upgrade only).

R12-GB02 SUMMARY — Grok Bot / CoS · 2026-09-20 ~10:50 ET — Cache

pe_mantua_p33.txt · mantua_pe-033.png · kehot_note33_zoom.png · oht_shemot_p204_205.txt · hb_pec49521.pdf · pec_ch8_pp208_209.txt · torah_ohr_yitro_full.txt

Dossier 0311 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[81]

YA-IGK20 R12-GB02 — Residuals (post GB01 seal T01–T06) — 3) Korets / Dubrovna optional → SKIP

Already inside sealed T01–T06 (PEC 49521 / 19621). HB 14177 screened — no NEW Passover-ch.8 Atika/rechem witness. No T09.

File: R12_GB02_PEC_OPTIONAL.json (SKIP).

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[80] Document 0305: 80 — R12-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[81] Document 0311: 83 — R12-GB02.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0328 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[82]

R12-GB01 SUMMARY — Grok Bot / CoS · 2026-09-20 ~10:43 ET — Propose R12-T01…T07 (see FULL)

T01 SHK print→existing T12 · T02 PEC ch.8 · T03–T04 DMC 46 · T05 PE 17a · T06 Mantua Tikkun Seventy · T07 Kehot/OHT residual.

R12-GB01 SUMMARY — Grok Bot / CoS · 2026-09-20 ~10:43 ET — Residual

Mantua 17 for PE upgrade; Kehot/OHT; PEC HB print optional → G-B02.

Dossier 0341 · The Origin of Existence and the General Rounds · Round 12

Report or testimony from the history of the research.[344]

75 — R12 ACTIVE — Print Witnesses + Open Primaries YA-IGK20-RESHIT-HAYESH · R12 · 2026-09-20 · CoS full intensity Owner order: no stop; no wait; sicha forgotten until new GO; R12→R13→R15 as needed. Baseline locked R05–R11 sealed as history. Q01–Q175 locked. Do not mint R10-T22 (SHK drush 12 = existing T12). Q42 micro, Q70 kav-degree, NHYM stay [U]. R11 → R12 delta (only) R11 QC addendum + Grok delta left four print/open gaps. R12 opens only those:

[82]Document 0328: 77 — R12-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[344]Document 0341: 75 — R12 ACTIVE — Print Witnesses + Open Primaries.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

1. Print / second witness for Sha‘ar HaKavanot, Derushei Pesach, Discourse 12 (and/or Pri Etz Chaim, Gate of Passover, chapter 8) — Wikisource page is “unchecked” → keep [E-subresearch] until print/scan.
2. Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah §§44–48 in printed/full scan body (esp. 46, tipa/ibbur/Atik/seven–nine). Fix locus if wrong.
3. Patach Eliyahu 17a — “כל מאן דאפריש חד מן חבריה” [“whoever separates one from the other”] (vs TZ 124 which is “let the waters be gathered” only).
4. Tikunei Zohar 124 independent print/scan + Kehot/Ohr HaTorah note if openable.
5. Optional parallel: Torah Or / the Alter Rebbe’s Yitro discourses on “the Lord is greater than all the gods”; OHT ~199; Kehot glyph 33.

Rules - Source-first. Tags: [E] [E-primary] [E-secondary] [E-subresearch] [I] [P] [U] / not found. - Model agreement ≠ evidence. No attributing TZ”Tz or Rebbe wording to Admur. - Do not write a halakhic ruling, “it is permissible to pray to the sefirot.”

Batch plan - R12-GB01: items 1–4 above (print witnesses). - R12-GB02: Dermatz 44–48 deep + TO Yitro / Orot if GB01 leaves gaps.

Success: Real opens with quote+URL+locus or explicit not found with open-log. Delta R11→R12 only.

===== R12 QC PATCH — direct API audit (2026-09-20) =====

Substantive correction to TL: “P2 was decided negatively” must not be accepted.

1. The opening of section 46 in Derekh Mitzvotekha does indeed begin with “the matter of Tohu and Tikkun,” but the opening alone cannot prove the absence of material later in the section.
2. A full reading of Sefaria’s API text for section 46 found within that very section: “the drop, the offspring,” “the vegetative power,”

"nine months of gestation," "periods of gestation," "Atik Yomin," "from higher and higher, up to Ein Sof," and "the growth of souls in Nukva's womb." The reference to 46 is therefore not wrong; it is correct.

3. Examination of §§44–48 through the API found the drop/gestation/Atik/gestational-months cluster in 46; the same cluster was not found in 44, 45, 47, or 48. This supports Grok Bot's R12-T03/T04.
4. Source status: this is the text of Derekh Mitzvotekha by the Tzemach Tzedek, not the Alter Rebbe's wording. Do not attribute the material to Iggeret HaKodesh or the Alter Rebbe. This does not close Q42 or Q70.
5. The status of Grok Bot's printed-witness evidence (HB16082) remains separate: his report presents a scan and OCR, but I have not directly read the file/image itself. Thus API = independent verification of the section's text; printed scan = [E-primary] reported by Grok Bot until directly read.

Source text of the section: https://www.sefaria.org/Derekh_Mitzvotekha,_Shoresh_Mitzvat_HaTefillah.46

Verdict update: R12-T03 = confirmed in the body of section 46; R12-T04 = confirmed at the level of section comparison through the API. R12's denial concerning 46 is canceled.

===== R12 STATUS PATCH — Grok Bot print reports (not yet direct-read by main lane) =====

Grok Bot reports three possible print advances: HB16082 for Derekh Mitzvotekha 46, HB44506/HB39654 for Tikunei Zohar 124, and HB49521 for Pri Etz Chaim, chapter 8. These are useful source leads and are recorded in Drive reports 79/81, but the scans/OCR were not opened directly in the main lane. Until direct image/PDF readback, classify them as [E-primary reported by Grok Bot], not as indepen-

dently sealed evidence. The direct API audit already confirms R12-T03/T04 at body level.

Dossier 0003 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[83]

GOAL 1 — Deepen NHYM / angels vs neshamos (NEW primaries beyond T01–T02) — 1i. Admur LT/TO beyond T01 — frame only; no NEW MICRO / no NEW angel ontology T

Target	Result
LT Shir HaShirim 8:9 existent and separate thing (Beriah vs Atzilut)	frame reinforcement — ≠ MICRO name
TO Vaera 3:9 kelipot “אינם יש ודבר נפרד” [“are not an existent and separate thing”]	opposite pole; ≠ Q42 MICRO

Target	Result
LT Bamidbar 5:18 sea = source for the coming into being of an existent, separate thing	ontology of worlds — ≠ MICRO
Sources on TO Mishpatim 77:23 “אפשר שלא נשתנה מהותן” [“it is possible that their nature did not change”]	points to same lemma as T01
LT Shmini 2 (angels as bird/beast; requires further study if all malachim from neshikin)	already inside T01 locus

No new Admur T beyond T01 for angels/neshamot this pass.

[83] Document 0003: 91 — R13-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GOAL 2 (optional) — Q42 MICRO: NEW Admur nifrad/yesh flip? — Hunt

ES: נהפך מיש / נעשה יש נפרד מאלקות / מעין אלקות ונעשו / היפוך מעין / נפרד להיות יש [transformed from yesh / becomes a yesh separate from Divinity / a likeness of Divinity and they became / transformation of a likeness / separated to become yesh] + Admur frame opens above.

GOAL 2 (optional) — Q42 MICRO: NEW Admur nifrad/yesh flip? — Verdict

Not found — no NEW Admur/Ari/TZ"Tz primary that names the inner flip mechanism beyond sealed frame. Hits = Shem MiShmuel (non-Admur) or frame-only LT/TO.

MICRO stays [U]. Do not seal by synthesis.

Dossier 0050 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[85]

Required Correction before Work

R12-T03/T04 were corrected: section 46 of Derekh Mitzvotekha itself contains "the drop, the offspring," "the vegetative power," "nine months of gestation," "periods of gestation," "Atik Yomin," and "the growth of souls in Nukva's womb." The opening "Tohu and Tikkun" does not prove the absence of material later on. This is a source by the Tzemach Tzedek, not the Alter Rebbe's wording.

[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 incorporated by topic.

R12-T03/T04 are confirmed in Sefaria's API text. Grok Bot's scan reports are candidate witnesses until the file/image is directly read. Do not create R10-T22.

R13 Objective

Close as many evidence gaps as possible by directly opening the source, without presenting synthesis as evidence.

R13 Objective — Cluster 1 — Verification of Printed Scans

Actually open the image or PDF, rather than relying only on a model report: 1. Derekh Mitzvotekha, Shoresh Mitzvat HaTefillah 46, and if possible 44–48: verify the text and the location of drop/gestation/Atik/nine–seven. 2. Sha'ar HaKavanot, Derushei Pesach, Discourse 12, and Pri Etz Chaim, Chag HaMatzot, chapter 8: verify "rending of the doe's/Nukva's womb" and "it depends on Atika." 3. Tikunei Zohar 124b in the Mantua/Kushta/Vilna printed edition: verify the actual heading and division. 4. The Kehot note on Iggeret HaKodesh 20 and Ohr HaTorah, Shemot 199: open an image/page, not merely an index.

R13 Objective — Cluster 2 — Q42

Is there a primary source describing the internal link from a likeness of Divinity under immense contraction to a separate yesh? Distinguish between: - Malchut/letters/Atik of Beriah; - screen/parsa/contraction; - birth; - the mechanism of transformation itself.

If there is no primary sentence for the link itself, write "No decisive source found." Do not close Q42 through synthesis.

Dossier 0059 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[12]

Quote verification (Sefaria / opens) — T02 — EC 40:10

Live+cache: נשמה זו של המלאכים מתלבשת תוך רוח ונפש וכלים ["this neshamah of the angels vests itself within ruach, nefesh, and vessels"] · מפנימיות נעשה נשמות בני אדם ["from the inner dimension the souls of human beings are made"] — MATCH

Quote verification (Sefaria / opens) — T08 — EC 39:11 (was G-B02 T07)

Cache+live: encompassing light / inward light · outer→angels · inward→souls — MATCH

Quote verification (Sefaria / opens) — T09 — EC 50:10 (was G-B02 T08)

Cache+live: the neshamah of the angels · chayot · souls of the righteous / man above the chayot — MATCH

Dossier 0101 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[345]

86 — R13 ACTIVE — Micro Opens + Print Residuals YA-IGK20 · R13 · 2026-09-20 · CoS full intensity Owner: no stop; no wait; sicha for-

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

[345]Document 0101: 86 — R13 ACTIVE — Micro Opens + Print Residuals.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

gotten. Baseline locked R12 → R13 delta only Still [U] after R12 print wave:

1. Q42 micro — inner flip me'ein Elokut → nifrad yesh: still no primary naming the mechanism (formal not found may stand if deep miss confirmed).
2. Q70 kav degree — graded post-exit kav: prior not found; reopen only for NEW print primary.
3. NHYM / נהי"מ cluster — still open; source-first only.
4. Optional print residuals only if NEW: Poltava/other SHK; further OHT loci; Admur Yitro on "the Lord is greater" beyond TO miss.

Rules: Source-first. Tags [E]/[E-primary]/[E-secondary]/[E-subresea rch]/[I]/[P]/[U]/not found. Propose R13-T01+ only. Do not reopen sealed R12 T-ids. Model agreement ≠ evidence. Batch R13-GB01: Q42 micro deep + Q70 kav + NHYM primary hunt (3–5 focused opens). Success: Real opens OR explicit research-complete not found with open-log.

Dossier 0155 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[86]

YA-IGK20 R13-GB01 — Q42 micro + Q70 kav + NHYM (Grok Bot under CoS)

86 R13 ACTIVE: 1GnCCIN0qjn2EcPLZ3FGVp_Qt2j0D8GPVChtalQ6JmkI

87 ledger: 15K9EipgE0VF3mwN0O0II_Pz6rTbyEAsZFMMzszM6_c0

R12 sealed ledger: 1LEnTRazXYdvhGJiQ8tPSSPi00XX0MKTZhRrcL-OWd_E

[86] Document 0155: 89 — R13-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

LOCKED: R05–R12 T-ids; Q01–Q175 corpus rewrite forbidden; no R10-T22

Rules: Source-first. No invented quotes. Tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]/not found.

Propose R13-T01+ only. Do not reopen sealed R12 T-ids.

Cache: /workspace/ya-igk20/r13gb01/

YA-IGK20 R13-GB01 — Q42 micro + Q70 kav + NHYM (Grok Bot under CoS) — Baseline (not re-litigated)

Item	Status
Q42 frame (IGK20 me'ein / "emerged and became separated"; LT Yonati parsa/contraction)	[E] sealed
Q42 MICRO inner flip name	[U] carry
Q70 kav presence (IGK20 clothed + LT Re'eh gilui apparatus)	[E] sealed
Q70 graded degree post-exit	prior not found (T30 / R09-T10)
Moses pnimiyut NHY"M	OPEN forever (standing)

Item	Status
Film / Sicha	HOLD / DEFERRED

GOAL 1 — Q42 MICRO: name the inner flip me'ein Elokut → nifrad yesh — Hunt question

Admur / Ari / TZ"Tz primary that names the mechanism of the inner flip from מעין בחינת אלקות [a likeness of an aspect of Divinity] (pre-exit) to nifrad created yesh — beyond sealed frame (IGK20 status change + LT Yonati / T16–T27 apparatus). Not synthesis.

GOAL 1 — Q42 MICRO: name the inner flip me'ein Elokut → nifrad yesh — Opens this pass

#	Corpus	Method	MICRO flip named?
1	Sefaria ES מעין בחינת אלקות / מעין אלקות בצמצום [a likeness of an aspect of Divinity / a likeness of Divinity under contraction]	live	1 hit = IGK20 body only (frame)
2	ES יצאו ונפרדו / אינן אלקות ממש לברוא [emerged and became separated / are not actual Divinity capable of creating]	live	IGK20 + LT Re'eh gloss only
3	ES דבר נפרד מאלקות / נשתנה מהותן [a thing separate from Divinity / their nature changed]	live	IGK20 + LT Shir 17:6 + LT Shmini 2:3 (new locus — see Goal 3; still frame/gloss)
4	ES flip phrases נהפך להיות יש / נעשה יש נפרד / מעין אלקות ונעשו [transformed to become yesh / becomes a separate yesh / a likeness of Divinity and they became]	live	0
5	ES לא-יש [non-yesh]	live	tokenization noise only (not ontology lemma)
6	ES היפוך היש [transformation of the yesh]	live	non-Admur
7	OHT Shemot dump (r08b02/oht_full.txt)	regex	מעין בחי' אלקות [a likeness of an aspect of Divinity] = IGK20 quote gloss; no named MICRO mechanism

#	Corpus	Method	MICRO flip named?
8	LT Shmini 2:3 (NEW open)	Sefaria	AGH"K biur + their nature/separate contrast — frame reinforcement, not MICRO mechanism name
9	Mitteler, Sha'arei HaYichud VehaEmunah, Gate 1:12	Sefaria	Change of nature on hair/sefirot mashal — [E-secondary]; ≠ IGK20 MICRO
10	Chanah Ariel Vayigash (ES)	secondary	cites IGK20 "emerged and became separated" — not Admur MICRO

GOAL 1 — Q42 MICRO: name the inner flip me'ein Elokut → nifrad yesh — Frame reminder (not MICRO close) — IGK20 [E]

"…They are not included in the category of 'yesh' … rather, they are **a likeness of an aspect of Divinity under immense contraction** … the 'kav' vested in nefesh–ruach–neshamah…"

"But they are not actual Divinity, capable of creating something from nothing, since they have already **emerged and become separated** from the vessels…"

Proves: stated status change + reason. Does not prove: a further technical MICRO lemma naming the inner flip mechanism.

GOAL 1 — Q42 MICRO: name the inner flip me'ein Elokut → nifrad yesh — Verdict Goal 1

Not found — no NEW Admur/Ari/TZ"Tz primary that names the inner flip mechanism beyond sealed frame.

MICRO stays [U]. Frame stays [E]. Do not seal by synthesis.

Formal research-complete for this deep pass with open-log below.

YA-IGK20 R13-GB01 — Q42 micro + Q70 kav + NHYM (Grok Bot under CoS) — Proposed R13-T ledger (NEW only)

ID	Claim	Tag	Status
R13-T01	LT Shemini 2:3 — Admur biur of Iggeret HaKodesh Ihu ve-chayohi (איהו וחיוהי): Beriah = existent and separate thing; NRN of Atzilut: possibly their nature did not change; fish of the sea; neshikin/malachim thread	[E-primary] Admur	propose land
R13-T02	EC 40:10 — an angel's neshamah vests itself in ruach/nefesh/vessels; outer dimension→ angels / inner dimension→human	[E-primary] Ari	propose land

ID	Claim	Tag	Status
R13-T03	IGK19 — Moshe hashagah at Netzach–Hod–Yesod–Malchut; not above in pnimiyut — apparatus; does not close forever-OPEN pnimiyut NHY”M	[E] body	propose land (open stub)
—	Q42 MICRO named flip mechanism	not found	log; MICRO [U]
—	Q70 graded post-exit kav	not found reinforce	log
—	PEC Sabbath Intro 5:7 angels/neshamot	[E] = sealed T26	no remint
—	DMC SMT 27 cosmic kav=mere radiance	[E-primary] TZ”Tz related	log only (≠ Q70 degree)

YA-IGK20 R13-GB01 — Q42 micro + Q70 kav + NHYM (Grok Bot under CoS) — Open log (success = real opens OR explicit not found)

#	Target	Result
1	Q42 MICRO named flip (Admur/Ari/TZ”Tz)	not found
2	ES me’ein / yatzu / mahut / hipukh / lo-yesh	opened; no MICRO close
3	OHT Shemot dump MICRO/degree scan	miss for both
4	Q70 measure of the kav / contracted radiance / graded degree	not found reinforce
5	LT Re’eh 7:13 “the kav is not revealed in them”	reconfirm presence≠degree [E]
6	DMC SMT 27	OPEN related TZ”Tz; ≠ degree
7	LT Shmini 2:3	OPEN [E-primary] NEW
8	EC 40:10 investiture	OPEN [E-primary] NEW
9	PEC Sabbath Intro 5:7	OPEN = T26 overlap
10	IGK19 Moses NHY”M	OPEN [E]; forever-OPEN stands
11	Sefer HaGilgulim 20	not opened
12	Drive upload	not done (per brief)

Dossier 0193 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[346]

R13-T01 — Q42 MICRO (lo-yesh→yesh) — Proposed ticket

ID	Grade	Claim
R13-T01	[E-subresearch] proposed — documented absence	Q42 MICRO technical לא-יש [non-yesh] / named micro flip beyond sealed something-from-nothing·masach-parsa: no decisive evidence found

R13-T01 — Q42 MICRO (lo-yesh→yesh) — Verdict

No decisive evidence found. No NEW Admur/Ari primary this pass. MICRO stays [U]. micro_sealed: false.

R13-T01 — Q42 MICRO (lo-yesh→yesh) — What would close MICRO (not found)

1. Technical lemma לא־יש / לא-יש / lo-yesh as ontological category, or
2. Named micro mechanism for me'ein Elokut → nifrad yesh beyond sealed frame (something from nothing / screen-parsa / leap).

R13-T01 — Q42 MICRO (lo-yesh→yesh) — FRAME_only opened — NOT promoted

- IHK20:8 "אינן בכלל יש" / "מעין בחינת אלקות" ["not included in the category of yesh" / "a likeness of an aspect of Divinity"] — states only (T22-class)

[346] Document 0193: 88b — R13-T01 Q42 MICRO.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

- TO Mishpatim 5:16 “שאינו יש ודבר” [“which is not a yesh and a thing”] → BYA: yesh and a thing — via screen (sealed)
- DMC SMT 27–28 a likeness of the luminary / something from nothing / Adam Kadmon-as-Beriah — sealed YMA class
- PEC Songs 4 Chochmah=something from nothing — Ari standard, not soul micro flip

R13-T01 — Q42 MICRO (lo-yesh→yesh) — Corpora status

Corpus	Tag
Sefaria ES lemma/flip/meein hunts	MISS / FRAME_only
IHK20 · TO Mishpatim · DMC 27–30	FRAME_only
Local 1312-file hyphen recount	MISS in primaries
SHM / HB / Chabad.org	not opened

R13-T01 — Q42 MICRO (lo-yesh→yesh) — Canon

Do not overwrite Drive 46 / 75 / 86. Quotes+[E] only; no inventions.

Full apparatus: R13_Q42_MICRO.json

Dossier 0262 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[215]

R13-GB02 SUMMARY — Grok Bot under CoS — Verdicts

1. NHYM deepen: NEW Ari primaries — propose R13-T04–T08 (beyond T01–T02). SRHK maggidim = adjacent log only. SHG / Sefer HaGilgulim miss.
2. Q42 MICRO: not found reinforce — MICRO [U].

[215]Document 0262: 90 — R13-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

3. Q70 degree: not found — skip. Presence≠degree kept.
4. Moses pnimiyut NHY”M: forever-OPEN not closed.

Dossier 0285 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[216]

R13-GB01 SUMMARY — Grok Bot under CoS — Verdicts

1. Q42 MICRO: not found — no primary names inner flip me’ein→ nifrad beyond sealed frame. MICRO [U].
2. Q70 kav degree: not found reinforced (measure of the kav=0; LT Re’eh = presence≠degree; DMC27 = cosmic mere radiance ≠ post-exit NR”N degree).
3. NHYM cluster: NEW opens — propose R13-T01–T03. Moses pnimiyut NHY”M stays OPEN forever.

Dossier 0315 · The Origin of Existence and the General Rounds · Round 13

Report or testimony from the history of the research.[347]

87 — R13 PAPER LEDGER — BATCH + OPEN Q GB01: SUMMARY 88 1 ldcQKacoMrgxBRYyHc8MLntz4mLUOiWz · FULL 89 1ROwu9BsK7b -O3GHrmGHP4KoczlQhg8ru Prior R12 sealed archive: 1LEnTRazXY dvhGJiQ8tPSSPi00XX0MKTZhRrcL-OWd_E Sealed this round (none yet) Proposed R13-T01…T03 (await Research Director) ID Grade Claim R13-T01 [E-primary] proposed LT Shemini 2:3 AGH”K biur: existent and separate thing / their nature did not change / fish of the sea (+neshikin) R13-T02 [E-primary] proposed EC 40:10 angel-neshama

[216] Document 0285: 88 — R13-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[347] Document 0315: ZZ — SUPERSEDED R13 ledger pre-GB02 (see newer 87). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

investiture in ruach/nefesh/kelim; chitzon→angels / pnimi→humans R13-T03 [E] proposed IGK19 Moshe @ NHY”M — apparatus; does not close forever-OPEN Moses

Do NOT seal until Research Director PASS. Do not remint PEC Intro5:7 (T26 overlap). Formal not-found notes (this pass) Topic Status Drive Q42 MICRO formal no decisive evidence found — no NEW named micro flip beyond sealed frame; MICRO stays [U] 88 Q42 1OV 9v_TG1hYqvVkWnQZHQhI2EW1muZmsy / 1gKYtF2dtCgwLyaP70JY uUtDDNG5qT5Gb · note 88b 1XFLRxafP5gKgSTqvq8WpEAb_-awNJ L0B Q70 kav degree formal not found reinforced (no NEW Admur graded post-exit degree; T30/R09-T10 floor stands) 88 Q70 18DdCTv 12Fr84D48NBejXLr0ec_3fDWDI

Hygiene: SUMMARY ticket IDs (NHYM T01–T03) authoritative over pack-internal “propose T01 = absence” labels — those absences are notes, not competing T-ids. HOLD carry Topic Status Moses pnimiyut NHY”M OPEN forever Q42 MICRO [U] Q70 kav degree [U] / not found TO Yitro “the Lord is greater” not found (R12) OHT TZ124 histalkut not found (R12)

Dossier 0054 · The Origin of Existence and the General Rounds · Round 14

Report or testimony from the history of the research.[87]

YA-IGK20 R14-GB01a — NHYM / angel-neshama (net-NEW beyond R13 T05–T09) — Q42 probe — miss (leave closed)

Fresh Admur opens (LT Shemini / Shir / Emor; TO Bereishit / Noach / Vayera; DMC unification §2) + R13 dump reuse: - No technical -לא לא־יש / יש [non-yesh] as ontological category. - No named micro flip

[87] Document 0054: 96 — R14-GB01A NHYM_ANGEL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

beyond sealed something-from-nothing / screen-parsa / IHK20 “not included in the category of yesh.” - TO Noach “לא יש” noise = Song (לא ישטפוה, “will not sweep it away”). - “Existent and separate thing” hits = T01-class FRAME.

→ Q42 MICRO stays [U] / closed. No reopen candidate.

Dossier 0084 · The Origin of Existence and the General Rounds · Round 14

Report or testimony from the history of the research.[218]

R14-GB01 SUMMARY — Grok Bot under CoS — Verdicts

1. NHYM / angel↔neshama: NEW Admur+Ari primaries beyond R13-T05–T09 — propose R14-T01–T06.
2. Q42 MICRO: not found — MICRO [U] HOLD.
3. Q70 degree: not found — HOLD. Presence≠degree kept.
4. Moses pnimiyut NHY”M: forever-OPEN not closed.
5. Yitro “the Lord is greater” / OHT NEW: not found reinforce.

Dossier 0119 · The Origin of Existence and the General Rounds · Round 14

Report or testimony from the history of the research.[89]

Quote verification (Sefaria live + cache r14gb01/) — T04 — SHH Four Worlds 2:3 + 2:5

Live Sha’ar_HaHakdamot,_The_Four_Worlds.2.3 / .2.5 + cache:

[218]Document 0084: 95 — R14-GB01 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[89]Document 0119: 97 — R14-GB01 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Souls of the angels of Yetzirah · the angels are the outer dimension of the worlds · souls of the righteous / inner dimension · outer dimension of the worlds — MATCH

Companion to T03 across books; book not T-landed in R13.

Quote verification (Sefaria live + cache r14gb01/) — T05 — SHH Abba and Imma 3:1

Live Sha'ar_HaHakdamot,_Abba_and_Imma.3.1 + cache:

Inner union → souls of human beings · outer union → souls of the angels — MATCH

≠ R13-T08 (EC 39:11) — different book / compact lemma.

Quote verification (Sefaria live + cache r14gb01/) — T06 — LT Yom Kippur 2:29

Live Likkutei_Torah,_Yom_Kippur.2.29 + cache:

The souls are drawn from the inner dimension of the vessels · the angels from the outer dimension of the vessels — MATCH

≠ T26 remint (Admur LT compact; T26=PEC). Allowed parallel to T01 family.

Quote verification (Sefaria live + cache r14gb01/) — HOLD Q42 / Q70 / Moses / Yitro / OHT

FULL open-log: Q42 MICRO not found; Q70 graded post-exit kav not found; Moses close not claimed; TO Yitro "the Lord is greater" not found reinforce; OHT Shemot NEW not found — reinforced. Stay [U] / forever-OPEN.

Quote verification (Sefaria live + cache r14gb01/) — Companion logs (no T)

LT Shmini 2:4 (EC47 cite bridge) · PEC Shema 1:22 — correctly log only; no double-count with sealed R13-T01.

R14-GB01 QC LOG — Research Director SOURCE QC (under CoS) — Verdict for Carpo

ALL SIX propose-land tickets R14-T01–T06: PASS (quotes live-MATCH; tags correct; no R13 remint; HOLDs kept).

Drive upload: this file → 97 — R14-GB01 QC LOG.md

Dossier 0124 · The Origin of Existence and the General Rounds · Round 14

Report or testimony from the history of the research.[348]

94 — R14 PAPER LEDGER — BATCH + OPEN Q Opened: 2026-09-20 · CoS Prior R13 sealed: 1ykQWV0ehyxmuuJjMcpTILJP3zCmke27_t65OotKFYLc Sealed this round (none yet) HOLD carry Topic Status Q42 MICRO [U] / not found Q70 kav HOLD not found Moses NHY”M forever-OPEN T04 note not found close-hunt

Dossier 0304 · The Origin of Existence and the General Rounds · Round 14

Report or testimony from the history of the research.[90]

[348]Document 0124: ZZ — SUPERSEDED R14 ledger pre-GB01 (see newer 94). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[90]Document 0304: 96 — R14-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

GOAL 2 — Q42 MICRO: NEW Admur lemma naming the flip? — Hunt

ES: נהפך להיות יש / נעשה יש נפרד / מעין אלקות ונעשו / היפוך מעין / נפרד להיות יש / שינוי המהות מאלקות / [transformed to become yesh / becomes a separate yesh / a likeness of Divinity and they became / transformation of a likeness / separated to become yesh / change of nature from Divinity] + frame lemmas (מעין בחינת אלקות, יצאו ונפרדו, לא נשתנה מהותן [a likeness of an aspect of Divinity, emerged and became separated, their nature did not change]).

GOAL 2 — Q42 MICRO: NEW Admur lemma naming the flip? — Hits

Phrase	Admur/Ari MICRO name?
נהפך להיות יש / נעשה יש נפרד / מעין אלקות ונעשו [transformed to become yesh / becomes a separate yesh / a likeness of Divinity and they became]	0
היפוך היש [transformation of the yesh]	Sha'arei Avodah intro — ≠ IGK20 MICRO
היפוך מעין / נפרד להיות יש [transformation of a likeness / separated to become yesh]	Shem MiShmuel only
מעין בחינת אלקות / יצאו ונפרדו / אינן אלקות ממש [a likeness of an aspect of Divinity / emerged and became separated / are not actual Divinity]	IGK20 frame only
לא נשתנה מהותן [their nature did not change]	LT Shmini 2:3 = sealed R13-T01 (frame/gloss)

GOAL 2 — Q42 MICRO: NEW Admur lemma naming the flip? — Verdict Goal 2

Not found — no NEW Admur/Ari primary that names the inner flip mechanism.

Q42 MICRO stays [U] / HOLD. Do not reopen by synthesis.

Dossier 0021 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[13]

YA-IGK20 R15 FINAL CLOSEOUT — Print/Scan QC (Grok Bot) — Locus 6 — Derech Mitzvotecha SMT §46 (tipa/ibbur; nine or seven months of gestation)

Field	Value
page # (printed)	Kehot folio 144–145; running title Shoresh Mitzvat HaTefillah, chapter 46
page # (PDF)	HB **16082**, PDF **298–299** (tipa/ibbur cluster; §46 span PDF 297–300)
running header	Shoresh Mitzvat HaTefillah, chapter 46 (+ folio 145 on p299)
edition	Derekh Mitzvotekha — Shoresh Mitzvat HaTefillah 46; HB req= 16082
exact quote — tipa	“Likewise, a woman possesses this power, so that the offspring comes into being in her womb from the drop. The offspring must also eat what its mother eats during the nine months of gestation, through which it also grows, etc.”
exact quote — ibbur / nine or seven	“It is explained in Etz Chaim that in every period of gestation, nursing, and mochin, supernal lights are drawn from above to Nukva, from Imma Ila‘ah and from the aspect of Atik Yomin, and from higher and higher, up to Ein Sof, vested in Nukva throughout all nine or seven months of gestation, through which specifically occurs the growth of souls in Nukva’s womb.”
read method	OCR of HB pagefeed PDFs p298–299 (print/HB), cross-checked to prior Sefaria API text (API = secondary only)
tag	[E] (print/HB OCR)
delta vs R14 skeleton	NO

Local: /workspace/ya_igk20/r12/hb_pdf/p298.pdf, p299.pdf.

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

Dossier 0030 · The Origin of Existence and the General Rounds · Round 15

Critique, compilation, or interim determination.[92]

194 — R15 FINAL CLOSEOUT QC.md

Moses pnimiyut NHY”M: forever-OPEN (not closed)

TZ title# / print residual: stay [U] Rules: PASS closeout / FAIL. Do NOT mint new T. No self-seal. Do not remint sealed R14–R17 lemmas. Do not message CoS.

Dossier 0162 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[94]

GOAL 2 — Q42 MICRO: NEW Admur lemma naming the flip? — Hunt

Reuse R14 miss set + IHK20 §8 frame re-read. Phrases: נהפך להיות יש / נעשה יש נפרד / היפוך מעין / נפרד להיות יש / [transformed to become yesh / becomes a separate yesh / transformation of a likeness / separated to become yesh] / named flip.

GOAL 2 — Q42 MICRO: NEW Admur lemma naming the flip? — Hits

[92] Document 0030: 194 — R15 FINAL CLOSEOUT QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[94] Document 0162: 102 — R15-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Phrase / locus	MICRO name?
IHK20 §8 “מעין בחינת אלקות” / “אינן בכלל יש ודבר נפרד” [“not included in the category of a yesh and a separate thing” / “a likeness of an aspect of Divinity”]	FRAME only — already sealed Q42 frame; does **not** name inner flip mechanism
נהפך להיות יש / נעשה יש נפרד / היפוך מעין [transformed to become yesh / becomes a separate yesh / transformation of a likeness]	no NEW Admur/Ari primary this pass (R14 reinforce)
TO 4:22 “להפוך ולכבש גם גוף גשמי” [“to transform and subdue even a physical body”]	avodah mashal — ≠ MICRO ontological flip name

GOAL 2 — Q42 MICRO: NEW Admur lemma naming the flip? — Verdict Goal 2

Not found — no NEW primary that names the micro flip.

Q42 MICRO stays [U] / HOLD. Do not reopen by synthesis. IHK20 §8 lands under Goal 1 as neshikin map, not as Q42 reopen.

Dossier 0192 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[349]

99 — R15 PAPER LEDGER — BATCH + OPEN Q Opened: 2026-09-20 · CoS Prior R14 sealed: 1lrs9EVa0uo-kvP3mkPZw4ubXAPMLq3XBK Jnt5vC3iSo Sealed this round (none yet) HOLD carry Q42 MICRO · Q70 kav · Moses forever-OPEN · Yitro/OHT not found

[349] Document 0192: ZZ — SUPERSEDED R15 ledger pre-seal (see newer 99). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0217 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[14]

R15-GB01 QC LOG — Research Director SOURCE QC (under CoS)

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: T01–T05 already sealed (intake 100). Renumber GB01 vs sealed. No remint R13/R14 wrong. Do not message CoS.

Quote verification (Sefaria live + cache r15gb01/) — corr T01 — EC 28:1 ↔ sealed R15-T01

Live Sefer_Etz_Chaim.28.1 + ec28_1_angel_block.txt / Sefer_Etz_Chaim_28_1_plain.txt:

“And even all the angels are from the outer dimension of ZON of Atzilut” · “the souls of righteous human beings” · “more inward than the angels” · “outside … BYA” — MATCH

EC 28:2 (plain): **no** compact angels/souls origin lemma (gestation/months fork); intake § cite was off — **lemma = 28:1**. Corroborates sealed T01; do **not** remint T01 id.

Quote verification (Sefaria live + cache r15gb01/) — R15-T08 — LT Re’eh 7

Cache lt_reeh_7_angel_block.txt:

“The souls are from the inner dimension of the vessels of Atzilut” · “the angels are from the outer dimension of the vessels” — MATCH

≠ R14-T06 LT YK 2:29 (different maamar; allowed parallel).

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

Quote verification (Sefaria live + cache r15gb01/) — HOLD Q42 / Q70 / Moses / Film

GB01 open-log: Q42 MICRO not found (IHK20 §8 = frame/neshikin map, not named flip); Q70 not found; Moses close not claimed; Film HOLD — reinforced.

Dossier 0271 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[96]

Proposed tickets — R15-T15 quote

“Like the angels, who are drawn from the aspect of the word of the Lord, as it is written, ‘and by the breath of His mouth all their host,’ etc., there is no increase or addition in them at all, and from one angel a second angel [source שעי; apparently שני, “second”] cannot come into being. Therefore there is no procreation among them, etc. Unlike the souls of Israel: they specifically continually draw down the aspect of the Ein Sof light, blessed be He, through the practical mitzvot they perform, in a manner of increase and addition.”

URL: https://www.sefaria.org/Likkutei_Torah,_Shir_HaShirim.30.7?lang=he

Dossier 0278 · The Origin of Existence and the General Rounds · Round 15

Report or testimony from the history of the research.[97]

[96] Document 0271: 104 — R15-GB02 NET NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[97] Document 0278: 100 — R15-INTAKE QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

PASS / FAIL TABLE (for Carpo) — R15 intake — HOLDs / hygiene

Rule	Status
Q42 stays HOLD / MICRO [U]	complied (Pack A probe miss reinforced)
Moses forever-OPEN not closed	complied
Assign R15-T## only (not remint R14 ids)	complied

Rule	Status
Same lemma → merge under sealed ID	complied (EC15:2 → R14-T05; SHG19:1 → R13-T05/T06)
No remint EC39/40/50 / T26	complied (gates 15/26/28/43; SHG; OHT)
Secondary ≠ Admur upgrade	complied (OHT=TZ"Tz [E] apparatus; Admur body remains sealed R10-T09 Miketz)
Pack A provisional R14-T01–T05 numbers superseded	complied → R15 remap / merge
Pack B provisional R14-T07 superseded	complied → R15-T05

Quote verification (Sefaria live + opens + HB) — HOLD Q42

Pack A Admur probe (LT Shemini/Shir/Emor; TO Bereishit/Noach/Vayera; DMC): no NEW technical לא-יש [non-yesh] / named micro flip — not found · stay [U] / HOLD.

Dossier 0303 · The Origin of Existence and the General Rounds · Round 15

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 incorporated by topic.

R15-GB01 SUMMARY — Grok Bot under CoS — Verdicts

1. NHYM / angel↔neshama / Iggeret: NEW Admur+Ari primaries beyond sealed R13–R14 — propose R15-T01–T07.
2. Q42 MICRO: not found — MICRO [U] HOLD (IHK20 §8 = frame/neshikin map, not named flip).
3. Q70 degree: not found — HOLD. Presence≠degree kept.
4. Moses pnimiyut NHY”M: forever-OPEN not closed.
5. DMC Peru 4 / TO 4:22 / PEC Shabbat 7:7: log companions (TZ”Tz ≠Admur; same-maamar; formula-near-T26).

Dossier 0326 · The Origin of Existence 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

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: T01–T05 sealed; T06–T09 CoS propose in flight → assign pack T01–T03 → R15-T10–T12. Dedup vs R14-T01/T02/T06. No remint R13/R14. Do not message CoS.

Quote verification (Sefaria live + hunt cache) — HOLD Q42 / Q70 / Moses / Film

Pack verdict: Q42 not found; Q70 not found; Moses not closed; Film HOLD — reinforced.

[99]Document 0326: 104 — R15-T10_T12 QC LOG.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0009 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[16]

Proposed tickets (R16-T04+ only) — R16-T06 quote

“ ‘Mizmor’ is the song of the angels … who are from the outer dimension of the worlds, which have the aspect of matter and form, light and vessel … and ‘with a song’ is the aspect of the song of the souls in the Garden of Eden … because they are not vested in matter and vessel.”

URL: https://www.sefaria.org/Likkutei_Torah,_V’Zot_HaBerachah.5.11?lang=he

Dossier 0014 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[101]

108 — R16-GB01 FULL

YA-IGK20 · R16-GB01 · Net-NEW beyond sealed R13–R15 + pending R16-T01–T03

105 R16 ACTIVE: 1mgRPzKHxqLjkpwAO_BBTrvY0d5-4z3bK6P6uKuCgf4s

106 R16 LEDGER: 1biC1yCMwkwRV5C_XNMp72jcaI6HSU7vicfrq1L6XZcc

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

[101] Document 0014: 108 — R16-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R15 sealed: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo (T01–T12)

Pending QC (DO NOT DUPLICATE): R16-T01 TO Toldot 2:9 · R16-T02 LT Re'eh 6:2 · R16-T03 LT Shir 30:7

LOCKED: R13-T01–T09 · R14-T01–T06 · R15-T01–T12 · EC39/40/50 · T26 · SHP Vayera · LT Shemini · pending T01–T03

Rules: Source-first. No invented citations. Tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]/not found.

Propose R16-T04+ only. T01–T03 reserved.

Cache: /workspace/ya_igk20/r16/hunt_gb01/

108 — R16-GB01 FULL — GOAL 2 — Q42 MICRO

Hunt: נהפך להיות יש / נעשה יש נפרד [transformed to become yesh / becomes a separate yesh] / named flip beyond sealed IHK20 frame.

Result: not found — total 0 on decisive phrases in Admur/Ari lane.

HOLD [U] — do not reopen by synthesis.

Dossier 0020 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[102]

116 — R16-GB03 FULL — GOAL 2 — Q42 MICRO

Hunt: נהפך להיות יש / נעשה יש נפרד [transformed to become yesh / becomes a separate yesh] across all GB03 opens (~104).

Result: not found — total 0.

HOLD [U] — do not reopen by synthesis.

[102] Document 0020: 116 — R16-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

116 — R16-GB03 FULL — Open-log (honesty)

1. LT Bechukotai 1:3–4 omdim/mehalchim → OPEN NEW → R16-T16
2. TO Mishpatim 4:10 nested/Yaakov → OPEN NEW → R16-T17 (fold-opt T13)
3. LT Shir 7:1–2 birth of the souls → OPEN NEW → R16-T18 + R10-T06 reopen propose
4. TO Noach 3 Tohu/Tikkun → OPEN NEW → R16-T19
5. ~104 nonempty direct opens; SHG/SHH many empty refs this pass
6. T01–T15 floors → untouched (T13–T15 corroborated, no remint)
7. Sealed R13–R15 → untouched
8. Q42 MICRO → not found
9. Q70 degree → not found

Dossier 0042 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[17]

140 — R16-GB10 FULL

YA-IGK20 · R16-GB10 · Net-NEW beyond sealed R13–R15 + R16-T01–T47

LOCKED: R13–R15 · R16-T01–T43 SEALED · T44 LT Ki Teitzei SEALED · T45 fold R14 (Meta-R14 peshat NOT opened) · T46 LT Shir 26:11–12 CoS SEALED · T47 SK III:7/IV:1 CoS SEALED — DO NOT REMINT (T46–T47 corroboration only)

Propose R16-T48+ only. Cache: /workspace/ya_igk20/r16/hunt_gb10/

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

140 — R16-GB10 FULL — GOAL 2–4

Q42 MICRO → not found HOLD [U].

Q70 → not found HOLD.

Moses pnimiyut NHY”M → forever-OPEN.

R10-T06 → T18 only — not reminted.

140 — R16-GB10 FULL — Proposed ledger

ID	Claim	Tag
—	EMPTY LOG — no R16-T48+	—

Dossier 0047 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[350]

143 — R16-GB10 empty QC Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Pass/note empty. Do NOT mint T48+. No self-seal. Do not message CoS. Packs under QC Drive id Title Role 139 1 dM2_LCYZYURanZNKDwz8PlJMfcL7It0u R16-GB10 SUMMARY CoS primary SUMMARY 140 1DwubuAMOMfn3O2kHoKpc4W_CCxBUpR DT R16-GB10 FULL CoS primary FULL prior QC 137 / 138 T44–T45 / T46–T47 QC floor Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 YA-IGK20 Drive parent

Verdict — EMPTY LOG Check Result Proposed R16-T48+ in SUMMARY 139 none — Proposed table = EMPTY LOG only Proposed R16-T48+ in FULL 140 none — Proposed ledger = EMPTY LOG — no R16-T48+ Secret / side claims none — opened-not-proposed logged honestly (Chukat 8, Klalim 13, Shabbat Shuvah 2, Shir 39, SRHK 1 remint, Gate

[350]Document 0047: 143 — R16-GB10 empty QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

53, OHT) Q42 / Q70 not found HOLD [U] — aligned Film HOLD — aligned Moses forever-OPEN — aligned T01–T47 floors untouched — aligned ID Claim PASS/FAIL Tag — EMPTY LOG — no crisp NEW primary for T48+ PASS empty note only 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

Hygiene Rule Status HOLD No T48+ minted by QC complied No self-seal of any new T complied R13–R15 / T01–T47 floors untouched complied Q42 / Q70 stay [U] complied Moses forever-OPEN not closed complied Do not message CoS complied

PASS empty — honest no-new-claim log. No T48+ minted.

Drive upload: this file → 143 — R16-GB10 empty QC.md

Dossier 0051 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[227]

124 — R16-GB05 FULL

YA-IGK20 · R16-GB05 · Net-NEW beyond sealed R13–R15 + R16-T01–T24 + pending/proposed T25–T29 GB04: SUMMARY 1YJ3k82PlX8YB7gCcMtgt11hstF7f8hDF · FULL 1RnYB_WDSbmw4DYU4npjTrJk_-M7CDOh4 Ledger T01–T21: 1BWiaJSVA7f5YqxWhW3eH5pbb9MrVMkIqJc-J59aGMsc LOCKED: R13–R15 · R16-T01–T24 · pending/proposed T25–T29 Propose R16-T30+ only. Cache: /workspace/ya_igk20/r16/hunt_gb05/

[227] Document 0051: 124 — R16-GB05 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0052 · The Origin of Existence and the General Rounds · Round 16

Critique, compilation, or interim determination.[103]

2. Corrections — E1-QC-## — E1-QC-05 — Q42 Remains [U]

- Location: Stations 3–4; questions box.
- Claim: there is no explicit transitional link in the text.
- Problem: no prohibited closure.
- Correct tag: [U].
- Revised wording: retain open boxes.
- Type: factual (gate) — PASS.

Dossier 0064 · The Origin of Existence and the General Rounds · Round 16

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) — Open-log

Q42 MICRO [U] · Q70 kav · Moses forever-OPEN · R10-T06 → T18 only · Film HOLD · parallel 123/124 T30–T34 await Research Director · Kuksik 120 EMPTY noted · Nitzavim 1 / Naso 1 / Vayakhel 2 log under prior families

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[103] Document 0052: 201 — E1 — Editorial QC for Complete Booklet.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[104] Document 0064: R16_GB06_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0065 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[351]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 117 1RZhFNL Bg7OZNX35ZkGvnvWjpCpp8SaO1KouLgLsoN40 · 120 1UVBCserF5 mkmDnkSV2Bw_S46hitlpFroY8nCydlUjwQ Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T15 (prior) T01–T15 stand (ledger 1XHKYyn5_n4F4_6-FhUV02h tfaB5XKvDt56yQietXu4Y superseded by this write). T11/T12 FOLD → R14-T05 / R14-T04. T15 EC 42.17. SEALED — T16–T21 (QC 117/120) ID Grade Claim R16-T16 [E] Admur SEALED R16-T17 [E] Admur SEALED TO Mishpatim 4:10 (fold-opt under T13) R16-T18 [E] Admur SEALED LT Shir HaShirim 7:2 בלידת הנשמות ["at the birth of the souls"] — REOPEN R10-T06 (exact milah HIT); PEC print miss stays not found as apparatus R16-T19 [E] Admur SEALED TO Noach 3 Tohu/Tikkun R16-T20 [E] SEALED TO Vayeshev mehalchim/omdim status (≠ T16 growth axis) R16-T21 [E] SEALED LT Shelach mitzvot→makif (fold-opt under T20) R10-T06 status update Prior R10 HOLD/not found on exact lemma לידת הנשמות [birth of the souls] is reopened by R16-T18 exact milah בלידת הנשמות [at the birth of the souls]. PEC print locus remains not found (apparatus only). HOLD carry

Dossier 0067 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[105]

[351] Document 0065: ZZ — SUPERSEDED R16 ledger pre-T22-seal (see newer 106). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[105] Document 0067: 112 — R16-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

112 — R16-GB02 FULL

YA-IGK20 · R16-GB02 · Net-NEW beyond sealed R13–R15 + R16-T01–T12 floor

105 R16 ACTIVE: 1mgRPzKHxqLjkpwAO_BBTrvY0d5-4z3bK6P6uKuCgf4s

106 R16 LEDGER: 1vXQrRYrof44MaoDuY95M7e2GUF7PBAG9-9ojT_j9KrI

QC floors: 109 T01–T03 · 110 T04–T06 · 113 T07–T12 (T11→R14-T05 FOLD · T12→R14-T04 FOLD)

LOCKED: R13-T01–T09 · R14-T01–T06 · R15-T01–T12 · R16-T01–T10 propose-floor · EC39/40/50 · T26 · SHP Vayera · LT Shemini

Rules: Source-first. No invented citations. Tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]/not found.

Propose R16-T13+ only. T01–T12 reserved / QC-floor.

Cache: /workspace/ya_igk20/r16/hunt_gb02/

112 — R16-GB02 FULL — GOAL 2 — Q42 MICRO

Hunt: נהפך להיות יש / נעשה יש נפרד [transformed to become yesh / becomes a separate yesh] across all GB02 opens.

Result: not found — total 0.

HOLD [U] — do not reopen by synthesis.

112 — R16-GB02 FULL — Open-log (honesty)

1. TO Mishpatim 1:5–6 thought, speech, and action / Briah-Yetzirah → OPEN NEW → R16-T13
2. LT Shir 29:7–8 three-tier MAN → OPEN NEW → R16-T14
3. EC 42:4 four-product ABYA → OPEN NEW → R16-T15 (fold-opt)
4. PEC/SHK kelim → remint log only

5. ~90 direct opens; ES search Cloudflare-blocked this pass
6. T01–T12 floors → untouched
7. Sealed R13–R15 → untouched
8. Q42 MICRO → not found
9. Q70 degree → not found

Dossier 0069 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[352]

R16-T44–T45 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-13 Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Dedup vs sealed R13–R15 + R16-T01–T43 (esp R14-T01/T02 TO Bereshit 4:21/32; T41 Vayikra). No self-seal. Do not message CoS. Packs under QC Drive id Title Role 1-w0yZByiQVar8NXZXnpo08rf46cbJQK3 R16_GB08_NET_NEW.json 1rda3yKt1GW3HjDFwTyDfg5cdGA3c0J9C R16_GB08_NET_NEW.md 1kKi5N579M0V4OIH0ud7IxQ-JZNmIF1_f 131 — R16-GB08 SUMMARY 1zAYC0gvqrV4O6L-ULeogYaK_KEQWFABq 132 — R16-GB08 FULL prior CoS QC Drive 134 1YtmZ_csmefqr4_OkRoOdAq5YR4ZkkiKyvaZnX8EeVaw R16-T41–T43 QC CoS GB08 floor (T41–T43) Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 YA-IGK20 Drive parent Floor locked (not reminted): R13-T01–T09 · R14-T01–T06 (esp T01 TO 4:21 / T02 TO 4:32) · R15-T01–T12 · R16-T01–T43 (CoS T41–T43 from QC-12; T38–T40 from QC-11)

Locus QC remap R16-T41 LT Vayikra 3:10–11 corr → sealed R16-T41 (no new ID) R16-T42 LT Ki Tetze 4:4 NEW → R16-T44 (CoS T42 = Shir 15:3 — different locus) R16-T43 TO Bereshit 4:18–22 candidate R16-T45 → FOLD (see below)

[352]Document 0069: 137 — R16-T44–T45 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID Claim (one-line) PASS/FAIL Tag corr T41 LT Vayikra 3:10–11 — angels apprehend only Malchut (=beast); souls + additional service through Torah (=human) PASS as CORROBORATE sealed R16-T41 (no new ID) [E-primary] Admur R16-T44 LT Ki Tetze 4:4 — first Havayah/ Essence before worlds: angels do not apprehend (holy / "where is the place"); souls of Israel without concealment PASS → propose SEAL [E-primary] Admur R16-T45 TO Bereshit 4:18–22 — chayot/ beasts + fire–air + inner dimension→transforming a physical body FOLD → sealed R14-T01 (span includes 4:21 verbatim; 4:22 already companion-log; ≠ net-NEW) [E] Admur remint 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 / R16-T01–T43 floors PASS no remint (T45 folded) locked NOTE CoS T42/T43 (Shir 15:3 / Bechukotai 5:1) CoS floor HOLDs / hygiene Rule Status HOLD R13–R15 sealed untouched complied R14-T01/T02 TO Bereshit floor enforced complied — T45 FOLD R16-T01–T43 floor untouched (no remint CoS T41–T43) complied — corr only for T41 complied Q42 / Q70 stay [U] complied Moses forever-OPEN not closed complied No self-seal complied Do not message CoS complied

Aspect CoS / QC-12 (Drive 134) QC ID R16-T41 sealed/propose-land self-id R16-T41 keep sealed T41; no new ID Locus LT Vayikra 3:10–11 same CORROBORATE Lemma Malchut-only hasagah → beast; souls +Torah → human same aligned Quote MATCH (verify T41) MATCH (same cache / hunt_gb08) aligned Tag [E-primary] Admur same aligned Verdict: Independent second open of T41 hasagah-cap axis. Strengthens PASS. Does not mint parallel ID.

Dedup — R16-T44 (LT Ki Teitzei 4:4) Candidate Comparator Same lemma? QC T44 Havayah-rishonah / Atzmut access R16-T41 Malchut-only hasagah (Vayikra) ≠ — T41 = in-world hasagah ceiling

(Malchut); T44 = pre-olamot Atzmut privilege (angels ask “where is the place”; souls without hester). QC-12 already noted Ki Teitzei 4 as log ≠ T41 NEW T44 R16-T39 LT Shir 18:13 OS-as-OS vs middah ≠ — T39 = post-formation receiveability (elemental bodies); T44 = pre-formation Atzmut access / sod hidden from angels NEW T44 CoS R16-T42 LT Shir 15:3 one-third of the world / makif-mazal NEW T44 R16-T01 Toldot yetzer / angel giluy ≠ — yetzer/Torah medium ≠ Shema/ Atzmut privilege NEW T44 R16-T36 SHG naming Atzilut tzaddikim as malakhim ≠ — naming ≠ access gap NEW T44 Emor1 / Vayakhel2 hasagah-gap (log) related negative-gap family; ≠ sealed T; Ki Teitzei 4:4 is crisp Admur print of sod-elyon / a portion of Havayah without hester — land as T44 NEW T44 R16-T26 Behar body/makom/zman song phenomenology ≠ Atzmut access NEW

QC call: PASS as R16-T44 net-NEW. Tag [E-primary] Admur. Quote MATCH.

Dedup — R16-T45 (TO Bereshit 4:18–22) vs sealed R14-T01 / R14-T02 Aspect Sealed R14-T01 Sealed R14-T02 Locus TO Bereshit 4:21 TO Bereshit 4:32 TO Bereshit 4:18–22 (span) Axis angel-neshama ← outer dimension of the vessels; Israel ← inner dimension of the vessels (higher than angel origin) kisses→angels (outer; cannot be vested in a physical body); bodily union→souls (inner+body) packs: fire/air + chayot/beasts bodies + pnimi/chitzon + transforming a physical body Key milah from the outer dimension / from the inner dimension of the vessels / union of kisses / outward influence / physical body / chayot and beasts · fire and air · “therefore it can transform” Hard overlap facts (verify)

1. 4:21 text inside T45 span = sealed R14-T01 verbatim (p_Torah_Ohr_Bereshit.4.21.txt == R14-T01_TO_4_21.txt).
2. 4:22 opens “ולכך” [“therefore”] — explicit corollary of 4:21 shoresh: souls can invert gashmi; angels given gashmi could not.
3. R15-GB01 already

logged TO 4:22 body-flip capacity as [E] companion to R14-T01 — log only (QC-103 NOTE). Re-landing as T45 = remint of that companion.

4. 4:18–19 (chayot/beasts · fire/air bodies) = same-maamar setup for the 4:21–22 shoresh/corollary continuum — not a standalone axis beyond R14-T01/T02 body-capacity family.
5. R14-T02 (4:32) already covers investiture asymmetry (angels cannot be vested in a physical body) in the same TO Bereshit 4 maamar — T45's inversion claim is adjacent corollary, not net-NEW.

QC call: FOLD → sealed R14-T01 (hard). Do not land R16-T45. Optional: log 4:18–19 fire/ruach naming as apparatus under R14-T01 — not a new T. ≠ FAIL of Kuksik hunt quality (quote real); = ID hygiene remint block. Fold check summary Question Answer Same se'if as sealed T? Yes — includes 4:21 = R14-T01 Direct corollary milah? Yes — 4:22 "therefore" Prior companion-log? Yes — R15 logged TO 4:22 → R14-T01 Distinct book/axis allowing parallel (cf. R15-T08 vs R14-T06)? No — same TO Bereshit 4 continuous derush Net-NEW? No → FOLD

Quote verification (hunt_gb08 verify + qc/r16_t44_t45_verify) corr T41 — LT Vayikra 3:10–11 T41_corr_Vayikra3.txt (+ prior qc/r16_t41_t43_verify/): "the angels apprehend only the aspect of Malchut" · "the souls have additional service" · "the angels were called beasts" · "through the Torah, the aspect of human" — MATCH — Corroborates sealed R16-T41. Tag [E-primary] Admur.

R16-T44 — LT Ki Teitzei 4:4 p_Likkutei_Torah_Ki_Teitzei.4.4.txt / T44_KiTeitzei4_quote.txt: "His nature and Essence before they were created" · "the first Havayah, the Lord our G-d" · "even the angels do not apprehend" · "holy" · "where is the place of His glory" · "except the souls of Israel, drawn from there" · "without concealment" · "the supernal mystery, 'He made darkness His concealment,' which

is hidden even from the eyes of the angels” — MATCH Tag [E-primary] Admur. Net-NEW vs T01–T43.

R16-T45 — TO Bereshit 4:18–22 (FOLD) p_Torah_Ohr_Bereshit.4.18 .txt … .4.22.txt / T45_TO_Bereshit_4_18_22.txt: “the difference between angels and souls” · “chayot and beasts” · “fire and air became the bodies of the angels” · “from the outer dimension of the vessels” · “from the inner dimension of the vessels” · “therefore it can transform and subdue even a physical body” · “if they had a physical body, they could not transform it” — quotes MATCH source, but lemma not net-NEW (see dedup). FOLD → R14-T01. HOLD Q42 / Q70 / Moses / Film.

corr T41: PASS as CORROBORATE (no new ID). R16-T44: PASS → propose SEAL (LT Ki Teitzei 4:4 Atzmut-access — net-NEW). R16-T45: FOLD → sealed R14-T01 (TO Bereshit 4:18–22 remint/companion of 4:21 + prior 4:22 log; also adjacent R14-T02 body family).

One net-NEW propose-land this remint: R16-T44 only. HOLDs kept: Q42 · Q70 · Film · Moses OPEN. Await Research Director/CoS seal. No self-seal. Do not message CoS.

Drive upload: this file → 137 — R16-T44–T45 QC.md

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Report or testimony from the history of the research.[353]

R16-T13–T15 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-04 Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Dedup vs sealed R13–R15 + R16-T01–T10 (+ folded T11/T12). PROPOSE only. No self-seal. Do not message CoS. Packs under QC Drive id Title Role 111 1G9UjZamCayoz1rNO0ZUQ3JRvMRpk6W

[353] Document 0081: 114 — R16-T13–T15 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

eS R16-GB02 SUMMARY CoS primary SUMMARY 112 1Bx4E_doHk _gQCW43DBDdm6BN206vmXsj R16-GB02 FULL CoS primary FUL-L 1d5zDHWRDl7MIn6T5P2gfs5GOFR__0Iwg R16_GB02_NET_NEW .md second-witness (same T13–T15) 1P8bzn2V5Gr9Xx5ReJRvVFkx Qpl2wSeQU R16_GB02_NET_NEW.json second-witness prior Drive 109 / 110 / 113 R16-T01–T03 · T04–T06 · T07–T12 QC floor (T11/ T12 FOLD) sealed R13 / R14 / R15 ledgers T01–T09 / T01–T06 / T01–T12 untouched Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7e b9 YA-IGK20 Drive parent Local: CoS ya-igk20/r16gb02/ · hunt ya_ igk20/r16/hunt_gb02/ · live verify qc/r16_t13_t15_verify/ · this log → Drive 114

ID Claim (one-line) PASS/FAIL Tag R16-T13 TO Mishpatim 1:5–6 — BYA=thought, speech, and action; souls←machshavah=Briah; angel s←dibbur=Yetzirah; reciprocal “holy” (order + Asiyah clothing) PASS → propose SEAL [E-primary] Admur R16-T14 LT Shir HaShirim (29:7–8)/10 — 3-tier MAN: embodied=outer dimension; angels=inner di-mension; unembodied souls=the encompassing lights themselves PASS → propose SEAL [E-primary] Admur R16-T15 EC Gate 42, chap-ter 4, mahadura kamma (Sefaria 42.17, not 42.4) — Atzilut→neshamot / Beriah→ruchin / Yetzirah→angels / Asiyah→ofanim PASS → pro-pose SEAL (fold-option under R14-T03; family-note vs R13-T07) [E-primary] Ari 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 / R14 / R15 / R16-T01–T10 + FOLDed T11/T12 PASS no remint locked NOTE PASS corrob-orates same T13–T15 loci/lemmas second-witness HOLDs / hygiene Rule Status HOLD R13–R15 sealed untouched complied R16-T01–T10 floor + T11/T12 FOLDs untouched complied complied Q42 / Q70 stay [U] complied Moses forever-OPEN not closed complied No self-seal

complied EC citation hygiene (42.17 / chapter 4, mahadura kamma ≠ Sefaria 42.4) flagged + corrected

Aspect CoS 111/112 QC IDs R16-T13–T15 same R16-T13–T15 keep CoS IDs T13 locus TO Mishpatim 1:5–6 same CORROBORATE T14 locus LT Shir 29:7–8(/10) same CORROBORATE T15 locus CoS wrote EC 42:4 cite → 42.17 / chapter 4, mahadura kamma (see below) T15 fold-opt under R14-T03 under R14-T03 aligned HOLDs Q42/Q70/Film/Moses same aligned

Dedup vs sealed R13–R15 + R16-T01–T10 (+ FOLDs) Candidate Comparator Same lemma? QC T13 TO Mishpatim 1:5–6 thought, speech, and action R16-T02 LT Re'eh 6:2 otiyot machshavah vs dibbur Family yes, remint no — T02 = shoresh letters; T13 = Briah/Yetzirah world assignment + reciprocal "holy" NEW T13 R16-T05 LT Devarim temporal "before the six days of Creation" ≠ ABYA stratification NEW T13 R16-T04 TO Bo shared Beriah tzvaot ≠ — T04 = shared BYA-creature; T13 = souls≠angels across Briah/Yetzirah NEW T13 R16-T06 LT Shir 25 receive/tikkun MAN ≠ BYA=thought, speech, and action map NEW T13 R16-T07/T08 olamot pnimi/chitzon ≠ machshavah/dibbur = Briah/Yetzirah NEW T13 R15-T08 / R14-T01 kelim · R15-T10 Yitro Matan ≠ NEW T14 LT Shir 29:7–8 3-tier MAN R16-T06 LT Shir 25:10 Family tagline; remint no — different § (29≠25) + classification tiers ≠ receive/tikkun reciprocity NEW T14 R16-T03 / R15-T11 Shir no-priah / neshikin ≠ MAN quality ladder NEW T14 R16-T07 olamot · R13-T08 EC makif/pnimi ontology ≠ Admur prayer MAN tiers NEW T15 EC42 product map R14-T03 EC47:3–4 birth-capacity Family adjacent, remint no — EC47 = who-births-whom (Briah→angel-neshamot of Yetzirah); EC42 = class-per-world NHY list NEW fold-opt under R14-T03 T15 sealed R13-T07 EC40:11 ABYA pnimi/chitzon Family yes, remint no — R13-T07 = dual layer per world (chitzon+ pnimi: ofanim/nefashot · malachim/ruchin · kisei/neshamot · kelim/orot); T15 = single product-per-world (neshamot/ruchin/malakhim/

ofanim). Different gate (42≠40) + different axis NEW with family-note T15 R14-T04 SHH ABYA · R15-T04 EC43 heikhalot birth/chitzon-olamot / heikhalot ≠ EC42 four-product list NEW T15 R16-T13 Admur thought, speech, and action parallel frame, different author NEW (keep both) Fold check — T15 Aspect Sealed R14-T03 Sealed R13-T07 Propose T15 Gate EC 47 EC 40:11 EC 42, chapter 4, mahadura kamma Axis birth-capacity pnimi/chitzon dual map class-per-world product Products Briah births angel-neshamot (of Yetzirah) 8 slots (4×2) 4 slots: neshamot/ruchin/angels/ofanim

QC call: PASS as separate R16-T15. CoS may FOLD → log-companion under R14-T03 if single Ari ABYA lane preferred. Not hard FOLD into R13-T07 (different axis).

Quote verification (hunt_gb02 cache + verify dir) R16-T13 — TO Mishpatim 1:5–6 Cache seg_Torah_Ohr,_Mishpatim.1.5.txt / .1.6.txt

- verify copies: “BYA are the three aspects of thought, speech, and action” · “seed of beast … thought … the world of Beriah” · “angels … the word of the Lord and the breath of His mouth … Yetzirah” · “the world of Asiyah” · “receive from one another” · “sanctify Him together” — MATCH Tag [E-primary] Admur. Sefaria live API Cloudflare-blocked this pass — cache + prior verify files used.

R16-T14 — LT Shir HaShirim 29:7–8 (+29:10) Cache segs + verify: “raising MAN … outer dimension” (embodied) · “the MAN of angels … inner dimension” · “a third level … the encompassing lights themselves” unembodied souls · “bodies … spirits and fire” angels have · “it has no body or vessel” · 29:10 corollary — souls in bodies / angels / souls … without body — MATCH Tag [E-primary] Admur.

R16-T15 — EC Gate 42, chapter 4, mahadura kamma (Sefaria §17) Citation hygiene: CoS FULL pointed Sefaria Sefer_Etz_Chaim.42.4 — that segment index maps to chashmal/nogah body, not the ABYA product lemma. Full-gate hunt Sefer_Etz_Chaim.42.txt line with

header “Gate 42, chapter 4, mahadura kamma — the matter of ABYA” contains: “From the world of Atzilut, neshamot; from Beriah, holy ruchin; from Yetzirah, angels; and from Asiyah, ofanim; and the human being comprises the four worlds” — MATCH QC cite: EC Gate 42, chapter 4, mahadura kamma / Sefaria 42.17 (not 42.4). Tag [E-primary] Ari. Fold-option under R14-T03 noted — not FAIL. HOLD Q42 / Q70 / Moses / Film.

Log-only (not T) both packs agree: PEC/SHK kelim remint · LT Vaetchanan 1:5 companion · SHH FW apparatus under FOLDed T12 — no forced T.

Three net-NEW propose-land: R16-T13 · T14 · T15 — PASS (T15 fold-option under sealed R14-T03; family-note vs sealed R13-T07; cite as EC 42.17 / chapter 4, mahadura kamma).

HOLDs kept: Q42 · Q70 · Film · Moses OPEN. Await Research Director/CoS seal. No self-seal. Do not message CoS.

Drive upload: this file → 114 — R16-T13–T15 QC.md

Dossier 0082 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[18]

140 — R16-GB10 FULL

YA-IGK20 · R16-GB10 · Net-NEW beyond sealed R13–R15 + R16-T01–T43 + pending T44–T47

GB09: SUMMARY 1Y-D2JlDTEYKng0QhgI3Gph1Ltvh_DiEF · FULL 1HBoMnHp38wKUpkxqhvj2bcQIsC09CN9i

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

Ledger T01–T43: 1Nwl57Sn-EcaFBPhAiJe8Wgnumf_G1D47t_LMwaLMSkw

LOCKED: R13–R15 · R16-T01–T43 SEALED · pending T44 LT Ki Teitzei 4:4 · T45 TO Bereshit 4:18–22 · T46 LT Shir 26:11–12 · T47 SK III:7/IV:1 — DO NOT REMINT

Propose R16-T48+ only. Cache: /workspace/ya_igk20/r16/hunt_gb10/

140 — R16-GB10 FULL — GOAL 2–4

Q42 MICRO → not found HOLD [U].

Q70 → not found HOLD.

Moses pnimiyut NHY”M → forever-OPEN.

R10-T06 → T18 only — not reminted.

Dossier 0087 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[354]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 121 1nKpHG-M4ip_R5Ho_m2Bo-JUeK8Mbb2cn9ByAjSbRKKA Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T21 (prior) T01–T21 stand (ledger 1BWiaJSVA7f5YqxWhW3eH5pbb9MrVMkIqJc-J59aGMsc superseded). Includes T18 REOPEN R10-T06 (exact בלידת הנשמות [at the birth of the souls] HIT; PEC print miss stays not found). T11/T12 FOLD → R14. SEALED — T22–T24 (QC 121) ID Grade Claim R16-T22 [E] Admur SEALED LT Chukat 9:25 — angels=omdim via י”ה [Yah]; souls=mehalchim via Atzmut-new-light R16-T23 [E] Admur SEALED LT Balak 3:22 —

[354]Document 0087: ZZ — SUPERSEDED R16 ledger pre-T25-seal (see newer 106). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

angels=raglayim / Israel=rosh R16-T24 [E] Mitteler SEALED DMC SMT 42:2 — body-hester→meodecha→mehalchim (fold-opt T20/T21) HOLD carry

Dossier 0102 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[106]

136 — R16-GB09 FULL

GB08: SUMMARY 1K7sr106IWapoao-w1QCZjj2SagkNBSuL · FULL 1 qDPnfvptn-BHlPagFWs5Zqogd_a6eBV0

Ledger T01–T40: 1GbxajghvSzfuEGY9JN40PipoVK9FzIXGOJDo8FiNcpU

LOCKED: R13–R15 · R16-T01–T40 SEALED · pending T41 LT Vayikra 3:10–11 · T42 LT Shir 15:3 · T43 LT Bechukotai 5:1 · Kuksik T44 LT Ki Teitzei 4:4 · Kuksik T45 TO Bereshit 4:18–22 — DO NOT REMINT

Propose R16-T46+ only. Cache: /workspace/ya_igk20/r16/hunt_gb09/

136 — R16-GB09 FULL — GOAL 2–4

Q42 MICRO → not found HOLD [U].

Q70 → not found HOLD.

Moses → forever-OPEN.

R10-T06 → T18 only.

[106] Document 0102: 136 — R16-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0106 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[355]

R16-T30–T34 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-09 Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Dedup vs sealed R13–R15 + R16-T01–T29. No self-seal. Do not message CoS. Packs under QC Drive id Title Role 123 1PMzXXyXW 4brZwwhzFYpK0KUUpqU9HaRV R16-GB05 SUMMARY CoS primary SUMMARY 124 18cuMDmBG3We2Kpbc01rC_R6JUI9Y8hFG R16-GB05 FULL CoS primary FULL prior QC Drive 122 T25–T29 QC floor (propose-land pending seal) Folder 1eRz9M6HuZBGLZuJN4Yy6IMK gR-Sp7eb9 YA-IGK20 Drive parent

Local: hunt ya_igk20/r16/hunt_gb05/fetch/ · verify qc/r16_t30_t34_ verify/ · this log → Drive 125

Floor locked (not reminted): R13-T01–T09 · R14-T01–T06 · R15-T01–T12 · R16-T01–T29 (T25–T29 propose-land from QC-08; T11/T12 FOLD → R14; T18 REOPEN R10-T06)

ID Claim (one-line) PASS/FAIL Tag R16-T30 LT Beha‘alotkha 1:13 — angels draw קדוש בו”ו [kadosh spelled with vav] from anshei-kodesh souls (reverse shefa) PASS → propose SEAL [E-primary] Admur R16-T31 LT Ha’azinu 2:10 — souls higher yet need hitbonenut of angel a-havah/yirah → sechel awakens PASS → propose SEAL [E-primary] Ad-mur R16-T32 DMC SMT 38 — Malchut d’Atzilut-in-BYA creates souls + angels of BYA together PASS → propose SEAL [E-primary] Mittel-er R16-T33 EC 29:3 — V”K-ruach angels (chitzon/Yetzirah) vs Bri-ah/gadlut souls; MN ascent asymmetry (angels do not ascend) PASS → propose SEAL (fold-opt under R14-T03 EC47 family) [E-primary] Ari R16-T34 Sha‘ar Ruach HaKodesh 1:2 — Torah-speech angels =

[355] Document 0106: 125 — R16-T30–T34 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

merkavah for prior tzaddik souls to descend/teach PASS → propose SEAL (R13 adjacent-only reopen → ticket; ≠ remint) [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 / R16-T01–T29 floors PASS no remint locked

Dedup vs sealed R13–R15 + R16-T01–T29 Candidate Comparator Same lemma? QC T30 LT Behaalotecha 1:13 reverse kedusha R16-T06 Shir 25 receive-from-angels Opposite vector — T06 souls← angels; T30 angels←souls (קדוש בוי”ו [kadosh spelled with vav]) NEW T30 R16-T25 Tzav food elevation food/pnimi/behemot ≠ reverse kedusha draw NEW T30 R16-T26 / T29 kadoshim body/shem T26= souls-only kadoshim; T29=shared shem/ziv — ≠ angels drawing kadosh from anshei-kodesh NEW T30 R16-T28 SK origin Ari machatzav stack ≠ Admur reverse shefa NEW T31 LT Haazinu 2:10 hitbonenut R16-T06 Shir 25 receive/ahavah related family; T31 = despite higher, need angel love-and-awe hitbonenut for the intellectual soul — ≠ mutual MAN tikkun NEW T31 R16-T25 / T26 food / body-song ≠ Pesukei Dezimra pedagogy NEW T31 R16-T20 Haazinu4→Vayeshev camps different § (2≠4); status map ≠ hitbonenut lemma NEW T31 R16-T02 / T05 shoresh machshavah/dibbur pre-MB shoresh ≠ liturgical hitbonenut NEW T32 DMC SMT 38 shared creation R16-T27 Matot shared pnimi T27=Tikkun-pnimi grouping vs Nogah; T32=Malchut creates souls+angels of BYA NEW T32 R16-T19 Noach separate Tohu/Tikkun camps opposite grouping axis NEW T32 R16-T24 SMT 42 body-hester different § (38≠42); mehalchim ≠ shared creation NEW T32 R16-T29 Yitro shem/ziv beracha gloss ≠ Malchut-boré tier NEW T32 SMT 39/44/45 taxonomy (log-only this pack) correctly not reminted NEW T33 EC 29:3 V”K / MN asymmetry R14-T03 EC47 birth-capacity Family yes; remint no — EC47=Atzilut→souls / Briah→angel-neshamot-

of-Yetzirah birth; EC29=V”K-ruach origin + explicit אין המלאכים עולין בסוד מ”ן [“the angels do not ascend in the mystery of MAN”] NEW fold-opt T33 R15-T01 EC28 chitzon/pnimi EC28 kelim split ≠ V”K-ruach / MN ascent asymmetry NEW T33 R16-T15 EC42 ABYA products class-per-world NHY ≠ MN asymmetry NEW T33 R16-T14 Shir 29 3-tier MAN Admur prayer tiers ≠ Ari V”K / do not ascend NEW T33 R16-T28 SK origin ≠ EC29 MN asymmetry NEW T34 SRHK 1:2 speech →merkavah R13 SRHK 1 maggid log Opened adjacent-only; never ticketed — same locus; T34 tickets the מרכבה לנשמות צדיקים ראשונים [“a chariot for the souls of earlier righteous ones”] lemma (not maggid taxonomy alone) NEW reopen T34 R15-T02 EC26 tzelem servants and chariot, 613-angels — servants ≠ Torah-speech angels as vehicle for prior souls NEW T34 R16-T28 / T15 / T18 origin / products / birth ≠ speech→merkavah descent/teach NEW T34 R16-GB01/02 “SRHK no NHYM” prior miss/empty on named API — lemma now live; not a sealed remint NEW Fold check — T33 Aspect Sealed R14-T03 Propose T33 Locus EC 47:3–4 EC 29:3 Axis birth-capacity (Atzilut→tzaddik souls; Briah→angels of Yetzirah) V”K-ruach→angels (chitzon/Yetzirah); Briah/gadlut souls; MN ascent asymmetry Key milah giving birth / power to give birth / ruach of the six extremities · the angels do not ascend in the mystery of MAN

QC call: PASS as separate R16-T33. CoS may FOLD → companion under R14-T03 / EC47 family if single Ari origin-lane preferred. Not hard FAIL / remint. Fold / reopen note — T34 R13-GB02 logged SRHK 1 as adjacent-only / no T (focus: maggidim from dibbur/mitzvah). Merkavah-for-prior-souls milah was in the same block but never sealed. Prior R16 hunts treated SRHK as empty/miss for NHYM. QC call: PASS as R16-T34 (first ticket). Not a remint of any sealed R13–R16-T. Avoided correctly (not reminted this pack) T01–T29 floors · T25–T29 propose-land · SMT 39/44/45 taxonomy · Haazinu4→Vayeshev (T20) · Vayakhel hasagah/omdim · Emor shared-hasagah · SHH OA/ABYA

(R14) · SHG19 / EC42 products · Q42/Q70 HOLD · Moses forever-OPEN · Film HOLD · R10-T06 → T18 only · Kuksik EMPTY noted.

Quote verification (hunt_gb05 fetch + verify dir) Sefaria live Cloudflare often blocked — hunt cache under ya_igk20/r16/hunt_gb05/fetch/ + copies in qc/r16_t30_t34_verify/ (same pattern as QC-05–08).

R16-T30 — LT Behaalotecha 1:13 LT_Behaalotecha_1_13.txt (hunt seg 13): "You shall be men of holiness to Me" · "In the future, 'holy' will be said before the righteous" · "thus the angels will draw the aspect of kadosh spelled with vav from the souls, which are called actual men of holiness" — MATCH Tag [E-primary] Admur. Reverse shefa vs T06.

R16-T31 — LT Haazinu 2:10 LT_Haazinu_2_10.txt (hunt seg 10): "Although the souls are higher than the angels" · "nevertheless they need contemplation of the angels' love and awe" · "so that the intellectual soul, too, will become wise" — MATCH Tag [E-primary] Admur.

R16-T32 — DMC SMT 38 DMC_SMT_38.txt: "Malchut of Atzilut, when it vests itself in Malchut of BYA to bring into being and create the souls and angels of BYA" — MATCH Tag [E-primary] Mitteler (DMC; not Admur).

R16-T33 — EC 29:3 EC_29_3.txt: "From this ruach of the six extremities the angels were made … the outer dimension of the worlds" · "their root is in the world of Yetzirah" · "the souls of the righteous are from Beriah … the mochin" · "the angels do not ascend in the mystery of MAN" · "the soul of the righteous … must ascend … in the mystery of MAN" — MATCH Tag [E-primary] Ari. Fold-opt under R14-T03 EC47 noted — not FAIL.

R16-T34 — SRHK 1:2 SRHK_1_2.txt (hunt SRHK_1 seg 2 = 1:2): "Angels are formed from human speech" · "when a person occupies himself with Torah, those sounds and breaths … become a chariot for the souls of earlier righteous ones to descend below to study Torah" —

MATCH Tag [E-primary] Ari/RCV. R13 adjacent reopen → first ticket. HOLD Q42 / Q70 / Moses / Film

Five net-NEW propose-land: R16-T30 · T31 · T32 · T33 · T34 — PASS (T33 fold-option under R14-T03 / EC47; T34 = R13 SRHK adjacent reopen → ticket.)

Drive upload: this file → 125 — R16-T30–T34 QC.md

Dossier 0129 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[356]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 131 1YeFcvc _0pYugBTbNA_TtyIR5cL25F4MdkZQDdb_H9EU · 134 1YtmZ_csme fqr4_OkRoOdAq5YR4ZkkiKyvaZnX8EeVaw Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T40 (prior) T01–T40 stand (ledger 1GbxajghvSzfuEGY9JN40Pipo VK9FzIXGOJDo8FiNcpU superseded). SEALED — T41–T43 (QC 134) ID Grade Claim R16-T41 [E] Admur SEALED LT Vayikra 3:10–11 — angels Malchut-only hasagah; souls + Torah R16-T42 [E] SEALED LT Shir HaShirim 15:3 — angel=1/3 world; soul partial/makif (fold-opt T14/T39) R16-T43 [E] SEALED LT Bechukotai 5:1 — angels=grass; souls=crop via zera (fold-opt T25) HOLD carry

Dossier 0147 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[357]

[356] Document 0129: ZZ - SUPERSEDED — 106 R16 PAPER LEDGER (pre T44/T46/T47). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[357] Document 0147: 128 — R16-T35–T37 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R16-T35–T37 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-10 Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Dedup vs sealed R13–R15 + R16-T01–T34 (esp T28/T34 SK–SRHK family, SHG sealed loci). No self-seal. Do not message CoS. Packs under QC Drive id Title Role 126 1vKgYw2QpU3bja6bhho9OD MDOtrvuHbSa R16-GB06 SUMMARY CoS primary SUMMARY 127 1 pFsVLnHbSuz8EY_GLLi9coKthV0OPnNd R16-GB06 FULL CoS primary FULL prior QC Drive 125 T30–T34 QC floor (propose-land pending seal) Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 YA-IGK20 Drive parent

Local: hunt ya_igk20/r16/hunt_gb06/verify/ · verify qc/r16_t35_t37_verify/ · this log → Drive 128

Floor locked (not reminted): R13-T01–T09 · R14-T01–T06 · R15-T01–T12 · R16-T01–T34 (T30–T34 propose-land from QC-09; T11/T12 FOLD → R14; T18 REOPEN R10-T06)

ID Claim (one-line) PASS/FAIL Tag R16-T35 SK, part 2, gate 3 — soul fulfilling mitzvot = ladder; mitzvah-angel hosts rise/fall with her PASS → propose SEAL [E-primary] Ari/RCV R16-T36 SHG 35 — Atzilut-capable (second aspect) tzaddikim are called angels; the name “angel” on tzaddik = this shoresh PASS → propose SEAL [E-primary] Ari/RCV R16-T37 LT Emor 4:9 — combinations of letters of the ten utterances = shared cause of coming into being of angels+souls PASS → propose SEAL (fold-opt under R16-T02 otiyot family) [E-primary] Admur 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 / R16-T01–T34 floors PASS no remint locked

Dedup vs sealed R13–R15 + R16-T01–T34 Candidate Comparator Same lemma? QC T35 SK 2:3 soul=sulam R16-T28 SK 3:2 origin

Family book yes; remint no — T28=part 3, gate 2, origin, nested-light + servants; T35=part 2, gate 3, ladder, motion of mitzvah-angel hosts with the soul NEW T35 R16-T34 SRHK 1:2 speech→ merkavah reverse/adjacent vector only — T34=Torah-speech angels as merkavah for prior souls to descend/teach; T35=soul herself is sulam; angels rise/fall with her NEW T35 R15-T02 EC26 tzelem servants and chariot, 613-angels — servants ≠ sulam co-motion NEW T35 R16-T18 / T30 birth / reverse kedusha ≠ sulam mitzvah-host lemma NEW T36 SHG 35 naming R15-T03 SHG 19:2 hagah ABYA+ sefirah rank Family SHG yes; remint no — T03=within-world/sefirah angel↔soul rank; T36=Atzilut-capable second-aspect tzaddikim named malakhim (identity/naming shoresh) NEW T36 SHG19 sealed gilgul products / CORR 19:1 neshikin ≠ naming lemma NEW T36 R16-T28 SK origin Ari rank-stack ≠ SHG naming/identity NEW T36 R16-T15 / R14-T03 EC products / birth creature-class ≠ tzaddik-called-malakh NEW T37 LT Emor 4:9 shared hithavut R16-T02 LT Re'eh 6:2 dibbur vs otiyot machshavah Family otiyot yes; remint no — T02=separate shoreshim (angels←speech; souls←letters of thought); T37=shared cause of coming into being via combinations of letters of the ten utterances NEW fold-opt T37 R16-T16 Bechukotai omdim/mehalchim growth phenomenology ≠ shared formation-cause NEW T37 R16-T32 DMC SMT 38 Malchut creates both Mitteler Malchut-boré tier ≠ Admur otiyot/maamarot partitioning NEW T37 Emor 1 shared-hasagah Beriah (GB05 log) different § (1≠4:9); hasagah ≠ hithavut-cause NEW (correctly not reminted Emor1) T37 R16-T34 SRHK speech→merkavah ≠ otiyot shared formation NEW T37 R14 neshikin coming into being of angels, zivug-type birth ≠ maamarot letter-combinations NEW Fold check — T37 Aspect Sealed R16-T02 Propose T37 Locus LT Re'eh 6:2 LT Emor 4:9 Axis separate shoresh: angels←supernal speech; souls←letters of thought / six hundred t-housand shared cause: combinations of letters of the ten utterances

→ angels and souls without number Key milah “the source of their coming into being” / “by the breath of His mouth” / “from the letters of His thought” / “the cause of the angels’ and souls’ coming into being” · “a thousand thousands”

QC call: PASS as separate R16-T37. CoS may FOLD → companion under T02 otiyot-formation lane if single Admur letter-origin preferred. Not hard FAIL / remint. (Parallel to T27 grouping vs T19 separating.) Fold note — T35 / T36 (no hard fold) Ticket Nearest family Why not remint / hard fold T35 T28 SK · T34 SRHK Different SK part/gate; sulam co-motion ≠ origin stack ≠ merkavah-for-prior-souls T36 R15-T03 SHG19 Different chapter; naming/identity ≠ ABYA+sefirah rank Avoided correctly (not reminted this pack) T01–T34 floors · T28 SK origin · T34 SRHK 1:2 · Emor 1 shared-hasagah · Vayakhel 2 hasagah · Pinchas T19 · SHG19 · EC42/47 · SHH OA/ABYA (R14) · Q42/Q70 HOLD · Moses forever-OPEN · Film HOLD · R10-T06 → T18 only · IGK/SHH ontology EMPTY noted.

Quote verification (hunt_gb06 verify + qc/r16_t35_t37_verify) Sefaria live often Cloudflare-blocked — hunt cache under ya_igk20/r16/hunt_gb06/verify/ + copies in qc/r16_t35_t37_verify/ (same pattern as QC-05–09). Emor 4 segment 9 confirmed via fetch JSON.

R16-T35 — Shaarei Kedusha Part 2 Gate 3 SK_2_3.txt: “and she is a ladder” · “ascend with her / descend with her” · “all the hosts of angels that depend on those mitzvot … ascend with her” · “she is the ladder” · “and behold, angels of G-d ascend and descend on it” — MATCH Tag [E-primary] Ari/RCV. ≠ T28 origin; ≠ T34 merkavah.

R16-T36 — Sha’ar HaGilgulim 35 SHG_35.txt: “therefore all these righteous ones are called angels” · “the designation ‘angel’ … is only from this root” · “one who is of the aspect of the world of Atzilut is called an angel” — MATCH Tag [E-primary] Ari/RCV. ≠ R15-T03 SHG19 rank.

R16-T37 — LT Emor 4:9 LT_Emor_4.txt / fetch JSON seg 9: “the cause of the coming into being of angels and souls without number” · “combinations of letters in the ten utterances” · “a thousand thousands serve Him” — MATCH Tag [E-primary] Admur. Fold-opt under T02 noted — not FAIL. ≠ T32; ≠ Emor1 hasagah log. HOLD Q42 / Q70 / Moses / Film

Three net-NEW propose-land: R16-T35 · T36 · T37 — PASS (T37 fold-option under R16-T02 otiyot family; T35/T36 adjacent to T28/T34/SHG19 families but not remints.)

Drive upload: this file → 128 — R16-T35–T37 QC.md

Dossier 0157 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[358]

R16-T16–T19 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-05 Moses pnimiyut NHY”M: OPEN forever (not closed; T17/4:12 = apparatus only) Rules: Dedup vs sealed R13–R15 + R16-T01–T15 (+ FOLDs T11/T12). No self-seal. Do not message CoS. Packs under QC Drive id Title Role 115 1pvz-cYLna3SyObh6YSrUFKfEH5ODBj0w R16-GB03 SUMMARY CoS primary SUMMARY 116 11niim2N1HiMmURrkE4Dws2OOOrdGXLj_ R16-GB03 FULL CoS primary FULL prior Drive 109 / 110 / 113 / 114 R16-T01–T03 · T04–T06 · T07–T12 · T13–T15 QC floor prior HOLD Drive 74 / R10-T06-DEEP R10-T06 birth of the souls, formal not found, reopen target via T18 sealed R13 / R14 / R15 ledgers T01–T09 / T01–T06 / T01–T12 untouched Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 YA-IGK20 Drive parent

Local: hunt ya_igk20/r16/hunt_gb03/ · live verify qc/r16_t16_t19_verify/ · this log → Drive 117

[358] Document 0157: 117 — R16-T16–T19 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID Claim (one-line) PASS/FAIL Tag R16-T16 LT Bechukotai 1:3–4 — those who stand=angels (speech/breath of His mouth; fixed letters); those who walk=souls (supernal thought like a flowing spring) PASS → propose SEAL [E-primary] Admur R16-T17 TO Mishpatim 4:10 — outer vessels in Yetzirah; Yetzirah within Beriah; Jacob=Asiyah<angels PASS → propose SEAL (fold-opt under R16-T13) [E-primary] Admur R16-T18 LT Shir HaShirim 7:1–2 — gestation in Atzilut → at the birth of souls in BYA = limitation PASS → propose SEAL + R10-T06 REOPEN SEAL [E-primary] Admur R16-T19 TO Noach 3 — soul←Atzilut/Tikkun; angels←Tohu (Michael/Gabriel, a line of its own) PASS → propose SEAL [E-primary] Admur 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 (4:12 apparatus only) NOTE R13 / R14 / R15 / R16-T01–T15 + FOLDed T11/T12 PASS no remint locked Explicit T18 / R10-T06 reopen verdict Probe Result Exact milah לידת הנשמות [birth of the souls] (form בלידת הנשמות [at the birth of the souls]) in LT Shir HaShirim 7:2 HIT — not הולדת [giving birth to] Orthography לידת (=T06 target) ≠ T22 הולדת Author / book Admur Likkutei Torah Shir HaShirim — primary Doctrine gestation in Atzilut → birth in BYA = finite beings — ≠ PEC / seventh day / dry-land calendar vs R10-T22 EC39:5 T22 = related-only הולדת; T18 = exact milah vs PEC print miss (R10 deep HOLD) PEC OCR/Sefaria still not found — do not fake-close that print-hunt with Shir 7

QC call: REOPEN SEAL of R10-T06 milah-documentation lane via R16-T18 as NEW Admur primary with exact בלידת הנשמות [at the birth of the souls]. Keep separate honesty note: PEC print attribution (LT Tzav / DMC → Passover 8) remains not found in print — apparatus under T06, not a T18 FAIL.

Dedup vs sealed R13–R15 + R16-T01–T15 (+ FOLDs) Candidate Comparator Same lemma? QC T16 LT Bechukotai omdim/mehalchim

growth R16-T02 LT Re'eh 6:2 otiyot machshavah vs dibbur Family yes, remint no — T02 = shoresh letters; T16 = avodah growth capacity (fixed midrah vs maayan expand) NEW T16 R16-T05 LT Devarim temporal "before the six days of Creation" ≠ standing/walking growth NEW T16 R16-T03 / T06 / T14 Shir no-priah / MAN ≠ omdim/mehalchim ontology NEW T16 R16-T09 VZot song ≠ NEW T17 TO Mishpatim 4:10 nested/Yaakov pending/sealed R16-T13 Mishpatim 1:5–6 thought, speech, and action Same maamar family, different § (4:10≠1:5–6); T17 adds nested Yetzirah-d'Beriah + Yaakov/Israel demotion NEW fold-opt under T13 T17 R16-T02 / T04 / T07 shoresh / hosts / olamot ≠ nested world-of-world + Yaakov name NEW T17 R14-T01 / R15-T08 kelim Atzilut pnimi/chitzon ≠ Yetzirah-locus chitzon + nested Beriah NEW T18 LT Shir 7:1–2 birth of the souls R10-T06 HOLD Exact milah FOUND at unused Admur locus → reopen (see above) NEW + REOPEN T18 R10-T22 EC39:5 הולדת [giving birth to] ≠ — orthography + book + doctrine NEW (not related-only) T18 R16-T14 Shir 29 MAN different § + lemma (MAN tiers ≠ birth/gestation) NEW T18 R16-T03 / T06 Shir 30/25 no-priah / MAN ≠ birth-in-BYA NEW T18 Shir 7:4 pnimiut hakelim R14-T01 / R15-T08 kelim remint-risk → log companion under T18, not separate T log only T19 TO Noach 3 Tohu/Tikkun R16-T07/T08 olamot pnimi/chitzon ≠ Tohu vs Tikkun root / midot structure NEW T19 R14-T03 / R16-T15 EC ABYA products ABYA birth/product ≠ Admur Tohu camps NEW T19 R16-T02/T13/T16 machshava-dibbur different axis NEW T19 R15-T01 EC28 ZuN EC class ≠ Admur Tohu camps NEW Fold check — T17 Aspect Pending/sealed R16-T13 Propose T17 Locus TO Mishpatim 1:5–6 TO Mishpatim 4:10 Axis BYA=thought, speech, and action + reciprocal "holy" kelim chitzonim Yetzirah; nested Yetzirah-d'Beriah; Yaakov=Asiyah below angels Moses 4:12 — apparatus only (kav equal) — forever-OPEN kept

QC call: PASS as separate R16-T17. CoS may FOLD → companion under T13 if single Mishpatim lane preferred. Not hard FAIL.

Quote verification (hunt_gb03 cache + verify dir) Sefaria live API Cloudflare-blocked this pass — hunt cache + verify copies used (same pattern as QC-04).

R16-T16 — LT Bechukotai 1:3–4 Cache seg_LT_Bechukotai.1.3.txt / .1.4.txt: “those who stand are the angels, and those who walk are souls” · “by the breath of His mouth all their host” · “letters of speech … distinct bodies” · “Michael / Gabriel … will not change” · “supernal thought … like a flowing spring” — MATCH Tag [E-primary] Admur.

R16-T17 — TO Mishpatim 4:10 Cache seg_TO_Mishpatim.4.10.txt: “outer vessels in Yetzirah” · “the angels of Beriah are Yetzirah within Beriah” · “Jacob … below the angels … Asiyah” — MATCH 4:12 apparatus: “Moses … line and thread … equal” — apparatus only; Moses forever-OPEN kept. Tag [E-primary] Admur. Fold-opt under T13 noted — not FAIL.

R16-T18 — LT Shir HaShirim 7:1–2 Cache seg_LT_Shir.7.1.txt / .7.2.txt: “gestation in Atzilut … birth in BYA … finite beings” · exact בלידת הנשמות בבי”ע [“at the birth of the souls in BYA”] · “gestation in Atzilut … He, His lights, and His vessels are one” — MATCH Tag [E-primary] Admur. 7:4 pnimiut hakelim → log companion (remint-risk vs R14-T01/R15-T08).

R16-T19 — TO Noach 3 Cache TO_Noach_3.txt line: “the human soul is from the aspect of Atzilut, the world of Tikkun” · “the angels’ root is in the aspect of the world of Tohu” · “Michael’s camp, Gabriel’s camp, each a line of its own” — MATCH Tag [E-primary] Admur. HOLD Q42 / Q70 / Moses / Film

Four net-NEW propose-land: R16-T16 · T17 · T18 · T19 — PASS (T17 fold-option under R16-T13; T18 = R10-T06 REOPEN SEAL on exact milah.)

HOLDs kept: Q42 · Q70 · Film · Moses OPEN · PEC print miss honesty under T06 apparatus. Await Research Director/CoS seal. No self-seal. Do not message CoS.

Drive upload: this file → 117 — R16-T16–T19 QC.md

Dossier 0159 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[110]

119 — R16-GB04 FULL

105 R16 ACTIVE: 1mgRPzKHxqLjkpwAO_BBTrvY0d5-4z3bK6P6uKuCgf4s

106 R16 LEDGER: 1XHKYyn5_n4F4_6-FhUV02htfaB5XKvDt56yQietXu4Y

GB03 floors: SUMMARY 1pvz-cYLna3SyObh6YSrUFKfEH5ODBj0w · FULL 11niim2N1HiMmURrkE4Dws2OOOrdGXLj_

Rules: Source-first. No invented citations. Tags [E]/[E-primary]/[E-secondary]/[E-subresearch]/[I]/[P]/[U]/not found.

Cache: /workspace/ya_igk20/r16/hunt_gb04/ (~229 nonempty opens; ~288 files)

119 — R16-GB04 FULL — GOAL 2 — Q42 MICRO

Hunt: נהפך להיות יש / נעשה יש נפרד [transformed to become yesh / becomes a separate yesh] across all GB04 opens (~229 nonempty).

Result: not found — total 0.

HOLD [U] — do not reopen by synthesis.

[110] Document 0159: 119 — R16-GB04 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

119 — R16-GB04 FULL — Open-log (honesty)

1. LT Tzav 1:1,4–5 → OPEN NEW → R16-T25
2. LT Behar 2:5–6 → OPEN NEW → R16-T26
3. LT Matot 2:7 → OPEN NEW → R16-T27
4. Shaarei Kedusha 3:2 → OPEN NEW → R16-T28
5. TO Yitro 1:6 → OPEN NEW → R16-T29 (fold-opt T26)
6. ~229 nonempty direct opens; EC early/Klalim no angel↔neshama; SRHK/SHG26–38 empty this pass
7. Sealed R13–R15 → untouched
8. Q42 MICRO → not found
9. Q70 degree → not found

Dossier 0177 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[359]

R16-T20–T21 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-06 Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Dedup vs sealed R13–R15 + R16-T01–T19 (pending T16–T19 from QC-05). No self-seal. Do not message CoS. Packs under QC Drive id Title Role JSON 1SC6p8SK_zVxkdi77tIhyLv4uRavSofPv R16 _GB03_NET_NEW.json MD 1Y9zCHuwsd6PyfR3I-qGSSBCVhJSZlb2 3 R16_GB03_NET_NEW.md SUMMARY 114 1rlerQuq4Ml3qdvHious Y0JBEzPZZY_RD CoS floor Drive 115 / 116 + QC 117 CoS GB03 T16–T19 primary IDs for Bechukotai etc. Folder 1eRz9M6HuZBGLZuJN4 Yy6IMKgR-Sp7eb9 YA-IGK20 Drive parent

Local: hunt ya_igk20/r16/hunt_gb03/verify/ · verify qc/r16_t20_t21_ verify/ · this log → Drive 120 Locus QC ID / action LT Bechukotai 1:3–4

[359] Document 0177: 120 — R16-T20–T21 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

corroboration only → pending CoS R16-T16 (no new ID) TO Vayeshev 5:1–2(+14) → propose R16-T20 LT Shelach 3:1–2 → propose R16-T21

ID Claim (one-line) PASS/FAIL Tag CORR → R16-T16 LT Bechukotai 1:3–4 — second-witness same omdim/mehalchim growth lemma PASS corroboration (no new ID) [E-primary] Admur R16-T20 TO Vayeshev 5:1–2(+14) — status: angels=omdim; souls pre-descent also omdim; post body/NBH=mehalchim; Israel injects bi-dir hilukh into angels' pnimiyut PASS → propose SEAL [E-primary] Admur R16-T21 LT Shelach 3:1–2 — mitzvot draw sovev/makif → hilukh / ithapcha beyond penimi-bounded standing PASS → propose SEAL (fold-opt under T20) [E-primary] Admur 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 / R16-T01–T19 floors PASS no remint locked

Dedup vs CoS T16 + sealed prior Candidate Comparator Same lemma? QC CORR Bechukotai CoS R16-T16 (QC-05) SAME locus + lemma corroborate T16 — no remint / no competing ID T20 TO Vayeshev status map CoS R16-T16 Bechukotai growth Family yes, remint no — T16 = letter-physics growth (fixed dibbur-body vs maayan); T20 = pre/post-descent status flip + hilukh-into-angels NEW T20 R16-T02 LT Re'eh letter shoresh shoresh ontology ≠ status flip + hilukh injection NEW T20 R16-T05 temporal pre-MB ≠ pre-descent standing / post-descent walking NEW T20 R16-T13 Mishpatim thought, speech, and action different locus + lemma NEW T20 R16-T14 Shir 29 MAN ≠ Zechariah mehalchim status NEW T20 R15 open-log TO Vayeshev 2 different maamar (shevirah) ≠ discourse beginning כה אמר ה' ["Thus says the Lord … those who walk"] NEW T21 LT Shlach mitzvot→makif CoS R16-T16 Bechukotai letter fountain ≠ sovev/makif via maaseh mitzvot NEW T21 R16-T20 Vayeshev Family yes — Shlach explicitly cross-refs Vayeshev "those who walk"; T21 adds sovev/makif mecha-

nism as cause of hilukh NEW fold-opt under T20 T21 R16-T02 / T03 / T13 shoresh / no-priah / thought, speech, and action ≠ mitzvot→ makif hilukh NEW Fold check — T21 Aspect Propose T20 Propose T21 Locus TO Vayeshev 5:1–2(+14) LT Shlach 3:1–2 Axis status map + hilukh-into-angels mitzvot → sovev/makif → hilukh / ithapcha Cross-ref — text cites Vayeshev, discourse beginning כה אמר ה׳ ["Thus says the Lord"] QC call: PASS as separate R16-T21. CoS may FOLD → companion under T20 if single mehalchim-lane preferred. Not hard FOLD into CoS T16 (different axis). Bechukotai 5:2 omer witness

Quote verification (hunt_gb03 verify cache) Sefaria live Cloudflare-blocked this pass — verify files used.

CORR → R16-T16 — LT Bechukotai 1:3–4 verify_Likkutei_Torah_Bechukotai.1.txt: "those who stand are the angels, and those who walk are souls" · "the breath of His mouth" · "distinct bodies" · "a flowing spring" — MATCH CoS T16 / QC-05. Verdict: second-witness PASS — strengthens CoS T16; no new ID.

R16-T20 — TO Vayeshev 5:1–2(+14) verify_Torah_Ohr_Vayeshev.5.txt: "angels are called those who stand" · "souls before coming into this world are also called those who stand" · "as the Lord lives, [before whom] I stood" · "after descent … into a body and the animal soul, they are called those who walk" · "letters … inanimate" · corollary "within the inner dimension of those who stand … walking within the inner dimension of the angels" — MATCH Tag [E-primary] Admur.

R16-T21 — LT Shlach 3:1–2 verify_Likkutei_Torah_Shlach.3.txt: "before … in the aspect of standing" · "through fulfilling the mitzvot … the aspect of walking" · cross-ref "portion Vayeshev … those who walk" · "transforming darkness into light" · "sovev kol almin in the aspect of encompassing" · "a radiance … encompassing and sovev kol almin is called walking" · "depends on fulfilling Torah and mitzvot"

— MATCH Tag [E-primary] Admur. Fold-opt under T20 noted — not FAIL. HOLD Q42 / Q70 / Moses / Film

Corroboration: LT Bechukotai → PASS second-witness for CoS R16-T16 (no new ID). Two net-NEW propose-land: R16-T20 · R16-T21 — PASS (T21 fold-option under T20.)

Drive upload: this file → 120 — R16-T20–T21 QC.md

Dossier 0179 · The Origin of Existence 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 — HOLD carry

PROPOSE only. Honest EMPTY LOG. No self-seal. T46–T47 SEALED. Await Research Director / CoS.

Dossier 0183 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[111]

R16-T01–T03 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-01

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: Dedup vs R13–R15 sealed (esp. R15-T08 LT Re’eh 7, R15-T11 LT Shir 31:2). No remint sealed. No self-seal. Do not message CoS.

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

[111] Document 0183: 109 — R16-T01–T03 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Quote verification (Sefaria live + hunt_gb02 cache) — HOLD Q42 / Q70 / Moses / Film

Pack open-log: Q42 not found; Q70 not found; Moses not closed; Film HOLD — reinforced.

Dossier 0190 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[360]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 137/138 · 143 1YtmZ_csmefqr4_OkRoOdAq5YR4ZkkiKyvaZnX8EeVaw — WAIT: use actual QC 143 id from CoS Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T47 (final R16 set) T01–T43 + T44/T46/T47 SEALED · T45 FOLDED→ R14-T01 (ledger 1ibZnM0dZWAuxjiIZHpH-R8_s1Oj07CfUvS6oksBfTW0 superseded).

Highest sealed T-id: T47. No T48+. R16-GB10 EMPTY (QC 143) Research Director PASS empty. Stamp: GB10 empty · no T48+. R16 seal lane closed for new claims. HOLD carry NEXT Stand by — CoS opened R17 peshat (docs 144/145).

Dossier 0195 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[112]

[360] Document 0190: ZZ - SUPERSEDED — 106 R16 stub (bad QC143 placeholder). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[112] Document 0195: R16_GB07_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Proposed (R16-T38+ only) — T38 quote

“However, the eighteen blessings are in Atzilut, and this is through the souls, whose elevation is by day. Unlike the angels, whose song and nourishment are specifically at night. ‘She rises while it is still night and gives food to her household’: these are the angels…”

Beyond: ≠T35 sulam · ≠T36 naming · ≠T37 otiyot · ≠T04/T05 olamot · ≠mehalchim schedule-free capacity.

Dossier 0202 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[114]

118 — R16-GB04 SUMMARY — Avoided (not reminted)

T01–T15 sealed · pending T16 LT Bechukotai 1:3–4 · T17 TO Mishpatim 4:10 · T18 LT Shir 7:1–2 · T19 TO Noach 3 · Kuksik T20–T21 (TO Vayeshev; LT Shelach 3) · Kuksik T22–T24 (LT Chukat 9:25; LT Balak 3:22; DMC SMT 42:2) · LT Bechukotai 5:2 / Naso 3 companions to T16/Vayeshev · EC early/Klalim no angel↔neshama · SRHK/SHG26–38 empty this pass · sealed R13–R15 lane

Dossier 0204 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[115]

[114] Document 0202: 118 — R16-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[115] Document 0204: 131 — R16-T38–T40 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R16-T38–T40 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-11

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: Dedup vs sealed R13–R15 + R16-T01–T37 (esp T03/T14 Shir family, T36 SHG). No self-seal. Do not message CoS.

R16-T38–T40 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-11 — Dedup vs sealed R13–R15 + R16-T01–T37

Candidate	Comparator	Same lemma?	QC
T38 TO Esther 2:10 day/night	R16-T35 SK 2:3 sulam	≠ — T35=mitzvah-angel co-motion; T38=temporal schedule / elevation by day + song and nourishment by night	NEW
T38	R16-T36 SHG35 naming	identity ≠ schedule	NEW
T38	R16-T37 Emor otiyot shared hithavut	cosmogony ≠ day/night avodah	NEW
T38	R16-T04/T07/T13 olamot / thought, speech, and action	ontology ≠ temporal split	NEW
T38	R16-T16/T20/T22 mehalchim	capacity/walking ≠ when each class elevates/receives	NEW
T39 LT Shir 18:13 OS-as-OS vs middah	R16-T14 LT Shir 29:7–8 3-tier MAN	Family yes (unembodied + elemental angel bodies); remint no — T14=MAN quality ladder (outer/inner/encompassing); T39=receiveability of the Ein Sof light as it is vs middah [measure/attribute]	NEW fold-opt

Candidate	Comparator	Same lemma?	QC
T39	R16-T03 LT Shir 30:7 no-ribui / mitzvot→ Ein Sof ribui	Family Shir yes; remint no — T03=word of the Lord→no increase + mitzvot increase; T39=pre-body OS-as-OS capacity vs middah	NEW
T39	R15-T11 LT Shir 31:2 neshikin/holadah	≠ OS-as-OS / middah axis	NEW
T39	R16-T16/T20/T22 mehalchim · Shir17 remint	walking/new-light ≠ receiveability gated by embodiment	NEW
T39	R16-T36 SHG naming	≠ Admur OS/middah	NEW
T40 SHG 39 Briah service	R16-T36 SHG 35 naming	Family SHG yes; remint no — T36=Atzil ut-capable tzaddikim are called angels (identity); T40=post-ibbur functional dwell/serve in Briah like the other angels before descent (Elijah)	NEW
T40	R15-T03 SHG 19:2 ABYA+sefirah rank	rank ≠ pre-descent Briah service	NEW
T40	SHG19 gilgul products	≠ service-like-angels lemma	NEW
T40	R16-T15 / R14-T03 EC products / birth	class-per-world / birth-capacity ≠ temporary Briah angel-service	NEW
T40	R16-T18 birth of the souls / ibbur	birth locus ≠ post-ibbur Briah sojourn	NEW

Quote verification (hunt_gb07 verify + qc/r16_t38_t40_verify) — HOLD Q42 / Q70 / Moses / Film

Both packs: Q42 not found; Q70 not found; Moses not closed; Film HOLD; T01–T37 floors untouched — aligned.

Dossier 0211 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[116]

130 — R16-GB07 FULL

YA-IGK20 · R16-GB07 · Net-NEW beyond sealed R13–R15 + R16-T01–T34 + pending T35–T37

GB06: SUMMARY 1vKgYw2QpU3bja6bhho9ODMDOtrvuHbSa · FULL 1pFsVLnHbSuz8EY_GLLi9coKthV0OPnNd

Ledger T01–T34: 1UtD13LjrvboHkOWlPpnXJgE2DNQcB-EFF5D4UnwNFZk

LOCKED: R13–R15 · R16-T01–T34 · pending T35 SK II:3 · T36 SHG 35 · T37 LT Emor 4:9

Propose R16-T38+ only. Cache: /workspace/ya_igk20/r16/hunt_gb07/

Dossier 0220 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[118]

139 — R16-GB10 SUMMARY — HOLD carry

PROPOSE only. Honest EMPTY LOG. T46–T47 SEALED. Await Research Director / CoS.

[116] Document 0211: 130 — R16-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[118] Document 0220: 139 — R16-GB10 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0229 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[361]

106 — R16 PAPER LEDGER — BATCH + OPEN Q Opened: 2026-09-20 · CoS Canon: 105 R16 ACTIVE Prior R15 sealed: 1oBxpGnHVPlJS U3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo Sealed this round (none yet) HOLD carry Q42 MICRO · Q70 kav · Moses forever-OPEN

Dossier 0240 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[121]

Proposed tickets (R16-T13+ only) — R16-T13 quote

“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 beast’ are from the aspect of thought, which is the world of Beriah. Unlike the angels, who are drawn from the aspect of the word of the Lord and the breath of His mouth … the aspect of Yetzirah…”

URL: https://www.sefaria.org/Torah_Ohr,_Mishpatim.1.5?lang=he

Dossier 0255 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[234]

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[361] Document 0229: ZZ — SUPERSEDED R16 ledger stub pre-T01-seal (see newer 106). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[121] Document 0240: R16_GB02_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[234] Document 0255: 129 — R16-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

129 — R16-GB07 FULL

YA-IGK20 · R16-GB07 · Net-NEW beyond sealed R13–R15 + R16-T01–T37 (incl CoS T35–T37)

LOCKED: R13–R15 · R16-T01–T34 · CoS T35–T37

Propose R16-T38+ only. No R17. Cache: /workspace/ya_igk20/r16/hunt_gb07/

Dossier 0275 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[362]

106 — R16 PAPER LEDGER — BATCH + OPEN Q QC: … · 137/138 · 143 16oVKwDHWwyukxbAD0v3Wn9x-Zb-BgARddThGIaf20Ig Prior R15 sealed archive: 1oBxpGnHVPlJSU3nZhK-kVcDDnqBtx6s2HuZE-5w8gIo SEALED — T01–T47 (final R16 set) T01–T43 + T44/T46/T47 SEALED · T45 FOLDED→R14-T01 (ledger 1ibZnM0dZWAuxjiIZHpH-R8_s1Oj07CfUvS6oksBfTW0 superseded).

Dossier 0277 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[124]

131 — R16-GB08 SUMMARY — HOLD carry

PROPOSE only. No self-seal. Await Research Director / CoS.

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[362] Document 0275: 106 — R16 PAPER LEDGER — BATCH + OPEN Q.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[124] Document 0277: 131 — R16-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0293 · The Origin of Existence and the General Rounds · Round 16

Report or testimony from the history of the research.[363]

R16-T22–T24 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-07 Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Dedup vs sealed R13–R15 + R16-T01–T21 (esp T16/T20 omdim/mehalchim). No self-seal. Do not message CoS. Packs under QC Drive id Title Role JSON 1lf2-_pGFVyehEufaP98XNEW1ak3JbcA7 R16_GB04_NET_NEW.json MD 1jSFYTMdirvoILC2cJ9-tW7q5oK1mhz7y R16_GB04_NET_NEW.md SUMMARY 1a33PbNnRMqCZpf8V_nd6DeJhvyueZor1 117 — R16-GB04 SUMMARY prior QC Drive 117 / 120 R16-T16–T19 · T20–T21 QC omdim/mehalchim floor Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 YA-IGK20 Drive parent

Local: hunt ya_igk20/r16/hunt_gb04/verify/ · verify copy qc/r16_t22_t24_verify/ · this log → Drive 121

CoS locked (not redone): T16=Bechukotai corroborate · T20=Vayeshev · T21=Shelach ID Claim (one-line) PASS/FAIL Tag R16-T22 LT Chukat 9:25 — angels=omdim via ה”י [Yah] continuous yichud (“in His goodness He renews”); souls=mehalchim via Atzmut-new-light above the name Havayah PASS → propose SEAL [E-primary] Admur R16-T23 LT Balak 3:22 — angels=omdim=raglayim; Israel=rosh (לי ראש [“a head for Me”] / arose in thought) — tefillah arousal hierarchy PASS → propose SEAL [E-primary] Admur R16-T24 DMC SMT 42:2 — body-hester→love “with all your might”→mehalchim / sovev giluy PASS → propose SEAL (fold-opt under T20/T21) [E-primary] Mittel-er 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

[363] Document 0293: 121 — R16-T22–T24 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

forever-OPEN kept not closed NOTE R13–R15 / R16-T01–T21 floors PASS no remint locked

Dedup vs sealed R13–R15 + R16-T01–T21 (esp T16/T20) Candidate Comparator Same lemma? QC T22 LT Chukat Yah vs Atzmut R16-T16 Bechukotai growth Family yes, remint no — T16=dibbur fixed-body vs machshavah fountain; T22=Yah continuous renewal vs Atzmut-new-light NEW T22 R16-T20 Vayeshev status T20=pre/post-descent status + hilukh-into-angels; T22=light-source each continues/draws NEW T22 R16-T21 Shlach mitzvot→makif T21=sovev/makif via maaseh mitzvot; T22=angels bound to Yah while souls breach beyond the name Havayah NEW T22 R16-T02 / T13 / T14 shoresh / thought, speech, and action / MAN ≠ Yah–Atzmut axis NEW T23 LT Balak raglayim/rosh T16/T20/T21/T22 those=growth/status/sovev/Yah; T23=limbs hierarchy for Pesukei/Yotzer arousal (not growth mechanism) NEW T23 R16-T04 Bereshit olamot pnimiyut/chitzon + Michael ≠ raglayim/rosh tefillah prep NEW T23 R15 open-log Balak 4 different maamar (Ex18 peirush) ≠ Balak 3 discourse beginning Lo Hibbit (לא הביט) ["He Has Not Beheld"] / tefillah NEW T24 DM-C SMT 42 body-hester R16-T20 Vayeshev T20=Admur status map; T24=Mitteler causal: hester itself generates unbounded meodecha NEW fold-opt T24 R16-T21 Shlach T21=mitzvot→makif; T24=body-obscuration→meodecha psychological/ontic trigger NEW fold-opt T24 R15-T12 DMC Priah 4 Priah=neshikin/priah kelim family — ≠ SMT 42 treatise/lemma NEW T24 T22 Chukat T22=Admur Yah/Atzmut light-source; T24=Mitteler hester→meodecha — complementary axes NEW Fold check — T24 Aspect Propose T20 / T21 Propose T24 Locus TO Vayeshev 5 / LT Shlach 3 DMC SMT 42:2 Author Admur Mitteler Axis status map + mitzvot→sovev body-hester → love "with all your might" → mehalchim Cross-family omdim/mehalchim Zechariah verse same verse, different causal account

QC call: PASS as separate R16-T24. CoS may FOLD → companion under T20/T21 if single mehalchim-lane preferred. Not hard FAIL / remint. Avoided correctly (not reminted this pack) Vayeshev 5 / Shelach 3 (CoS T20/T21) · Bechukotai 1:3–4 (T16) · Nasso 3:25 companion under T20 · Bechukotai 5:2 omer witness · Shir 24/13 remint-risk · IHK/NHY"M NEW miss · Q42/Q70 HOLD · Moses forever-OPEN · DMC Priah 4 sealed.

Quote verification (hunt_gb04 verify cache) Sefaria live Cloudflare-blocked this pass — verify extracts + full chapter caches used (same pattern as QC-05/06).

R16-T22 — LT Chukat 9:25 (+9:26) verify_LT_Chukat.9.txt ⊂ LT_Chukat_9.txt: "the constant union" · "in His goodness He renews" · "they dug it, they delved … new light" · "a straight foot" → Yah · "for in Yah Havayah is the Rock of worlds" · "until Your people cross over, Havayah," above the name Havayah · "from the very essence of the Ein Sof light, a new light" · "with all your might" — MATCH Tag [E-primary] Admur.

R16-T23 — LT Balak 3:22 (+3:23) verify_LT_Balak.3.txt ⊂ LT_Balak_3.txt: "Pesukei DeZimra and the Yotzer blessing" · "standing acacia boards" · "feet only" · "who are His feet? These are angels" · "Israel … a head for Me" · "arose in thought" · arousal from angels' standing ahavah — MATCH Tag [E-primary] Admur.

R16-T24 — DMC SMT 42:2 verify_DMC_SMT.42.txt / DMC_SMT_42.txt: "as the Lord lives, [before whom] I stood" · "standing acacia boards" · love "with all your soul" (bounded hasagah) · "darkness and contraction conceal" · "from the category of the vessel's limitation" · "walking … without measure" · "revelation of sovev kol almin" — water-dam metaphor for meodecha — MATCH Tag [E-primary] Mitteler. Fold-opt under T20/T21 noted — not FAIL. ≠ R15-T12 Priah 4.

HOLD Q42 / Q70 / Moses / Film Three net-NEW propose-land: R16-T22 · T23 · T24 — PASS (T24 fold-option under T20/T21.)

Drive upload: this file → 121 — R16-T22–T24 QC.md

Dossier 0306 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[126]

127 — R16-GB06 FULL

YA-IGK20 · R16-GB06 · Net-NEW beyond sealed R13–R15 + R16-T01–T29 + pending/proposed T30–T34

GB05: SUMMARY 1PMzXXyXW4brZwwhzFYpK0KUUpqU9HaRV · FULL 18cuMDmBG3We2Kpbc01rC_R6JUI9Y8hFG

Ledger T01–T29: 1Q3u1YROZJkw4d5h3qmVrSZGb2mwCFVvWAVrcl1z9X5w

LOCKED: R13–R15 · R16-T01–T29 · pending/proposed T30–T34

Propose R16-T35+ only. Cache: /workspace/ya_igk20/r16/hunt_gb06/

Dossier 0312 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[128]

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[126] Document 0306: 127 — R16-GB06 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[128] Document 0312: 133 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

133 — R16-GB08 FULL

YA-IGK20 · R16-GB08 · Net-NEW beyond sealed R13–R15 + R16-T01–T37 + pending T38–T40

GB07: SUMMARY 1ckvu_MAr3Up-6cHenrgnyHHAj0snmyii-2VzF323j04 · FULL 1ZaDLq2voMwHcxGRHG7a7xQTHP2cL6GrljerBuFBUfd8

Ledger T01–T37: 13PQoP9vLgRC0O49CrufIii24wCX5hy5-AOnFpJgYMiQ

Propose R16-T41+ only. Cache: /workspace/ya_igk20/r16/hunt_gb08/

Dossier 0314 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[364]

R16-T07–T12 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-03

Moses pnimiyut NHY”M: OPEN forever (not closed) Rules: Dedup vs sealed R13–R15 + R16-T01–T06 floor. Hard dedupe R14-T04 / R14-T05. No remint sealed. No self-seal. Do not message CoS.

Packs under QC — Drive id · Title · Role

JSON 133LF-HMggciNI3FBNtxJglZVr3qwo2Vo · R16_GB01_NET_NEW.json · propose source (self-id T04–T09)

MD 10Oa7MEZI3a6d9rJa1lUocPs-_09BNeCW · R16_GB01_NET_NEW.md · companion MD

prior (this track 110) · R16-T04–T06 QC · Bo/Devarim/Shir25 floor

prior (Drive 109) · R16-T01–T03 QC · Toldot/Re’eh/Shir floor

[364] Document 0314: 113 — R16-T07–T12 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

sealed R14 QC / ledger · R14-T04 SHH ABYA 2:3/5 · R14-T05 SHH OA 3:1 · hard FOLD targets

Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 · YA-IGK20 Drive parent

Local: hunt ya_igk20/r16/hunt_gb01/ · live verify qc/r16_t07_t12_verify/ · this log → Drive 113

Collision: Pack self-ids R16-T04–T09 collide with QC-02 landed T04–T06 (Bo/Devarim/Shir). CoS remint → R16-T07–T12.

Renumber map (pack self-id → final R16)

Pack claim (self-id) · Locus · CoS / QC id

Pack R16-T04 · TO Bereshit 7:3 olamot + Michael ba'achat → R16-T07

Pack R16-T05 · TO Bereshit 3:19 olamot companion → R16-T08

Pack R16-T06 · LT V'Zot HaBerachah 5:11 mizmor/shir → R16-T09

Pack R16-T07 · Gate of Unity 52:15 Avraham/Michael kelim → R16-T10

Pack R16-T08 · SHH Abba Imma 3:1 zivug pnimi/chitzon → R16-T11

Pack R16-T09 · SHH Four Worlds 2:3 Briah→angel-neshamot → R16-T12

ID · Claim (one-line) · PASS/FAIL · Tag

R16-T07 · TO — Bereshit 7:3 — souls←inner dimension of the worlds; angels←outer dimension of the worlds; "Michael in one [flight]" applies to angels only · PASS → propose SEAL · [E-primary] Admur

R16-T08 · TO — Bereshit 3:19 — same olamot map (Torah/mitzvot > pre-descent dirah despite soul>angel) · PASS → propose SEAL (fold-option under T07) · [E-primary] Admur

R16-T09 · LT — V'Zot HaBerachah 5:11 — angels→mizmor (keli-bound); souls→shir (no chomer/keli) · PASS → propose SEAL · [E-primary] Admur

R16-T10 · Gate of Unity 52:15 — Avraham←pnimiyut kelim Chesed; Michael←chitzon kelim/otiyot (Mitteler) · PASS → propose SEAL (weight/fold note) · [E] Admur-school (Mitteler)

R16-T11 · SHH Abba and Imma 3:1 — inner union→human souls / outer→angel souls · FAIL as remint → FOLD under sealed R14-T05 · = R14-T05

R16-T12 · SHH Four Worlds 2:3 — Briah→angel-neshamot Yetzirah; angels=chitzon olamot · FAIL as remint → FOLD under sealed R14-T04 · = R14-T04

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 / R14 / R15 / R16-T01–T06 · PASS no remint except flagged FOLDs · locked

HOLDs / hygiene — Rule · Status

HOLD R13–R15 sealed untouched · complied

Hard FOLD remint R14-T04 / R14-T05 · complied — T11/T12 FOLD

Pack T04–T09 remapped off QC-02 T04–T06 · complied → T07–T12

Q42 / Q70 stay [U] · complied

Moses forever-OPEN not closed · complied

No self-seal · complied

Mitteler ≠ auto Admur-haZaken [E-primary] · complied — T10 tagged [E] school

Dedup vs sealed + R16 floor — Candidate · Comparator · Same lemma? · QC

T07 TO Ber 7:3 olamot · R15-T08 / R14-T01 / R14-T06 kelim pnimi/chitzon · Family adjacent, remint no — T07 = olamot axis + Michael flight corollary · NEW

T07 · R14-T04 SHH ABYA (angels=chitzon olamot) · Family yes across books — SHH Ari birth-capacity vs Admur TO ontology+aggadah; d-ifferent sefer · NEW parallel (allowed)

T07 · R16-T04 TO Bo Tzevaot BYA · ≠ — shared BYA-creature/name vs olamot pnimi/chitzon · NEW

T07 · R16-T01–T03 / T05–T06 · ≠ yetzer / dibbur / pre-MB / Shir avo-dah · NEW

T08 TO Ber 3:19 · T07 · same olamot lemma, earlier § · Companion — optional merge · NEW fold-option under T07

T09 LT VZot 5:11 · T07 olamot · Corollary — song/avodah (mizmor vs shir) in different sefer · NEW

T09 · R15-T10 dibbur/Matan · ≠ · NEW

T10 Gate Unity 52:15 · R14-T01 / R15-T08 / T26 general kelim formula · Family yes — adds named Avraham/Michael + same-Chesed split + Briah malchut; Mitteler body · NEW named apparatus; CoS may fold under kelim seals

T10 · R15-T01 EC28 ZuN class · ≠ concrete tzaddik-vs-sar example · NEW (school)

T11 SHH OA 3:1 · sealed R14-T05 SHH OA 3:1 · EXACT remint — same locus + lemma · FOLD → R14-T05

T12 SHH ABYA 2:3 · sealed R14-T04 SHH ABYA 2:3/5 · EXACT remint — same locus + lemma · FOLD → R14-T04

Hard FOLD detail — T11 / T12 — Aspect · Sealed · Pack propose

T11 · R14-T05 SHH Abba and Imma 3:1 inner union→human souls / outer→angel souls · identical quote locus

T12 · R14-T04 SHH ABYA 2:3(/5) Briah→angel-neshamot; angels= chitzon olamot · identical 2:3 lemma

Live Sefaria + R14 cache blocks: MATCH sealed text. Pack itself flagged T11 as “T09-family risk” / optional — QC upgrades to hard FOLD.

Fold check — T08 under T07 — Aspect · T07 · T08

Locus · TO Bereshit 7:3 · TO Bereshit 3:19

Core · olamot + Michael in one [flight] · same olamot + Torah/mitzvot ranking

QC: PASS separate; CoS may FOLD T08 → companion under T07

Tag note — T10

Pack claimed [E-primary] Mitteler. QC: Mitteler = Admur-school; do not auto-upgrade to Admur-haZaken [E-primary]. Tag [E] Admur-school (Mitteler). If CoS restricts primary to haZaken/Ari only → demote to log-companion under kelim seals (R14-T01 / R15-T08).

Quote verification (Sefaria live + hunt_gb01)

R16-T07 — TO Bereshit 7:3

Live + Torah_Ohr_Bereshit.7.3.txt / to_ber_7_3_plain.txt: מפנימיות העולמות · מחיצוניות העולמות · מיכאל באחת · טיסה לא שייך גבי נשמות — “from the inner dimension of the worlds · from the outer dimension of the worlds · Michael in one [flight] · flight does not apply to souls” — MATCH Tag [E-primary] Admur.

R16-T08 — TO Bereshit 3:19

Live + cache: מחיצוניות העולמות · הנשמות הן מבחי’ פנימיות · יתרון תורה/מצות vs דו”ר — “from the outer dimension of the worlds · souls are of the aspect of the inner dimension · the superiority of Torah/mitzvot” vs “fear and love” — MATCH Tag [E-primary] Admur. Fold-option under T07.

R16-T09 — LT V’Zot HaBerachah 5:11

Live + Likkutei_Torah_VZot_HaBerachah.5.11.txt: מזמור הוא שירת המלאכים · מחיצוניות העולמות · חומר/צורה/כלי · השיר של הנשמות שבג”ע · אין חומריות וכלים — “mizmor is the song of the angels · from the outer dimension of the worlds · matter/form/vessel · the song of the souls in Gan Eden · there are no materiality and vessels” — MATCH Tag [E-primary] Admur.

R16-T10 — Gate of Unity 52:15

Live + The_Gate_of_Unity.52.15.txt: נשמת אברהם · פנימיות הכלים דחסד · מיכאל דעולם הבריאה · חיצוניות הכלים ואותיות דחסד — “the soul of Avraham · the inner dimension of the vessels of Chesed · Michael of the world of Beriah · the outer dimension of the vessels and letters of Chesed” — MATCH Tag [E] Admur-school (Mitteler) — not haZaken [E-primary].

R16-T11 — SHH Abba Imma 3:1 → FOLD

Live + R14 shh_oa_3_1_plain.txt / block: זווג הפנימי … נשמות בני אדם · זווג החיצון … נשמות המלאכים — “the inner union … human souls · the outer union … the souls of the angels” — MATCH sealed R14-T05 → FOLD.

R16-T12 — SHH Four Worlds 2:3 → FOLD

Live + R14 shh_abya_2_3_plain.txt / block: נשמות המלאכים של יצירה · בריאה · המלאכים הם חיצוניות העולמות birth capacity — “the souls of the angels of Yetzirah · the angels are the outer dimension of the worlds · Beriah” birth capacity — MATCH sealed R14-T04 → FOLD.

HOLD Q42 / Q70 / Moses / Film

Four net-NEW propose-land: R16-T07 · T08 · T09 · T10 — PASS (T08 fold-option under T07; T10 = [E] Mitteler with optional demote/fold under kelim seals).

Two hard FOLDs: R16-T11 → sealed R14-T05 · R16-T12 → sealed R14-T04 (exact locus remint).

Drive upload: this file → 113 — R16-T07–T12 QC.md

Dossier 0316 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[177]

132 — R16-GB08 FULL

YA-IGK20 · R16-GB08 · Net-NEW beyond sealed R13–R15 + R16-T01–T37 + pending T38–T40

GB07: SUMMARY 1in7tb3pK5YNcQky2mArjMfNWm7FnoWRc · FULL 1fh4jgr3kK8QwUTCvVUqOX36dL9F5S7Nu · NET_NEW json 1 HlANgJOOMWn2v5u_zlmH-AbCQXcTsbLp

LOCKED: R13–R15 · R16-T01–T37 · pending T38 TO Esther 2:10 · T39 LT Shir 18:13 · T40 SHG 39

Propose R16-T41+ only. Cache: /workspace/ya_igk20/r16/hunt_gb08/

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

YA-IGK20 · R16-GB09 · Net-NEW beyond sealed R13–R15 + R16-T01–T40 + CoS T41–T43 + Research Director T44–T45

[177] Document 0316: 132 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[133] Document 0354: 136 — R16-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

LOCKED: R13–R15 · R16-T01–T40 SEALED · CoS T41 LT Vayikra 3:10–11 · T42 LT Shir 15:3 · T43 LT Bechukotai 5:1 · Research Director T44 LT Ki Teitzei 4:4 · T45 TO Bereshit 4:18–22 — DO NOT REMINT

Propose R16-T46+ only. Cache: /workspace/ya_igk20/r16/hunt_gb09/

136 — R16-GB09 FULL — GOAL 2–4

Q42 MICRO → not found HOLD [U].

Q70 → not found HOLD.

Moses pnimiyut NHY”M → forever-OPEN.

R10-T06 → T18 only — not reminted.

Dossier 0360 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[365]

R16-T25–T29 QC LOG — Research Director SOURCE QC (under CoS) · R16-QC-08

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: Dedup vs sealed R13–R15 + R16-T01–T24. No self-seal. Do not message CoS.

Packs under QC — Drive id · Title · Role

118 · 1YJ3k82PlX8YB7gCcMtgt11hstF7f8hDF · R16-GB04 SUMMARY · CoS primary SUMMARY

119 · 1RnYB_WDSbmw4DYU4npjTrJk_-M7CDOh4 · R16-GB04 FULL · CoS primary FULL

[365] Document 0360: 122 — R16-T25–T29 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ledger · 1Eh_4aYyr1Lk4h1Pmni6ScfnMciDSWErzz9g4sCKtdkE · 106 — R16 PAPER LEDGER T01–T24 SEALED

prior QC Drive 117 / 120 / 121 · T16–T19 · T20–T21 · T22–T24 QC · floor

Folder 1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 · YA-IGK20 Drive parent

Local: hunt ya_igk20/r16/hunt_gb04/fetch/ · verify qc/r16_t25_t29_verify/ · this log → Drive 122 Floor locked (not reminted): R13-T01–T09 · R14-T01–T06 · R15-T01–T12 · R16-T01–T24 SEALED (T11/T12 FOLD → R14; T18 REOPEN R10-T06)

ID · Claim (one-line) · PASS/FAIL · Tag

R16-T25 · LT — Tzav 1:1,4–5 — BYA souls+angels; neshamot d'Beriah more pnimi; angels=behemot; food elevation from angel shoresh · PASS → propose SEAL · [E-primary] Admur

R16-T26 · LT — Behar 2:5–6 — kadoshim=souls (no body/makom/zman); angels body→place→time→fixed shirah · PASS → propose SEAL · [E-primary] Admur

R16-T27 · LT — Matot 2:7 — pnimi BYA=souls+angels (Tikkun); chitzon=Nogah heikhalot · PASS → propose SEAL · [E-primary] Admur

R16-T28 · Shaarei Kedusha, part III, gate 2 — source of souls > source of angels; angels servants · PASS → propose SEAL · [E-primary] Ari/RCV

R16-T29 · TO — Yitro 1:6 — kadoshim=angels+souls as shem/ziv ≠ maaseh yadecha · PASS → propose SEAL (fold-opt under T26) · [E-primary] Admur

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 / R16-T01–T24 floors · PASS no remint · locked

Dedup vs sealed R13–R15 + R16-T01–T24 — Candidate · Comparator · Same lemma? · QC

T25 LT Tzav 1 food/pnimi/behemot · R16-T13 / T17 Mishpatim thought/speech/action / nested Yetzirah · ≠ — no food-elevation or behemot-vs-souls · NEW

T25 · R16-T15 EC42 ABYA products · Ari product list ≠ Admur eating/elevation · NEW

T25 · R16-T16 / T20–T24 omdim/mehalchim family · growth/status/Y-H/raglayim ≠ maachal + pnimi-rank · NEW

T25 · GB01 log LT Tzav 2:4 · different § (2:4 ≠ 1); kings/nunei yama taxonomy only · NEW

T26 LT Behar body/makom/zman · R16-T02 / T05 machshavah/dibbur + pre-MB · shoresh/temporal ≠ body/place/time song phenomenology · NEW

T26 · R16-T09 VZot mizmor/shir · souls’ own song-avodah ≠ angel-vs-soul body/time contrast · NEW

T26 · R16-T16 / T22–T24 omdim/mehalchim · standing/walking / Y-H / raglayim ≠ makom→zman→fixed-shirah · NEW

T26 · GB02 log LT Behar 3:8 · different § (3 ≠ 2); T02-family companion only · NEW

T27 LT Matot shared pnimi · R16-T19 TO Noach 3 Tohu/Tikkun · Opposite grouping — T19 separates souls←Tikkun vs angels←Tohu; T27 groups souls+angels as shared Tikkun-pnimi of BYA vs Nogah-chitzon · NEW

T27 · R16-T07 / T08 olamot pnimi/chitzon · olamot axis ≠ BYA creature-class pnimi split · NEW

T27 · R14 / R15 kelim pnimi/chitzon · Atzilut kelim ≠ BYA souls+ angels vs Nogah heikhalot · NEW

T28 SK 3:2 machatzav · R15-T01 EC28 / R14-T03 EC47 / R16-T15 EC42 · EC ABYA products ≠ machatzav nested-light stack + servant path-way · NEW

T28 · sealed SHG19 gilgul · ≠ machatzav ontology · NEW

T28 · Admur T02/T13/T25 pnimi rank · different author; SK explicit מחצב (machatzav, source) terminology unused in sealed Admur lane · NEW

T29 TO Yitro 1:6 shem/ziv · sealed R15-T10 TO Yitro 8:6 · different § (1:6 ≠ 8:6); T10=dibbur/kelim/Matan ≠ shem/ziv vs maaseh yadecha · NEW

T29 · T26 Behar kadoshim · related lexeme; T26=kadoshim=souls only (vs angel body); T29=kadoshim=souls+angels as shared shem-tier · NEW fold-opt

T29 · T27 Matot shared pnimi · T27=Tikkun vs Nogah inside BYA; T29=shem/ziv vs maaseh yadecha vs etzem · NEW

Fold check — T29 — Aspect · Propose T26 · Propose T29

Locus · LT Behar 2:5–6 · TO Yitro 1:6

Author · Admur · Admur

Axis · kadoshim=souls only; angels have body→makom→zman →fixed shirah · kadoshim=angels+souls as shem/ziv ≠ maaseh yadecha (chitzon worlds)

Liturgy · angel kedusha then soul kedusha · בורא קדושים (“Creator of holy beings”) beracha gloss

QC call: PASS as separate R16-T29. CoS may FOLD → companion under T26 if single kadoshim lane preferred. Not hard FAIL / remint.

Avoided correctly (not reminted this pack)

Quote verification (hunt_gb04 fetch + verify dir)

Sefaria live/Cloudflare often blocked — hunt cache copies under qc/r 16_t25_t29_verify/ used (same pattern as QC-05–07).

R16-T25 — LT Tzav 1:1, 1:4–5

LT_Tzav_1_1.txt / _1_4.txt / _1_5.txt: נשמות ומלאכים … בי״ע · מלאכים המלאכים · מלאכים דבריאה / דיצי׳ / דעשי׳ · נשמות דבריאה … פנימי׳ יותר מן דעתה … בהמות לגבי הנשמות · מעלים המאכלים הגשמיי׳ ששרשם מהמלאכים — “souls and angels … BYA · angels of Beriah / of Yetzirah / of Asiyah · souls of Beriah … more inward than the angels · the angels of the present … beasts relative to the souls · they elevate the physical foods whose root is from the angels” — MATCH Tag [E-primary] Admur.

R16-T26 — LT Behar 2:5–6

LT_Behar_2_5.txt / _2_6.txt: הנשמות נק׳ קדושים · וקדושים בכל יום … על הנשמות · המלאכים יש להם גוף · תופסים מקום · בבחי׳ זמן · עת קבוע לומר שירה · נשמות אין להם … זמן ומקום · בכל יום תמיד — “the souls are called holy beings · ‘and holy beings every day’ … concerning the souls · the angels have a body · occupy space · are in the aspect of time · a fixed time to sing · souls do not have … time and place · every day, continually” — MATCH Tag [E-primary] Admur.

R16-T27 — LT Matot 2:7

LT_Matot_2_full.txt seg 7: הפנימיות דבי״ע הן הנשמות והמלאכים · בחי׳ הביטול … התיקון … ב״ן ע״י מ״ה · החיצוניות הם היכלות דנוגה · רפ״ח ניצוצים … לא נתקנו — “the inner dimension of BYA consists of the souls and angels · the aspect of bittul … Tikkun … Ban through Mah · the outer dimension consists of the palaces of Nogah · 288 sparks … have not been rectified” — MATCH Tag [E-primary] Admur. ≠ T19 (opposite grouping).

R16-T28 — Shaarei Kedusha 3:2

SK_3_2.txt: אור מחצב הנשמות פנימי ועליון מאור מחצב המלאכים ולכן הן משרתיו — “the light of the source of the souls is inward and higher than the light of the source of the angels, and therefore they are its servants” · stack Ein Sof → ten sefirot → source of souls → source of angels → kelipot — MATCH Tag [E-primary] Ari/RCV (R. Chaim Vital).

R16-T29 — TO Yitro 1:6

TO_Yitro_1_6.txt: … בורא קדושים · הקדושים שהם מלאכים ונשמות · בחינת שם זיו והארה · אינם בבחי’ מעשה ידיך כמו חיצוניות העולמות — “Creator of holy beings · the holy beings who are angels and souls · the aspect of a name … radiance and illumination · they are not in the aspect of ‘the work of Your hands,’ like the outer dimension of the worlds” — MATCH Tag [E-primary] Admur. Fold-opt under T26 noted — not FAIL. ≠ R15-T10 Yitro 8:6.

HOLD Q42 / Q70 / Moses / Film

Five net-NEW propose-land: R16-T25 · T26 · T27 · T28 · T29 — PASS (T29 fold-option under T26.)

Drive upload: this file → 122 — R16-T25–T29 QC.md

Dossier 0364 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[366]

132 — R16-GB08 FULL

YA-IGK20 · R16-GB08 · Net-NEW beyond sealed R13–R15 + R16-T01–T37 + pending T38–T40

[366] Document 0364: 132 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

LOCKED: R13–R15 · R16-T01–T37 · pending T38 TO Esther 2:10 · T39 LT Shir 18:13 · T40 SHG 39

Propose R16-T41+ only. Cache: /workspace/ya_igk20/r16/hunt_gb08/

Dossier 0007 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[237]

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12 — Loud HOLD checks (Q42 / Q70)

Check	Result
Q42-flip sentence meeting meta threshold	Not found — no flip primary opened this retry
Q70 post-exit measure primary	Not found — no graded post-exit measure primary
Action	FLAG: none to mint. Loud-flag not raised.

Dossier 0012 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[134]

154 — R17-GB03 FULL — Continuous Peshat Map יא–טו [11–15]

YA-IGK20 · R17-GB03 · CoS research executor (Grok Bot)

ACTIVE 144 · LEDGER 145 · Meta map 141 · GB01 146/147 (T01–T08) · GB02 148/149 (T09–T15) — do not remint

[237] Document 0007: 186_R17_MISSING_RETRY_M5_M8_M12.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[134] Document 0012: 154 — R17-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

No self-seal · No booklet · No closing Q42/Q70/Moses · Propose R17-T16+ only

Dossier 0023 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[238]

152 — R17-T09–T15 QC.md

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: PASS/FAIL/FOLD per T-id. No remint T01–T08 / sealed R14–R16. No self-seal. Do not message CoS.

Numbering note: CoS used 148/149 for GB02 packs; 150 scout JSON; GB01 QC = 151; this QC = 152.

152 — R17-T09–T15 QC.md — Verdict table — R17-T09–T15

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T09	Birth = Malchut making souls as separate yesh in Beriah; likened to the Splitting of the Sea, «דבעתיקא תליא» (“which depends on Atika”) (analogy ≠ Q42 MICRO)	PASS	[E] Admur	Local/WS: לידה כקריעת ים־סוף דבעתיקא תליא (“birth is like the Splitting of the Sea, which depends on Atika”) — pack correctly refuses Q42 convert
R17-T10	Gestation+birth = revelation of the actual light of Ein Sof; tipah root mochin A″A ← Arich/Atik ← Ein Sof, hidden until birth	PASS	[E] Admur	«גילוי אור־אין־סוף ממש על־ידי העיבור והלידה» (“revelation of the actual light of Ein Sof through gestation and birth”) + tipah/Arich/Atik chain in body

[238] Document 0023: 152 — R17-T09–T15 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T11	Mitzvot↔Malchut/he; Torah↔ZA/vav; Arich: mitzvot in Gulgulta/Loven/ orchata→613; Torah root in Mocha Stima'ah	PASS	[E] Admur	Body places mitzvot/Torah in he/vav and Arich map G ulgulta/whiteness/path/Mo cha Stima'ah
R17-T12	«חותם המתהפך» ("an inverted seal") = below-order inverts root-order	PASS	[E] Admur	Exact lemma «כחותם המתהפך» ("like an inverted seal") after Mocha Stima'ah clause

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T13	נעוץ ("embedded") here = Ein Sof power to create separate yesh so Ma'atzil is King via mitzvot; «סוף מעשה במחשבה תחלה» ("the end of the deed is first in thought")	PASS	[E] Admur	Teleology sentence in body; ≠ remint T08 (T08= structural Keter↔Malchut; T13=purpose/kingship)
R17-T14	Shelaya mashal: mitzvot = basis and root of Torah; cor poreal/chitzoniyut vs wisdom/pnimiyut	PASS	[E] Admur	JT via Admur + «המצות הן עיקר התורה ושרשה» ("the mitzvot are the basis of the Torah and its root") + outer dimension/inner dimension
R17-T15	BYA beings from zivvug ZUN d'BYA via neshamah-Elokut; kav haarah pierces parsa with kelim; shines «כמו באצילות ממש» ("just as in Atzilut itself")	PASS	[E] Admur	Body: … בקע הפרסא עמהם כמו באצילות ממש ("pierced the parsa with them … just as in Atzilut itself") — ontological-identity reading correctly left [P]/ [U] in FULL

Verdict table — R17-T09–T15 — HOLD / hygiene

ID	Item	Result	Tag
HOLD Q42	MICRO named flip	PASS as not found HOLD — בעתיקא (“on Atika”) = Yam Suf analogy only	MICRO [U]
HOLD Q70	Graded post-exit kav	PASS as not found HOLD — parsa-pierce = passage, not measure	degree [U]

ID	Item	Result	Tag
HOLD Film	Film	HOLD	—
NOTE Moses	pnimiyut NHY”M	PASS forever-OPEN kept	not closed
NOTE remint	T01–T08 / R14–R16	PASS — no remint; T13 extends נעוץ (“embedded”) lemma without re-sealing T08	locked

152 — R17-T09–T15 QC.md — Dedup vs T01–T08 and sealed R14–R16

Proposed	Comparator	Same claim?	QC
T09–T10 birth/gestation/ revelation	T01–T08 sections א–ה [1–5] spine	No — ו [6]-block net-new	NEW
T09 בעתיקא (“on Atika”)	Q42 MICRO	Pack explicitly analogy-only	HOLD kept
T11–T12 mitzvot/Torah/c hotem	R14–R16 angel taxonomies	No	NEW
T13 נעוץ (“embedded”) purpose	T08 נעוץ (“embedded”) structural	Same lemma, different claim (structure vs teleology)	NEW (not FOLD)
T14 shelaya	sealed set	No twin	NEW
T15 parsa / כמו באצילות (“as in Atzilut”)	R16 kav hunts / Q70	Presence/passage ≠ graded measure; no remint	NEW + Q70 HOLD
(not proposed) NeHY of Adam Kadmon / or chozer / Moses	יא [11]+ / forever-OPEN	Correctly out of scope	complied

FOLD required? None.

152 — R17-T09–T15 QC.md — Source windows (local plain, nikud-stripped)

T	Lemma hit	Match
T09	לידה · קריעת ים־סוף · בעתיקא תליא — birth · Splitting of the Sea · depends on Atika	MATCH
T10	גילוי אור־אין־סוף ממש · עיבור והלידה · טיפה · עתיק יומין — revelation of the actual light of Ein Sof · gestation and birth · drop · Atik Yomin	MATCH
T11	גולגלתא · לבנונית · תרי״ג · מוחא סתימאה · ה׳/ו׳ placement — Gulgulta · whiteness · 613 · Mocha Stima'ah · placement of he/vav	MATCH
T12	חותם המתהפך — an inverted seal	MATCH
T13	כח האי״ס לברוא יש מאין … מלך על הנפרדים · סוף מעשה במחשבה תחלה — the power of Ein Sof to create yesh me'ayin … King over separate beings · the end of the deed is first in thought	MATCH
T14	שליא · עיקר התורה ושרשה · חיצוניות/פנימיות — placenta · the basis of the Torah and its root · outer dimension/inner dimension	MATCH
T15	פרסא · בקע … עמהם · כמו באצילות ממש — parsa · pierced … with them · just as in Atzilut itself	MATCH

152 — R17-T09–T15 QC.md — Verdict

7/7 PASS · 0 FAIL · 0 FOLD · HOLDs intact · no self-seal · scout not judged.

Await CoS seal ingest.

Drive: 152 — R17-T09–T15 QC.md · parent 1eRz9M6HuZBGLZuJN4Y y6IMKgR-Sp7eb9

Dossier 0031 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[135]

[135] Document 0031: 157 — R17-T16–T24 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

157 — R17-T16–T24 QC.md

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: PASS/FAIL/FOLD per T-id. No remint sealed T01–T15 / R14–R16. No self-seal. Do not message CoS.

Numbering note: CoS packs 153 SUMMARY / 154 FULL; scout already took 155/156; this QC = 157 (next free after 152 QC floor; 153/154 packs; 155/156 scout).

Dossier 0035 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[311]

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav)

YA-IGK20 · R17-GB06 · CoS research executor (Grok Bot)

ACTIVE 144 · SEALED LEDGER T01–T33: 1rDQ45d3u_iPmmdfE6SgVbds3I4fYq34ypYudW1b5QnA

Prior T01–T29 paper: 1NJ5dE80PV4q4ZskWICRWrZxKXS83nQlheTczlmwXV5k · QC 162; GB05 T30–T33 now on floor

No self-seal · No booklet · No film · Propose R17-T34+ only

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav) — 0. Floor & mission

Sealed — do not remint: R17-T01–T33.

GB05 (163/164) T30–T33 = R17-D kav/parsa deepen — folded into sealed floor; this GB does not remint them.

[311] Document 0035: 169 — R17-GB06 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

This GB = R17-E/F only: named MICRO flip (Q42) + graded post-separation kav measure (Q70).

Flip thresholds (meta 141 / R13 87 — locked): - Q42 flips only if a primary sentence describes the flip act itself (mayan Elokut → yesh nifrad). - Q70 flips only if a primary defines kav measure AFTER «יצאו ונפרדו» (“emerged and separated”), not mere presence. - Do not convert «בעתיקא תליא» (“depends on Atika”) into MICRO. - Model agreement ≠ evidence. Honest EMPTY LOG = PASS.

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav) — 1. What was actually read

Source	Locus / URL	Tag	Notes
Wikisource Tanya, part IV, section 20	https://he.wikisource.org/wiki/ד_קלח_אינת_כ	[E]	Full Hebrew body end-to-end
Sefaria/Kehot Tanya Part IV; IH 20	API continuous HE	[E]	Nikud; no invented pages
Chabad Library / Chabadpedia IH20	body mirror	[E] corroborate	Same Admur lemmas
LT Re’eh 7 (Kehot)	https://www.sefaria.org/Likkutei_Torah,_Re’eh.7	[E-primary] Admur	Giluy-kav block after יצאו ונפרדו (“emerged and separated”)
Local cache LT Re’eh gilui block	/workspace/ya-igk20/r08b06/… · r09b01/…	corroborate	Prior R08-B06 / R09 opens
SHK, Discourses on Pesach, discourse 12	https://he.wikisource.org/wiki/תונווכה_רעש_בי_שורד_חספה_ישורד	[E-primary] Ari	Scope of בעתיקא תליא (“depends on Atika”) (Wikisource “not checked” → keep print caveat as prior)

Source	Locus / URL	Tag	Notes
EC 42:1 nitzutz	https://www.sefaria.org/Sefer_Etz_Chaim.42.1	[E-primary] Ari	«ניצוץ קטן מאד…אלהות» (“a very small spark…Divinity”) (Admur cites gate 41, chapter 3 — numbering variance noted)
DMC SMT §46	https://www.sefaria.org/Derekh_Mitzvotekha,_Shoresh_Mitzvat_HaTefillah.46	[E-secondary] TZ”Tz	tipa / he’elem→giluy / Atik in ibbur
Drive 145 / ACTIVE 144 / 163–164 GB05 / 139–143 GB10 empty	floor	[E]	T01–T33 seal context; EMPTY template

Source	Locus / URL	Tag	Notes
Local R08 B04–B07 Q42/Q70 JSON	/workspace/ya_igk20/R08_BATCH0*.json	red-team	Prior “no decisive [source] found” — do not remint

Not done: invented pages · film · closing HOLDs · reminting T01–T33 · converting Atika/tipa/nitzutz into MICRO · equating he’arah[3] or «אין גילוי הקו» (“there is no revelation of the kav”) with graded measure.

2. Q42 MICRO — loci & threshold test — 2.1 IHK20 body — pre / post states [E]

«אך נשמות המלאכים… וכן נשמת האדם… קודם שירדו לבי”ע אינן בכלל יש ודבר נפרד… אלא הן מעין בחי׳ אלקות בצמצום עצום… הקו המלובש בנר”ן שלהם»

“But the souls of the angels… and likewise the human soul… before they descended into BYA, are not in the category of yesh and a separate thing… rather, they are a likeness of an aspect of Divinity under immense contraction… the kav vested in their nefesh, ruach, and neshamah.”

«אך אינן אלקות ממש לברוא יש מאין מאחר שכבר יצאו ונפרדו מהכלים די"ס שבהן מלובש הקו מאור א"ס»

“But they are not actual Divinity to create yesh me’ayin, since they have already emerged and separated from the vessels of the ten sefirot in which the kav from the light of Ein Sof is vested.”

Proves [E]: (a) pre-descent = mayan Elokut in tzimtzum atzum with kav vested in NR”N; (b) after exit/separation they lack creatio-Elokut because they already left the kelim.

Does NOT prove: a named flip act/mechanism. «מאחר שכבר יצאו ונפרדו» (“since they have already emerged and separated”) is a perfective result/reason clause, not a description of the act that flips mayan→yesh. Meta threshold = act itself → not met.

2. Q42 MICRO — loci & threshold test — 2.2 Structural / birth loci — not MICRO [E]

«עיקר התהוות היש... ממל' דאצילות שנעשה עתיק דבריאה» «נקרא בשם לידה כקריעת י"ס דבעתיקא תליא»

“The principal coming into being of yesh… is from Malchut of Atzilut, which becomes Atik of Beriah”; “is called birth, like the Splitting of the Sea, which depends on Atika.”

Proves [E]: Malchut→Atik d’Beriah locus; birth metaphor tied to Yam Suf / Atika.

Hard rule: do not convert «בעתיקא תליא» (“depends on Atika”) into MICRO flip.

2. Q42 MICRO — loci & threshold test — 2.3 SHK Pesach 12 — Atika scope [E-primary]

«בעתיקא תליא מלתא — ... לא היה יכול להזדווג... אם לא ע"י הארה... מעתיקא קדישא... לקרוע קריעת ים סוף / קריעת רחם האילה»

“The matter depends on Atika — … it could not unite… except through a radiance… from Atika Kadisha… to split the Sea / to open the womb of the doe.”

Proves [E]: Atik enables katnut zivug that opens the womb / Yam Suf.

≠ MICRO: enabling birth-zivug ≠ named ontological flip mayan Elokut→yesh nifrad. (Prior sealed family R10-T12 — do not remint.)

2. Q42 MICRO — loci & threshold test — 2.4 EC 42:1 nitzutz [E-primary] (Admur cite via LT Re’eh)

«יש ניצוץ קטן מאד שהוא בחי’ אלהות נמשך ממדרגה האחרונה שבבורא וזהו הניצוץ מתלבשת בכח ניצוץ א’ נברא… הנקרא יחידה»

“There is a very small spark, which is an aspect of Divinity, drawn from the lowest level within the Creator, and this spark vests itself in the potential of one created spark… called yechidah.”

Proves [E]: mediating spark between Creator and created.

≠ MICRO: mediation/structure ≠ sentence describing the flip act.

Numbering: Admur «ע”ח שמ”א פ”ג» (“Etz Chaim, gate 41, chapter 3”); body located at EC 42:1 this pass — variance logged, quote not invented.

2. Q42 MICRO — loci & threshold test — 2.5 DMC SMT 46 [E-secondary]

tipa / grain→tree / he’elem→giluy / Atik lights in ibbur — growth/revelation model of TZ”Tz, not Admur body MICRO act. Already R12-T03/T04 family — do not remint; does not close Q42.

2. Q42 MICRO — loci & threshold test — 2.6 Q42 verdict

No primary meeting flip-act threshold found. HOLD [U]. Prior R08 B04–B07 same formal status — this GB re-opens body + Ari cites Admur uses; still empty for close.

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav) — 4. Why no apparatus T34+ this pass

Mission allows net-NEW apparatus that strengthens HOLD docs without closing. Candidates considered and rejected for mint:

Candidate	Why not T34+
Grammar: «מאחר שכבר יצאו ונפרדו» (“since they have already emerged and separated”) = result not act	Already encoded in locked meta threshold / EMPTY LOG itself — minting would be meta-ticket, not new primary
LT Re’eh «אין גילוי הקו» (“there is no revelation of the kav”)	Prior R08–R16 opens; strengthens absence class already known — remint risk vs prior logged non-decisive
SHK Atika ≠ MICRO	Prior T12 family / explicit meta rule — remint
EC nitzutz ≠ MICRO	Cite already in LT Re’eh apparatus chain; structural not flip-act
GB05 T30–T33 lexicon/simile/משם (“from there”)/or-chozer	Already sealed on floor — do not remint

→ Honest EMPTY LOG for T34+.

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav) — 4b. Red-team — Kuksik R17-I (170 MD / 171 JSON) — ZERO T-ids

Item	Note
Drive	MD 1dfLgsf5Dy8RNuaca6RfvijBXOPnX_2JI · JSON 1wdBwAqOotDjQNaTcujr15UE-ZTH6Q3uJ

Item	Note
Proposed T#	NONE (HARD)
Q1–Q4	REJECT accidental close: nifrad-telos / Atika / parsa·dual-Kav·he'arah / or-chozer ≠ MICRO/Q70
Soft-settles U1–U5	corroborate sealed T15–T16 / T26 / T30–T32 — do not remint

Item	Note
M1–M14 missing opens	Yerushalmi daf · Zohar II:52b independent · EC prasa pages · Gilgulim 20 · LA 48 full · Mitteler/Ramash — apparatus, not threshold closers
GB06 action	Awareness only · reinforce EMPTY · HOLDs unchanged

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav) — 5. Proposed R17-T34+

ID	Claim	Tag	Status
—	EMPTY LOG — no crisp NEW primary meeting Q42 flip-act or Q70 measure threshold; no net-NEW apparatus ticket beyond prior logged HOLD docs	—	PASS empty

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav) — 6. HOLD notes (unchanged)

Item	Status
Film	HOLD
Moses pnimiyut NHY"M	forever-OPEN (apparatus OK; never close this GB)
Q42 MICRO named flip	HOLD [U]
Q70 graded kav post-exit	HOLD [U]
T16 A≡B	still open on prior floor — untouched

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav) — 7. Corpora actually opened (checklist)

1. IHK20 body — Wikisource + Sefaria/Kehot + Chabad mirrors
2. LT Re'eh 7 — Sefaria Kehot + local R08/R09 gilui-kav block
3. SHK Pesach drush 12 — Wikisource
4. EC 42:1 (nitzutz; Admur gate 41, chapter 3 cite) — Sefaria
5. DMC SMT 46 — Sefaria
6. Drive floor: 144 ACTIVE · 145 paper · 163/164 GB05 · 139/140/143 GB10 empty · R08 Q42/Q70 caches
7. Not opened as new decisive: HebrewBooks print pages beyond prior leads (no new HB page claimed this pass)

169 — R17-GB06 FULL — Cluster R17-E/F HOLD hunt (Q42 MICRO · Q70 kav) — 8. Verdict

R17-GB06 PASS EMPTY for cluster R17-E/F.

Thresholds unmet · HOLDs intact · T01–T33 not reminted · no T34+ · upload 168+169 · no self-seal.

Next (not this GB): Research Director empty-QC stamp · optional further Ari print witnesses if CoS opens · HOLDs stay [U] until primary meets threshold.

Dossier 0036 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[137]

176 — R17-GB08 SUMMARY — HOLD (unchanged)

[137] Document 0036: 180 — R17-GB08 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Item	Status
Film	HOLD
Moses pnimiyut NHY”M	forever-OPEN (GB07 apparatus pending QC; never closed here)
Q42 MICRO	HOLD [U] — GB06 EMPTY stands
Q70 kav measure	HOLD [U] — GB06 EMPTY stands

Dossier 0040 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[312]

163 — R17-GB05 SUMMARY

YA-IGK20 · R17-GB05 · CoS research executor (Grok Bot) · 2026-09-20 ~12:56–13:05 ET

Cluster R17-D (kav / parsa) — independent source-first deepen

Floor: T01–T29 SEALED on ledger 1NJ5dE80PV4q4ZskWICRWrZxKXS83nQlheTczlmwXV5k (QC 162) — do not remint T01–T29

Numbering: 163 SUMMARY / 164 FULL (162 = Research Director QC stamp — avoid)

No self-seal · No film · Propose R17-T30+ only

163 — R17-GB05 SUMMARY — Net-NEW proposed (R17-T30+ only)

[312]Document 0040: 163 — R17-GB05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Claim	Tag
R17-T30	In IHK20 body (י–יד [10–14]), creatio/animation is never labeled ממלא (memale); printed lexicon is מקיף וסובב (makif and sovev) (self-cite «כמ"ש הפי' בלק"א» — "as its meaning is explained in Likkutei Amarim") vs radiance³ from the kav. Paired meta-label »memale« for this letter's creatio-mode = interpretive gloss, not body lemma	[E] absence · [I] meta label

ID	Claim	Tag
R17-T31	«כמו באצילות ממש» ("just as in Atzilut itself") grammatically modifies מאיר בהם בבי"ע ("shines in them in BYA") (post-parsa haarah with Malchut kelim) — likeness of mode of illumination; body does not equate BYA worlds with Atzilut ontologically. Identity reading stays [U] · ≠ remint T15 (T15 sealed pierce+phrase presence; T31 locks simile scope)	[E] wording · [U] identity
R17-T32	Degree-1 «הארת הקו מאירה משם» ("the radiance of the kav shines from there") immediately follows the NHY-d'AK / feet of yosher terminus — sequential grammar indexes path B as D1's stated source-pointer; whether path A (Malchut/parsa) also feeds D1 stays [U] · ≠ remint T16/T17	[E] sequence · [U] exclusive feed
R17-T33	Body's or-chozer analogy structure: kav at AK-feet terminus returns upward as light vested in Arich Anpin/ Abba and Imma/ZUN of Atzilut returns from Malchut of Atzilut, and Malchut of Atzilut is Keter from below upward / נעוץ ("embedded") — explicit parallel for Asiyah-end or chozer · ≠ remint T20/T21 (those = fact of upward radiation + destination/Gilgulim; T33 = analogy architecture)	[E] parallel

Honest EMPTY subsections: none of the five mission foci empty — all have body [E]; net-NEW = 4 micro-claims after fold.

Not proposed: remints T01–T29 · Q42 MICRO · Q70 measure · Moses NHYM · film · A≡B seal · self-seal.

Dossier 0058 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[138]

148 — R17-GB02 SUMMARY — Proposed T (R17-T09+ only; no remint T01–T08 / R14 / R15 / R16)

ID	Claim	Tag
R17-T09	Birth = Malchut's making souls as separate yesh in Beriah; likened to the Splitting of the Sea, «דבעתיקא תליא» ("which depends on Atika") (Admur's analogy; ≠ Q42 MICRO)	[E]
R17-T10	Gestation+birth = revelation of the actual light of Ein Sof; tipah root from mochin A″A drawn from Arich/Atik Yomin up to Ein Sof, hidden until birth	[E]
R17-T11	Mitzvot ↔ Malchut/he; Torah ↔ ZA/vav; in Arich: mitzvot in Gul gulta/Loven/orchata→613 paths; Torah root in Mocha Stima'ah (ta'amei mitzvot)	[E]
R17-T12	«חותם המתהפך» ("an inverted seal") = below-order inverts root-order (mitzvot appear lower than Torah; essence reverse)	[E]
R17-T13	נעוץ ("embedded") here = Ein Sof's power to create separate yesh so Ma'atzil can be King via mitzvot; «סוף מעשה במחשבה תחלה» ("the end of the deed is first in thought")	[E]

ID	Claim	Tag
R17-T14	Shelaya mashal: mitzvot = basis and root of Torah (first from tipah); corporeal/chitzoniyut vs Torah wisdom/pnimiyut	[E]
R17-T15	BYA beings from zivvug ZUN d'BYA via neshamah-Elokut; haarah of kav pierces parsa with Malchut kelim and shines in BYA «כמו באצילות ממש» ("just as in Atzilut itself")	[E]

EMPTY: none of ו–י [6–10] subsections empty.

[138]Document 0058: 148 — R17-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Not proposed: בעתיקא (“on Atika”)→Q42 MICRO · kav post-exit measure · NeHY of Adam Kadmon (יא [11]) · Moses NHYM.

Dossier 0061 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[239]

172 — R17-GB06 empty QC

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: Pass/note empty. Do NOT mint T34+. No self-seal. Do not message CoS.

172 — R17-GB06 empty QC — Verdict — EMPTY LOG

Check	Result
Proposed R17-T34+ in SUMMARY 168	none — Proposed table = EMPTY LOG only
Proposed R17-T34+ in FULL 169	none — Proposed ledger = EMPTY LOG — no R17-T34+

Check	Result
Secret / side claims closing HOLDs	none — opened-not-proposed logged honestly (IHK20 body, LT Re’eh 7, SHK Pesach 12, EC 42:1, DMC SMT 46, Kuksik R17-I red-team ZERO T-ids) — does not mint T-ids
Q42 MICRO	Not found HOLD [U] — aligned (body «יצאו ונפרדו» — “emerged and separated” = result/reason ≠ flip act; Atika/tipa/nitzutz ≠ MICRO)
Q70 graded kav	Not found HOLD [U] — aligned (dual loci / he’arah³ / LT «אין גילוי הקו» — “there is no revelation of the kav” = presence/absence ≠ graded measure)
Film	HOLD — aligned

[239]Document 0061: 172 — R17-GB06 empty QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Check	Result
Moses	forever-OPEN — aligned
T01–T33 floors	untouched — aligned
Self-seal	none — aligned

Verdict — EMPTY LOG — PASS / FAIL (for Carpo)

ID	Claim	PASS/FAIL	Tag
—	EMPTY LOG — no crisp NEW primary for T34+; no net-NEW apparatus ticket beyond prior logged HOLD docs	PASS empty	note only
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

172 — R17-GB06 empty QC — Verdict for Carpo

PASS empty — honest no-new-claim log (R17-E/F HOLD hunt).

No T34+ minted.

Q42 MICRO HOLD [U]. Q70 kav HOLD [U].

Film HOLD. Moses OPEN. Await CoS. No self-seal.

Drive upload: this file → 172 — R17-GB06 empty QC.md

Dossier 0080 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[240]

182 — R17-GB08 empty QC.md

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: Pass/note empty. Do NOT mint T37+. No self-seal. Do not remint T01–T33. Do not collide T34–T36. Do not message CoS.

182 — R17-GB08 empty QC.md — Numbering note

Next free after 181 → this stamp = 182.

Prior empty QC pattern: 172 (GB06). T34–T36 apparatus QC = 176 (separate lane — do not remint).

Verdict — EMPTY LOG — PASS / FAIL (for Carpo)

ID	Claim	PASS/FAIL	Tag
—	EMPTY LOG — letter-body continuous peshat א–טו [1–15] coverage-complete; no net-NEW continuous T37+ without remint	PASS empty	note only
HOLD Q42	MICRO named flip	PASS as not found HOLD	MICRO [U]

ID	Claim	PASS/FAIL	Tag
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

[240]Document 0080: 182 — R17-GB08 empty QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

182 — R17-GB08 empty QC.md — Verdict for Carpo

PASS empty — honest no-new-claim log (R17-GB08 continuous-peshat residual).

No T37+ minted.

א–טו [1–15] coverage-complete vs sealed T01–T33 + T34–T36 apparatus (separate).

Q42 MICRO HOLD [U]. Q70 kav HOLD [U].

Film HOLD. Moses OPEN. Await CoS. No self-seal.

Drive upload: this file → 182 — R17-GB08 empty QC.md

Dossier 0099 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[139]

162 — R17-T25–T29 QC.md

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: PASS/FAIL/FOLD per T-id. Do NOT remint sealed T01–T24 — especially T11–T14/T24. No self-seal. Do not message CoS.

Verdict table — R17-T25–T29 — HOLD / hygiene

ID	Item	Result	Tag
HOLD Q42	MICRO named flip	PASS as not found HOLD — none in R17-C deepen window	MICRO [U]

[139] Document 0099: 162 — R17-T25–T29 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Item	Result	Tag
HOLD Q70	Graded post-exit kav	PASS as not found HOLD — R17-C does not grade kav measure	degree [U]
HOLD Film	Film	HOLD	—
NOTE Moses	pnimiyut NHY”M	PASS forever-OPEN kept	not closed
NOTE remint	T01–T24 esp. T11–T14/T24	PASS — no remint; T25–T29 deepen/map only	locked
NOTE self-seal	GB04 stamp	PASS — QC propose-land only; no ledger seal in this file	no self-seal

Dossier 0103 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[140]

R17 SCOUT — Iggeret HaKodesh 20 §§יא–טו [11–15] — HOLD (unchanged)

Item	Status
Film	HOLD
Moses NHY”M	forever-OPEN
Q42 MICRO	HOLD [U]
Q70 kav measure	HOLD [U]

Dossier 0134 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[141]

[140]Document 0103: 155 — R17 SCOUT יא–טו CORROBORATE-ONLY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[141]Document 0134: 149 — R17-GB02 SCOUT md.י–ו [Sections 6–10]. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R17-GB02 SCOUT — Iggeret HaKodesh 20 §§ו–י [6–10] — Section cuts (working — verify; not printed headings)

§	From → To	~ Sefaria
ו [6]	«ומה גם כי בריאת הנשמות…» (“And all the more so, since the creation of the souls…”) → «גילוי אור א”ס ממש ע”י העיבור והלידה» (“revelation of the actual light of Ein Sof through gestation and birth”)	seg15b–16
ז [7]	«ובזה יובן היות המצות…» (“And through this it will be understood why the mitzvot…”) → «כחותם המתהפך» (“like an inverted seal”)	seg17
ח [8]	«ונעוץ תחלתן בסופן הוא כח הא”ס…» (“And ‘their beginning is embedded in their end’ is the power of Ein Sof…”) → «סוף מעשה במחשבה תחלה» (“the end of the deed is first in thought”)	seg18
ט [9]	«ולכן אמרו בירושלמי…» (“And therefore they said in the Jerusalem Talmud…”) → «וכדלקמן» (“and as explained below”)	seg19
י [10]	«והנה כמו כן מזיווג זו”נ דבי”ע…» (“And behold, likewise, from the union of ZUN of BYA…”) → «כמו באצילות ממש» (“just as in Atzilut itself”)	seg20
(יא [11]+)	«וכן גם הקו בעצמו…» (“And likewise, also the kav itself…”) + three he’arah — next scout	seg21+

ו [6] — Gestation and Birth — 1) What Admur says [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 the souls from it, to be a yesh and a separate thing in its own right in the world of Beriah, is called birth, like the Splitting of the Sea, which depends on Atika.”

«וגם כל גידול הנשמות כל ז׳ חדשים מזיווג של שמיני עצרת עד שביעי של פסח הוא כמו גידול זו”נ בבטן אימא עילאה… עד אין סוף…»

“And also the entire growth of the souls throughout the seven months, from the union of Shemini Atzeret until the seventh day of Pesach, is like the growth of ZUN in the womb of Imma Ila’ah… up to Ein Sof…”

«וגם כל עיקר ושרש הטיפה… ממוחין דאו”א… מא”א וע”י ומלמעלה למעלה עד אין סוף רק שהכל בהעלם במוחין עד לידת הנוק’ הנשמות והמלאכים וההיכלות לעולם הבריאה»

“And also the entire basis and root of the drop… from the mochin of Abba and Imma… from Arich Anpin and Atik Yomin, and from higher and higher, up to Ein Sof; except that everything is concealed in the mochin until the Nukva gives birth to the souls, angels, and palaces into the world of Beriah.”

«נמצא שזהו גילוי אור א”ס ממש ע”י העיבור והלידה»

“It follows that this is revelation of the actual light of Ein Sof through gestation and birth.”

ו [6] — Gestation and Birth — 2) Plain kabbalistic terms

- לידה (leidah) — birth of separate yesh (souls) from Malchut into Beriah
- עיבור (ibbur) — gestation; tipah/lights still hidden in mochin
- טיפה (tipah) — drop from ZA, rooted in Abba/Imma mochin
- בעתיקא תליא (“depends on Atika”) — Admur’s Yam Suf / birth-power dictum — not Q42 MICRO
- Imma Ila’ah / Arich Anpin / Atik Yomin — higher partzuf chain of the draw

ו [6] — Gestation and Birth — 3) Neighbor links

- From ה [5]: Malchut as Keter-from-below → ו [6] = that power acting as birth of nifradim
- To ז [7]: giluy via Malchut-birth → mitzvot (Malchut/Hei) vs Torah (ZA/Vav)

ו [6] — Gestation and Birth — 4) Implicit open Qs

- Exact Ari locus of «בעתיקא תליא» (“depends on Atika”) — not re-opened [U]
- Q42: birth≠ named MICRO flip — HOLD [U] (do not convert Atika)
- «ט’ או ז’ ירחי לידה» (“nine or seven months of gestation”) — leave Admur’s soft alternative [U]
- Moses forever-OPEN (not in this block)

נעוץ — [8] ח (“Embedded,” sense 2) / King over Separate Beings — 4) Open Qs

- Two applications of נעוץ (“embedded”) (ה [5] vs ח [8]) — map without collapse [U]
- Q42: nifrad stated as goal ≠ MICRO operator — HOLD [U]

Dossier 0149 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[143]

Verdict table — R17-T34–T36 — HOLD / hygiene

ID	Item	Result	Tag
HOLD Q42	MICRO named flip	PASS as not found HOLD — GB07 ≠ flip hunt; untouched	MICRO [U]
HOLD Q70	Graded post-exit kav	PASS as not found HOLD — GB07 ≠ measure hunt; untouched	degree [U]
HOLD Film	Film	HOLD	—
NOTE Moses	pnimiyut NHY”M	PASS forever-OPEN kept on all three tickets	not closed

[143] Document 0149: 176 — R17-T34–T36 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Item	Result	Tag
NOTE remint	T01–T33 esp. T16	PASS — no remint; T35 explicitly ≠ T16	locked
NOTE corroboration	EC 40:10 / LT Shemini / R13-T01–T02 / R14 angels	not proposed as R17-T — correctly folded to corroborate-only	complied
NOTE self-seal	GB07 stamp	PASS — QC propose-land only; no ledger seal in this file	no self-seal

Dossier 0160 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[242]

168 — R17-GB06 SUMMARY

YA-IGK20 · R17-GB06 · CoS research executor (Grok Bot) · 2026-09-20 ~13:02–13:10 ET

Cluster R17-E/F — Q42 MICRO + Q70 kav HOLD hunt (aggressive primary)

Floor: T01–T33 SEALED on ledger 1rDQ45d3u_iPmmdfE6SgVbds3I4fYq34ypYudW1b5QnA — do not remint T01–T33

Prior paper ledger T01–T29: 1NJ5dE80PV4q4ZskWICRWrZxKXS83nQlheTczlmwXV5k (superseded for T30–T33 seal)

No self-seal · No film · Propose R17-T34+ only

168 — R17-GB06 SUMMARY — Proposed (R17-T34+ only)

[242]Document 0160: 168 — R17-GB06 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Claim	Tag
—	EMPTY LOG	—

168 — R17-GB06 SUMMARY — Red-team — Kuksik R17-I (170/171) — NOT ingested as T-ids

Drive MD 1dfLgsf5Dy8RNuaca6RfvijBXOPnX_2JI · JSON 1wdBwAqOotDjQNaTcujr15UE-ZTH6Q3uJ · Proposed T#: NONE

Missing-primary list (M1–M14) = apparatus gaps, not flip-act / measure closers. Remint-temptation zones T15–T21 / T30–T33 — untouched.

168 — R17-GB06 SUMMARY — HOLD (unchanged)

Item	Status
Film	HOLD
Moses NHY”M	forever-OPEN
Q42 MICRO	HOLD [U] — body «יצאו ונפרדו» (“emerged and separated”) = perfective result/reason, not flip act; Atika / tipa / nitzutz ≠ named MICRO

Item	Status
Q70 kav measure	HOLD [U] — dual loci + he’arah³ + LT «אין גילוי הקו» (“there is no revelation of the kav”) = presence/absence, not graded measure after separation

168 — R17-GB06 SUMMARY — Verdict line

PASS EMPTY R17-E/F HOLD hunt · loci logged · T01–T33 untouched · no T34+ · upload 168+169 · no self-seal.

Dossier 0187 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[145]

188 — R17-GB09 WRAP QC.md

Moses pnimiyut NHY”M: forever-OPEN (not closed)

Rules: PASS wrap / FAIL. Do NOT mint T37+. No self-seal. Do not remint T01–T36. Do not message CoS.

Dossier 0196 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[367]

145 — R17 PAPER LEDGER — BATCH + OPEN Q

YA-IGK20 · R17 · Parent ACTIVE: 144

QC T01–T08: 1ave2nMWUvEYO9yejKh1nuKWDGhiMbFUc

QC T09–T15: 11t4cTVbyIH59njnXW50fskHZEgID8CjU

Packs: 146/147 (GB01) · 148/149 (GB02)

Prior R16 closed: 1kG9WQNuQwG0BDQzWM9aJtuOTjKtJVCQypAZpD2hukbM (GB10 EMPTY · no T48+)

Sealed prior (do not remint) R13–R15 · R14(ours) T01–T06 · R16 T01–T47 · R16-GB10 EMPTY (QC 143)

SEALED — R17-T01–T08 (QC 151 / GB01)

ID · Grade · Claim

[145] Document 0187: 188 — R17-GB09 WRAP QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[367] Document 0196: ZZ - SUPERSEDED — 145 R17 PAPER LEDGER (pre T16–T24). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R17-T01 · [E] Admur SEALED · גרמוהי חד (“His vessels are one”) = Atzilut kelim Elokut to create yesh me’ayin like Ein Sof, not mere cause and effect

R17-T02 · [E] Admur SEALED · Ramak/Zohar cause and effect here = within sefirot/kelim («בלי מה» — “without substance”)

R17-T03 · [E] Admur SEALED · Before Him nullified / from below separate → precisely yesh me’ayin

R17-T04 · [E] Admur SEALED · The beginning of yesh = kelim BYA + orot NR from neshamah (= thirty vessels of Malchut)

R17-T05 · [E] Admur SEALED · Principal separate [being] = Malchut of Atzilut → Atik of Beriah

R17-T06 · [E] Admur SEALED · Alma d’itgalya = revelation of creative power (not mere visibility)

R17-T07 · [E] Admur SEALED · First 9 cause and effect; Or Ein Sof in Chochmah alone; Malchut = non-ilah creation

R17-T08 · [E] Admur SEALED · Keter holds last of Ein Sof; Malchut = Keter from below upward (נעוץ — “embedded”)

SEALED — R17-T09–T15 (QC 152 / GB02)

ID · Grade · Claim

R17-T09 · [E] Admur SEALED · Birth = Malchut making souls as separate yesh in Beriah; likened to the Splitting of the Sea, «דבעתיקא תליא» (“which depends on Atika”) (analogy ≠ Q42 MICRO)

R17-T10 · [E] Admur SEALED · Gestation+birth = revelation of the actual light of Ein Sof; tipah root mochin A״A ← Arich/Atik ← Ein Sof

R17-T11 · [E] Admur SEALED · Mitzvot↔Malchut/he; Torah↔ZA/vav; Arich: mitzvot in Gulgulta/Loven/orchata→613; Torah root in Mocha Stima’ah

R17-T12 · [E] Admur SEALED · «חותם המתהפך» (“an inverted seal”) = below-order inverts root-order

R17-T13 · [E] Admur SEALED · נעוץ (“embedded”) here = Ein Sof power to create separate yesh so Ma’atzil is King via mitzvot; «סוף מעשה במחשבה תחלה» (“the end of the deed is first in thought”) — ≠ remint T08 (teleology vs structure)

R17-T14 · [E] Admur SEALED · Shelaya mashal: mitzvot = basis and root of Torah; corporeal/chitzoniyut vs wisdom/pnimiyut

R17-T15 · [E] Admur SEALED · BYA beings from zivvug ZUN d’BYA via neshamah-Elokut; kav haarah pierces parsa with kelim; shines «כמו באצילות ממש» (“just as in Atzilut itself”)

Open Q carry — Q · Status

Q42 MICRO named flip · HOLD [U]

Q70 graded kav post-exit · HOLD [U]

Moses pnimiyut NHY”M · forever-OPEN

Film · HOLD

Batches — GB · Focus · Result

GB01 · R17-A peshat א–ה [1–5] · SEALED T01–T08

GB02 · R17 ו–י [6–10] · SEALED T09–T15

Dossier 0205 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[243]

149 — R17-GB02 FULL — Continuous Peshat Map ו–י [6–10]

YA-IGK20 · R17-GB02 · CoS research executor (Grok Bot)

[243] Document 0205: 149 — R17-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ACTIVE 144 · LEDGER 145 · Meta map 141 · GB01 146/147 (T01–T08 proposed — do not remint)

No self-seal · No booklet · No closing Q42/Q70/Moses · Propose R17-T09+ only

149 — R17-GB02 FULL — Continuous Peshat Map ו–י [6–10] — 1. Section cuts (from meta 141) — R17-A scope ו–י [6–10]

Block	Meta title	Rough locus in continuous body
ו [6]	Gestation / birth	«ומה גם כי בריאת הנשמות…» (“And all the more so, since the creation of the souls…”) through «גילוי אור א”ס ממש ע”י העיבור והלידה» (“revelation of the actual light of Ein Sof through gestation and birth”)
ז [7]	Mitzvot and Torah	«ובזה יובן היות המצות במל’…» (“And through this it will be understood why the mitzvot are in Malchut…”) through «כחותם המתהפך» (“like an inverted seal”)
ח [8]	Their beginning is embedded in their end (purpose)	«ונעוץ תחלתן בסופן הוא כח הא”ס…» (“And ‘their beginning is embedded in their end’ is the power of Ein Sof…”) through «סוף מעשה במחשבה תחלה» (“the end of the deed is first in thought”)
ט [9]	Explanation of the placenta	«ולכן אמרו בירושלמי…» (“And therefore they said in the Jerusalem Talmud…”) through «וכדלקמן» (“and as explained below”)
י [10]	Formation of BYA / parsa	«והנה כמו”כ מזיווג זו”ן דבי”ע…» (“And behold, likewise, from the union of ZUN of BYA…”) through «מאיר בהם בבי”ע כמו באצילות ממש» (“shines in them in BYA just as in Atzilut itself”)
יא [11]+	Two routes of the kav / NeHY of Adam Kadmon (OUT)	begins «וכן גם הקו בעצמו המלובש בסיום וסוף נה”י דא”ק» (“And likewise, also the kav itself, vested in the conclusion and end of NeHY of Adam Kadmon”) — next block only

Honest note: Admur’s prose runs without lettered breaks; ו–י [6–10] are working-map cuts from meta 141, not printed headings. Cut be-

tween ו→[5] ה [6] at «ומה גם» (“And all the more so”) already flagged [I] in GB01. Cut between יא→[10] י [11] at «וכן גם הקו בעצמו» (“And likewise, also the kav itself”) = [I] map cut (meta forces it).

Bridge from GB01 ה [5]: Malchut = Keter from below upward / נעוץ (“embedded”) → ו [6] shows how that wedging appears as birth of separate souls.

2. Continuous peshat — ו [6] (Gestation / Birth) — 2.1 What Admur says (quote + locus)

«ומה גם כי בריאת הנשמות ממנה להיות יש ודבר נפרד בפ״ע בעולם הבריאה ונקרא בשם לידה כקריעת ים סוף דבעתיקא תליא.»

“And all the more so, since the creation of the souls from it, to be a yesh and a separate thing in its own right in the world of Beriah, is called birth, like the Splitting of the Sea, which depends on Atika.”

«וגם כל גידול הנשמות כל ז׳ חדשים מזיווג של שמיני עצרת עד שביעי של פסח הוא כמו גידול זו״נ בבטן אימא עילאה... עד אין סוף המתלבש בה כל ט׳ או ז׳ ירחי לידה.»

“And also the entire growth of the souls throughout the seven months, from the union of Shemini Atzeret until the seventh day of Pesach, is like the growth of ZUN in the womb of Imma Ila’ah... up to Ein Sof, which vests itself in her throughout the nine or seven months of gestation.”

«וגם כל עיקר ושרש הטיפה שמקבלת ומתעברת מז״א הוא ממוחין דאבא ואימא ובכל זיווג נמשכת לאבא ואימא מאריך אנפין ועתיק יומין ומלמעלה למעלה עד אין סוף רק שהכל בהעלם במוחין עד לידת הנוקי׳ הנשמות והמלאכים וההיכלות לעולם הבריאה.»

“And also the entire basis and root of the drop that she receives and with which she conceives from Ze’er Anpin is from the mochin of Abba and Imma. 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; except that everything is concealed in the mochin until the

Nukva gives birth to the souls, angels, and palaces into the world of Beriah."

«נמצא שזהו גילוי אור אין סוף ממש ע"י העיבור והלידה.»

"It follows that this is revelation of the actual light of Ein Sof through gestation and birth."

Locus: Iggeret HaKodesh 20, continuous body after Keter/Malchut block · Wikisource / Kehot · [E]

2. Continuous peshat — ו [6] (Gestation / Birth) — 2.2 Why here

After ה [5] established that Malchut Atzilut is called Keter from below (נעוץ — "embedded"), Admur shows the manifest act: Malchut gives birth to souls as separate yesh in Beriah. Pregnancy = concealment in mochin; birth = revelation of Or Ein Sof's creative power. The Yam Suf dictum supplies a traditional image for "opening" that depends on Atika — not an automatic Q42 MICRO operator (meta 141 explicit).

2. Continuous peshat — ו [6] (Gestation / Birth) — 2.3 Link prev / next

- Prev (ה [5]): Malchut = Keter from below upward / נעוץ ("embedded") → why Malchut can host revealed creation.
- Next (ז [7]): Once birth/giluy is framed, explain why mitzvot sit in Malchut and Torah in ZA — and why the upper root inverts that order.

2. Continuous peshat — ו [6] (Gestation / Birth) — 2.4 Plain kabbalistic terms

- לידה (leidah): not biological childbirth as such — Admur's name for Malchut's producing souls (and angels/hechalot) as separate yesh in Beriah.

- עיבור (ibbur): the concealed growth-phase in mochin; tipah present but hidden until birth.
- טיפה (tipah): seminal "drop" received from ZA; its root is mochin of Abba/Imma, drawn each zivvug from Arich Anpin and Atik Yomin up to Ein Sof.
- אימא עילאה (Imma Ila'ah): Binah as "supernal mother" — womb-analogue for growth of ZUN; here the model for soul-growth across 7 months.
- בעתיקא תליא ("depends on Atika"): Zoharic phrase Admur applies by analogy to Yam Suf splitting; marks dependence on Atika-level power for the "opening." Do not treat as named MICRO flip for Q42. [U] HOLD.

2. Continuous peshat — ו [6] (Gestation / Birth) — 2.5 Tags

Body [E] · Zohar Yam Suf cite [E-primary] via Admur · calendar/zivvug timing [E] Admur · interpretive "manifests ה [5]" [I] · Q42 conversion forbidden this GB.

2. Continuous peshat — ו [6] (Gestation / Birth) — 2.6 Implicit Qs (do not close)

- Exact Shaar HaKavanot / Pri Etz Chaim mechanics of ibbur vs Admur's compressed account — [U] for later R17-B/H.
- Q42: no named flip sentence; «בעתיקא תליא» ("depends on Atika") ≠ MICRO. HOLD [U]
- Q70: tipah/kav chain states vestment/concealment, not graded post-exit measure. HOLD [U]
- Moses/NHYM: not in this block. forever-OPEN.

4. Continuous peshat — נעוץ) [8] ח, “Embedded,” as purpose) — 4.1 What Admur says

«ונעוץ תחלתן בסופן הוא כח האי"ס ב"ה לברוא יש מאין ולא ע"י עילה ועלול שיהיה העלול מוקף מעילתו ובטל במציאות רק יהיה היש דבר נפרד מאלקות בכדי שיהיה המאציל ב"ה מלך על כל הנפרדים ע"י שיקיימו מצותיו שיצוה עליהם וסוף מעשה במחשבה תחלה.»

“And ‘their beginning is embedded in their end’ is the power of Ein Sof, blessed be He, to create yesh me’ayin, and not through cause and effect, in which the effect would be encompassed by its cause and nullified in its existence. Rather, the yesh is to be a thing separate from Divinity, so that the Emanator, blessed be He, will be King over all the separate beings through their fulfilling His commandments that He will command them; and the end of the deed is first in thought.”

Locus: continues immediately after chotem · [E]

4. Continuous peshat — נעוץ) [8] ח, “Embedded,” as purpose) — 4.6 Implicit Qs

- Does this “purpose” sentence count as closing any prior R16 claim on creation-for-mitzvot? Map only; do not remint R16.
- Q42 still no flip operator. HOLD.

149 — R17-GB02 FULL — Continuous Peshat Map ו–י [6–10] — 7. R17-B glossary extensions (only terms newly forced by ו–י [6–10])

Term	Forced by	Plain gloss (peshat)	Tag	Notes
עיבור (ibbur, gestation)	ו [6]	concealed gestation in mochin before birth-revelation	[E]	

Term	Forced by	Plain gloss (peshat)	Tag	Notes
לידה (leidah, birth)	ו [6]	Malchut's producing souls/angels/hechalot as separate yesh in Beriah	[E]	

Term	Forced by	Plain gloss (peshat)	Tag	Notes
טיפה (tipah, drop)	ו [6]	seminal drop from ZA; root in mochin A″A ← Arich/Atik ← Ein Sof	[E]	
אימא עילאה (Imma Ila'ah)	ו [6]	Binah as supernal mother / growth-womb analogue	[E]	
לבנונית (lavenunit)	ז [7]	"whiteness" of Gulgulta; Admur = orchata in hair-parting	[E] body · fuller "white light" gloss [E-secondary]	
אורחא דבפלגותא דשערי	ז [7]	path in parting of Arich's hairs → splits to 613 paths	[E]	
תרי"ג אורחין דאורייתא	ז [7]	613 paths of Torah-as-in-ZA from that orchata	[E] · fine ID [P]	
מוחא סתימאה (Mocha Stima'ah)	ז [7]	concealed chochmah of Arich = root of Torah / ta'amei mitzvot	[E]	
חותם המתהפך	ז [7]	inverted seal: below-order reverses root-order	[E]	

Term	Forced by	Plain gloss (peshat)	Tag	Notes
שליא (shelaya, placenta)	ט [9]	afterbirth mashal: first from tipah = essence until form day 40	[E]	

Term	Forced by	Plain gloss (peshat)	Tag	Notes
פרסא (parsa)	י [10]	screen Atzilut Beriah; pierced with kelim by haarah of kav	[E]	
«כמו באצילות ממש» (“just as in Atzilut itself”)	י [10]	Admur’s phrase for haarah-in-BYA; identity vs mode = open	[E] wording · [P]/[U] reading	

Reappear only (already GB01 — do not remint glossary rows): Gulgulta · Arich Anpin · Atik Yomin / on Atika · their beginning is embedded in their end · kav

Still deferred (יא–טו [11–15]): NeHY of Adam Kadmon · feet of yosher · returning light · sovev/memale · radiance / radiance of a radiance / radiance of a radiance of a radiance (full cascade) · element of earth

149 — R17-GB02 FULL — Continuous Peshat Map ו–י [6–10] — 8. Proposed R17-T09+ (net-NEW; no remint T01–T08 / R14 / R15 / R16)

ID	Claim	Tag	Status
R17-T09	Iggeret HaKodesh 20: birth = Malchut’s creating souls as separate yesh in Beriah; Admur likens to the Splitting of the Sea, «דבעתיקא תליא» (“which depends on Atika”) — analogy only, not Q42 MICRO mechanism	[E] Admur	propose

ID	Claim	Tag	Status
R17-T10	Gestation + birth = «גילוי אור א”ס ממש» (“revelation of the actual light of Ein Sof”); tipah’s root from mochin Abba/Imma drawn from Arich Anpin & Atik Yomin up to Ein Sof, all hidden in mochin until birth	[E] Admur	propose

ID	Claim	Tag	Status
R17-T11	Mitzvot in Malchut (he of Havaya); Torah in ZA (vav); above in Arich: mitzvot in Gulgulta / Loven / orchata → 613 paths; Torah root in Mocha Stima'ah (= chochmah of ta'amei mitzvot)	[E] Admur	propose
R17-T12	«חותם המתהפך» ("an inverted seal") = revelatory order below inverts root order (mitzvot appear lower than Torah below; essence reverse)	[E] Admur	propose
R17-T13	נעוץ ("embedded") in this block = Ein Sof's power to create separate yesh me'ayin so Ma'atzil can be King over separate beings via mitzvot; sealed by «סוף מעשה במחשבה תחלה» ("the end of the deed is first in thought")	[E] Admur	propose

ID	Claim	Tag	Status
R17-T14	Shelaya mashal (JT via Admur): mitzvot = basis and root of Torah (first from tipah); mitzvah corporeal/c hitzoniyut vs Torah wisdom/pnimiyut	[E] Admur	propose
R17-T15	All BYA creatures from zivvug ZUN d'BYA via neshamah-Elokut (from Malchut Atzilut kelim); haarah of kav pierces parsa with those kelim and shines in BYA «כמו באצילות ממש» ("just as in Atzilut itself")	[E] Admur	propose

Honest EMPTY: no empty subsection inside יא ;[10–6] ו–י [11]+ cascade intentionally out of scope.

Not proposed as T: בעתיקא ("on Atika")→Q42 MICRO · Q70 measure · NeHY of Adam Kadmon / or chozer · Moses NHYM · remints of T01–T08 or sealed R14/R15/R16.

Dossier 0215 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[146]

1. Atik Yomin / בעתיקא תליא (“Depends on Atika”) — Plain peshat (this letter)

Two related uses in IHK20: (1) Malchut of Atzilut ‘becomes Atik of Beriah’ — the upper tip of Beriah through which separate yesh comes into being. (2) «בעתיקא תליא» (“depends on Atika”) — Admur’s apparatus phrase for the Yam Suf / birth power: the ‘opening’ that lets separate souls be born from Malchut into Beriah depends on Atika. Separately, Atik Yomin is named as a higher partzuf from which flow is drawn each zivug (with Arich) up toward Ein Sof. Do NOT convert בעתיקא תליא (“depends on Atika”) into a Q42 MICRO flip.

1. Atik Yomin / בעתיקא תליא (“Depends on Atika”) — Not proven from quote alone [U]/[I]

- Exact Ari/Zohar page not proven from Tanya quote alone [U]
- Identity of ‘Atik of Beriah’ with full partzuf Atik Yomin not spelled in these sentences [U]
- Q42 MICRO operator not named here — HOLD [U]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 16. Gestation / Birth / Drop / Mochin of Abba and Imma

Aliases: עיבור (gestation), לידה (birth), טיפה (drop), מוחין דאו”א (mochin of Abba and Imma), אימא עילאה (Imma Ila’ah)

Forced by sections: ט ,[6] ו [9]

[146]Document 0215: 151 — R17-B GLOSSARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

16. Gestation / Birth / Drop / Mochin of Abba and Imma — Quotes [E]

- «בריאת הנשמות ממנה… ונקרא בשם לידה כקריעת י"ס דבעתיקא תליא» — "The creation of the souls from it… is called birth, like the Splitting of the Sea, which depends on Atika" — IHK20 body §ו [6] [E]
- «וגם כל גידול הנשמות כל ז' חדשים מזיווג של שמיני עצרת עד שביעי של פסח הוא כמו גידול זו"נ בבטן אימא עילאה… כל ט' או ז' ירחי לידה» — "And also the entire growth of the souls throughout the seven months, from the union of Shemini Atzeret until the seventh day of Pesach, is like the growth of ZUN in the womb of Imma Ila'ah… throughout the nine or seven months of gestation" — IHK20 body §ו [6] [E]
- «וגם כל עיקר ושרש הטיפה שמקבלת ומתעברת מז"א הוא ממוחין דאו"א ובכל זיווג נמשכת לאו"א מא"א וע"י ומלמעלה למעלה עד אין סוף רק שהכל בהעלם במוחין עד לידת הנוק' הנשמות והמלאכים וההיכלות לעולם הבריאה. נמצא שזהו גילוי אור א"ס ממש ע"י העיבור והלידה» — "And also the entire basis and root of the drop that she receives and with which she conceives from Ze'er Anpin is from the mochin of Abba and Imma. 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; except that everything is concealed in the mochin until the Nukva gives birth to the souls, angels, and palaces into the world of Beriah. It follows that this is revelation of the actual light of Ein Sof through gestation and birth" — IHK20 body §ו [6] [E]

16. Gestation / Birth / Drop / Mochin of Abba and Imma — Plain peshat (this letter)

לידה: birth — souls become separate yesh in Beriah from Malchut of Atzilut. עיבור: gestation — tipah/lights still hidden in mochin until birth. טיפה: seminal drop received from ZA; its root is mochin of Abba/Imma; each zivug draws that into Abba/Imma from Arich and Atik

Yomin up to Ein Sof. מוחין דאו"א: intellects of Abba and Imma — source of the tipah. Conclusion in letter: ibbur+leidah = actual giluy of Or Ein Sof. (Tipah language continues in ט§ [9] shilya mashal.)

16. Gestation / Birth / Drop / Mochin of Abba and Imma — Not proven from quote alone [U]/[I]

- Whether 'nine or seven months of gestation' are two counts or soft alternative — leave as Admur wording [U]
- Kavanot calendar details beyond Shemini Atzeret→7th of Pesach as stated [U]

17. Their Beginning Is Embedded in Their End (creative sense in IHK20) — Not proven from quote alone [U]/[I]

- Whether sense-1 and sense-2 are 'same mechanism' or only same lemma — map carefully [I]/[U]
- Q42: separate yesh as goal still ≠ named MICRO flip; HOLD [U]

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Report or testimony from the history of the research[179]

151 — R17-T01–T08 QC.md

Moses pnimiyut NHY"M: OPEN forever (not closed)

Rules: PASS/FAIL/FOLD per T-id. No remint sealed R14/R15/R16. No self-seal. Do not message CoS.

Verdict table — R17-T01–T08 — HOLD / hygiene

[179] Document 0223: 151 — R17-T01–T08 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Item	Result	Tag
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 remint	Angel/neshikin ladder	PASS — not proposed; deferred to sealed R14/R15	locked

151 — R17-T01–T08 QC.md — Verdict

8/8 PASS · 0 FAIL · 0 FOLD · HOLDs intact · no self-seal.

Await CoS seal ingest.

Drive: 151 — R17-T01–T08 QC.md · parent 1eRz9M6HuZBGLZuJN4Y y6IMKgR-Sp7eb9

Dossier 0224 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[147]

177 — R17-GB08 FULL — Continuous-peshat residual (EMPTY LOG)

YA-IGK20 · R17-GB08 · CoS research executor (Grok Bot)

ACTIVE 144: 1bCgGWz9EjgVaGvb8pEZA73H9VhYvdg3GQxzSKp04 qcE

Ledger 175 (GB06 empty stamp): 1Y3fKdYvQ1wx_h5zvTTZaoCclaZ MkWfozt-M_r6bPWOY

Meta: 1ChX_RfFZo6ne3CVs8pm9BB0NawObySiOZWe5wye9DdY · intake 1O4hMgSg3QJLk2y3dXvW7-ZnpRN7mCzhu_F5AYf5niV

[147] Document 0224: 181 — R17-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

0 No self-seal · No booklet · No film · Propose R17-T37+ only OR EMPTY

Dossier 0226 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[149]

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — Loud flags (Q42 / Q70)

Check	Result
Q42-flip sentence meeting meta threshold	Not found — M2 בעתיקא (“on Atika”) = Yam Suf / Atika dependence only; REJECT convert
Q70 post-exit measure primary	Not found — M3 feet/yosher + parsa screen ≠ graded post-exit measure
Action	FLAG: none to mint. CoS/GB06 owns any later T34+ .

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

Report or testimony from the history of the research[25]

147 — R17-GB01 FULL — Continuous Peshat Map א–ה [1–5]

YA-IGK20 · R17-GB01 · CoS research executor (Grok Bot)

ACTIVE 144 · LEDGER 145 · Meta map 141 · Policy 142

No self-seal · No booklet · No closing Q42/Q70/Moses

[149] Document 0226: 178 — R17 MISSING PRIMARIES M1–M14.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

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

147 — R17-GB01 FULL — Continuous Peshat Map א–ה [1–5] — 1. Section cuts (from meta 141) — R17-A scope

Block	Meta title	Rough locus in continuous body
א [1]	Opening: איהו וחיוהי חד (“He and His life-force are one”)…	Opening Zohar quote + parenthetical + difficulty
ב [2]	Cause and effect ≠ yesh me’ayin	«אמנם הכוונה…» (“However, the intention…”) through «יש מאין דוקא» (“specifically yesh me’ayin”)
ג [3]	Levels of yesh	«והנה ראשית היש…» (“And behold, the beginning of yesh…”) through vestment for limitation; includes neshikin paren + יצאו ונפרדו (“emerged and separated”)
ד [4]	Malchut / alma d’itgalya	«אמנם מודעת זאת…» (“However, it is known…”) through «שלא ע״י עילה ועלול» (“not through cause and effect”)
ה [5]	Keter · Chochmah · Malchut	«אבל ט׳ ספירות הראשונות…» (“But the first nine sefirot…”) through «נקרא כתר ממטה למעלה» (“is called Keter from below upward”)
ו [6]+	Gestation / birth (OUT of deep dive)	begins «ומה גם כי בריאת הנשמות…» (“And all the more so, since the creation of the souls…”) — logged as next-block only

Honest note: Admur’s prose runs without lettered breaks; א–ה [1–5] are working-map cuts, not printed headings. [I] on exact cut between ה [5] and ו [6] at «ומה גם» (“And all the more so”).

2. Continuous peshat — א [1] — 2.7 Subsection EMPTY?

Not empty. Proposed later as R17-T01.

3. Continuous peshat — ב [2] — 3.2 Why here

Answers א [1]’s difficulty without denying limitation: “one with Ein Sof” means creative Divinity (ex nihilo), not identity of measure.

Then distinguishes that mode from Ramak-style causal chain, and from how creatures experience themselves.

3. Continuous peshat — ב [2] — 3.3 Link

- From א [1]: answers «איך חד» (“how are they one?”).
- To ג [3]: once yesh me’ayin is defined, ask where created yesh begins.

3. Continuous peshat — ב [2] — 3.4 Plain terms

- עילה ועלול: cause→effect chain; effect still “knows” / is enveloped by cause.
- יש מאין / בריאה: bringing a being that has no proportional grasp of its source — appears as independent something.
- קמיה vs ממטה: God’s-eye vs creature-eye; same ontology, opposite epistemology.
- קו: ray of Or Ein Sof lighting the kelim of ABYA (introduced here as vivifying force).

4. Continuous peshat — ג [3] — 4.3 Link

- From ב [2]’s definition of yesh me’ayin → where does it start?
- To ד [4]: “עיקר התהוות היש ודבר נפרד לגמרי הוא ממל’ דאצילות” (“The principal coming into being of yesh and an entirely separate thing is from Malchut of Atzilut”).

4. Continuous peshat — ג [3] — 4.5 Tags

Body [E] · Angel/neshama ladder overlaps sealed R14-T / R15-T — do not remint; cite as already sealed where identical · Gulgulta paren [E] · “קרוב לומר” (“it is reasonable to say”) = Admur’s own soft claim [E] not [I] · EC detail of 30 kelim [E-secondary] if expanded

5. Continuous peshat — ד [4] — 5.6 Implicit Qs

- Exact mechanism Malchut→Atik Beriah (EC 3:1 etc.) — Admur states identity; EC re-open = later R17-D/B. [U]
- Q42 still not named. HOLD.
- Does "עיקר" ("principal") exclude all other sources or only mark principal? [P] leave open.

6. Continuous peshat — ה [5] — 6.1 What Admur says

«אבל ט' ספירות הראשונות נאצלו בהשתלשלות עילה ועלול ואור הא"ס הוא מלובש בחכמה לבדה.»

"But the first nine sefirot were emanated through a chain of cause and effect, and the light of Ein Sof is vested in Chochmah alone."

«וז"ש נעוץ תחלתן בסופן כי כתר הוא ממוצע בין המאציל לנאצלים ויש בו בחי' האחרונה של הא"ס.»

"And this is the meaning of 'their beginning is embedded in their end,' for Keter is an intermediary between the Emanator and the emanated beings, and it contains the lowest aspect of Ein Sof."

«ולכן נקרא כתר מלכות כי אין כתר אלא למלך וגם כי בחי' אחרונה דא"ס היא מל' דאין סוף ולכן גם המל' דאצילות נקרא כתר ממטה למעלה.»

"And therefore it is called Keter Malchut, for there is no crown except for a king; and also because the lowest aspect of Ein Sof is Malchut of Ein Sof. And therefore, Malchut of Atzilut too is called Keter from below upward."

[E]

Stop deep-dive before «ומה גם כי בריאת הנשמות... לידה... בעתיקא תליא» ("And all the more so, since the creation of the souls... birth... depends on Atika") (= start of ו [6] per meta 141). Bridge noted only:

6. Continuous peshat — ה [5] — 6.2 Bridge to ו [6] (not deep-mapped)

Admur continues: souls born from Malchut as separate yesh in Beriah = birth, like splitting of Yam Suf «דבעתיקא תליא» ("which depends on Atika"); seven months growth Shemini Atzeret→7th of Pesach; tipah from mochin Abba/Imma drawn from Arich and Atik Yomin up to Ein Sof — all hidden in mochin until birth = giluy Or Ein Sof via ibbur/leidah. [E] body · out of א–ה [1–5] deep dive · do not convert «בעתיקא תליא» ("depends on Atika") into Q42 MICRO mechanism (meta 141 explicit). HOLD Q42.

6. Continuous peshat — ה [5] — 6.4 Link

- From ד [4]'s alma d'itgalya → why Malchut specifically.
- To ו [6]: birth of souls as the manifestation of that wedged beginning-in-end.

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Report or testimony from the history of the research[151]

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20 — 5) Q42 / Q70 / NHYM — accidental close language → FLAG & REJECT

[151] Document 0245: 170 — R17-I CRITIQUE.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

#	Snippet risk	Locus	Action
Q1	Nifrad-as-goal / kingship-via-mitzvot adjacent to Q42 HOLD	Glossary §17 · scout [8] ח «יש נפרד… מלך על הנפרדים») — “separate yesh… King over the separate beings”) [E]	WATCH — teleology is body [E] / sealed purpose-claim family; REJECT any read that converts it into named MICRO flip. HOLD [U] stands.
Q2	«בעתיקא תליא» (“depends on Atika”) birth / Yam Suf	Glossary §1, §16 · scout ו [6]	REJECT convert — packs already say analogy ≠ MICRO. Keep.
Q3	Parsa pierce / dual Kav / he’arah grades as “measure”	Glossary §9, §12 · D HOLD row · scout יא/[10] י [11]	REJECT as Q70 threshold. Presence/passage/grades ≠ graded post-exit measure. HOLD [U].
Q4	Or chozer / continuous earth yesh me’ayin as MICRO	scout יד [14] · D P6 · Glossary §14	REJECT — growth/or-chozer ≠ named flip.
Q5	Moses pnimiyut NHY″M	All packs: forever-OPEN / not litigated	No close language found. Keep OPEN.

Verdict §5: No accidental-close violations. Soft adjacency watches Q1–Q4 only — reject any close.

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20 — Hygiene (unchanged)

Item	Status
Film	HOLD

Item	Status
Moses NHY″M	forever-OPEN
Q42 MICRO	HOLD [U]
Q70 kav measure	HOLD [U]
Proposed T##	NONE

Item	Status
T30–T33 becoming sealed	do not remint (same as T01–T29)

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Report or testimony from the history of the research[152]

185 — R17-GB09 FULL — WRAP / SEAL CHECKPOINT — 4. Explicit wrap statements

1. **Continuous peshat body coverage-complete.**
   Letter sections א…טו [1…15] are fully mapped to sealed R17-T01–T36. Colophon is editorial apparatus, not T-worthy. GB08 residual hunt returned honest EMPTY.
2. **No forced closes on HOLDs.**
   Q42 MICRO · Q70 kav · Moses pnimiyut NHY"M · Film · and carried [U]/[P] on T16/T26/T31/T32 remain exactly as ledger 177 states. Wrap does not upgrade HOLD → sealed fact.
3. **No remint · no self-seal.**
   T01–T36 untouched. This pack proposes wrap documentation only. Seal of the wrap / idle-ready status awaits Research Director / CoS.
4. **No T37+.**
   Independent review of GB08 rejected candidates (gulgulta paren remint · angel bridge remint · glossary restatement · Q42/Q70 · H/I apparatus · colophon) — none survive Quality-100% as net-NEW continuous primary. Prefer ZERO.

[152] Document 0247: 185 — R17-GB09 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

185 — R17-GB09 FULL — WRAP / SEAL CHECKPOINT — 6. Drive / numbering report

Doc	Drive ID
Parent	1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9
ACTIVE 144	1bCgGWz9EjgVaGvb8pEZA73H9VhYvdg3GQxzSKp04qcE
Ledger 177	14I41T9RZBnU8vo0d_zeUdUPVDV6jKoB1qz7ATpR2Kew
GB08 SUMMARY 180	14_LWfmEUo9txnyAM7ncxEIAXo9D7O9a6
GB08 FULL 181	1bAg9KQI7rvwG0aLuuec7QhKW69Q92Voz
This SUMMARY 184	1joY4WRaeS_0ksT_zcFXcm39YijlPofCo
This FULL 185	(this upload)

T37+ minted this wrap: none (expect none — confirmed).

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

Report or testimony from the history of the research[26]

Theme 2 — Cause/Effect vs Yesh Me’ayin — HIT 2.1 — Admur [E]

«ולכן נק׳ הבריאה יש מאין פי׳ כי בהשתלשלות עילה ועלול העילה מתפעל מהעלול… אבל יש מאין אינו כן… כי מדת מלכותו ית׳ בלבד מחי׳ אותם»

“And therefore creation is called yesh me’ayin; that is, in a chain of cause and effect the cause is affected by the effect… but yesh me’ayin is not so… for the attribute of His blessed Malchut alone gives them life.”

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

- Work+locus: Likkutei Torah, Rosh Hashanah 4 (Sefaria; maamar body — no biur header)
- Speaker: Admur
- Parallels: Illah/alul ≠

yesh me'ayin; Malchut as vivifying channel of yesh me'ayin - Does NOT prove: IHK20's specific Atzilut-kelim / Kav mechanism; does not prove Q42 MICRO

Theme 4 — Ibbur / leidah / בעתיקא תליא ("Depends on Atika") — HIT 4.1 — Admur [E] (careful parallel)

«עד"מ העובר כשהוא בבטן אמו... אלא לאחר הלידה נעשה יש בפ"ע... ועד"ז..... בבחי' עבור ביסוד דנוק'...»

".....For example, the fetus when it is in its mother's womb... rather, after birth it becomes a yesh in its own right... and similarly in the aspect of gestation in Yesod of Nukva..."

- Work+locus: Torah Or, Vayeshev 2 (§§20–21)
- Speaker: Admur
- Parallels: Ibbur→leidah vocabulary of becoming separate yesh (metaphor for man / birur)
- Does NOT prove: IHK20's soul-birth from Malchut into Beriah; does not prove בעתיקא תליא ("depends on Atika") (absent here); apparatus-only for Atika — leave [U]

Theme 4 — Ibbur / leidah / בעתיקא תליא ("Depends on Atika") — HIT 4.2 — TT biur [E-secondary]

«...נמשכים ע"י יחוד זו"נ להיות בבחי' עיבור במל' דאצילות... שקודם הפרסא מעין ביטול הכלים... דאיהו וגרמוהי חד... ואח"כ אתה בראתה היינו כשיורדת הנשמה לבריאה»

"...are drawn through the union of ZUN to be in the aspect of gestation in Malchut of Atzilut... for before the parsa, [there is] a likeness

of the nullification of the vessels… for He and His vessels are one… and afterward, 'You created it,' namely, when the soul descends into Beriah."

- Work+locus: LT Shir HaShirim 8 biur (§13)
- Speaker: TT biur — not Admur
- Parallels: Ibbur in Malchut d'Atzilut → descent/birth into Beriah; Parsa as threshold
- Does NOT prove: Explicit בעתיקא תליא ("depends on Atika") string; Admur body authorship

165 — R17-H PARALLEL CHASSIDIC LOCI (terms + loci) — HOLD (unchanged)

Item	Status
Film	HOLD
Moses NHY"M	forever-OPEN
Q42 MICRO	HOLD [U]
Q70 kav measure	HOLD [U]

Item	Status
Proposed T##	NONE

Dossier 0274 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[153]

184 — R17-GB09 SUMMARY — WRAP / SEAL CHECKPOINT

YA-IGK20 · R17-GB09 · CoS research executor (Grok Bot) · 2026-09-20 ~13:16 ET

[153]Document 0274: 184 — R17-GB09 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ACTIVE 144: 1bCgGWz9EjgVaGvb8pEZA73H9VhYvdg3GQxzSKp04qcE

Ledger 177 (T01–T36 SEALED): 14I41T9RZBnU8vo0d_zeUdUPVDV6jKoB1qz7ATpR2Kew

GB08 EMPTY (retitled): SUMMARY 180 14_LWfmEUo9txnyAM7ncxEIAXo9D7O9a6 · FULL 181 1bAg9KQI7rvwG0aLuuec7QhKW69Q92Voz

No remint T01–T36 · No self-seal · Prefer ZERO new T · No film

Dossier 0300 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[155]

167 — R17-T30–T33 QC.md

Moses pnimiyut NHY”M: OPEN forever (not closed)

Rules: PASS/FAIL/FOLD per T-id. Do NOT remint sealed T01–T29 — especially T15–T21 (kav/parsa/or-chozer orbit). No self-seal. Do not message CoS.

Numbering note: next free after 162 QC; 163/164 = GB05 packs; 165/166 = R17_H_PARALLEL (taken) → this QC = 167.

Dossier 0214 · The Beginning of Yesh and the General Rounds · Round 96

Critique, collection, or interim decision[158]

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[155] Document 0300: 167 — R17-T30–T33 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[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 incorporated by topic.

E1 — Editorial QC for Booklet — 3. List of Remaining [U] Items (from the Research / Handoff)

- Q42 / Q42 micro — [U]
- Q70 / the measure of the kav after "emerged and separated" — [U]
- Linking the three formulations concerning Moses (Iggeret HaKodesh 19 / Iggeret HaKodesh 20 / Shaar HaNevuah) — [U]
- Identity of the two descriptions of the kav as one source — [I]/[U] (must not be written as fact)
- Print heading/numbering of Tikkunei Zohar 124 — [U] (residual R15)
- Body of Claude E1 draft — [U], file missing
- Body of Grok E1 critique — [U], file missing

Dossier 0066 · The Focused Studies · Round 1

Report or testimony from the history of the research[27]

Explicit Closure Status — Final Summary

- **Clarified:** the wording of the passage; the radiance→parsa sequence; two kav loci without two kavim; sovev/kav syntax; power and strength within vessels; an initial pronoun map; היא/הוא (she/he) as grammar.
- **Inferred:** the scope of "ממש" (actual/itself); stages of reception in three radiances; reading the four words as pairs.
- **Refuted (as necessary):** the parsa as what first gives rise to the designation "radiance"; inventing two kavim; four levels from four words; closing Q42/Q70/NeHYM on the basis of agreement or synthesis.

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

- **Open:** S4/S8/S9/S10; avenues for deeper study; the mechanism of a radiance of a radiance; primordiality versus birth; the scope of "ממש" (actual/itself).

— IGK20-Focused-F1 — End of report

Dossier 0538 · The Focused Studies · Round 1

Report or testimony from the history of the research[28]

Station 3 — Cause and Effect versus Yesh Me'ayin — What Question Does the Station Leave Open?

[U] — Q42. The epistle establishes yesh me'ayin and does not describe here the entire internal link between the Creator and the created being. This must not be taken to mean that there is no mechanism elsewhere; all that is said is that no sentence detailing it was found in the body of the epistle.

Supplementary Study — "To Him and Not to His Attributes": Hayom Yom for 11 Tishrei — Hebrew Translation of the Teaching

An editorial translation from Yiddish; it is not an original Hebrew text of the Alter Rebbe:

The Pardes says: "To Him" means the lights vested in the vessels of the ten sefirot of Atzilut.

The Rebbe, the Baal Shem Tov, says: "To Him" means the Divinity within the vessels of the ten sefirot of Atzilut.

The simple interpretation is: "To Him" means the Essence of Ein Sof, present to every simple Jew in an essential knowing through simple faith. This is the meaning of "close to Him" and "whenever we call to

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

Him": the Essence of Ein Sof and the essence of the soul. Prayer with simple faith connects the essence of the soul with the Essence of Ein Sof, so that the Essence of Ein Sof will be the One who heals the sick and blesses the years.

Supplementary Study — "To Him and Not to His Attributes": Hayom Yom for 11 Tishrei — The Three Formulations: How Does the Focus of the Explanation Change?

Interpretation as transmitted in Hayom Yom	Meaning of "to Him"	Emphasis for the reader
The Pardes	Lights vested in the vessels of the ten sefirot of Atzilut	The lights in the vessels
The Baal Shem Tov	The Divinity in the vessels of the ten sefirot of Atzilut	The Divinity in the vessels
"The simple interpretation," in the words of the Alter Rebbe	The Essence of Ein Sof	Addressing Him through simple faith, and the connection with the essence of the soul

The distinction between the first two rows is important: one says "lights vested in vessels," and the other "the Divinity in the vessels." This change of wording must be preserved. Hayom Yom does not set out the full kabbalistic explanation of the difference here; therefore, the Baal Shem Tov's wording must not be replaced by the assertion that the vessels in their own right are the destination of prayer.

In the third, the wording "the simple interpretation" is part of the teaching transmitted in Hayom Yom. This simplicity is explicitly linked to the simple faith of every Jew. The explanation thus proceeds from lights and vessels to the connection of the essence of the soul with the Essence of Ein Sof. These are not three separate addressees

for prayer, but three formulations explaining the same address: “to Him.” [I]

Station 7 — Gestation and Birth: How the Coming into Being of Souls Is Described — Terms

Imma Ila’ah is a kabbalistic designation for the level of Binah; **mochin** are aspects of intellect and understanding. Here it is sufficient to know that the epistle describes the drop and gestation as receiving from the supernal mochin.

Station 7 — Gestation and Birth: How the Coming into Being of Souls Is Described — The Epistle’s Wording

And further on, in a single sentence:

«וגם כל גידול הנשמות כל ז׳ חדשים מזיווג של שמיני עצרת עד שביעי של פסח הוא כמו גידול זו״נ בבטן אימא עילאה שהוא ע״י אורות עליונים מאימא עילאה ומלמעלה למעלה עד אין סוף המתלבש בה כל ט׳ או ז׳ ירחי לידה».

“And also the entire growth of the souls throughout the seven months, from the union of Shemini Atzeret until the seventh day of Pesach, is like the growth of ZUN in the womb of Imma Ila’ah, which is through supernal lights from Imma Ila’ah and from higher and higher, up to Ein Sof, which vests itself in her throughout the nine or seven months of gestation.”

And finally:

«נמצא שזהו גילוי אור־אין־סוף ממש ע״י העיבור והלידה».

“It follows that this is revelation of the actual light of Ein Sof through gestation and birth.”

Station 7 — Gestation and Birth: How the Coming into Being of Souls Is Described — What Question Does the Station Resolve?

It clarifies why the epistle calls the creation of the souls "birth." It does not mean only that the souls begin to exist; it means the transition from inward concealment to a reality that is revealed in its own right.

Summary of the Argument — Interim Editorial Conclusion

The booklet seeks to explain the progression of the epistle's wording: from lights and vessels to creative power, Malchut and letters, gestation and birth, the parsa and kav, earth and vegetation, and finally the practical mitzvah. Every external source, later explanation, and editorial inference is marked separately.

Dossier 0151 · The Focused Studies · Round 4

Critique, collection, or interim decision[161]

IGK20 — F3 Critique and F4 Plan — 2. The Strong Finding: Birth within Atzilut

In "Vayered" (וירד) 5727, section 4, there is an explicit distinction between the birth of the souls from Malchut and their descent into BYA. Even after birth, the souls are still in Atzilut, and the discourse connects this with the wording "emerged and separated from the vessels" in the epistle. The correction by Grok and Claude is therefore useful: the denial of creative power must not automatically be transferred to the stage after descent into BYA.

Nevertheless, the discourse also calls the soul that is born a creation in its own right, whereas the epistle denies yesh and a separate thing

[161]Document 0151: IGK20-Focused-F4-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

at that same stage. This cannot be reconciled merely by repeating the word “birth.” It is necessary to clarify in what sense it is a distinct offspring and in what sense it is not the separate yesh of which the epistle speaks. This is a focused inquiry, not a necessary contradiction.

Q70 is not closed by the assertion “the kav remains in the vessels”: the epistle also says that the kav is vested in the souls’ nefesh, ruach, and neshamah. Both statements must be held together: a kav in their nefesh, ruach, and neshamah, and separation from the vessels in which the kav is vested. This is the distinction the explanation must clarify.

“Vayered” (וירד) 5727, section 4 and notes.

Dossier 0132 · The Focused Studies · Round 14

Report or testimony from the history of the research[368]

YA-IGK20-RESHIT-HAYESH-R14 — Super-Round: A Complete Plain-Meaning Map and Continuous Explanation of Iggeret HaKodesh, Section 20

Dossier status

R05–R13 are locked as the baseline. This document is a delta and research plan for R14. No booklet, no ruling, no joint decision. Nothing may be inferred from model agreement.

Evidence markings: [E] the body of a source that was read; [E-primary] a primary source in another work by the same author; [E-secondary] an explanation or secondary source; [E-subresearch] tr anscription/OCR/partial checking; [I] inference; [P] possibility; [U] open.

[368] Document 0132: 141 — R14 META INTAKE — Peshat Map + Model Instructions (copy).md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R14 objective

To assemble the entire epistle, from beginning to end, into one plain-meaning map. For each paragraph, answer: 1. What the Alter Rebbe actually says. 2. Why he introduces the concept precisely here. 3. How the sentence connects with the preceding and following sentences. 4. What the kabbalistic terms mean in simple language. 5. What is a primary source and what is a later explanation. 6. What difficulties arise from the plain meaning, even if they are not among the user's questions.

Initial plain-meaning map — a working thesis to be checked

א [1]. **Opening:** איהו וחיוהי חד, איהו וגרמוהי חד — "He and His life-force are one; He and His vessels are one." In Atzilut, the lights and vessels are Divinity. The difficulty: how limited vessels can be united with Ein Sof.

ב [2]. **The difference between cause and effect and yesh me'ayin:** in cause and effect there is a connection and relative comprehension; in yesh me'ayin the created being does not comprehend its source at all, and therefore appears as a separate yesh.

ג [3]. **Levels of yesh:** emanated yesh and palaces/angel bodies in Atzilut; souls and angels before their descent are "a likeness of an aspect of Divinity under immense contraction"; created yesh begins principally from Malchut of Atzilut, which becomes Atik of Beriah.

ד [4]. **Malchut and alma d'itgalya:** Malchut is the source of speech and letters, the five articulatory positions of the mouth and the five gevurot of Nukva. "Alma d'itgalya" here means that the capacity to create yesh me'ayin is revealed, not merely that a world becomes visible to the eye.

ה [5]. **Keter, Chochmah, and Malchut:** the first nine sefirot are drawn forth in an order of cause and effect, and the light of Ein Sof is "vested in Chochmah alone"; Keter is an intermediary between the

Emanator and the emanated beings; Malchut is the lowest aspect of Ein Sof and is therefore Keter from below upward.

ו [6]. **Gestation and birth:** Malchut gives birth to souls, angels, and palaces in Beriah. Gestation is concealment in the mochin; birth is the appearance of a separate yesh and the revelation of the power of Ein Sof. "בעתיקא תליא" ("depends on Atika") is the Ari's wording concerning the power that enables the opening of the womb/birth, but this must not automatically be turned into Q42's micro-mechanism.

ז [7]. **Mitzvot and Torah:** mitzvot are in Malchut, Torah in Ze'er Anpin; at the supernal root, mitzvot are in the Gulgulta of Arich Anpin and in the line of whiteness/the path in the parting of the hairs, while the root of Torah is in Mocha Stima'ah. "An inverted seal" explains that the order as received below is the reverse of the root.

ח [8]. **Their beginning is embedded in their end:** the end, Malchut and the practical mitzvot, holds the power of Ein Sof to create yesh me'ayin so that the Holy One, blessed be He, will be King over separate beings who fulfill mitzvot. This is the connection between creation, Malchut, mitzvot, and the purpose of creation.

ט [9]. **Explanation of the placenta:** the mitzvot are "the basis of the Torah and its root," just as the placenta preceded the form of the fetus; the mitzvah is corporeal and external, Torah is wisdom and inward, but the practical root comes first.

י [10]. **Formation of BYA:** all created beings are created from the union of Ze'er Anpin and Nukva of BYA. The neshamah of the sefirot is Divinity, and within it is the radiance of the kav. The kav pierces the parsa with the vessels of Malchut and shines in BYA "just as in Atzilut itself."

יא [11]. **Two routes of the kav:** the kav within the vessels of Malchut of Atzilut, and the kav itself, which ends at the end of NeHY of Adam Kadmon and shines from below upward. It must be checked whether

these are two manifestations of the same kav or two functional descriptions of the same source.

יב [12]. **Three degrees of radiance:** the kav/radiance of the kav in the neshamah-light of the sefirot; a radiance of a radiance in nefesh-ruach and the vessels;

a radiance of a radiance of a radiance in all created beings. “Nefesh-ruach of BYA” must not automatically be identified with human nefesh, ruach, and neshamah.

יג [13]. **Sovev and memale:** the Essence of the light of Ein Sof encompasses all worlds equally and is not an extending vitality; through the vessels of BYA it shines toward the inward kav and gives the vessels power and strength to create yesh me’ayin. This is a connection between the encompassing light and the mechanism of creation, not an erasure of the difference between sovev and memale.

יד [14]. **The element of earth and returning light:** precisely physical earth continually produces vegetation yesh me’ayin. The kav that ends at the feet of Adam Kadmon shines from below upward as returning light; therefore, the lowest level strongly reveals a supernal power.

טו [15]. **Conclusion:** inanimate, vegetative, animal, and human; the angels’ vitality from the spirit of the animal and the sacrifices; and the superiority of practical mitzvot: the purpose of the souls’ descent into the physical world.

R14 glossary — must be explained in plain language

- **Atik Yomin:** a supernal level of will/delight that serves as source and intermediary; no single definition may be assigned without a source.
- **Arich Anpin:** the encompassing, extended level of will; in the epistle it appears in connection with Gulgulta, Mocha Stima’ah, and the drawing down of the root of mitzvot/Torah.

- **Gulgulta:** Keter/the encompassing aspect of Arich; not a physical "skull" here.
- **Lavenunit/loven:** a designation for white light/supernal chasadim according to explanations; the body of the epistle gives no full explanation, so a secondary explanation must be marked as such.
- **Orcha d'vifleguta d'sa'arei:** "the path amid the hairs"; a description of a channel/line of division in Gulgulta, from which 613 paths branch out.
- **613 paths of Torah:** do not assume in advance that this is only the count of the mitzvot; check whether it means the paths of Torah/the reasons for the mitzvot in Ze'er Anpin.
- **Mocha Stima'ah:** the concealed Chochmah of Arich; here, the root of Torah and the reasons for the mitzvot.
- **An inverted seal:** an analogy for the order in which the supernal source appears below in an inverted form; do not expand beyond what the source proves.
- **Parsa:** a partition/screen between Atzilut and BYA; "pierced it with them" describes the passage of a radiance and vessels, not the erasure of the difference between the worlds.
- **"Just as in Atzilut itself":** working hypothesis: likeness in the mode of illumination and unification within the vessels, not an essential identity of BYA with Atzilut. This must be checked in the sources and must not be asserted as fact.
- **NeHY of Adam Kadmon and the feet of yosher:** the end of Adam Kadmon's straight route, which ends in Malchut of Asiyah; "end" must be explained as the place where the kav terminates, not as an absence of light.
- **Radiance / radiance of a radiance / radiance of a radiance of a radiance:** levels in the manifestation of vitality, not necessarily three independent natures.

- **Sovev / makif:** the presence of Ein Sof that does not vest itself as particular vitality; "shines toward the kav" is a functional relationship requiring clarification.
- **Returning light:** radiance from below upward; in the epistle it is connected with Malchut, the termination of the kav, and the vegetative power.

R14 clusters for the models

R14-A — Continuous plain meaning of the entire epistle, line by line.

R14-B — Glossary of concepts: Arich, Atik, Gulgulta, whiteness, hairs, Mocha Stima'ah, parsa, NeHY of Adam Kadmon.

R14-C — Mitzvot and Torah: he/vav, Malchut/Ze'er Anpin, inverted seal, 613 paths, placenta, "the end of the deed."

R14-D — Kav and parsa: two manifestations of the kav, "just as in Atzilut itself," three degrees of radiance, sovev and memale.

R14-E — Q42: Search for an explicit source for the link that effects the transition from a likeness of Divinity to a separate yesh.

R14-F — Q70: The measure of the kav after "emerged and separated," and the difference between the kav in the vessels and the nefesh, ruach, and neshamah of souls.

R14-G — NeHYM and Moses' apprehension: Iggeret HaKodesh 19, Iggeret HaKodesh 20, Shaar HaNevuah, and the Ari's Likkutei Torah.

R14-H — Parallel Chassidic sources: the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, and the Rebbe. Every attribution must be marked.

R14-I — Critique: contradictions, duplications, abbreviated wording, and places where a model turned a later explanation into the Alter Rebbe's wording.

Instructions for Claude

Read R13 and this document. Conduct an independent investigation of R14-A through R14-I, emphasizing continuous plain meaning rather than only a general synthesis. Open primary sources first. For each concept: quotation, source, simple explanation, role in the sentence, and what is not proven. Do not close Q42, Q70, or NeHYM on the strength of agreement between models. Look especially for explanations by the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, and the Rebbe, but do not attribute them to the Alter Rebbe. Return an answer organized by clusters, with a verdict and unresolved ledger.

Instructions for Grok

Read R13 and this document. Focus on opening primary/printed witnesses and verifying wording: 1. A printed page of Iggeret HaKodesh 20 and the continuation of the section. 2. Etz Chaim/Idra/Tikkune i Dikna for the terms Gulgulta, whiteness, the parting of the hairs, and paths. 3. Shaar HaKavanot/Pri Etz Chaim for gestation, birth, and "depends on Atika." 4. Chassidic sources on "an inverted seal," "their beginning is embedded in their end," and 613 paths. 5. Iggeret HaKodesh 19 and Shaar HaNevuah for the inner dimension of NeHYM. Do not settle for a heading or search result. For every claim: page, edition, quotation, link, reading method, and evidence tag. If only OCR was read, mark [E-subresearch].

Instructions for Grok Bot

Work on the independent Drive track. Do not delete the baseline and do not write a booklet. Open scans/pages for every source that remains open, especially: Or HaTorah, Shemot, p. 199; Kehot note 33; Etz Chaim/Shaar HaKavanot/Pri Etz Chaim; Shaar HaNevuah; and printed editions of Tikkunei Zohar. For each page, save: image/link, page number, running heading, verbatim quotation, edition, and what can be inferred. A prior Grok Bot report is only a lead un-

til the page is read. Update the R14 document and the R14-T ledger without changing locked documents.

Required response format for every model

1. What was actually read. 2. Exact quotations. 3. Evidence level for every quotation. 4. Simple explanation. 5. Context in the epistle. 6. What is proven and what is not. 7. Counterarguments. 8. Verdict. 9. Unresolved ledger. 10. Corrections to earlier reports.

Anchor sources already read

- Iggeret HaKodesh 20: https://he.wikisource.org/wiki/אגרת_הקודש_כ
- Tanya LaAm, chapter 20: https://abc770.org/

article_node_4780/ [complete link: https://abc770.org/article_node_4780/] - Likkutei Torah, “Further Explanation”: https://he.chabad.org/library/article_cdo/aid/5899043 - Sefer Yetzirah 1:7: https://www.sefaria.org/Sefer_Yetzirah.1.7 - Shaar HaKavanot/Pri Etz Chaim and the R13 pages: reread according to the verification tag; do not assume a digital copy is a printed edition.

Thresholds for changing the verdict

- Q42 advances only if a primary sentence is found that describes the act of transition itself.
- Q70 advances only if a source is found that defines the measure of the kav after separation, not merely its presence.
- NeHYM advances only if a source is found that explicitly links Iggeret HaKodesh 19 to Iggeret HaKodesh 20 or to the beginning of yesh.
- A kabbalistic term advances to [E] only after the body of the source is read; a modern explanation remains [E-secondary].
- Nothing may be closed through agreement among Claude/Grok/Grok Bot.

Conclusion

R14 is a research super-round. It is intended to build the groundwork for a simple, continuous explanation of all of Iggeret HaKodesh, section 20. After receiving the three reports, we will decide which questions have been closed, which remain open, and whether a focused R15 is needed.

11 · Torah and Mitzvot: Root, Action, and Purpose

The analogy of the seal is not a rule that whatever is lower is always truly higher. It explains a particular pair of relationships between root and revelation. Nor does the analogy of the placenta say that study is unnecessary; it emphasizes the connection between action as the purpose and the study directed toward it.

When asking which is higher, Torah or mitzvot, we must clarify which advantage is meant. Root, inner dimension, revelation, human activity, and the result of the drawing down are not the same criterion. An attempt to arrange them all on a single ladder may turn one source into a refutation of another even though they concern different relationships.

The research on the epistle's conclusion returned to this question and corrected the sharp division "Torah — descent; mitzvot — ascent." A source can describe the ratzo awakened by study and the drawing down effected by action. Elevation and drawing down participate in the same service in different senses. We will therefore preserve the complexity here that will allow the conclusion to be read without negating the superiority of Torah.

The decision is not a formula that replaces study. In every parallel, we will identify the root under discussion, the action, and the result. This makes it possible to understand why action is primary in a partic-

ular sense, and why this emphasis does not reduce Torah to a merely technical role.

The Epistle's Wording — Source Units

W10-01 · 1–11

ובזה יובן היות המצות במל' ה' של שם הוי' והתורה בז"א

And through this it will be understood why the mitzvot are in Malchut, the he of the name Havayah, and Torah in Ze'er Anpin,

W10-02 · 12–22

וא"ו של שם הוי'. הגם שלמעלה בא"א המצות הן בגולגלתא בלבנונית

the vav of the name Havayah. Although above, in Arich Anpin, the mitzvot are in Gulgulta, in the whiteness,

W10-03 · 23–31

היא האורחא דבפלגותא דשערי דמתפלגא לתרי"ג אורחין דאורייתא שבז"א

which is the path in the parting of the hairs that branches into the 613 paths of Torah in Ze'er Anpin,

W10-04 · 32–42

ושרש התורה דנפקא מח"ע הוא במו"ס דא"א והיינו החכמה דטעמי המצות

and the root of Torah, which issues from supernal Chochmah, is in Mocha Stima'ah of Arich Anpin, namely, the wisdom of the reasons for the mitzvot,

W10-05 · 43–53

אלא שהוא כחותם המתהפך ונעוץ תחלתן בסופן הוא כח הא"ס ב"ה

except that it is like an inverted seal. And "their beginning is embedded in their end" is the power of Ein Sof, blessed be He,

W10-06 · 54–64

לברוא יש מאין ולא ע"י עילה ועלול שיהיה העלול מוקף מעילתו

to create yesh me’ayin, and not through cause and effect, in which the effect would be encompassed by its cause

W10-07 · 65–72

ובטל במציאות רק יהיה היש דבר נפרד מאלקות

and nullified in its existence. Rather, the yesh is to be a thing separate from Divinity,

W10-08 · 73–80

בכדי שיהיה המאציל ב”ה מלך על כל הנפרדים

so that the Emanator, blessed be He, will be King over all the separate beings,

W10-09 · 81–89

ע”י שיקיימו מצותיו שיצוה עליהם וסוף מעשה במחשבה תחלה

through their fulfilling His commandments that He will command them; and the end of the deed is first in thought.

W10-10 · 90–98

ולכן אמרו בירושלמי ולית ליה לר”ש שמפסיק ללולב וכו’

And therefore they said in the Jerusalem Talmud: “Does Rabbi Shimon not agree that one interrupts [study] for the lulav?” etc.

W10-11 · 99–108

וכל הלומד שלא לעשות נוח לו שנתהפכה שלייתו ע”פ וכו’

“And whoever studies without intending to act, it would have been better for him had his placenta turned over upon his face,” etc.

W10-12 · 109–118

כי השליא נוצרה תחלה מהטיפה והיא לבדה היתה עיקר הולד

For the placenta was formed first from the drop, and it alone was the basis of the fetus

W10-13 · 119–124

עד מ' יום שהתחילה צורת הולד.

until forty days, when the form of the fetus began.

W10-14 · 125–134

וככה המצות הן עיקר התורה ושרשה הגם שהמצוה היא גופנית

And likewise, the mitzvot are the basis of the Torah and its root, although the mitzvah is corporeal

W10-15 · 135–143

והתורה היא חכמה רק שזה בחיצוניות וזה בפנימיות וכדלקמן.

and Torah is wisdom; except that this is in the outer dimension and that in the inner dimension, as explained below.

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

Map of the Question and Its Clarification

How are the mitzvot in Malchut while their root is above the root of Torah, and what do the whiteness, path, lulav, and placenta teach?

Here the mitzvot enter the body of the argument, long before its closing line. Below, they are in Malchut, the final he of the name Havayah, and Torah is in Ze'er Anpin, the vav of the name. Above, in Arich Anpin, the mitzvot are in Gulgulta and in the white path in the parting of the hairs; the root of Torah is in Mocha Stima'ah, the wisdom of the reasons for the mitzvot.

The anatomical expressions are the language of spiritual partzufim. Gulgulta here designates the root of the mitzvot; Mocha Stima'ah, the concealed wisdom of their reasons; orcha is a path that branches into 613 paths. There is no need to picture a physical head to understand the relationship: the commanding will precedes the reasons

explained in wisdom, although below, wisdom appears higher than action.

“Like an inverted seal” explains the reversal of order between root and revelation. “The end of the deed is first in thought” defines the purpose: yesh is created as separate so that it will fulfill the King’s commandments. This does not authorize identifying every contact with matter as a mitzvah; the command is an explicit link.

The Jerusalem Talmud’s statements about interrupting for the lulav and about one who studies without intending to act, together with the analogy of the placenta preceding the fetus’s form, sharpen the priority of action as purpose and root. This does not yield an absolute ranking that negates Torah’s superiority. The epistle itself distinguishes outer and inner dimensions; Kuntres Acharon 4 explains Torah as being in the inner dimension of the vessels and mitzvot in their outer dimension. The referent of “as explained below” remains incompletely identified.

A Rejected One-Direction Glossary

At the end of R4, the formulation was Torah=descent and mitzvot=ascent. R5 read the continuation of Ki Teitzei §4: at the level of the root, there is a basis for this description, but in human Divine service Torah awakens ratzo and mitzvot shov; the result of mitzvot is a drawing down as far as the animal soul. Three columns are therefore essential: root, action, and result. Kuntres Acharon 4 reinforces that Torah study too draws down light; the contrast there is with intellectual elevation alone.

The Placenta Is Not a Substitute for an Argument

The analogy sharpens priority and root despite corporeal externality. It does not justify inferring that every embryological detail corre-

sponds to a particular sefirah, or formulating a contemporary medical claim from it. The correspondence is established by the following words, "and likewise, the mitzvot." The R17 study separated the Jerusalem Talmud's wording, the Alter Rebbe's explanation, and the editor's proposal, and did not give a reference to a later explanation the standing of an additional sentence in the epistle.

C12 · Seal and Placenta: Two Analogies That Do Not Negate Torah

In the analogy of the seal, the order of the roots differs from the order of revelation below. The mitzvot in Gulgulta and Torah in Mocha Stima'ah give action an advantage at the root, although Torah is revealed as wisdom and the mitzvah as corporeal. This is not permission to invert every higher and lower element in every system. The epistle specifies the pair and the role of the inversion.

The analogy of the placenta adds a different relationship: priority and development. The epistle explains why action is the basis and root of the study directed toward it. The placenta must not be read as negating the life of the fetus, nor action as negating Torah. The quotation about interrupting study to take the lulav establishes action as a concrete demand of the purpose.

Finale R4 proposed a glossary: Torah is descent, mitzvot ascent. R5 corrected it from Likkutei Torah, Ki Teitzei: at the root, there are two directions of embedding; in human Divine service Torah engenders ratzo and mitzvot shov; in their result, mitzvot draw power down below. Kuntres Acharon 4 says that Torah study too draws down light, and distinguishes the inner and outer dimensions of the vessels.

Every advantage must therefore be established along its own axis: root, purpose, inner dimension, revelation, or action. "As explained below" does not acquire a proven destination merely because a par-

allel discusses inner and outer dimensions. The forward reference in the epistle and the content of the parallel are separate questions.[369]

Decision on the Question: There Is No Single Scale for All the Advantages of Torah and Mitzvot

The question "Which is greater?" conceals several criteria: root, inner dimension, mode of revelation, and actual purpose. The epistle moves the reader between these criteria. Thus, a statement about the superiority of the root of mitzvot does not negate the superiority of understanding Torah, and Torah's being the inner dimension does not negate the purpose of action.

The analogy of the seal shows how the order of revelation can be reversed relative to the root. It is not a rule permitting every lower thing to be declared higher in every sense. The analogy of the placenta adds a relationship of beginning, preparation, and purpose; it does not teach that study is to be discarded once action arrives. The source demands action arising from Torah, not action disconnected from knowledge of G-d's will.

The interruption for the lulav and the wording about one who studies without intending to act must therefore be read within the argument. One who negates action misses the purpose of study under discussion; this does not decide that every practical occupation takes precedence over Torah study in every situation. The details of halakhic precedence belong to their own sources.

The question connects the beginning of the epistle to its end: the limited created being is not a defect to be erased, but one who is intended to fulfill a mitzvah. Coming into being and purpose are bound together. The epistle's conclusion must therefore not be read as a

[369]Iggeret HaKodesh 20; Jerusalem Talmud, Berakhot 1:2; Likkutei Torah, Ki Teitzei 4; Kuntres Acharon 4; R17, Finale R4–R5.

moral addition after a kabbalistic investigation; it is the destination of the argument.

The Course of the Research: Claims, Evidence, Critiques, and Alternatives

The dossiers are arranged here by family of inquiry and round, within the topic. Questions and briefings are marked separately from answers. Ratings such as PASS, SEALED, and the like are historical determinations by the dossier's author; they are not independent approval by the editor. English passages were preserved in their original language so as not to replace original evidence with an approximate translation. The document identifiers permit a return to the archive.

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

Report or testimony from the history of the research[1]

Plain-Meaning Booklet — Iggeret HaKodesh, Section 20 — Editorial Draft E1.2 — Stations 6–10

A direct continuation of E1.1: opening chapter and Stations 1–5.

Evidence status: quotations from the body of the epistle were checked in a digital transcription marked "not checked" — [E-subresearch]. The Kehot print itself — [U]. Editorial explanation is marked [I]. An external source receives a separate tag according to how it was read.

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

Station 10 — An Inverted Seal: Why the Mitzvah Becomes Primary — The Epistle's Wording

After describing the supernal positions of the mitzvot and Torah, the epistle says:

«אלא שהוא כחותם המתהפך» — "Except that it is like an inverted seal."

It immediately returns to "their beginning is embedded in their end."

Station 10 — An Inverted Seal: Why the Mitzvah Becomes Primary — What Is an Inverted Seal?

When something is stamped with a seal, the mark on the seal appears in the wax in an inverted form. What above is seen in one direction appears below in another direction.

This is an editorial analogy explaining the relationship between the supernal root and the appearance of things below. The analogy must not be used to invent a new mechanism; it explains the reversal of order, not the entire mystery of coming into being.

Above: - The mitzvot are in Gulgulta. - Torah is in Mocha Stima'ah.

Below, as revealed in the world: - The mitzvot become corporeal action in Malchut. - Torah is revealed as wisdom in Ze'er Anpin.

Thus, although the mitzvot appear external and corporeal, they are connected with the deep root of the purpose. Torah reveals the inner dimension and the reason; the mitzvah brings the power into action.

Station 10 — An Inverted Seal: Why the Mitzvah Becomes Primary — "Their Beginning Is Embedded in Their End" Here

The first time, the epistle used "embedded" to explain the relationship between Keter, Malchut, and the coming into being of yesh. Here the same principle receives a new application: - The end, the practical mitzvah, is not disconnected from the beginning. - Precise-

ly in the end, the power of the beginning is embedded. - The practical mitzvah therefore becomes primary in relation to the purpose of creation.

Station 10 — An Inverted Seal: Why the Mitzvah Becomes Primary — The Purpose of Malchut

The epistle adds:

«הוא כח האין־סוף ברוך־הוא לברוא יש מאין... רק יהיה היש דבר נפרד מאלקות, בכדי שיהיה המאציל ברוך־הוא מלך על כל הנפרדים, על ידי שיקיימו מצותיו שיצוה עליהם».

“It is the power of Ein Sof, blessed be He, to create yesh me’ayin... rather, the yesh is to be a thing separate from Divinity, so that the Emanator, blessed be He, will be King over all the separate beings, through their fulfilling His commandments that He will command them.”

In the plain meaning, the creation of separate beings is not presented here merely as an end state. Its purpose is actual kingship: that there be separate created beings, and that they fulfill the command.

This does not mean that the created being becomes separate in order to remain disconnected. Separateness is the condition for a mitzvah to be a command, and for its fulfillment to be an action by someone who is in a separate world and returns himself to the source.

Station 10 — An Inverted Seal: Why the Mitzvah Becomes Primary — “The End of the Deed Is First in Thought”

The epistle connects this to the expression:

«סוף מעשה במחשבה תחילה» — “The end of the deed is first in thought.”

The final deed in the order of appearance, the physical mitzvah, was already part of the purpose in the initial thought. This is an editorial

interpretation of the role of mitzvot in the epistle's argument [I], but it rests on the epistle's own wording and conclusion.

Station 10 — An Inverted Seal: Why the Mitzvah Becomes Primary — The Station's Role

This station explains why it is insufficient to say that Torah is wisdom and mitzvot are action. In the epistle's internal structure, action is where the purpose of creation is realized.

Station 10 — An Inverted Seal: Why the Mitzvah Becomes Primary — What Does the Station Clarify?

- The mitzvah and Torah are two manifestations of one root.
- "An inverted seal" explains the reversal of order between the supernal source and revelation below.
- "Their beginning is embedded in their end" explains why precisely the practical mitzvah is connected with the beginning of the intention.
- The separateness of created beings makes kingship and the fulfillment of mitzvot possible.

Station 10 — An Inverted Seal: Why the Mitzvah Becomes Primary — What Remains Open?

The analogy does not detail the entire mechanism of yesh me'ayin. It gives the direction of the purpose and the relationship between higher and lower, but does not close Q42.

Plain-Meaning Booklet — Iggeret HaKodesh, Section 20 — Station 11 — The Placenta: The Mitzvah as the Basis through Which Torah Is Born

This station begins with the analogy the epistle brings:

«וכל הלומד שלא לעשות, נוח לו שנתהפכה שלייתו על פניו».

“And whoever studies without intending to act, it would have been better for him had his placenta turned over upon his face.”

And then:

«כי השליא נוצרה תחלה מן הטיפה, והיא לבדה היתה עיקר הולד עד מ' יום שהתחילה צורת הולד. וככה המצות הן עיקר התורה ושרשה, הגם שהמצוה היא גופנית והתורה היא חכמה, רק שזה בחיצוניות וזה בפנימיות».

“For the placenta was formed first from the drop, and it alone was the basis of the fetus until forty days, when the form of the fetus began. And likewise, the mitzvot are the basis of the Torah and its root, although the mitzvah is corporeal and Torah is wisdom; except that this is in the outer dimension and that in the inner dimension.”

The quotation and analogy in the body of the epistle: [E-subresearch].

Station 11 — The Placenta: The Mitzvah as the Basis through Which Torah Is Born — Simple Explanation

The placenta is an analogy for something formed at the beginning that sustains the process of coming into being before the full form is apparent. There is no need to turn the analogy into a medical lesson. The epistle itself uses it to explain a relationship between outer and inner dimensions: - Torah is wisdom and inwardness. - The mitzvah is corporeal action and externality. - Yet the mitzvah is the basis and root, because it is where the power begins to be revealed in practice.

The epistle thus returns to its opening point: the defined and corporeal is not necessarily opposed to Divinity. The question is what it reveals and what it effects.

Station 11 — The Placenta: The Mitzvah as the Basis through Which Torah Is Born — The Station's Role

The placenta provides a living analogy for the concept "basis and root." The mitzvah is not "inferior" to Torah because it is corporeal; it is the stage at which coming into being gains a foothold in the world.

Station 11 — The Placenta: The Mitzvah as the Basis through Which Torah Is Born — An Open Question

The analogy explains the relationship between basis, root, outer dimension, and inner dimension. It does not by itself prove every detail in the structure of the sefirot, and does not close questions concerning Q42 or Q70.

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

Report or testimony from the history of the research[3]

Three Closing Lists — א [1]. Concepts Needed in the Following Stations

The kav · parsa · the first tzimtzum and the void · NeHY of Adam Kadmon and the feet of yosher · direct light and returning light · sovev and makif as opposed to memale · radiance, radiance of a radiance, radiance of a radiance of a radiance · Keter as intermediary · Chochmah · Atik Yomin · Arich Anpin · Gulgulta · lavenunit/chivarta · the parting of the hairs · orcha · 613 paths · Mocha Stima'ah · an inverted seal · placenta · Ze'er Anpin and Nukva · inanimate, vegetative, animal, and human.

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

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

Report or testimony from the history of the research[5]

Plain-Meaning Booklet — Iggeret HaKodesh, Section 20 — Open Index for the Continuation of the Booklet

In the following stations, these will be explained in the order of their appearance:

The kav; parsa; Keter as intermediary; Chochmah; gestation and birth; Atik Yomin; Arich Anpin; Gulgulta; lavenunit and chivarta; the parting of the hairs; orcha; 613 paths; Mocha Stima'ah; an inverted seal; placenta; radiance, radiance of a radiance, and radiance of a radiance of a radiance; sovev and makif; NeHY of Adam Kadmon; returning light; inanimate, vegetative, animal, and human.

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

Critique, collection, or interim decision[34]

2. Editorial Corrections and Evidence Tags (Not Structure) — From Grok's Critique — E1-QC-33 — Do Not Introduce Terms from Later Stations into 1–5

- **Location:** lists / body
- **Claim:** whiteness, orcha, 613, seal, parsa, two kavim, "just as in Atzilut itself" belong to later stations

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

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

- **Evidence status:** [E] in a waiting list in the draft (not in the body of the explanation) — keep it that way
- **Type:** recommended editing
- **Proposed correction:** do not expand the gloss in 1–5

Dossier 0052 · The Beginning of Yesh and the General Rounds · Round 16

Critique, collection, or interim decision[103]

2. Corrections — E1-QC-## — E1-QC-14 — "The End of the Deed Is First in Thought" / Placenta

- **Location:** Stations 10–11
- **Claim:** the editorial link to purpose is partly marked [I]; ensure that no external sentence is attributed to the Alter Rebbe
- **Problem:** minor, if there is external wording without a tag
- **Correct tag:** the epistle's wording [E-subresearch]; structural conclusion [I]
- **Corrected wording:** as in the draft; emphasize the tag in every concluding sentence
- **Type:** editorial

Dossier 0007 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[237]

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[103] Document 0052: 201 — E1 — Editorial QC for Complete Booklet.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[237] Document 0007: 186_R17_MISSING_RETRY_M5_M8_M12.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12 — M10 — Admur beyond IHK20 for full mitzvot/Malchut · Torah/ZA · chotam · shilya unit

Field	Value
Status	EMPTY [U] as one unit beyond IHK20
Note	IHK20 body carries the full unit (mitzvot↔Malchut · Torah↔ZA · an inverted seal · placenta) — out of scope as "beyond". R17-H Theme 5 EMPTY beyond body; TT biur shilya-only ≠ full map.
Search log	Sefaria search API 403 this pass; no second Admur maamar opened combining all four as one unit outside IHK20. TO/LT Theme 1–4 hits from R17-H do not supply this tetrad.

Dossier 0058 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[138]

148 — R17-GB02 SUMMARY — R17-B glossary extensions (forced by ו–י [6–10] only)

Whiteness · the path in the parting of the hairs · 613 paths of Torah · Mocha Stima'ah · an inverted seal · gestation/birth/drop · Imma Ila'ah · placenta · parsa · "just as in Atzilut itself" Already in GB01 (reappear, not reminted): Gulgulta · Arich Anpin · Atik Yomin/on Atika · נעוץ ("embedded")

Still deferred (יא [11]+): NeHY of Adam Kadmon · returning light · sovev/memale · radiance of a radiance cascade detail

[138] Document 0058: 148 — R17-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0099 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[139]

162 — R17-T25–T29 QC.md — Source windows (Wikisource Tanya IV:20)

T	Lemma hit	Match
T25	בלבנונית היא האורחא דבפלגותא דשערי — “in the whiteness, which is the path in the parting of the hairs”	MATCH
T26	תרי”ג אורחין דאורייתא שבו”א — “613 paths of Torah in Ze’er Anpin”	MATCH
T27	וכדלקמן (“as explained below”) (once) · no later discrete chitz/pnim expansion before colophon	MATCH (absence)
T28	Body lemmas vs Lessons/Kehot apparatus split (pack-documented)	MATCH (map)
T29	ז–ט [7–9] mitzvot/Torah/seal/placenta · טו [15] practical mitzvot · “Thus far we found”	MATCH

Dossier 0133 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[241]

2. Exact [E] quotes (R17-C core) — 2.1 Name / Arich dual root / Seal (Sefaria HE §16 ≈ Wikisource continuous)

וּבָזֶה יוּבַן, דֶּיוֹת הַמִּצְוֹת בְּמַלְכוּת – ה' שֶׁל שֵׁם הַוָּיָ, וְהַתּוֹרָה בִּ”זְעֵיר אַנְפִּין” – וָא”ו שֶׁל שֵׁם הַוָּיָ, הֲגַם שֶׁלְּמַעְלָה בַּ”אֲרִיךְ אַנְפִּין” הַמִּצְוֹת הֵן בְּ”גּוּלְגַּלְתָּא”, בְּ”לַבְנוּנִית”, הִיא

[139] Document 0099: 162 — R17-T25–T29 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[241] Document 0133: 160 — R17-GB04 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

And through this it will be understood why the mitzvot are in Malchut, the he of the name Havayah, and Torah in Ze'er Anpin, the vav of the name Havayah, although above, in Arich Anpin, the mitzvot are in Gulgulta, in the whiteness, which is הָ"אוּרְחָא" דִּבְ"פַלְגוּתָא דְשַׁעֲרֵי", דְּמִתְפַּלְגָא לְתַרְי"ג אוּרְחִין דְּאוֹרַיְתָא שֶׁבְּ"זְעֵיר אַנְפִּין", וְשֹׁרֶשׁ הַתּוֹרָה דְּנָפְקָא מֵ"חָכְמָה עִילָּאָה" הוּא בְּ"מוֹחָא סְתִימָאָה" דַּ"אֲרִיךְ אַנְפִּין", וְהַיְינוּ, הַחָכְמָה דְּטַעֲמֵי הַמִּצְוֹת, אֶלָּא שֶׁהוּא כְּחוֹתָם הַמִּתְהַפֵּךְ.

the path in the parting of the hairs, which branches into the 613 paths of Torah in Ze'er Anpin; and the root of Torah, which issues from supernal Chochmah, is in Mocha Stima'ah of Arich Anpin, namely, the wisdom of the reasons for the mitzvot, except that it is like an inverted seal.

Proves [E]: Name-letter map; mitzvot in Gulgulta/Loven; היא ("which is") equates לבנונית (whiteness) with orchata; orchata splits to תרי"ג אורחין דאורייתא שבז"א ("613 paths of Torah in Ze'er Anpin"); Mocha Stima'ah = wisdom of the reasons for the mitzvot; seal lemma.

Does not prove: Mashiach-only revelation of taamei; protruding/ind ented seal mechanics; "loven = chesed layer distinct from orchata" beyond היא ("which is").

2. Exact [E] quotes (R17-C core) — 2.3 Placenta / chitz–pnim / "As Explained Below" (HE §18)

וְלָכֵן אָמְרוּ בִּירוּשַׁלְמִי: "וְלֵית לֵיהּ לְרַבִּי שִׁמְעוֹן שֶׁמַּפְסִיק לִלּוּלָב וְכוּ" ... כִּי הַשִּׁלְיָא נוֹצְרָה תְּחִלָּה מֵהַטִּיפָּה ... וְכָכָה הַמִּצְוֹת הֵן עִיקַּר הַתּוֹרָה וְשָׁרְשָׁהּ ... רַק שֶׁזֶּה בְּחִיצוֹנִיּוּת וְזֶה בִּפְנִימִיּוּת, וּכְדִלְקַמָּן.

"And therefore they said in the Jerusalem Talmud: 'Does Rabbi Shimon not agree that one interrupts [study] for the lulav?' etc.... For the placenta was formed first from the drop... and likewise, the mitzvot are the basis of the Torah and its root... except that this is in the outer dimension and that in the inner dimension, as explained below."

T14 sealed for shelaya/basis. Net-NEW: «וּכְדִלְקַמָּן» (“as explained below”) = forward pointer.

160 — R17-GB04 FULL — Cluster R17-C deepen (mitzvot & Torah) — 6. Deepen 4 — An Inverted Seal (primary lemma vs peirush)

Body [E]: «אלא שהוא כחותם המתהפך» (“except that it is like an inverted seal”) — then immediately נעוץ (“embedded”) teleology.

T12 sealed = below-order inverts root-order.

Lessons [E-secondary]: engraved seal → stamp inverts protruding/in dented; right/left. Clear teaching aid; not Admur’s spelled mechanics in IH20.

Do not mint a new T that re-states T12. Record the peirush cut inside T28.

160 — R17-GB04 FULL — Cluster R17-C deepen (mitzvot & Torah) — 7. Deepen 5 — Placenta / “The End of the Deed” (sealed) + “As Explained Below” (→ T27)

T13 / T14 sealed — cite only.

וכדלקמן (“as explained below”) audit [E]: - Pointer appears once (HE §18) after chitz/pnim. - Next body blocks: י [10] BYA/parsa → יא–טו [11–15] earth/or chozer/inanimate, vegetative, animal, and human → practical mitzvot telos → colophon. - No later discrete paragraph expands «זה בחיצוניות וזה בפנימיות» (“this is in the outer dimension and that in the inner dimension”) as promised «לקמן» (“below”) inside surviving Iggeret HaKodesh 20.

Kehot EN footnote 91 [E-secondary]: »Cf. Kuntres Acharon, Essay 4; Likkutei Torah, Emor 33a ff., Bamidbar 13a ff., and 17a ff.« — apparatus redirects outside this epistle.

Honest: either unfinished/lost continuation, or Admur meant other works; body alone does not deliver the expansion. T27 = absence + fn91 secondary — not a fake in-letter locus.

Dossier 0134 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[141]

R17-GB02 SCOUT — Iggeret HaKodesh 20 §§ו–י [6–10] — 0. Sources actually read

Source	Tag
Wikisource Tanya, part IV, section 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
CoS GB01 146/147 (א–ה [1–5] + T01–T08)	peer — CORROBORATE-ONLY

No invented cites. No Tanya LaAm as Admur wording. No EC/Idra page re-open this scout (terms tagged via Admur body only).

ז [7] — Mitzvot / Torah / An Inverted Seal — 1) What Admur says [E]

«ובזה יובן היות המצות במל' ה' של שם הוי' והתורה בז"א וא"ו של שם הוי"

"And through this it will be understood why the mitzvot are in Malchut, the he of the name Havayah, and Torah in Ze'er Anpin, the vav of the name Havayah."

[141]Document 0134: 149 — R17-GB02 SCOUT md.ו–י [Sections 6–10]. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

«הגם שלמעלה באי"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 Gulgulta, in the whiteness, which is the path in the parting of the hairs that branches into the 613 paths of Torah in Ze'er Anpin."

«ושרש התורה דנפקא מח"ע הוא במו"ס דא"א והיינו החכמה דטעמי המצות אלא שהוא כחותם המתהפך»

"And the root of Torah, which issues from supernal Chochmah, is in Mocha Stima'ah of Arich Anpin, namely, the wisdom of the reasons for the mitzvot, except that it is like an inverted seal."

ז [7] — Mitzvot / Torah / An Inverted Seal — 2) Plain terms

- He/vav — Malchut↔mitzvot; ZA↔Torah
- Gulgulta / whiteness / the path in the parting of the hairs — Arich mitzvot-root (skull / white path in hair-parting)
- תרי"ג אורחין — 613 Torah-paths in ZA (count vs paths [U])
- Mocha Stima'ah — hidden chochmah of Arich; taamei hamitzvot
- An inverted seal — reversing seal; do not over-expand

ז [7] — Mitzvot / Torah / An Inverted Seal — 3) Neighbors

- From ו [6] → why mitzvot (Malchut) are the practical end of giluy
- To נעוץ → [8] ח ("embedded") as creative power aimed at kingship-via-mitzvot

ז [7] — Mitzvot / Torah / An Inverted Seal — 4) Open Qs

- Ari loci for labnunite / hair-path / 613 paths — [U]
- Scope of chotam reverse — [U]
- Q42/Q70 not in ז [7] — HOLD

נעוץ — [8] ח ("Embedded," sense 2) / King over Separate Beings — 1) What Admur says [E]

«ונעוץ תחלתן בסופן הוא כח הא"ס ב"ה לברוא יש מאין ולא ע"י עילה ועלול ... רק יהיה היש דבר נפרד מאלקות בכדי שיהיה המאציל ב"ה מלך על כל הנפרדים ע"י שיקיימו מצותיו ... וסוף מעשה במחשבה תחלה»

"And 'their beginning is embedded in their end' is the power of Ein Sof, blessed be He, to create yesh me'ayin and not through cause and effect... rather, the yesh is to be a thing separate from Divinity, so that the Emanator, blessed be He, will be King over all the separate beings through their fulfilling His commandments... and the end of the deed is first in thought."

נעוץ — [8] ח ("Embedded," sense 2) / King over Separate Beings — 3) Neighbors

- From ד + [7] ז [4] ("there is no king without a people") → telos
- To ט [9] → shilya proves mitzvot are the basis of Torah

ט [9] — Placenta — 1) What Admur says [E]

«ולכן אמרו בירושלמי ולית ליה לר"ש שמפסיק ללולב וכו' וכל הלומד שלא לעשות נוח לו שנתהפכה שלייתו ע"פ וכו' כי השליא נוצרה תחלה מהטיפה והיא לבדה היתה עיקר הולד עד מ' יום...»

"And therefore they said in the Jerusalem Talmud: 'Does Rabbi Shimon not agree that one interrupts [study] for the lulav?' etc. 'And whoever studies without intending to act, it would have been better for him had his placenta turned over upon his face,' etc. For the placenta was formed first from the drop, and it alone was the basis of the fetus until forty days..."

«וככה המצות הן עיקר התורה ושרשה הגם שהמצוה היא גופנית והתורה היא חכמה רק שזה בחיצוניות וזה בפנימיות וכדלקמן»

“And likewise, the mitzvot are the basis of the Torah and its root, although the mitzvah is corporeal and Torah is wisdom; except that this is in the outer dimension and that in the inner dimension, as explained below.”

ט [9] — Placenta — 2) Plain terms

- שליא — placenta mashal: early main mass before form
- עיקר התורה ושרשה (“the basis of the Torah and its root”) — mitzvot as root despite being bodily/chitzoni

ט [9] — Placenta — 3) Neighbors

- From ח [8] → mitzvot as telos and root
- To וכדלקמן» — [10] י» (“as explained below”); cosmology of BYA creation resumes

ט [9] — Placenta — 4) Open Qs

- Exact Yerushalmi daf — via Admur only; not fixed [U]
- Target of וכדלקמן (“as explained below”) — defer [U]

R17-GB02 SCOUT — Iggeret HaKodesh 20 §§ו–י [6–10] — R17-B glossary candidates (terms only — no ticket IDs)

Birth · gestation · drop · mochin of Abba and Imma · Atik Yomin / “depends on Atika” · Imma Ila’ah · Gulgulta · whiteness · the path in the parting of the hairs · 613 paths · Mocha Stima’ah · an inverted seal · נעוץ (“embedded,” sense 2 creative/telos) · placenta · parsa · radiance of the kav · “just as in Atzilut itself” · (next) NeHY of Adam Kadmon / feet of yosher

R17-GB02 SCOUT — Iggeret HaKodesh 20 §§ו–י [6–10] — Verdict

SCOUT PASS ו–י [6–10]. Quotes+[E] from Wikisource/Sefaria. Glossary candidates as terms only. Proposed ticket numbers: NONE. CoS T01–T08 untouched. א–ה [1–5] CORROBORATE-ONLY. Next seam: יא–יב [11–12] (two Kav paths + three he'arah).

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Report or testimony from the history of the research[243]

3. Continuous peshat — ז [7] (Mitzvot and Torah / Seal) — 3.1 What Admur says

«ובזה יובן היות המצות במלכות — ה' של שם הוי', והתורה בזעיר אנפין — וא"ו של שם הוי'.»

"And through this it will be understood why the mitzvot are in Malchut, the he of the name Havayah, and Torah in Ze'er Anpin, the vav of the name Havayah."

«הגם שלמעלה באריך אנפין המצות הן בגולגלתא בלבנונית היא האורחא דבפלגותא דשערי דמתפלגא לתרי"ג אורחין דאורייתא שבז"א.»

"Although above, in Arich Anpin, the mitzvot are in Gulgulta, in the whiteness, which is the path in the parting of the hairs that branches into the 613 paths of Torah in Ze'er Anpin."

«ושרש התורה דנפקא מחכמה עילאה הוא במוחא סתימאה דאריך אנפין והיינו החכמה דטעמי המצות אלא שהוא כחותם המתהפך.»

[243] Document 0205: 149 — R17-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

“And the root of Torah, which issues from supernal Chochmah, is in Mocha Stima’ah of Arich Anpin, namely, the wisdom of the reasons for the mitzvot, except that it is like an inverted seal.”

Locus: immediately after ibbur/leidah conclusion · [E]

3. Continuous peshat — ז [7] (Mitzvot and Torah / Seal) — 3.5 Tags

Body [E] · Name-letter mapping he/vav [E] · Gulgulta/Loven/orchata [E] · Mocha Stima’ah [E] · chotem [E] · expanded Ari dikna mechanics [E-secondary] if opened beyond Admur · 613 identity fine-grain [P]

5. Continuous peshat — ט [9] (Placenta) — 5.1 What Admur says

«ולכן אמרו בירושלמי: ולית ליה לר’ שמעון שמפסיק ללולב וכו’ וכל הלומד שלא לעשות נוח לו שנתהפכה שלייתו על פניו וכו’.»

“And therefore they said in the Jerusalem Talmud: ‘Does Rabbi Shimon not agree that one interrupts [study] for the lulav?’ etc. ‘And whoever studies without intending to act, it would have been better for him had his placenta turned over upon his face,’ etc.”

«כי השליא נוצרה תחלה מהטיפה והיא לבדה היתה עיקר הולד עד מ’ יום שהתחילה צורת הולד.»

“For the placenta was formed first from the drop, and it alone was the basis of the fetus until forty days, when the form of the fetus began.”

«וככה המצות הן עיקר התורה ושרשה הגם שהמצוה היא גופנית והתורה היא חכמה רק שזה בחיצוניות וזה בפנימיות וכדלקמן.»

“And likewise, the mitzvot are the basis of the Torah and its root, although the mitzvah is corporeal and Torah is wisdom; except that this is in the outer dimension and that in the inner dimension, as explained below.”

Locus: after purpose-נעוץ (“embedded”) · [E]

5. Continuous peshat — ט [9] (Placenta) — 5.2 Why here

«ולכן» (“and therefore”) — because of ח [8]’s teleology, the Yerushalmi prefers interrupting Torah study for a time-bound mitzvah (lulav), and condemns learning not-to-do via the shelaya image: the afterbirth forms first from the tipah and is the embryo’s essence until day 40. So mitzvot = basis and root of Torah even though mitzvah is corporeal and Torah is wisdom — difference is chitzoniyut vs pnimiyut («וכדלקמן» — “as explained below” — points forward in the letter / later discussion).

5. Continuous peshat — ט [9] (Placenta) — 5.3 Link

- From ח [8]’s «סוף מעשה» (“the end of the deed”) → practical priority of mitzvot.
- To «והנה כמו”כ :[10] י» (“and behold, likewise”) — same pattern extends: as Malchut births separate yesh, so zivvug of BYA ZUN creates BYA beings.

5. Continuous peshat — ט [9] (Placenta) — 5.4 Plain terms

- שליא: afterbirth / placenta — mashal only; Admur’s biology is the traditional day-40 formation frame, not a medical treatise.
- עיקר התורה ושרשה: mitzvot as essence and root of Torah (not “less than” Torah).
- חיצוניות / פנימיות: mitzvah = outer/corporeal face; Torah = inner/wisdom face of the same root-structure (ties to chotem).

5. Continuous peshat — ט [9] (Placenta) — 5.5 Tags

Body [E] · Yerushalmi cite [E-primary] via Admur · shelaya biology [E] Admur’s own · «וכדלקמן» (“as explained below”) forward ref [E] · exact later locus of pnimiyut expansion may be later sections / other maamarim [U]

5. Continuous peshat — ט [9] (Placenta) — 5.6 Implicit Qs

- Precise JT sugya wording vs Admur's paraphrase — [U] if critical edition needed.
- How far «וכדלקמן» ("as explained below") reaches inside this epistle vs Kuntres Acharon / LT parallels — [U] R17-C/H.
- Do not close NHYM/Q42/Q70.

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Report or testimony from the history of the research[146]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 2. Arich Anpin

Aliases: א"א, Arich

Forced by sections: ז ,[6] ו [7]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 4. Lavenunit / Loven (Whiteness)

Aliases: לבנונית, לובן

Forced by sections: ז [7]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 5. The Path in the Parting of the Hairs

Aliases: אורחא (path), פלגותא דשערי (parting of the hairs)

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 incorporated by topic.

5. The Path in the Parting of the Hairs — Quotes [E]

«בלבנונית היא האורחא דבפלגותא דשערי דמתפלגא לתרי"ג אורחין דאורייתא שבז"א» — “In the whiteness, which is the path in the parting of the hairs that branches into the 613 paths of Torah in Ze’er Anpin” — IHK20 body §ז [7] [E]

5. The Path in the Parting of the Hairs — Plain peshat (this letter)

The path in the middle/parting of the hairs of Gulgulta. Admur identifies it with the labnunite and says it divides into 613 paths of Torah that are in ZA. Function in letter: upper root-structure of mitzvot that appears below as Torah-paths in ZA (see also an inverted seal).

5. The Path in the Parting of the Hairs — Not proven from quote alone [U]/[I]

- Idra page / exact hair counts not in Tanya quote [U]
- Mechanism of ‘מתפלגא’ (“branches/divides”) beyond Admur’s statement [U]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 6. 613 Paths of Torah

Aliases: תרי"ג אורחין, 613 paths

Forced by sections: ז [7]

6. 613 Paths of Torah — Quotes [E]

«דמתפלגא לתרי"ג אורחין דאורייתא שבז"א» — “Which branches into the 613 paths of Torah in Ze’er Anpin” — IHK20 body §ז [7] [E]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 7. Mocha Stima’ah

Aliases: מו”ס, Mocha Stima’ah of Arich Anpin

Forced by sections: ז [7]

7. Mocha Stima’ah — Quotes [E]

«ושרש התורה דנפקא מח”ע הוא במו”ס דא”א והיינו החכמה דטעמי המצות אלא שהוא כחותם המתהפך» — “And the root of Torah, which issues from supernal Chochmah, is in Mocha Stima’ah of Arich Anpin, namely, the wisdom of the reasons for the mitzvot, except that it is like an inverted seal” — IHK20 body ז§ [7] [E]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 8. An Inverted Seal

Aliases: כחותם המתהפך (“like an inverted seal”)

Forced by sections: ז [7]

8. An Inverted Seal — Plain peshat (this letter)

Reversing seal: what is higher in the root appears inverted in the revealed order. Here: above, mitzvot are in Gulgulta and Torah’s root/taamim in Mocha Stima; below, mitzvot sit in Malchut (Hei) and Torah in ZA (Vav) — so the upper ranking does not simply copy downward.

8. An Inverted Seal — Not proven from quote alone [U]/[I]

- Full mechanics of how many levels reverse [U]
- Whether every mitzvah/Torah pair flips or only the general hierarchy [U]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 10. “Just as in Atzilut Itself”

Aliases: כמו באצילות ממש

Forced by sections: י [10]

10. “Just as in Atzilut Itself” — Not proven from quote alone [U]/[I]

- Identity vs analogy — not sealed from quote alone [P]/[U]
- Scope: which BYA levels / which lights count as ‘מאיר בהם’ (“shines in them”) [U]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 11. NeHY of Adam Kadmon / Feet of Yosher

Aliases: NeHY of Adam Kadmon, feet of yosher, the termination of Adam Kadmon’s feet, the feet of yosher of Adam Kadmon

Forced by sections: יא [11]

11. NeHY of Adam Kadmon / Feet of Yosher — Not proven from quote alone [U]/[I]

- Whether Malchut-kelim Kav path and AK-feet Kav path are two appearances of one Kav or two accounts — not sealed [U]
- Full EC map of AK yosher vs iggulim beyond Admur’s use [U]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 15. Placenta

Aliases: שלייתו (“his placenta”), placenta

Forced by sections: ט [9]

15. Placenta — Quotes [E]

«ולכן אמרו בירושלמי... וכל הלומד שלא לעשות נוח לו שנתהפכה שלייתו ע"פ וכו' כי השליא נוצרה תחלה מהטיפה והיא לבדה היתה עיקר הולד עד מ' יום שהתחילה צורת הולד» — "And therefore they said in the Jerusalem Talmud… 'And whoever studies without intending to act, it would have been better for him had his placenta turned over upon his face,' etc. For the placenta was formed first from the drop, and it alone was the basis of the fetus until forty days, when the form of the fetus began" — IHK20 body ט§ [9] [E]

«וככה המצות הן עיקר התורה ושרשה הגם שהמצוה היא גופנית והתורה היא חכמה רק שזה בחיצוניות וזה בפנימיות וכדלקמן» — "And likewise, the mitzvot are the basis of the Torah and its root, although the mitzvah is corporeal and Torah is wisdom; except that this is in the outer dimension and that in the inner dimension, as explained below" — IHK20 body ט§ [9] [E]

15. Placenta — Plain peshat (this letter)

Placenta mashal: formed first from the tipah; until day 40 it alone was the main 'substance' of the offspring before form began. So mitzvot are the principal and root of Torah — even though mitzvah is bodily and Torah is wisdom — mitzvah as chitzoniyut, Torah as penimiyut (continued later).

15. Placenta — Not proven from quote alone [U]/[I]

- Exact Yerushalmi column/daf not in Tanya quote [U]
- Do not use shilya to close Q42 [U]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 17. Their Beginning Is Embedded in Their End (creative sense in IHK20)

Aliases: נעוץ תחלתן בסופן (“their beginning is embedded in their end”), נעוץ (“embedded”), sense-2 creative/telos

Forced by sections: ה [5], ח [8]

17. Their Beginning Is Embedded in Their End (creative sense in IHK20) — Quotes [E]

- «וז”ש נעוץ תחלתן בסופן כי כתר הוא ממוצע בין המאציל לנאצלים… ולכן גם המל’ דאצי’ נקרא כתר ממטה למעלה» — “And this is the meaning of ‘their beginning is embedded in their end,’ for Keter is an intermediary between the Emanator and the emanated beings… and therefore Malchut of Atzilut too is called Keter from below upward” — IHK20 body ה§ [5] (structural sense — for contrast) [E]
- «ונעוץ תחלתן בסופן הוא כח הא”ס ב”ה לברוא יש מאין ולא ע”י עילה ועלול שיהיה העלול מוקף מעילתו ובטל במציאות רק יהיה היש דבר נפרד מאלקות בכדי שיהיה המאציל ב”ה מלך על כל הנפרדים ע”י שיקיימו מצותיו שיצוה עליהם וסוף מעשה במחשבה תחלה» — “And ‘their beginning is embedded in their end’ is the power of Ein Sof, blessed be He, to create yesh me’ayin, and not through cause and effect, in which the effect would be encompassed by its cause and nullified in its existence. Rather, the yesh is to be a thing separate from Divinity, so that the Emanator, blessed be He, will be King over all the separate beings through their fulfilling His commandments that He will command them; and the end of the deed is first in thought” — IHK20 body ח§ [8] (creative/telos sense) [E]

Dossier 0218 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[370]

R17-GB02 SCOUT — IHK20 §§ו–י [6–10]

See also Drive file 1OPAL_hdm7X6ydXI3Mrgu6fpGf65cjbTp (full .md) and 15BJWBt7NTmFAmLoNTviQaraWbFFBsf1j (.json).

Local: /workspace/ya_igk20/r17/R17_GB02_SCOUT_VAV_YUD.md + .json

Spine: ו [6] ibbur/leidah giluy Or ES · ז [7] mitzvot/Torah chotam · ח נעוץ [8] (“embedded”) creative/telos kingship · ט [9] shilya mitzvot= iqar Torah · י [10] BYA zivug + Parsa + “just as in Atzilut itself” (seam to יא [11] second Kav).

Glossary candidates (terms only): birth, gestation, drop, mochin, Gulgulta, whiteness, path, parting, 613, Mocha Stima’ah, seal, נעוץ (“embedded”) sense-2, placenta, parsa, radiance of the kav.

Dossier 0226 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[149]

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M1 — Yerushalmi daf for shilya (Studies without Intending to Act / Interrupts for the Lulav)

[370]Document 0218: 149 — R17-GB02 SCOUT ו–י (Doc). The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[149]Document 0226: 178 — R17 MISSING PRIMARIES M1–M14.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Field	Value
Status	OPEN [E]
Locus	Jerusalem Talmud, Berakhot, chapter 1, halakhah 2 · folio 8b (Mechon Mamre pagination)
Terms	שליא / שילייתו (placenta / his placenta) · studies without intending to act · interrupts… lulav · Rabbi Shimon bar Yochai

Quote [E] (Wikisource / Mamre parallel):

ולא מודה רשב״י שמפסיקין לעשות סוכה ולעשות לולב. ולית ליה לרשב״י הלמד על מנת לעשות ולא הלמד שלא לעשות שהלמד שלא לעשות נוח לו שלא נברא. וא״ר יוחנן הלמד שלא לעשות נוח לו אילו נהפכה שילייתו על פניו ולא יצא לעולם.

“Does Rabbi Shimon bar Yochai not agree that one interrupts [study] to make a sukkah and to prepare a lulav? And does Rabbi Shimon bar Yochai not accept [the principle of] one who studies in order to act, and not one who studies without intending to act, for one who studies without intending to act would have been better off not having been created? And Rabbi Yochanan said: One who studies without intending to act would have been better off had his placenta turned over upon his face and he had not come into the world.”

Search log: Sefaria Jerusalem_Talmud_Berakhot.1.2 (incomplete slice, missing unit); Wikisource Jerusalem Talmud, Berakhot 1:2; Mechon Mamre r1101.htm with explicit folio 8b.

Note: Admur cites the shilya metaphor; this fixes the daf. Does not re-litigate T14.

172 — R17 MISSING PRIMARIES INTAKE — M1–M14 — M10 — Admur beyond IHK20 for mitzvot/Malchut · Torah/ZA · chotam · shilya unit

Field	Value
Status	EMPTY [U] as one unit beyond IHK20
Partial	IHK20 body itself carries the unit (T11–T14 floor) — out of scope as “beyond”; R17-H Theme 5 EMPTY beyond body; weak shilya-only TT biur ≠ full map

Dossier 0238 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[150]

159 — R17-GB04 SUMMARY — Proposed T (R17-T25+ only)

ID	Claim	Tag
R17-T25	In Iggeret HaKodesh 20 body, לבנונית (whiteness) is identified by apposition «היא האורחא דבפלגותא דשערי» (“which is the path in the parting of the hairs”) — same conduit, not a second unnamed layer in Admur’s sentence; expansions of “loven = white light / chesed of gulgalta” beyond היא (“which is”) = [E-secondary]	[E] body · [E-secondary] gloss
R17-T26	«תרי”ג אורחין דאורייתא שבז”א» (“613 paths of Torah in Ze’er Anpin”) = 613 paths of Torah-as-in-ZA split from the orchata; do not equate a priori with the bare enumerated 613 mitzvot count	[E] wording · [P] fine ID

ID	Claim	Tag
R17-T27	«וכדלקמן» (“as explained below”) after chitzoniyut/pnimiyut has no later discrete expansion of that pair inside surviving Iggeret HaKodesh 20 (paras after shelaya → BYA/parsa → יא–טו [11–15] → colophon); Kehot EN fn91 redirects outside (KA / LT) — apparatus, not body continuation	[E] absence · [E-secondary] fn91

[150]Document 0238: 159 — R17-GB04 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ID	Claim	Tag
R17-T28	Primary vs peirush ladder for R17-C: [E] = Name he/vav, Arich dual root, Mocha Stima'ah=taamei, seal lemma, נעוץ ("embedded") teleology, shelaya, chitz/pnim+"as explained below"; [E-secondary] = Lessons seal pedagogy, Mashiach-taamei reveal, "gulgalta transcends mochin" gloss, Rebbe JT Shabbat-vs-Berachot note, Kehot fn91 KA/LT targets — do not upgrade secondary to sealed Admur	[E]/[E-secondary] map
R17-T29	Letter has two mitzvot loci: (1) mid-letter ז–ט [7–9] structural/Name/seal/placenta (T11–T14); (2) closing טו [15] practical mitzvot as the purpose of the souls' descent (T24). Same theme, distinct jobs — map both; remint neither	[E] dual locus

EMPTY subsections: none for R17-C deepen asks; net-NEW = 5 claims.

Not proposed: remints T01–T24 · Q42 MICRO · Q70 measure · Moses NHYM · film · sealing T25+.

Dossier 0245 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[151]

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20 — 1) Overclaims — claim stronger than quote supports

[151]Document 0245: 170 — R17-I CRITIQUE.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

#	Locus	Flag	Quote / note [E]
O1	Glossary §8 An Inverted Seal — plain peshat	OVERCLAIM (mild)	Body lemma «אלא שהוא כחותם המתהפך» (“except that it is like an inverted seal”) [E] after Mocha Stima clause. Pack diagrams full reverse (above: mitzvot/Gulgulta · Torah/Mocha Stima → below: mitzvot/Malchut · Torah/ZA) as if the chotam phrase alone states the map. Below-map is elsewhere in «המצות במל’ ה’… והתורה בז”א» [7] (§ז — “the mitzvot in Malchut, he… and Torah in Ze’er Anpin”) — synthesis OK as map, not as chotam-lemma entailment.

#	Locus	Flag	Quote / note [E]
O2	Glossary §10 “Just as in Atzilut Itself” — plain peshat	OVERCLAIM (soft-settle)	Quote: «ומאיר בהם בבי”ע כמו באצילות ממש» (“and shines in them in BYA just as in Atzilut itself”) [E]. “Working reading: likeness of mode…” reads settled while Not-proven correctly keeps identity [P]/[U]. Prefer scout/D wording (“hypothesis / do not seal”).
O3	Glossary §12 radiance×3 — “not the Kav’s full essence”	OVERCLAIM (mild)	Body frames «בבחינת התפשטות החיות להחיותם» (“in the aspect of an extension of vitality to give them life”) [E] — grades of hitpashtut. “Not Kav’s full essence” is interpretive gloss beyond quote.
O4	Glossary §14 Returning Light — plain peshat tail	OVERCLAIM (packaging)	Or-chozer quotes [E] explain upward shine / earth intensity. Pack adds “why maaseh mitzvot draw from intensified he’arah at bottom” — that telos is §טו [15], not entailed by the or-chozer sentences alone.

#	Locus	Flag	Quote / note [E]
O5	R17-H HIT 1.1 TO Mishpatim 5 — “Parallels”	OVERCLAIM (parallel scope)	Quote is איהו וגרמוהי (“He and His vessels”) + kisei [E Admur]. Extrapolation “BYA separate yesh cannot issue from that unity alone (needs kisei/malchut-descent)” exceeds what that TO sentence proves for IHK20 creatio. HIT’s own “Does NOT prove” partly walks it back — keep the walk-back.
O6	Scout יא [11] / D P1 «וכן גם» (“and likewise, also”) → “Body forces two…”	OK / watch	«…וכן גם הקו בעצמו» (“and likewise, also the kav itself…”) [E] forces two presentations. “Forces” is fine if identity A≡B stays open (packs do). No upgrade to two-ontologies claim.

No severe overclaims. Packs mostly disciplined.

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

Report or testimony from the history of the research[26]

Theme 5 — Mitzvot=Malchut vs Torah=ZA; chotam mit’hapech; shilya — HIT 5.1 — Admur IHK20 body only (baseline — not “beyond”)

- IHK20 itself carries mitzvot in Malchut / Torah in Ze’er Anpin / an inverted seal / placenta — out of scope as “beyond IHK20 body.” Listed only to mark: no separate Admur parallel sealed this pass for the full triad.

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

Theme 5 — Mitzvot=Malchut vs Torah=ZA; chotam mit'hapech; shilya — HIT 5.2 — TT biur [E-secondary] (partial — shilya metaphor adjacent)

«וכמו השליא שמקפת לולד... ואח"כ ע"י הבירור נפרדת וזורקין אותה.»

"And like the placenta that surrounds the fetus... and afterward, through the refinement, it separates and is discarded."

- Work+locus: LT Shir HaShirim 8 biur (placenta cluster)
- Speaker: TT biur — not Admur
- Parallels: Shilya vocabulary only (shell vs fruit) — weak thematic echo
- Does NOT prove: IHK20's Yerushalmi shilya→mitzvot=ikar Torah; does not prove chotam mit'hapech; does not prove mitzvot=Malchut / Torah=ZA map

Theme 5 — Mitzvot=Malchut vs Torah=ZA; chotam mit'hapech; shilya — EMPTY (honest)

- Admur beyond IHK20 for full map (mitzvot/Malchut · Torah/ZA · chotam · shilya as one unit) — EMPTY [U] this pass (no clean primary opened outside IHK20 body)
- Mitteler / Ramash — EMPTY [U]

165 — R17-H PARALLEL CHASSIDIC LOCI (terms + loci) — Speaker coverage matrix

Theme: 1 aihu/kelim

Admur [E]: TO Mishpatim 5

Mitteler: EMPTY

TT [E]: —

TT biur [E-sec]: LT Shir 8

Ramash: EMPTY

Theme: 2 illah vs yma

Admur [E]: LT RH 4

Mitteler: EMPTY

TT [E]: DMC, Unity of G-d, 2

TT biur [E-sec]: LT Re'eh 7

Ramash: EMPTY

Theme: 3 Malchut alma

Admur [E]: LT RH 4 (related)

Mitteler: EMPTY

TT [E]: DMC SMT 25

TT biur [E-sec]: —

Ramash: EMPTY

Theme: 4 ibbur/leidah

Admur [E]: TO Vayeshev 2 (careful)

Mitteler: EMPTY

TT [E]: —

TT biur [E-sec]: LT Shir 8

Ramash: EMPTY **Theme: 5 mitzvot/ZA/chotam/shilya**

Admur [E]: EMPTY beyond IHK20

Mitteler: EMPTY

TT [E]: —

TT biur [E-sec]: weak shilya only

Ramash: EMPTY

Theme: 6 Kav/Parsa/kemo

Admur [E]: EMPTY beyond IHK20

Mitteler: EMPTY

TT [E]: —

TT biur [E-sec]: TO Beshalach 6 biur; LT Shir 30

Ramash: EMPTY

Theme: 7 he’arah / sovev→kav

Admur [E]: LA 48 (sovev)

Mitteler: EMPTY

TT [E]: DMC SMT 27

TT biur [E-sec]: —

Ramash: EMPTY

Theme: 8 or chozer / afar / maasiyot

Admur [E]: —

Mitteler: EMPTY

TT [E]: DMC SMT 27

TT biur [E-sec]: LT Re’eh 7

Ramash: EMPTY

Dossier 0538 · The Focused Studies · Round 1

Report or testimony from the history of the research[28]

Station 10 — An Inverted Seal and the Analogy of the Placenta — The Epistle’s Wording

«אלא שהוא כחותם המתהפך ונעוץ תחלתן בסופן הוא כח הא"ס ב"ה לברוא יש מאין ולא ע"י עילה ועלול שיהיה העלול מוקף מעילתו ובטל במציאות רק יהיה היש דבר נפרד מאלקות בכדי שיהיה המאציל ב"ה מלך על כל הנפרדים ע"י שיקיימו מצותיו שיצוה עליהם וסוף מעשה במחשבה תחלה».

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

“Except that it is like an inverted seal. And ‘their beginning is embedded in their end’ is the power of Ein Sof, blessed be He, to create yesh me’ayin, and not through cause and effect, in which the effect would be encompassed by its cause and nullified in its existence. Rather, the yesh is to be a thing separate from Divinity, so that the Emanator, blessed be He, will be King over all the separate beings through their fulfilling His commandments that He will command them; and the end of the deed is first in thought.”

Immediately afterward, the epistle brings the analogy of the placenta:

«ולכן אמרו בירושלמי ולית ליה לר״ש שמפסיק ללולב וכו׳ וכל הלומד שלא לעשות נוח לו שנתהפכה שלייתו ע״פ וכו׳ כי השליא נוצרה תחלה מן הטיפה והיא לבדה היתה עיקר הולד עד מ׳ יום שהתחילה צורת הולד».

“And therefore they said in the Jerusalem Talmud: ‘Does Rabbi Shimon not agree that one interrupts [study] for the lulav?’ etc. ‘And whoever studies without intending to act, it would have been better for him had his placenta turned over upon his face,’ etc. For the placenta was formed first from the drop, and it alone was the basis of the fetus until forty days, when the form of the fetus began.”

Quotations from the body of the epistle: [E-subresearch]. Kehot print: [U].

Station 10 — An Inverted Seal and the Analogy of the Placenta — What Is an Inverted Seal?

“An inverted seal” is an analogy for an order in which a form imprinted from a supernal source appears below in the opposite direction. Here the epistle itself connects the analogy with “their beginning is embedded in their end”: the revealed end, the practical mitzvah, is connected with the beginning of the intention.

The sentence “the end of the deed is first in thought” is the epistle’s own wording. The explanation that this sentence sums up the direc-

tion of the booklet is an editorial explanation [I], but the quotation itself must not be marked as external interpretation.

Station 10 — An Inverted Seal and the Analogy of the Placenta — The Purpose of Malchut

Separateness is not presented here as a purpose in itself. The epistle says that yesh will be separate "so that the Emanator, blessed be He, will be King over all the separate beings," through their fulfilling His commandments.

In plain meaning: a separate existence is a condition for command, fulfillment, and kingship. The created being does not remain outside Divinity; it fulfills a mitzvah from its separate position, and thereby the purpose of creation is realized.

Station 10 — An Inverted Seal and the Analogy of the Placenta — The Analogy of the Placenta

The placenta was formed first from the drop, and the epistle describes it as the basis of the fetus until the fetus's form began. The analogy transfers the same point to the relationship between the mitzvah and Torah: - Torah is wisdom and inwardness. - The mitzvah is corporeal action and externality. - Nevertheless, the mitzvah is "the basis of the Torah and its root," because it is the stage at which the purpose is actually revealed.

The epistle adds:

«וככה המצות הן עיקר התורה ושרשה, הגם שהמצוה היא גופנית והתורה היא חכמה, רק שזה בחיצוניות וזה בפנימיות».

"And likewise, the mitzvot are the basis of the Torah and its root, although the mitzvah is corporeal and Torah is wisdom; except that this is in the outer dimension and that in the inner dimension."

Station 10 — An Inverted Seal and the Analogy of the Placenta — What Question Does the Station Resolve?

It clarifies two sides of the same point: "an inverted seal" explains the reversal of order between the supernal root and revelation below; the analogy of the placenta explains why precisely the corporeal mitzvah is the basis and root.

Station 10 — An Inverted Seal and the Analogy of the Placenta — What Question Does the Station Leave Open?

The analogy explains the relationship between inner and outer dimensions and the purpose of Malchut, but does not detail the entire mechanism of yesh me'ayin. Q42 remains [U].

Plain-Meaning Booklet — Iggeret HaKodesh, Section 20 — Summary of the Argument

The epistle can be summarized as an editorial chain [I], without attributing the division into stations itself to the Alter Rebbe:

From the unity of lights and vessels in Atzilut → through the distinction between cause and effect and yesh me'ayin → to Malchut as the source of separate yesh → to Keter and Malchut, gestation and birth, mitzvot and Torah → to an inverted seal and the analogy of the placenta → to the parsa, kav, and three degrees of radiance → to the encompassing light, the element of earth, returning light, inanimate, vegetative, animal, and human, and the sacrifices → and to the explicit conclusion: the purpose of the souls' descent is the practical mitzvot.

12 · Unions in BYA: The Positive Evidence and the Unresolved Difficulty

The discussion begins with a fact that must not be erased: the epistle speaks of the union of ZUN of BYA, and Epistle 15 describes the union of ZUN of Asiyah and their mochin. Etz Chaim, gate 40, discourse 10, also gives a positive description of inward products at the levels of the worlds. The solution therefore cannot be a blanket denial of local union.

Against this stand statements in gate 47 concerning mochin and birth. The quick route would have been to read every “neshamah” there as something other than nefesh of Asiyah, or automatically to assign every negative statement to the outer dimension and every positive one to the inner dimension. Both distinctions may be relevant, but their mere existence does not prove that they apply to the particular disputed sentences.

The rounds brought several important corrections. The union of ZUN of Atzilut that sustains Asiyah is not evidence for the union of ZUN of Asiyah; the union of the local Abba and Imma is not the union of the local ZUN. Likewise, “complete mochin” requires identifying the subject and the criterion. A statement about the completeness of particular partzufim must not be transferred into an assertion that all ZUN in every world are always in a condition that permits birth.

Etz Chaim 3:3 provided support for relative distinctions, and Nahar Shalom contained statements of completeness at a given level alongside restrictions on products. The research advanced because both sides could be held together. But a bridge is still lacking that explicitly applies the distinction to the tension between the nefashot of Asiyah in the positive sources and the denial of birth in gate 47.

This is the difference between a direction toward reconciliation and a reconciliation. The direction is not an arbitrary hypothesis: it has

a basis in the sources. Its particular application has not yet been proven. The book presents both, so as neither to force the question closed nor to erase the progress achieved.

The Epistle's Wording — Source Units

W11-01 · 1–8

והנה כמו"כ מזיווג זו"ן דבי"ע נבראו מאין ליש

And behold, likewise, from the union of ZUN of BYA there were created from ayin into yesh

W11-02 · 9–16

כל הנבראים והנוצרים והנעשים ע"י אור הנשמה שבתוכן

all the beings that are created, formed, and made, through the neshamah-light within them,

W11-03 · 17–26

שהיא אלקות מהכלים די"ס דמל' דאצי' וגם בתוכה הארת הקו

which is Divinity from the vessels of the ten sefirot of Malchut of Atzilut; and within it, too, is the radiance of the kav

W11-04 · 27–32

דאור א"ס המלובש באצי' עד הפרסא

of the light of Ein Sof, vested in Atzilut as far as the parsa.

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

Map of the Question and Its Clarification

What is meant by the union of ZUN of BYA, "just as in Atzilut itself," and the two manifestations of the kav? How do the three radiances fit with the status of the created vessels?

The epistle attributes the coming into being of the creatures of BYA to the union of ZUN in those worlds through the Divine neshamah-light within them. This light comes from the vessels of Malchut of Atzilut; within it is the radiance of the kav that pierces the parsa with them. "In them" is an important anchor: the radiance in the vessels does not turn the entire world of Beriah into Atzilut.

"Just as in Atzilut itself" requires precision. The 5666 discourse series distinguishes between the radiance in the vessels of Malchut and revelation in BYA themselves. The 5672 series explicitly adds a difference between the lights in the vessels in Atzilut and the lights in those same vessels after their descent. "ממש" (actual/itself) therefore cannot be rendered as identity of every property of the radiance. The diminution does not negate creative power; the precise explanation of what is shared still requires elucidation.

After the radiance that pierces the parsa, "the kav itself" at the termination of NeHY of Adam Kadmon is also mentioned. Two presentations exist in the text; this does not establish two independent kavim, nor is there a basis for erasing the difference. From there, three degrees are enumerated: the radiance of the kav in the neshamah-light, a radiance of a radiance in nefesh and ruach and in the vessels, and a radiance of a radiance of a radiance in all created beings.

The status of the radiance must be separated from the status of the recipient. A Divine radiance vested in a vessel does not necessarily turn the created vessel itself into Divinity. Similarly, the mere existence of mochin and local union does not prove every kind of birth in every condition. Iggeret HaKodesh 15 and Etz Chaim 40 require

recognition of union in Asiyah; the negative statements in gate 47 still require a precise alignment that has not been completed.

What Changed in F6–F7

Initially, a source was lacking concerning the same radiance in the same vessels before and after the piercing. The photographed page תרחצ of the 5672 series states that the light in Atzilut and after piercing the parsa is not alike; page תתקנ explicitly compares the vessels in Atzilut and in their descent. It is no longer permissible to write "no source for diminution was found." On the other hand, "ממש = capacity to create" remains a proposed interpretation, and "a distinction in degree" does not prove that all properties of the nature are preserved.

Two Criteria for Mochin Are Not an Automatic Reconciliation

Etz Chaim 3:3 and Nahar Shalom distinguish completeness at the world's own level from its level relative to the world above, and likewise inner and outer dimensions. This is a genuine basis for a proposed reconciliation, but not proof that the denial of birth in gate 47 refers precisely to one stratum and the positive statement in Epistle 15 to another. "Nefesh is not neshamah" is insufficient, because gate 40, discourse 10, includes the nefashot of Asiyah among the products of inner union. Gate 29:3 and gate 40, discourse 15, add distinctions without erasing the difficulty.

Source Corrections That Must Not Be Reversed

The sentence "And every neshamah, even in the lowest world of Asiyah," cited as proof of an intra-world ladder in Epistle 15, was found in the Tanya LaAm explanation, not in the Alter Rebbe's text. The union of ZUN of Atzilut that sustains Asiyah is not the union of ZUN of Asiyah; Abba and Imma of Asiyah are not ZUN of Asiyah. In the Nahar Shalom print examined, ZUN appeared where the tran-

scription had Abba and Imma; without another witness, this is a transcription discrepancy, not a proven disagreement between editions.

C13 · Local Union in BYA: Positive Evidence and a Remaining Difficulty

This is a dossier in which excessive abbreviation would hide the work itself. The epistle explicitly says "union of ZUN of BYA." Epistle 15 establishes local ZUN union in Asiyah and the drawing of mochin to nefesh. Etz Chaim, gate 40, discourse 10, enumerates inward products, including human nefesh in Asiyah. The question therefore cannot be resolved by denying all local union.

Against this, statements in gate 47 raised a difficulty concerning the condition of the partzufim and the completeness of the mochin. We must distinguish the union itself, union that gives birth to souls, gadlut and katnut, influence upon a system, and the activity of its local participants. A text in which ZUN of Atzilut bestow upon Asiyah does not prove that the local ZUN unite; nor does a text in which Abba and Imma of Asiyah bestow upon its ZUN prove this.

Reconciliations through nefesh versus neshamah, or the inner dimension of the worlds versus their outer dimension, remain candidates. Gate 28:1–3 supports the distinctions themselves; no sentence was found assigning every difficult wording to the outer dimension and every positive witness to union to the inner dimension. A possible correspondence must not be portrayed as an explicit bridge.

The F9 critique preserved in the F10 packet added passages in gate 29 and gate 40, discourse 15, for examination. This is a prepared follow-up packet, not a result obtained merely because a prompt was written. The preferred explanation preserves the positive evidence for local union and leaves the overall reconciliation open.[371]

[371] Iggeret HaKodesh 20 and 15; Etz Chaim, gate 40, discourses 10, 15; 47:3–5; Focused F1–F10.

C14 · Complete Mochin: What Etz Chaim 3:3 Proves

One answer sought to infer from complete mochin that every partzuf in BYA is always in a state of gadlut sufficient for birth. Verification returned the description to its immediate subjects: the relationship between worlds, inner and outer dimensions, and the partzufim under discussion. Relative completeness in one place is not transferred to all local ZUN in every condition.

There are two distinct critical operations here. First, mochin in a lower world are not necessarily an imperfect imitation of those above; a world can be complete relative to its own order. Second, this assertion does not automatically fulfill every condition of union. Relative completeness is not synonymous with the capacity to give birth at every moment.

The qualification also assists in reading the epistle. "As in Atzilut" refers to the radiance of the kav in the vessels under discussion, and does not make the entire BYA system identical to Atzilut in every sense. Extending "ממש" (actual/itself) across the entire map helped create the apparent contradiction.[372]

C17 · A Quotation That Is Not the Alter Rebbe's, and a Digital Witness That Is Not a Proven Print Variant

The F9 critique identified wording presented as the body of Epistle 15 even though its source was Rabbi Shlomo Yitzchak Frank's Tanya LaAm explanation. The explanation may be useful, but it has no evidentiary standing as the author's wording. It was reclassified as a later explanation, without denying that its content might be supported elsewhere.

[372] Etz Chaim 3:3; 47:5; Focused F8–F10.

In Nahar Shalom, a printed witness and a digital transcription differed: ZUN versus Abba and Imma. This is not yet a proven difference between editions. It must first be established whether the transcription is wrong, whether different printed editions exist, and what each witness reads. Until then, the permissible claim is a discrepancy between the two witnesses examined.

Note 18 in Lessons on Epistle 15 is not an automatic solution either. A reference to Etz Chaim 47:2 can support vesting without resolving a difficulty built from chapters 3–5. Bibliographical proximity is often mistaken for explicit engagement with the question. The dossier therefore preserves the reference and the scope of its evidence separately.[373]

Decision on the Question: A Positive Finding and an Open Reconciliation

The decision here is not "there is no answer," but a precise division between what has been clarified and what has not been resolved. The existence of a description of ZUN union in BYA is established in the epistle's wording, and specifically in Asiyah in Epistle 15. It cannot be erased to make its alignment with other passages in Etz Chaim easier.

The research proposed distinguishing inner from outer dimensions, types of products, and relative completeness from the completeness required for birth. These distinctions have value; the remaining question is whether there is a source applying them to both sides of the particular difficulty. Without such an application, the proposal cannot be called a proven reconciliation.

[373] Focused F8–F10; Tanya LaAm on Iggeret HaKodesh 15; Nahar Shalom 15a; Lessons on Iggeret HaKodesh 15, note 18.

The participants' identities and the location of their action are also distinct. A union in Atzilut that sustains Asiyah is not a local union in Asiyah. Abba and Imma of Asiyah are not ZUN of Asiyah. A source proving one relationship does not prove the other. The attribution and textual corrections in the dossiers are therefore part of the discussion itself, not marginal technical notes.

The reader's book should give the positive explanation: coming into being is attributed to the Divine neshamah-light acting within the lower system. The research book preserves the tension between the sources, together with proposed reconciliations and the reasons they have not been decided. In this way the proposal is not lost, and the reader is not given a resolved contradiction merely because the table has been filled in.

The Course of the Research: Claims, Evidence, Critiques, and Alternatives

The dossiers are arranged here by family of inquiry and round, within the topic. Questions and briefings are marked separately from answers. Ratings such as PASS, SEALED, and the like are historical determinations by the dossier's author; they are not independent approval by the editor. English passages were preserved in their original language so as not to replace original evidence with an approximate translation. The document identifiers permit a return to the archive.

Dossier 0041 · The Beginning of Yesh and the General Rounds · Round 6

Report or testimony from the history of the research[170]

[170] Document 0041: 02 — R06 ARCHIVE — Baseline and Delta. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Independent Research Baseline — Working Canon before the Models — 3. The Union of Kisses Is Not a One-to-One Mapping

[E] Etz Chaim 39, discourse 9, defines the union of kisses as a supernal spiritual union, "spirit with spirit," and distinguishes it from the lower corporeal union of Yesod with Yesod. Chochmah and Binah of Ze'er Anpin are described there as analogous to Abba and Imma, so the term Abba and Imma is used at two levels.

[E/U] Etz Chaim 39, discourse 4, says that angels suffice with the union of kisses, whereas human souls return and are completed through lower union. Nevertheless, it explicitly says that human souls too can begin in the union of kisses, and Rabbi Chaim Vital's gloss in discourse 9 marks an internal contradiction regarding the primordial kisses. "Kisses = angels only" is therefore an abbreviated rule in the epistle, not a formula covering the Ari's entire classification.

[E] Etz Chaim 40, discourse 10, adds another axis: the outer dimension of the vessels gives birth to sparks that are angel souls; the inner dimension of the vessels gives birth to the souls of righteous human beings. The same source cautions against saying that the angels themselves are the outer dimension or that the souls themselves are the inner dimension. These are two axes of classification to be compared, not automatically identified.

Dossier 0118 · The Beginning of Yesh and the General Rounds · Round 10

Report or testimony from the history of the research[62]

[62] Document 0118: R10-T06-DEEP.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R10-T06 DEEP — exact milah in PEC / EC / SHK print — Related lemma (NOT T06)

EC gate 39, discourse 5 — הולדת הנשמות (“giving birth to the souls”) (O″A zivug → souls as siblings to ZO″N).

Wikisource: https://he.wikisource.org/wiki/ה_שורד/טל_רעש/מייח_זץ

≠ לידת (“birth of”) · ≠ PEC · ≠ Shvi’i/יבשה (“dry land”). Optional T22+ related-lemma only; does not seal T06.

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

Critique, collection, or interim decision[15]

3. Shaar HaKavanot Pesach drush 12 vs Pri Etz Chaim Gate Pesach ch.8 — Proves

Parallel Ari material on 7th day Pesach / Krias Yam Suf / gadlut–katnut / zivug. Numbering differs by work structure (discourse 12 vs chapter 8) — bibliographic, not doctrinal clash.

Dossier 0195 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[112]

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

[112]Document 0195: R16_GB07_NET_NEW.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R16_GB07_NET_NEW — Avoided (not reminted)

T01–T37 · T35 SK II:3 · T36 SHG 35 · T37 Emor 4:9 · Shir 17 · Vayeshev 4 · Yitro 7–8 · Yom Kippur 1 (T35 log) · Nitzavim 1 · R15-T09 zivug · SK machatzav · IHK empty · EC whole-book API dumps

Dossier 0255 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[234]

129 — R16-GB07 FULL — Exclusion floor

Sealed R13–R15 + R16-T01–T34 + T35 SK II:3 · T36 SHG 35 · T37 LT Emor 4:9 · Shir 17 Shelach remint · Vayeshev 4 T04 · Yitro 7–8 · Yom Kippur 1 T35 companion · R15-T09 zivug · SK machatzav · SHG19 · EC42/47 · mehalchim taxonomy companions.

GOAL 1 — Net-NEW — 1c. Log only

Target	Why
LT Shir 17	Shelach mehalchim remint
TO Vayeshev 4	T04 remint
TO Yitro 7–8	T29/T33/T37
LT Yom Kippur 1	T35 companion
LT Nitzavim 1	apparatus
EC zivug chitzon/pnimi	R15-T09
IHK / unused DMC / SK machatzav	empty / remint

[234] Document 0255: 129 — R16-GB07 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0268 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[122]

128 — R16-GB07 SUMMARY — Avoided

T35–T37 CoS · Shir 17 mehalchim remint · Vayeshev 4 T04 remint · Yitro 7–8 · Yom Kippur 1 T35 log · R15-T09 zivug

PROPOSE only. No self-seal.

Dossier 0066 · The Focused Studies · Round 1

Report or testimony from the history of the research[27]

ג [3]. Answers F1-01 … F1-22 — F1-03 — ZUN vs Abba and Imma

- **Question:** Why ZUN of BYA without Abba and Imma?
- **Short answer:** The passage describes the stage closest to created beings; earlier in the epistle, Abba and Imma appear in the mochin/drop chain in Atzilut. It has not been proven that Abba and Imma are absent from the inward operation.
- **Wording:** S1 “From the union of ZUN of BYA there were created…”; earlier: mochin of Abba and Imma / Arich Anpin in the union for souls into Atzilut–Beriah.
- **Evidence:** Naming ZUN of BYA as giving birth to created beings; **not** evidence for negating Abba and Imma.
- **Open:** An explicit source concerning Abba and Imma of BYA in relation to Iggeret HaKodesh 20.

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[122] Document 0268: 128 — R16-GB07 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated 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 incorporated by topic.

ג [3]. Answers F1-01 … F1-22 — F1-04 — She/He

- **Question:** שהיא אלקות / שהוא אלקות (“which is Divinity,” feminine / masculine)
- **Short answer:** Corresponds to grammatical gender (neshamah/light); no witness to an intended kabbalistic distinction.
- **Wording:** S1 «אור הנשמה שבתוכן שהיא אלקות» — “the neshamah-light within them, which [feminine] is Divinity” · «אור הנשמה די”ס דבי”ע שהוא אלקות» — “the neshamah-light of the ten sefirot of BYA, which [masculine] is Divinity”
- **Evidence:** Wording; no kabbalistic inference.
- **Open:** Check print/manuscripts for textual variants.

ג [3]. Answers F1-01 … F1-22 — F1-05 — Pronouns

- **Question:** Map of “within them” / “within it” / “with them” / “in them”…
- **Short answer:** See table ד 4. “בתוכה” (“within it,” feminine) tends toward neshamah (feminine), into which the radiance of the kav enters; “עמהם/בהם” (“with them/in them”) toward the vessels that pierce.
- **Local syntactic evidence;** caution against substituting the human soul for the neshamah of the sefirot.
- **Open:** Verification against print.

ג [3]. Answers F1-01 … F1-22 — F1-06 — Within It, Too, Is the Radiance of the Kav

- **Short answer:** The kav adds the continuity of the light of Ein Sof vested in Atzilut as far as the parsa, and does not make the Divinity of the vessels superfluous; the vessels are not an independent source separate from the kav.

- **Wording:** «...שהיא אלקות מהכלים... וגם בתוכה הארת הקו» — "which is Divinity from the vessels... and within it, too, is the radiance of the kav..."
- **Evidence:** "And also" = addition; an inference concerning "garment versus light" is plausible but not exclusive.
- **Open:** Precise formulation of the vessel–kav relationship in discourses that explore it further.

Dossier 0666 · The Focused Studies · Round 1

Combined dossier: findings must be distinguished from the follow-up briefing[29]

ג [3]. Answers to the Questions in Order — F1-03 — Why "From the Union of ZUN of BYA," and Not Abba and Imma?

ZUN are Ze'er Anpin and Nukva: in a useful shorthand, the system of the attributes and Malchut. Abba and Imma are designations for Chochmah and Binah in the structure of the partzufim. These are background definitions, not a translation of every occurrence into an identical mechanism.

Local reading [I]: The sentence names the union from which created beings come into existence at the stage under discussion. It is not a list of all the sources that sustain it. The fact that Abba and Imma are not mentioned in the sentence does not negate their operation within the system.

There is important support for distinguishing the roles of the unions: in Likkutei Torah, "Further Explanation" on "Yonati Bechagvei HaSela" (יונתי בחגוי הסלע, "My Dove in the Clefts of the Rock"), the union of Abba and Imma is described as giving birth to mochin for

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

ZUN; differences between drawing down new light and drawing the light onward are also discussed. The same explanation also distinguishes souls from the union of Abba and Imma from souls from ZUN, including qualifications. No simplistic rule that every soul belongs to only one union may be inferred from it. [S8]

What was not proven: No sentence was opened here explaining specifically why the Alter Rebbe chose to omit Abba and Imma in "ZUN of BYA." It must be checked whether the explanation is an inward role versus birth outward, the destination of the birth, or another distinction, and especially whether the source concerns BYA rather than only Atzilut.

ג [3]. Answers to the Questions in Order — F1-04 — "Which Is Divinity" in the Feminine versus the Masculine

The phrase "אור הנשמה" (neshamah-light) has two components: "אור" (light) is masculine and "נשמה" (neshamah) feminine. It can therefore be proposed that agreement changes according to the component on which the sentence rests. This is a natural syntactic possibility [I], not proof of the author's intention.

The digital text indeed preserves both forms. Neither should be emended, and two levels must not be invented merely because of a change in grammatical gender. Printed editions, parallels using "neshamah-light," and commentators discussing the change should be compared. **The wording is given; the precise reason is [U].**

ג [3]. Answers to the Questions in Order — F1-05 — What Is "Neshamah" in This Passage, and to What Do the Pronouns Refer?

"Neshamah-light" here is the level of light within the ten sefirot of BYA. It must not be identified without evidence with an individual

human soul. Likewise, “nefesh-ruach of the ten sefirot of BYA” are not automatically a person’s nefesh and ruach.

Wording	Proposed local reading	What requires caution
“שבתוכן” (“within them,” feminine plural)	The neshamah-light in the system of sefirot under discussion	The pronoun is not by itself a complete definition of its scope
“וגם בתוכה” (“and within it, too,” feminine singular)	Possibility: the neshamah; in the Kehot explanation opened: Malchut of Atzilut	The transition between the source and its role as neshamah must be examined

Wording	Proposed local reading	What requires caution
“עמהם / בהם” (“with them / in them”)	The vessels of Malchut of Atzilut that pierce the parsa	Not the entirety of BYA in general
“משם” (“from there”)	The termination of NeHY of Adam Kadmon, as stated in the sentence	Not all the sefirot of Malchut of Asiyah as an independent source
“הכלים שלהם” (“their vessels”)	The vessels of the sefirot of BYA under discussion	Not the vessels of Atzilut mentioned earlier

The table is a reading aid [I]. The note on “בתוכה” (“within it”) is an attributed explanation, not a textual change. [S10]

ג [3]. Answers to the Questions in Order — F1-06 — If the Neshamah Is Divinity, What Does “And within It, Too, Is the Radiance of the Kav” Add?

The assumption that “Divinity” here means only “it contains a kav” is too narrow. The epistle states two facts: what the neshamah-light is in terms of its source, from the vessels of Malchut of Atzilut; and what is vested within it, the radiance of the kav.

Interpretation [I]: The first defines the level of the garment and its continuity with Atzilut; the second describes the light operating within it. “And also” adds a description within the structure and does

not require two independent creative powers. To understand why the vessels too are called Divinity, we must return to the epistle's opening and the unity of the light of Ein Sof within them; we must neither posit the vessels as though they were an independent source nor erase them and leave only light.

Conceptually, does the vessels' unity with the light of Ein Sof depend specifically on the kav, and in what way? This is a deeper question than the local syntax. **The linguistic addition has been clarified; the full relationship of light and vessel still requires a source.**

Iggeret HaKodesh 20 — Focused Study ד — [1] א [4]. Proposed Reading Map — An Explanation, Not an Original Diagram by the Alter Rebbe

Question the passage answers	Component it names	What it does not resolve by itself
From which union do created beings come into existence at the level under discussion?	ZUN of BYA	All the supernal sources of that union
What is the Divine light operating in these sefirot?	The neshamah-light from the vessels of Malchut of Atzilut	All its relationships with the kav and the encompassing light
How is its connection to Atzilut preserved?	The piercing with the vessels and radiance within them	Identity of all BYA with Atzilut

Question the passage answers	Component it names	What it does not resolve by itself
How is a drawing down to the bottom of the order described?	The kav at the termination of NeHY of Adam Kadmon	A complete mapping of the two manifestations
At which levels is vitality received?	Neshamah; nefesh-ruach and vessels; created beings	All the mechanisms of diminution

Question the passage answers	Component it names	What it does not resolve by itself
Is the light of Ein Sof limited to the hierarchy of reception?	Encompasses equally	Denial of its action in bringing into being
How does creative power operate in the vessels?	The encompassing light shines toward the kav and gives power within the vessels	An independent source of power for each of them
Why are the results different and limited?	Vessels, and particularly letters	Four necessary levels corresponding to the four words

The paragraph can thus be read as a sequence of questions and answers, rather than a collection of accumulating routes. This is my proposed explanation [I]; it is open to critique and is not a basis for closing questions merely because the models agree.

Dossier 0083 · The Focused Studies · Round 2

Report or testimony from the history of the research[159]

IGK20-Focused-F2 — Grok Bot — ג [3]) Continuous Explanation of the F2 Focal Points (≈1,100 words)

The reader of Iggeret HaKodesh 20 encounters a single chain: ZUN of BYA give birth to created–formed–made beings **through** the neshamah-light within them; the neshamah-light is Divinity from the vessels of Malchut of Atzilut; **and also**, within it shines the radiance of the kav; the radiance of the kav that pierced the parsa with the vessels shines in BYA "just as in Atzilut itself"; and likewise the kav at the termination of NeHY of Adam Kadmon shines and vests itself in the neshamah-light; from there, a radiance of a radiance and a radiance

[159] Document 0083: IGK20-Focused-F2 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

of a radiance of a radiance descend as far as created beings, with Nehemiah's "And You give life to them all"; then comes a distinction: all this is an extension of vitality, whereas the existence and nature of the light of Ein Sof encompass equally; and the encompassing light too shines toward the kav through the vessels and gives them power and strength to create yesh me'ayin.

What changed in F2 is not a "new story" but **a focus on witnesses** around four focal points.

First, Etz Chaim, the Gate of the Order of ABYA. The precise heading in the Wikisource edition is gate 47, "The Gate of the Order of ABYA," six chapters. Chapters 4–5 open the order of the vesting of partzufim in ABYA, the division of worlds, screens, and the unions of Abba and Imma/ZUN as they give birth or only sustain life. This reading does not replace the wording of Iggeret HaKodesh, but provides Lurianic background for why the Alter Rebbe emphasizes **ZUN of BYA** as the stage closest to created beings, and why there are different degrees of vitality in Yetzirah and Asiyah (her food/her clothing, etc.). What Etz Chaim **proves**: there is an order of worlds, screens, and graded unions. What it **does not prove**: verbal identity with the epistle's "a radiance of a radiance of a radiance," or closure of the scope of "ממש" (actual/itself).

It is important not to mix them up: gate 42 ("Discourses on ABYA") was also opened for comparison. Chapter 5 there concerns the generality of nefesh, ruach, neshamah, and chayah/the vessels of Atzilut as a seal for BYA, and is close to the wording "He and His vessels are one." This is parallel material, not the gate named "Order of ABYA."

Second, Sefer HaGilgulim, chapter 20. In Iggeret HaKodesh itself: «ולפמ"ש בס' הגלגולים פ"כ... מתלבשת תחלה הארה זו של הקו... באור האצי'» — «שבעשיה וממנה לבריאה ויצירה שבעשיה ומהן לבחי' אור הנשמה דמל' דמל' דעשיה» "And according to what is written in Sefer HaGilgulim, chapter 20…

this radiance of the kav first vests itself… in the light of Atzilut within Asiyah, and from it to Beriah and Yetzirah within Asiyah, and from them to the aspect of the neshamah-light of Malchut of Malchut of Asiyah." This is **what the text says** as a reference. What we **read**: Shaar HaGilgulim 20 on Sefaria concerns a second union/a woman's reincarnation, and is not the witness for this quotation. The Frankfurt am Main print of Sefer HaGilgulim (HB#23822) was opened as a scan; around chapters 19–21 there is discussion of the vesting of levels of Atzilut/BYA within Asiyah and of nefesh of Atzilut relative to nefesh of Asiyah, but the OCR still does not permit a clean quotation of the exact sentence the Alter Rebbe summarizes. Therefore: the reference is verified as **Sefer** HaGilgulim; the chapter's body was **partially opened**; Shaar HaGilgulim 20 must not be presented as a positive witness for the content concerning ABYA-within-Asiyah.

What this changes conceptually: "Beriah and Yetzirah within Asiyah" is not merely an internal Chabad invention; the Alter Rebbe grounds it in a Lurianic source on reincarnations. This reinforces F1's distinction between **general worlds** and **internal levels within Asiyah**. It remains [U] whether chapter 20 in a particular print has the same numbering as the chapter the Alter Rebbe saw.

Third, the neshamah-light and grammatical gender. The working passage contains exactly two occurrences of the phrase "neshamah-light": (1) «ע"י אור הנשמה שבתוכן שהיא אלקות» — "through the neshamah-light within them, which [feminine] is Divinity": neshamah/nesham ah-light in the feminine; (2) «מתלבשת באור הנשמה די"ס דבי"ע שהוא אלקות» — "vests itself in the neshamah-light of the ten sefirot of BYA, which [masculine] is Divinity": light in the masculine. Earlier in the epistle: «מבחי' הנשמה די"ס דבי"ע שהוא אלקות» — "from the aspect of the neshamah of the ten sefirot of BYA, which [masculine] is Divinity": the pattern **neshamah…which [masculine]** already appears before the focused paragraph. The cautious reading, as in F1: there is no witness to an

intended kabbalistic distinction beyond syntax; do not emend. What changes in F2: the loci have been **recorded**, rather than merely saying "there are two forms."

Fourth, Vechazakta (וחזקת) / 5666. S9 remained blocked by Cloudflare. Therefore, note 34 **was not actually read** in this round, and the 5666 series **was not opened**. What may be said solely from the mandate, as a quoted instruction rather than as a reading:

if and when note 34 is opened, it restricts the comparison to the vessels of Malchut and quotes the end of p. 21 of the 5666 series; even then, a quotation **within the note** is not a reading of the 5666 series itself. In this round: a documented block; no explanation from the 5666 series.

ZUN versus kisses. In Iggeret HaKodesh itself, in the continuation opened in S1: angel souls from the union of **kisses**; the human soul from the union of **ZUN of Atzilut**, before descent into BYA, is a likeness of Divinity under contraction, but they are not actual Divinity to create yesh me'ayin. Corporeal created beings are from the union of **ZUN of BYA**. The separation in the text is clear: kisses ≠ ZUN of BYA as giving birth to full-fledged yesh. [Evidence from S1]

Thirty vessels. The explicit wording is «והן הלמ"ד כלים דמל' דאצילות» — "and these are the thirty vessels of Malchut of Atzilut." There is no th irty-two/thirty-four in the digital text opened. Any contamination by thirty-two/thirty-four must be removed.

"ממש" and "בהם." "Shines in them in BYA just as in Atzilut itself": the likely referent is the vessels that pierce/shine; "ממש" emphasizes continuity of Divine creative power, not conversion of BYA into Atzilut. [Cautious I; partial syntax]

Levels within Asiyah versus general ABYA. The epistle itself, in the S1 continuation, distinguishes Atzilut/Beriah/Yetzirah **within Asiyah** before the neshamah-light of Malchut of Malchut of Asiyah.

This is an intra-Asiyah axis. Etz Chaim, gate 47, describes a general order of worlds. The two axes must not be mixed without an explicit witness.

Nehemiah versus NeHYM. Nehemiah 9:6 was read: the scope of "the seas and all that is in them" + "And You give life to them all." This is a witness to vitality extending as far as the created being. The NeHYM+ Moses dossier remains OPEN and separate; it must not be closed with the verse from Nehemiah.

ד [4]) Nine Dossiers F2-A … F2-I — F2-B — ZUN of BYA versus Abba and Imma / Kisses (← F1-03)

- **Preferred:** The passage describes a stage close to created beings in ZUN of BYA; kisses = angels; ZUN of Atzilut = human souls as a likeness of Divinity; Abba and Imma appear earlier in the drop/mochin chain.
- **Source:** S1, complete body.
- **Alternative:** Abba and Imma of BYA operate inwardly without being named in the passage.
- **Limit:** No explicit negation of Abba and Imma; no identity of kisses=ZUN of BYA.

Dossier 0297 · The Focused Studies · Round 3

Report or testimony from the history of the research[180]

2) Three In-Depth Dossiers + Brief Status — F3-03 — "Just as in Atzilut Itself" (F1-05/07–09) · In Depth

Answer. Two separate comparisons:

[180] Document 0297: IGK20-Focused-F3 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

(a) Within the vessels versus outside them (created beings): the 5666 series attributes "shines in them in BYA just as in Atzilut itself" to **the vessels of Malchut**, and rejects equal radiance in **BYA themselves** / in **the created beings of BYA**.

(b) The vessels as they are in BYA versus those same vessels in Atzilut: p. כא [21] describes the drawing of the vessels of Atzilut into BYA, but what is drawn into Beriah is "the inner dimension of the outer dimension of the vessels," etc. There is a gradation; the "ממש" does not convert the world of BYA into Atzilut.

"ממש" marks, according to the 5666 series + S1 syntax, principally **continuity of power/revelation of the radiance of the kav within the vessels of Malchut** (the status of radiance in vessels), not identity of worlds and not the full unification of BYA as in Atzilut. It may also emphasize creative function, but the primary condition resolved here is the rejection of equality in BYA themselves.

New evidence (body, not only S9). Hemshech Yom Tov shel Rosh Hashanah 5666, Kehot print (HB#31623), **p. כא [21]**:

«ומה שהקו בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצי' כו' היינו בכלים דמלכות דאצילות אבל לא בבי"ע עצמן כו'»

"And the fact that the kav pierced the parsa with them and shines in them in BYA as in Atzilut, etc., means in the vessels of Malchut of Atzilut, but not in BYA themselves, etc."

And further on, around תכ"ד [424]:

«מאיר בהם בבי"ע כמו באצילות ממש י"ל דהיינו שמאיר בהכלים דמלכות' אבל לא בהנבראים דבי"ע»

"…shines in them in BYA just as in Atzilut itself: it may be said that this means that it shines in the vessels of Malchut, but not in the created beings of BYA."

S9 Vechazakta (וחזקת): blocked by Cloudflare again. Note 34 **was not read**; it must not be claimed that the 5666 series was read through the note. The 5666 series itself **was opened** in PDF.

S1: “pierced the parsa with them and shines in them in BYA just as in Atzilut itself”; “in them” plausibly refers to the vessels that pierce.

Alternative. “ממש” = equal revelation in the worlds of BYA themselves. This is rejected by the 5666 series as the straightforward meaning of the explanation; it remains as a reading of Iggeret HaKodesh alone without the explanation.

Limit. The 5666 series is a later explanation relative to Iggeret HaKodesh (the Rebbe Rashab); primary weight belongs to the Alter Rebbe’s wording, and explanatory weight to the 5666 series. There is no Vayered 5727 / other URL in this round.

IGK20-Focused-F3 — Grok Bot — Appendix — S1 Anchor (Digital Verification, Not Print)

Central passage (Wikisource):

«והנה כמו”כ מזיווג זו”ן דבי”ע נבראו מאין ליש כל הנבראים והנוצרים והנעשים ע”י אור הנשמה שבתוכן שהיא אלקות... וגם בתוכה הארת הקו... בקע הפרסא עמהם ומאיר בהם בבי”ע כמו באצילות ממש... הארת הקו מאירה משם ומתלבשת באור הנשמה די”ס דבי”ע שהוא אלקות והארה דהארה... והארה דהארה דהארה הוא בכל הנבראים... ואתה מחיה את כולם... מציאותו ומהותו של אור הא”ס... סובב... וגם מאור א”ס הסובב... נותן בהם כח ועוז... ובפרט ע”י האותיות»

“And behold, likewise, from the union of ZUN of BYA there were created from ayin into yesh all the beings that are created, formed, and made, through the neshamah-light within them, which [feminine] is Divinity… and within it, too, is the radiance of the kav… pierced the parsa with them and shines in them in BYA just as in Atzilut itself… the radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of BYA, which [masculine] is Divin-

ity, and a radiance of a radiance… and a radiance of a radiance of a radiance is in all created beings… And You give life to them all… the existence and nature of the light of Ein Sof… encompasses… and also from the encompassing light of Ein Sof… gives them power and strength… and particularly through the letters.”

- The beginning of yesh = vessels of the ten sefirot of BYA; angel souls from kisses / human [soul] from ZUN of Atzilut as a likeness of Divinity, but not to create yesh me’ayin; returning light / Malchut of Malchut of Asiyah; Sefer HaGilgulim, chapter 20, cited in Likkutei Amarim.

Grammatical gender: at least three forms around neshamah/light (שהיא / שהוא / הנשמה…שהוא, “which [feminine] / which [masculine] / the neshamah…which [masculine]”) defeat a mechanical proof; they do not prove a kabbalistic distinction.

Dossier 0151 · The Focused Studies · Round 4

Critique, collection, or interim decision[161]

IGK20 — F3 Critique and F4 Plan — 4. Unions in BYA: The Distinction between Products Is Still Insufficient

Distinguishing the birth of new souls from vitality is progress. But the Claude and Gemini tables cited a union of Abba and Imma of Yetzirah and Asiyah that gives vitality to ZUN, and inferred from it that the union of ZUN in those worlds had already been proven. These are different subjects of the verb. Grok’s report does not complete the missing link either.

An additional direction for investigation appears in the continuation of chapter 5: alongside the denial of union in ZUN of Yetzirah appears

[161]Document 0151: IGK20-Focused-F4-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

the context of weekdays; the chapter also distinguishes the conditions of the beginning of creation, Adam's rectification, and an addition through Divine service. The scope of the denial within the chapter must be examined without inferring in advance that every difficulty is resolved through Shabbat or ascent.

Another close parallel is Tanya 52: it attributes the formation of spirits and angels to Malchut of Yetzirah and describes a drawing down between the Malchuyot of the worlds. This reinforces the need to distinguish coming into being from new birth, but does not itself specify the ZUN union being sought. Nor does the expression "all created beings" itself exclude souls and angels from its scope.

Etz Chaim 47:5, Tanya 52.

Dossier 0018 · The Focused Studies · Round 5

Critique, collection, or interim decision[299]

IGK20 — F4 Critique and Working Decisions toward F5 — 5. Unions in BYA: Useful Precision, but "Eliminating the Contradiction" Is Still Too Strong

Grok now properly distinguishes Abba and Imma giving vitality to ZUN from ZUN themselves uniting. This is progress. He also does not present Shabbat as a proven solution.

However, "all created beings" is not a category disjoint from new souls; the categories may overlap. The distinction between products alone therefore does not prove that the contradiction has been eliminated. It must be checked whether the scope of the union or the condition of the partzufim differs, or whether another source interprets

[299]Document 0018: IGK20-Focused-F5-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

the epistle's sentence. It is correct to say that a possible distinction has been found, while the positive link is still missing.

A small correction to Grok's reading ledger: the standalone Wikisource page for chapter 4 does not concern only vesting. At its end there are also statements about mochin, the birth of angels, and the denial of birth in ZUN of Yetzirah and Asiyah. This was checked here in the body. There is no need to invent a difference between editions to explain a prior extraction that was partial.

Etz Chaim 47:4, end of the chapter.

Dossier 0001 · The Focused Studies · Round 6

Questions and assumptions for clarification — do not attribute them to the model as an answer[374]

With the help of G-d

IGK20-Focused-F6 — Source-Completion Round

1. To Grok Bot: 04_Grok_Bot_F6.txt

Every prompt includes the necessary context and links and can be forwarded on its own. There is no need to attach all the old reports. Participants are required to quote only a source they have seen, and to distinguish it from a prior report.

01_F5_Audit.md is the compiler's critique. 05_Source_Status.tsv is a brief status ledger. The packet contains texts only; photographs of the earlier sources remain in the Drive folder linked inside the prompts. Photographs of the 5672 series, chapter קכ"ט [129], and 5703, p. 131, have not yet been provided here.

The objective: a complete, located paragraph from the 5672 series; a focused examination of the union of ZUN of BYA; delivery of the

[374]Document 0001: IGK20-Focused-F6-Start-Here.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

bodies of the two sources still missing. Q70 is divided between a corrected pronoun assumption, an explicit denial of creative power, and the still-open nature of a likeness of Divinity. Changing the title of the question does not close it.

Dossier 0276 · The Focused Studies · Round 6

Critique, collection, or interim decision[375]

A single task in depth: the union of ZUN of BYA. Find a positive link or define precisely what remains unproven. There is no need to repeat the 5666 series, pp. כא [21] and תכד [424]: your F5 reading is essentially consistent with the compiler's earlier verification. Kav/sovev awaits the bodies of the 5672 and 5703 sources; do not reproduce the same summary again in the absence of a new source.

Starting point: the epistle says, "From the union of ZUN of BYA there were created from ayin into yesh all the beings that are created, formed, and made." Etz Chaim 47:4–5 discusses the birth of souls, the arrival of mochin, Abba and Imma giving vitality to ZUN, and the denial of union/birth in particular contexts. It has already been corrected that giving vitality to ZUN must not be substituted for the union of ZUN themselves, and that the birth of souls and "all created beings" must not be assumed to be disjoint categories.

1. **Verify the new sources you reported in F5:**
   - Shaar HaPesukim, Genesis: "Everything below ZUN of Atzilut cannot be created except through their union." Provide the se ction/discourse, paragraph opening, URL, and enough context to identify who unites and what is created. The heading "Genesis" alone is too broad. If the quotation is a paraphrase or from another work, correct it.

[375]Document 0276: IGK20-Focused-F6-Grok.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

- Shaar HaKavanot: you attributed to it a distinction between an outer union for the vitality of the worlds and an inner union for souls. The location is missing. Locate the discourse and paragraph, and do not automatically attribute this division of products to all the partzufim of BYA. If you have not found the source, downgrade it to a reference not yet verified.

2. **Address a local interpretive witness that is already accessible:** S10, Lessons for 10 Tishrei, explains the opening of the passage as referring to Ze'er Anpin and Malchut among the sefirot of the worlds of BYA, from which the created beings of their worlds come into being. Read the opening through "the neshamah-light within them." This is an explicit later explanation of local union; it is not an independent source reconciling Etz Chaim. If you propose that "ZUN of BYA" is merely a designation for a drawing down from ZUN of Atzilut, explain how your proposal relates to the explanation's reading; do not present it as a solution already found.
3. **Search for a focused new source, not another transcription of 47:4–5:** preference goes to a Chabad explanation of Iggeret HaKodesh 20 that explicitly discusses this union, or a parallel in the writings of the Ari/Alter Rebbe/Tzemach Tzedek distinguishing the coming into being of every creature, the birth of new souls, renewal of souls, and sustenance/vitality. Search questions:
   - א [1]. Is "union" used here broadly for the unification of Ze'er Anpin and Malchut to create beings, even when there is no union giving birth to new souls?
   - ב [2]. Is the denial of union limited to a particular condition of the partzufim, time, level, or Divine service, while the epistle describes another general rule? Do not propose "Shabbat" as closure without an explicit source.

- ג [3]. Is a supernal source versus action within lower partzufim explicitly discussed? Both may coexist; union in Atzilut does not in itself negate local union.

These are questions, not dictated answers. You need not choose one if no evidence is found.

4. For each new source, fill in a row: participants in the union | world of the union | recipient | product | condition/scope | supporting wording | what was not proven. Also distinguish union of Abba and Imma from union of ZUN, and the source of coming into being from the place of its revelation.

Specific corrections to the F5 report, up to 100 words in total: - "The two descriptions are not two routes": it can be said that a second kav or a bypass repairing a failure has not been proven. The mere presence of two descriptions on the same page does not rule out two modes of drawing down. - "Source of power — Ein Sof / the kav": distinguish the Emanator, whose existence derives from His Essence, from the light that carries/draws down power. Do not create conceptual equality by means of a slash.

Deliverable: a direct answer to the difficulty; up to three new sources; a brief row table; a serious alternative; the limit of the decision. Up to 1,200 words beyond the source excerpts. If the search has added no source, a short report identifying what was checked and what was not found is sufficient. Do not turn the absence of a result into proof that no source exists. There is no need for 22 status rows, and no booklet.

Dossier 0141 · The Focused Studies · Round 7

Report or testimony from the history of the research[376]

[376]Document 0141: 00_Start_Here_F7.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

With the help of G-d

IGK20 — F7 Packet

New progress: Etz Chaim 40, discourse 10, and the continuation of Shaar HaPesukim provide positive evidence for unions in BYA; the 5672 series, p. תתקנ [950], provides an explicit comparison of the vessels before and after descent. The research must not be returned to the point of “no source found.”

What to forward:

3. To Grok Bot: the entire content of 04_Grok_Bot_F7.txt — two new sources in print and completion of boundary pages.

01_Findings_F7.md is my verification report, including an explicit correction of my mistake concerning the year: העת”ר and תרע”ה are the same letters. There is no need to carry the mistake into the next round.

The prompts are self-contained and do not require copying all the F1–F6 reports. The current packet contains texts and links; the F6 photographs are in the original ZIP and are not included again in this ZIP.

Bot source ZIP: https://drive.google.com/file/d/1EEEyXn4lBMfJu2qRH7Wk8kgXuliFkaKW/view

Dossier 0221 · The Focused Studies · Round 7

Report or testimony from the history of the research[162]

[162]Document 0221: 01_Findings_F7.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

IGK20 — Independent Findings after F6 and the F7 Packet — The Result

New evidence was found for the two central dossiers. Regarding "ממש," p. תתקנ [950] of the 5672 series explicitly compares the vessels in Atzilut to those same vessels when they have become a neshamah for BYA, and states that the lights do not shine in them as before. There is no longer justification for leaving the existence of a difference before and after descent as a claim without a source. Concerning unions in BYA, an additional generalization was found in Shaar HaPesukim and a direct discussion in Etz Chaim, gate 40, discourse 10. The question advances from searching for positive evidence to reconciling positive sources with the denial in gate 47.

This is not a final reconciliation of the entire system. Diminished revelation is not an absence of creative power; union of vessels in every world is not in itself an explanation of every detail of "all created beings" in the epistle. These two distinctions are preserved.

IGK20 — Independent Findings after F6 and the F7 Packet — What Was Actually Examined

I directly read the ten photographs in Bot's packet: the 5672 series, pp. תרצז [697], תתקנ ,[698] תרחצ [950], and תתקנה [955]; chapter קכ"ט [129] in edition HB58808, pp. שלח–שמ [338–340]; and 5703, pp. 131–133. Bot's correspondence table and three transcriptions were also read. The transcriptions are not a substitute for the photographs.

The digital bodies of Etz Chaim, gate 40, discourse 10, and the relevant unit of Shaar HaPesukim were read, including the later sentence generalizing the ten levels of union. Wikisource states that the text has not been checked; there is no print verification of these two sources here.

א [1]. “Just as in Atzilut Itself” — Progress That Can Be Accepted — P. תתקנ [950]: The Most Focused Evidence

The paragraph’s heading is “The matter of the difference in the vessels as they are in Atzilut and as they descended into BYA.” Further on: “When the vessels of Atzilut are vested in the ten sefirot of BYA, the lights of Atzilut do not then shine in them as they used to shine in Atzilut.” The comparison is not merely between Atzilut in general and the world of Beriah, but between the vessels in their former condition and in their descent.

The source continues to the multiplicity of vessels and diminution of light, to the point of being able to serve as a source for the coming into being of yesh, and emphasizes that coming into being is from the light through the vessels. The diminution must therefore not be used to prove that the kav does not bring into being or that a failure has arisen that requires a bypass.

The updated decision: there is an explicit source for diminished revelation in the vessels after their descent. The precise positive meaning of “ממש” in the epistle, what is equal despite the diminution, still requires explanation. “ממש = status and capacity to bring into being” must not be presented as a quotation; it is an interpretation that requires justification. Nor is “a distinction in degree” in the summary of תרצח [698] by itself a statement about creative power or a promise that every property of the light remains unchanged.

ג [3]. The Union of ZUN of BYA — Two New Findings outside Gate 47 — Shaar HaPesukim: Read to the End of the Unit

The precise location is the Book of Genesis, section כא [21], within the discourse on “ותהר ותלד שרה” (“And Sarah conceived and gave birth”), in Parashat Vayera. The page name “Genesis” does not mean

Parashat Bereshit. The later reference to Rabbi Pinchas ben Yair is a quotation from the Zohar, not the heading of the discourse.

Grok rightly brought the generalization “in all three worlds of BYA.” Further on it again says that the ten levels of union are “in each and every partzuf, in every world of the four worlds of ABYA.” Before that, Ze’er Anpin and his Nukva, Jacob and Rachel, etc., are enumerated. “The author refuses to specify who unites” is therefore not an adequate description of the full context. Details of conditions and circumstances are missing; there is no complete absence of generalization concerning the partzufim of the worlds.

This does not automatically establish that all ten modes occur in every condition, every day, or without mochin. But the positive generalization now requires engagement, rather than merely declaring that no sentence named “ZUN of Yetzirah” exists.

ג [3]. The Union of ZUN of BYA — Two New Findings outside Gate 47 — Etz Chaim, Gate 40, the Gate of Inner and Outer Dimensions, Discourse 10

The discourse opens with every world of ABYA and describes a union of male and female vessels within that same world, from which come angel souls; further on, inward vessels and human souls, with a specification of the sparks of Beriah, Yetzirah, and Asiyah. It also distinguishes an outer union that is not complete from the drawing of a drop from the inward vessels. This is positive evidence closer to the question than the division in Abba and Imma of Atzilut alone.

The source is not read here as permission to erase gate 47. It itself sharpens the difficulty: how does discussion of union in every world, including Yetzirah and Asiyah, fit with “there is no birth” and the denial of union on weekdays? Kisses/Yesod unions, outer/inner dimensions, new birth/refinement and completion, and permanent condit

ion/additional mochin must be examined. These are hypotheses to investigate, not four adopted answers.

Status: positive Lurianic evidence has been found for union in the vessels of the worlds. The sources have not been fully reconciled, and the extension to every detail of "all created beings" has not yet been proven. The F6 table row must no longer say "wording: none" without noting this evidence and its limits.

Dossier 0342 · The Focused Studies · Round 7

Questions and assumptions for clarification — do not attribute them to the model as an answer[377]

The compiler's correction is binding: my previous criticism concerning the year was wrong. העת"ר and תרע"ה consist of the same letters, totaling 675. There is no need for a theory of an "internal cycle," and תרע"ו must not be inferred from this. Do not defend a mistake that appeared in the task packet.

Your sole task: the union of ZUN of BYA — reconciling positive sources with the denial in gate 47.

Your F6 contributed "in all three worlds of BYA" from Shaar HaPesukim and the recognition that S10 interprets a local union. Two additional pieces of evidence have now been found, requiring an update to "no link was found":

א [1]. In Shaar HaPesukim, in the same discourse, further on after the arrangement of the levels of souls and angels and before "ונחזור לענין ראשון בענין יצחק וחבקוק" ("And let us return to the first matter concerning Isaac and Habakkuk"), the following generalization appears: "All these ten levels of unions… are all in each and every partzuf, in every world of the four worlds of ABYA." Read continuously from "ועתה

[377] Document 0342: 03_Grok_F7.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

צריכים אנו לבאר” (“And now we need to explain”) through this conclusion. The location is the Book of Genesis, section כא [21], “ותהר ותלד שרה” (“And Sarah conceived and gave birth,” Parashat Vayera), not Parashat Bereshit. “Genesis” in the Wikisource page name misled the previous reference.

ב [2]. Etz Chaim, gate 40, discourse 10 (the Gate of Inner and Outer Dimensions): the opening applies to every world of ABYA; it describes the union of outer male and female vessels within that same world, from which come angel souls; afterward, inward vessels and human souls, with specification of the sparks of Beriah/Yetzirah/Asiyah. There is a distinction between an outer union that is not complete and an inner drop. The compiler read the source in its digital body, not in a photograph of the printed edition.

ג [3]. The 5672 series, p. תתקנה [955], quotes in the name of Iggeret HaKodesh the coming into being of all creatures from the unification of ZUN of BYA through the neshamah-light. This is an explicit Chabad parallel, but is not independent Lurianic evidence and does not by itself reconcile gate 47.

Do the following:

1. Read the two new sources as complete units. Determine precisely what is explicit concerning the participants in the union, the world, the product, and the conditions of union. Do not weaken “in every partzuf” into a vague statement merely that unions exist; do not extend it to every time and condition without a source.
2. Set against them 47:4–5: “there is no birth,” “there is no union in them because they have no mochin,” and the weekday context. Is this a denial of all union, complete union, or a particular birth? Present what requires the restriction, not merely what would resolve the contradiction.

3. Examine at most two possibilities for reconciliation. Candidates: kisses/Yesod unions, outer/inner dimensions, new souls/refineme nt and completion, ordinary condition/additional mochin. Do not mix all of them into one answer, and do not assume in advance that an outer union is sufficient for a solution.
4. Return to the epistle and S10: what has now been proven concerning local union, and what is missing for application to "all created beings"? If the contradiction remains, formulate the conflicting sentences after the progress, rather than "no source found."

Deliverable: up to 1,300 words; one table of sources/union/worl d/product/condition; a preferred answer marked according to the strength of the evidence; one serious alternative; and at most two follow-up targets if necessary. Add references and short quotations in context. If you find an explicit reconciliation in a commentator, identify him as a commentator and verify his wording. There is no need for a summary of F1–F6 or for opening Q70.

Dossier 0656 · The Focused Studies · Round 8

Critique, collection, or interim decision[378]

With the help of G-d — IGK20-Focused-F8 — 23 September 2026

Continuation of the research only. The booklet, E1, and R16 are on hold. Gemini is not required in this round.

New progress: Iggeret HaKodesh 15 explicitly mentions the union of ZUN of Asiyah and their mochin. Nahar Shalom by the Rashash, 14b–15a, provides new material for distinguishing levels of mochin, and in the same sequence preserves a restriction on producing souls. Both sources were read as digital bodies, not as scans.

[378]Document 0656: 00_Start_Here_F8.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Work order: 1. To Grok: 03_Grok_F8.txt together with 05_Source_Reader_F8.md. One dossier: the union of ZUN of BYA and mochin, against 47:3–5. 2. To Claude: 02_Claude_F8.txt together with 05_Source_Reader_F8.md. A brief critique of the two new links and his inference that “the nature of the light has not changed.” There is no need for another general report. 3. To Bot: 04_Grok_Bot_F8.txt. Complete a printed witness for the two new sources without reopening all the F4–F7 targets.

Digital reading can begin immediately; it must not be made conditional on completing the photograph. The texts must be attached as actual uploads or pasted, because a Drive link alone has repeatedly failed for readers. A reader may analyze a supplied transcription but must mark that he did not personally verify the print.

The files contain the state required for work; there is no need to reconstruct F1–F6 reports or defend conclusions attributed to you. The file 01_Findings_F8.md is the compiler’s critique, not a kabbalistic source.

Dossier 0657 · The Focused Studies · Round 8

Critique, collection, or interim decision[317]

IGK20 — F7 Critique and F8 Continuation

23 September 2026. Research on Iggeret HaKodesh 20 only. The booklet is on hold.

[317] Document 0657: 01_Findings_F8.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

IGK20 — F7 Critique and F8 Continuation — א [1]. Two Sources That Change the Question of Union

Iggeret HaKodesh 15, opening. Read in the digital body on Wikisource, marked unchecked. The Alter Rebbe attributes even nefesh of Asiyah to the union of ZUN of Asiyah and their mochin. This is an explicit witness by the same author to local union, mochin, and a nefesh product. The gap can therefore no longer be framed merely as "we have not found who unites in Yetzirah/Asiyah." The relationship between the mochin and product in Epistle 15 and the denial in gate 47 must be clarified. This is not yet proof of a reconciliation.

Nahar Shalom by the Rashash, 14b–15a. Read as a digital body on the Tora website, not in print. The source distinguishes relative designations of levels of mochin but does not abolish the restriction on birth. Its wording and limits are detailed in the attached source reader. This is an independent kabbalistic explanation of value for the inquiry; it is not evidence that the Alter Rebbe intended specifically this explanation or adopted all its details.

Reference correction: the explicit sentence concerning "a complete union to give birth to souls" is in Etz Chaim, gate 47, **chapter 3**. Chapters 4–5 add the restrictions and contexts discussed. From now on, the reading unit is 3–5, not merely 4–5.

The next inquiry must separate at least four things: the existence of local union; the level of mochin enabling it; the type of product; and the condition in which the action occurs. The other three must not be inferred from any one of them.

IGK20 — F7 Critique and F8 Continuation — ב [2]. What Is Accepted and What Is Qualified in Grok F7

The progress from Shaar HaPesukim and gate 40 is accepted: there is a broad positive basis for unions in all worlds, not only negative

evidence. The tension with inner birth in gate 40 was also rightly preserved. Bot's packet supplies useful transcriptions and screenshots for T1–T2; these are not photographs of print.

Three things must be corrected:

1. There is no need to demand that every parallel source contain the exact formula "all the beings that are created, formed, and made." Proof of applicability through context and explicit distinctions may suffice. Conversely, proof must not be replaced by an assumption that souls and angels constitute all products.
2. After the generalization "in every partzuf" and the explicit parallel in Iggeret HaKodesh 15, the question is no longer merely a search for the name of the partzuf. The question is how the denial in gate 47 applies to the established local structure.
3. The prior instruction not to combine distinctions of scope and condition at all was too rigid. These are not necessarily conflicting explanations. They may be combined if a source connects them and it is stated what each distinction resolves; they may not be joined merely to evade a contrary sentence.

IGK20 — F7 Critique and F8 Continuation — ה [5]. F8 Assignments

Recipient	Work	Concluding deliverable
Grok	Iggeret HaKodesh 15 and 20 against 47:3–5, with the assistance of Nahar Shalom	An answer concerning mochin and local union, with the sentence remaining unreconciled, if any
Claude	Brief critique of the inference concerning identity of nature; an attempt to refute the new reconciliation of union	An explicit correction and an explanatory paragraph that does not promote inference to fact

Bot	A printed witness for Nahar Shalom 14b–15a and the opening of Iggeret HaKodesh 15	Photograph, location, and continuous transcription; no conceptual decision

No messages were sent to the researchers; the instructions are ready to copy. There is no decision on the strength of model agreement.

IGK20 — F7 Critique and F8 Continuation — Sources Read in This Examination

- Iggeret HaKodesh 15: digital body, unchecked.
- Etz Chaim 47:3, and likewise 4–5: digital body.
- Nahar Shalom 14b, 15a: digital body; folio numbers according to the website headings, not yet verified in a photograph.
- Bot's F7 packet: T1–T2 transcriptions, transcription of תרצט [699]; photographs of תרצו [696] and תרצט [699] viewed directly.

Dossier 0658 · The Focused Studies · Round 8

Questions and assumptions for clarification — do not attribute them to the model as an answer[379]

With the help of G-d — IGK20-Focused-F8-Claude

Task: a focused critique, up to 750 words. No new report on all the dossiers. No booklet or R16. 05_Source_Reader_F8.md is attached; it permits a start even if Drive is inaccessible.

א [1]. Correcting an Inference in F7 (about 300 words)

In F7, you proposed that the light in the vessels had not changed in its nature and that diminished revelation did not affect creative power. The evidence was the necessity of the light's presence for the ves-

[379] Document 0658: 02_Claude_F8.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

sels to be light and neshamah, and the expression “a distinction in degree.”

The difficulty: the first piece of evidence proves the presence of light, not full identity of its nature before and after. In the photograph of תרצט [699] viewed by the compiler, the summary ends by establishing Atzilut as a whole as an intermediary; the next chapter moves to Keter Malchut and an essential distinction. “A distinction in degree” is therefore not necessarily a unit comparing the same radiance with itself on the two sides of the parsa.

Check: do you have an additional sentence proving the strong inference? If not, correct your reader-facing paragraph, in which you explained your proposal as though the Rebbe Rashab himself had interpreted it this way. “Identity of the source/Divine status” can be retained as a proposal and separated from identity of nature and intensity of operation. There is no need to prove the opposite. A proposed minimal formulation: the diminution of radiance described in the parallels does not negate the epistle’s attribution of coming into being to the light in the vessels. Examine that formulation too.

ב [2]. Critique against Premature Reconciliation of Union (about 350 words)

New sources: Iggeret HaKodesh 15, opening, and Nahar Shalom 14b–15a. The addresses and excerpts are in the attached reader. Read them against 47:3–5. The question is no longer merely whether local union exists, but what the mochin and product in Epistle 15 mean alongside the restrictions in gate 47. Examine the proposal that relative levels of mochin explain part of the gap but do not necessarily explain the denial of the product.

Give the strongest evidence against hasty closure, and the positive progress you nevertheless accept. Do not decide through “neshamah is not nefesh” unless the applicability of the distinction has been

proven in context. The Rashash's interpretation must not be attributed to the Alter Rebbe as a historical fact.

ג [3]. One Status Line

The encompassing light: F7's determination that no sentence was found explicitly connecting the additional revelation in the parallels with "power and strength to create" is accepted. Do not search the same targets again in this round. Q70 remains outside the assignment; the parallel in Epistle 15 is preserved for continuation without transferring the status of a neshamah between worlds on its basis.

State what you read directly and what you received as a transcription. A missing photograph does not authorize reconstructing it; nor is it a reason to ignore an accessible full text. There is no need to reconstruct F1–F6.

Dossier 0659 · The Focused Studies · Round 8

Questions and assumptions for clarification — do not attribute them to the model as an answer[380]

With the help of G-d — IGK20-Focused-F8-Grok

One task: the union of ZUN of BYA and their mochin against Etz Chaim 47:3–5. No booklet, R16, Q70, or 22-row report. Up to 1,100 words, apart from a brief source table.

The position established in F7: א [1]. Shaar HaPesukim, section כא [21], generalizes the levels of union to every partzuf throughout ABYA. ב [2]. Etz Chaim 40, discourse 10, describes the union of male and female vessels in every world, including an inner dimension that produces aspects of human souls. ג [3]. Gate 47 denies birth and union in the levels and conditions discussed; proof of a union of Abba and Imma that gives vitality to ZUN is not proof that ZUN themselves

[380]Document 0659: 03_Grok_F8.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

unite. ד [4]. Iggeret HaKodesh 20 and Lessons read the union of ZUN of BYA in coming into being. There is no need to find only the word “local” again.

New sources — read the attached 05_Source_Reader_F8.md and the bodies:

- N1 Iggeret HaKodesh 15, opening: https://he.wikisource.org/wiki/וט_ד_קלח_אינת/
- N2 Nahar Shalom 14b–15a: https://mobile.tora.ws/html/15064-25.html ; https://mobile.tora.ws/html/15064-26.html
- N3 Gate 47:3–5: https://he.wikisource.org/wiki/רפ/זמ_רעש/מייח_זעק_ג and the following chapters.

Working question: What changes when, alongside the denial of mochin and birth in gate 47, there stands an explicit source by the Alter Rebbe concerning the union of ZUN of Asiyah and their mochin? Does the Rashash’s explanation distinguish two relevant senses of “mochin” in a way that assists reconciliation, and what remains unreconciled?

Requirements: 1. Set side by side the subject of the sentence, world, level of mochin, product, and condition of operation in Iggeret HaKodesh 15, 47:3–5, and Nahar Shalom. Preserve the positive and negative statements in the same source together. 2. Do not settle for “there is a union that is not complete”: in Epistle 15 the product is nefesh of Asiyah. Explain which product is denied and which is given, if the sources permit it. Do not assume without evidence that “neshamot” in gate 47 means only the level of neshamah as opposed to ruach/nefesh; nor assume that every use is an undifferentiated generic term. 3. Check whether the relative designations in the Rashash genuinely explain “there are no mochin” in gate 47 or merely provide a parallel. Do not attribute dependence on the Rashash to the Alter Rebbe without evidence. 4. Return to gate 40, discourse 10,

only for the remaining conflict. Do not replace the inner union there with an outer union without explanation.

5. A distinction of scope and condition may be combined if there is a textual connection. The old instruction not to combine them at all is revoked. Do not close with “Shabbat” without a source.
6. There is no obligation to find a source with the exact formula “all created beings.” A reasoned argument for applicability is permitted, marked as an inference; a partial product must not be presented as though it were the general rule.

Deliverable: a preferred answer, the strongest evidence against it, and a clear paragraph for the reader. If there is no full reconciliation, give the two sentences that remain in conflict and the precise distinction that is missing. Do not conclude only “no local source was found.”

Record correction: the wording “a complete union to give birth to souls” is in 47:3. The new source has already been read digitally by the compiler, but its print has not been checked. A report of blocked access does not negate digital reading or analysis of the attached text.

Dossier 0661 · The Focused Studies · Round 8

Critique, collection, or interim decision[381]

Brief Source Reader — F8

23 September 2026. This document distinguishes text read digitally, photographs viewed, and interpretation. It is not a critical edition.

[381] Document 0661: 05_Source_Reader_F8.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Brief Source Reader — F8 — N1 — Iggeret HaKodesh 15, Opening

Address: https://he.wikisource.org/wiki/וט_ד_קלח_אינת

Read in the digital body, marked "unchecked." Focal quotation:

ואפי' נפש דעשיה היא באה מזיווג זו"נ דעשיה והמוחין שלהם

"And even nefesh of Asiyah comes from the union of ZUN of Asiyah and their mochin."

The continuation of the paragraph identifies the mochin with the aspects of chayah and neshamah of ZUN and with the backs of the vessels of ZUN of Atzilut; it describes the Divinity and light within them, and further on the light of Ein Sof vested and concealed in the light of Chochmah in the human soul, to give it life.

Proves: the same author speaks of the union of ZUN **of Asiyah**, their mochin, and a product of nefesh of Asiyah. **Does not by itself prove:** that these are the mochin defined as giving birth in gate 47; that this nefesh is "actually new" in the sense used there; or that every union in every condition performs the same action. The status of the neshamah described here must not be transferred to souls before their descent without an additional link.

Brief Source Reader — F8 — N3 — Etz Chaim 47: The Required Unit Is Chapters 3–5

https://he.wikisource.org/wiki/ג_קרפ/זמ_רעש/סייח_זץע

In chapter 3, in the paragraph "ומ"כ בכאן ענין א' להר"ר גדליה הלוי" ("And I found written here a matter by Rabbi Gedaliah HaLevi") and the continuation "ונחזור לענין" ("And let us return to the subject"), appears the wording concerning complete union that gives birth to souls, dependent on the mochin of Abba and Imma. This is the precise location of wording attributed in F7 to chapter 4 or "nearby." The chapter also

distinguishes the number of sefirot in each world from the levels of the partzufim.

https://he.wikisource.org/wiki/ד_קרפ/זמ_רעש/מייח_זעץ

https://he.wikisource.org/wiki/ה_קרפ/זמ_רעש/מייח_זעץ

Chapter 4 adds the restriction on birth in Yetzirah and Asiyah. Chapter 5 distinguishes the unions of the higher [world], the union of Abba and Imma to give vitality to lower ZUN, and the denial concerning ZUN of Yetzirah in the context of weekdays. When constructing a table, one participant in the union must not be substituted for another.

Brief Source Reader — F8 — How to Cite This Reader

If you opened the body, state direct digital reading. If you read only here, state supplied transcription/summary, not a photograph you viewed. The short quotations are intended for location; the sequence of the original paragraph must be read before deciding. Blocked photographic access does not block analysis of the digital text.

Dossier 0663 · The Focused Studies · Round 8

Critique, collection, or interim decision[259]

With the Help of G-d — F8 Critique and F9 Continuation

23 September 2026. Iggeret HaKodesh 20: union of ZUN of BYA against Etz Chaim 47.

With the Help of G-d — F8 Critique and F9 Continuation — The Result

The inquiry into mochin has advanced, but the reconciliation concerning birth has not been completed. It can confidently be estab-

[259]Document 0663: 01_Audit_F8_and_Findings_F9.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

lished that the blanket assertion “there is no source for local union in Asiyah” has fallen. It cannot yet be established that every use of “there are no mochin” or “there is no birth” in gate 47 is reconciled through the same relative interpretation.

This time the opening of Iggeret HaKodesh 15 and Nahar Shalom 15a were also verified in photographs. A precise location was added for the source Grok brought without a complete citation: the introduction to Rechovot HaNahar, 3a, quotes **Etz Chaim, gate 3, chapter 3**. The chapter itself was read in its digital body. The principle of relativity between levels therefore does not rest on the Rashash alone.

With the Help of G-d — F8 Critique and F9 Continuation — ג [3]. Two Problems Remaining in Claude F8

Confusing the participants in the union. In the “positive progress” paragraph, the sentence in 47:5 about the second union, from which vitality is drawn to Asiyah, was cited as evidence for local union. The original paragraph concerns the union of **ZUN of Atzilut**. Further on, a union of **Abba and Imma of Asiyah** is also described, giving vitality to ZUN of Asiyah. Neither of these proves a union of **ZUN of Asiyah themselves**. The local evidence exists in Iggeret HaKodesh 15; there is no need to assign gate 47 evidence not written in it.

Source read continuously: Etz Chaim 47:5.

“Absolute denial.” If Claude means that a particular action is denied rather than merely diminished in intensity, that is an argument to examine. If he means a denial of all union and every product, in every condition and every aspect, that is an extension not yet proven. The scope of the denial is precisely the subject of inquiry. It must not be assumed at the outset of the proof.

Claude also did not read Nahar Shalom itself in this round, although addresses for its digital body were available. He properly disclosed

this, but reporting lack of access to a scan does not turn a later explanation of gate 5 into a substitute for reading the focal source. In the next deliverable, the source text will be inside the instruction itself.

With the Help of G-d — F8 Critique and F9 Continuation — ד [4]. Why "Nefesh and Not Neshamah" Is Still Not a Reconciliation

The unit in gate 40, discourse 10, begins by describing human souls in general and then specifies the names of the products by worlds. It describes the action of the inward vessels as a complete union. According to that unit, nefesh of Asiyah is therefore not merely external "vitality." To reconcile it with gate 47, it must be shown whether the difference lies in the type of birth, the stratum of partzufim, their condition, or a defined combination of these.

This does not prove that every use of the word "neshamot" in all the works is identical. It only prevents a solution through substituting a word without examining its applicability.

Source: Etz Chaim, gate 40, discourse 10, from the opening to the discussion of inner and outer union.

With the Help of G-d — F8 Critique and F9 Continuation — ה [5]. An Additional Direction: The Applicability of Inner and Outer Dimensions

The end of the passage in Nahar Shalom does not stop at restricting the product. It refers to gate 28 and distinguishes ABYA of the inner dimension from ABYA of the outer dimension. Etz Chaim 28:1–3 was examined as a digital body: 28:1 distinguishes the reality of the worlds from the aspect of souls, and also addresses souls from BYA relative to the angels of that same world.

This is a substantive reason to examine this axis. **No sentence has yet been found identifying the denial in gate 47 specifically with**

ABYA of the outer dimension, and the union in Iggeret HaKodesh specifically with ABYA of the inner dimension. The reconciliation must not be proclaimed on the strength of the mere existence of the division.

The expression “from the union of Yetzirah and Asiyah” in Nahar Shalom also requires analysis of subject and context: it must not be assumed without examination whether this concerns a union occurring in the lower [world] or a union in the higher [world] supplying it. The lesson from the mistake in gate 47 applies here too.

Sources: Nahar Shalom 15a; Etz Chaim 28:1, 2, 3.

With the Help of G-d — F8 Critique and F9 Continuation — A Paragraph for the Reader

The Alter Rebbe’s wording requires recognition of the union of ZUN of Asiyah and the mochin from which nefesh of Asiyah comes. Etz Chaim’s wording also requires recognition of restrictions on mochin and birth in Yetzirah and Asiyah. Etz Chaim itself teaches that the state of mochin is sometimes described relative to the world above, and sometimes according to inner and outer dimensions. There is therefore a genuine basis for seeking a difference in the applicability of the sentences. But until the applicability of the difference on each side has been identified, we have a direction toward reconciliation, not a complete reconciliation. Local union must not be erased, and the denial of birth must not be erased.

Dossier 0619 · The Focused Studies · Round 9

Critique, collection, or interim decision[260]

[260]Document 0619: 01_Audit_F9.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

With the Help of G-d — IGK20-Focused-F9: Critique and Focused Continuation

23 September 2026. The booklet is on hold. There is no decision here on the strength of model agreement.

Result: F9 established the distinction between the existence of mochin at a world's level and the mochin required for birth, but did not prove that this distinction reconciles Iggeret HaKodesh 15 and 20 with Etz Chaim 47:3–5.

Grok generally preserves this limit. In Claude, the abstract and reader-facing paragraph present part of the correspondence as an assertion, although at the end of the report he acknowledges that the bridge is missing.

With the Help of G-d — IGK20-Focused-F9: Critique and Focused Continuation — What Is Accepted and What Requires Correction

Matter	Decision in the critique
Local union in Asiyah	Explicit in Iggeret HaKodesh 15. No further proof of its mere existence is needed.
47:5	Claude's correction is accepted: a union of ZUN of Atzilut that sustains Asiyah is not evidence for a union of ZUN of Asiyah; local Abba and Imma are not local ZUN.
Two criteria for mochin	A real distinction in Etz Chaim 3:3. Its application specifically to the denial in gate 47 and to the birth of nefashot remains a proposed interpretation.
"Nefesh is not neshamah"	Not a sufficient reconciliation: gate 40, discourse 10, includes the nefashot of Asiyah in its description of the products of complete inner union.
Gate 47 = outer dimension	Not proven; both reports rightly avoid automatic mapping.

Matter	Decision in the critique
Nahar Shalom: "from the union of Yetzirah and Asiyah"	Claude decided in favor of the higher union directed toward the lower; the continuation concerning face-to-face/back-to-back reinforces this possibility, but does not by itself determine the subject of the preceding sentence. Grok rightly preserves syntactic uncertainty here.
ZUN/Abba and Imma variant in Nahar Shalom	The photograph of the print was already checked in the preceding round: ZUN. The online transcription reads Abba and Imma. This discrepancy must not be turned into a disagreement between editions without an additional witness.

With the Help of G-d — IGK20-Focused-F9: Critique and Focused Continuation — A New Attribution Correction in Claude's Report

Claude writes that Iggeret HaKodesh 15 itself uses an intra-world ladder, and brings the sentence beginning "And every neshamah, even in the lowest world of Asiyah," continuing with a chain from the unification of the higher world up to Atzilut.

I checked the body of Epistle 15 and the page from which the formulation came. It is a sentence from **Rabbi Shlomo Yitzchak Frank's Tanya LaAm explanation**, after the paragraph from the epistle's body. It is not the Alter Rebbe's wording. Its attribution to the body must therefore be removed, as must its presentation as explicit evidence that the Alter Rebbe chose here the criterion of 3:3. This does not impair the authentic wording concerning the union of ZUN of Asiyah and their mochin.

Sources opened: - Body of Epistle 15: https://he.wikisource.org/wiki/וט_ד_קלח_אינת - The explanation and attribution to its author: https://abc770.org/article_node_4741/ — in the section "מבשרי אחזה אלוקה"

(“From My Flesh I Behold G-d”), the explanatory paragraph after the epistle’s body.

With the Help of G-d — IGK20-Focused-F9: Critique and Focused Continuation — Two Additional Sources Just Read

א [1]. Etz Chaim 29:3. Within the discussion of raising MAN and mochin, completeness sufficient for the partzuf itself is distinguished from power enabling the birth of souls. It also describes a union in a state of katnut and a drawing down from it, without attributing to it the birth of the souls of the righteous associated with gadlut. This reinforces that completeness, union itself, and the power to give birth are not equivalent terms. However, the discussion does not identify the nefesh of Asiyah in Epistle 15 as this particular product, nor does it explicitly apply the distinction to gate 47. It may therefore reduce the difficulty in the term “union”; it does not by itself resolve the difficulty concerning the product.

https://he.wikisource.org/wiki/ג_קרפ/טכ_רעש/מייח_זעץ

ב [2]. Etz Chaim, gate 40, discourse 15. Further on in gate 40 there is an additional description of human nefesh made from a union at the level of Asiyah, distinguishing essence, vessels, products, and aspects of gestation–nursing–mochin. This reinforces the positive statement already found in discourse 10. The discourse also discusses weekday and Shabbat ascents, but the proximity of the subjects does not prove that every description of birth is restricted specifically to ascent. Moreover, the writer himself marks possible reconciliations, difficulties, and doubts concerning the mapping of inner/outer dimensions. The entire discourse must not be presented as one system settled without qualification.

https://he.wikisource.org/wiki/וט_שורד/מ_רעש/מייח_זעץ

Mode of evidence: both sources were read in their digital bodies on Wikisource, on pages marked "unchecked." They were not read as photographs of print in this round. They are primary sources in transcription; the later explanations above are primary only for their commentators' own statements.

Dossier 0664 · The Focused Studies · Round 9

Critique, collection, or interim decision[382]

With the help of G-d — IGK20-Focused-F9

One task, for Grok and Claude separately: the applicability of mochin and birth in the union of ZUN of BYA. All the context and working excerpts needed are provided here. Do not make the work dependent on an external reader file or Drive. Up to 1,000 words in the answer, apart from a brief table. No booklet, R16, Q70, encompassing light, or general round on "ממש" (actual/itself).

The objective is to establish a reasoned reconciliation between Iggeret HaKodesh 15 and 20 and Etz Chaim 47:3–5, or to define precisely the missing bridge sentence. The question is no longer whether there is explicit wording about local union in Asiyah: there is, in Iggeret HaKodesh 15. The question is the applicability of the denial of mochin and birth in relation to the positive statements.

F8 status to preserve

1. Grok proposed a distinction between local mochin and the supernal mochin required for birth. This is a proposal with a basis; its fit to every sentence in gate 47 has not yet been proven.
2. Claude accepted the denial of the product, but brought mistaken evidence for local union from 47:5: the second union drawing vitality to Asiyah is that of ZUN of Atzilut. Abba and Imma of Asiyah

[382]Document 0664: 02_F9_Ready_To_Paste.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

mentioned further on are not ZUN of Asiyah. Correct this if you relied on that evidence.

3. Bot brought a photograph of Nahar Shalom 15a and the opening of Iggeret HaKodesh 15; the compiler viewed them. In the particular variant examined, the print reads ZUN and the online transcription Abba and Imma. The printed reading will appear below, marked.
4. The discussion of "ממש" is not being reopened: Claude properly withdrew the attribution to the Rebbe Rashab of proof of full identity of the radiance's nature. There is no need for another confession or discussion of old rounds.

Required examination

א [1]. **The relative distinction:** read Etz Chaim 3:3 itself, not only its quotation in Nahar Shalom. Identify who is complete, who needs gestation/nursing/mochin, and relative to which world. Do not turn "complete according to that world" into an assertion that all ZUN in every condition are already complete.

ב [2]. **The inner/outer distinction:** check whether the end of Nahar Shalom and its reference to gate 28 identify the scope of gate 47 or merely provide a general division. Do not automatically attach "gate 47 = outer dimension" and "Iggeret HaKodesh = inner dimension" without evidence.

ג [3]. **The product:** address gate 40, discourse 10, in which the nefashot of Asiyah are included in the specification of the products of inner union. "Nefesh is not neshamah" is not a sufficient solution if it does not show why gate 47 uses the term differently. "New birth versus renewal" is also a candidate for examination, not a given solution.

ד [4]. **Participants in the union:** for every sentence, write separately who unites, where, to whom the influx is drawn, and what the product

is. Analyze “from the union of Yetzirah and Asiyah” in Nahar Shalom in this way too; do not assume in advance that it describes a local union or a higher union directed toward the lower.

ה [5]. A difference of condition and a difference of stratum may be combined if a source connects them. Do not close with “Shabbat” or “everything is relative.” Do not attribute historical dependence on the Rashash to the Alter Rebbe without evidence.

Required deliverable - One preferred answer and the strongest evidence against it. - A table of up to six rows: source / participants in the union / criterion and stratum / product / what is denied. - A paragraph for the reader, without research-management terminology. - If there is no complete solution: state the two sentences still in conflict and the precise distinction that is missing. Do not propose another round consisting only of reading the same sources.

Sources within the instruction

The following are selected working excerpts, not editions of complete works. […] marks an omission. A reader who has not opened a source may analyze the text provided here but must state that. The mentioned readings from Iggeret HaKodesh and Nahar Shalom were also checked in photographs at the focal points; 3:3 and gate 28 were read digitally, not in photographs.

א [1]. Iggeret HaKodesh 15 — Opening

https://he.wikisource.org/wiki/וט_ד_קלח_אינת

”ואפי’ נפש דעשיה היא באה מזיווג זו”נ דעשיה והמוחין שלהם שהם בחי’ חיה ונשמה דזו”נ שהן הן אחוריים דכלים דזו”נ דאצילות שהם אלהות ממש שבתוכם מאיר אור א”ס ב”ה המלובש וגנוז בחכמה דאצי’ דאיהו וגרמוהי חד באצילות וע”כ גם בנשמת האדם מאיר אור א”ס ב”ה מלובש וגנוז באור החכמה שבה להחיות את האדם וממנה יוכל האדם להבין קצת בספירות העליונות שכולן מאירות בנשמתו הכלולה מהן.”

“And even nefesh of Asiyah comes from the union of ZUN of Asiyah and their mochin, which are the aspects of chayah and neshamah of ZUN, which are precisely the backs of the vessels of ZUN of Atzilut, which are actual Divinity. Within them shines the light of Ein Sof, blessed be He, vested and concealed in Chochmah of Atzilut, for He and His vessels are one in Atzilut. Therefore, in the human soul too shines the light of Ein Sof, blessed be He, vested and concealed in the light of Chochmah within it, to give the person life; and from it a person can understand something of the supernal sefirot, all of which shine in his soul, which comprises them.”

ב [2]. Iggeret HaKodesh 20 — Working Sentence

“From the union of ZUN of BYA there were created from ayin into yesh all the beings that are created, formed, and made, through the neshamah-light within them.” “All created beings” must not be interpreted in a way that excludes souls and angels in advance. There is no need to find the exact same words in a parallel if there is substantive proof of applicability.

ג [3]. Etz Chaim 47:3–5

https://he.wikisource.org/wiki/ג_קרפ/זמ_רעש/מייח_זעץ

Chapter 3: “ZUN have no complete union to give birth to souls except through the mochin given to them by Abba and Imma […] But Yetzirah and Asiyah, which the light of the first three does not reach, have no mochin, nor do they have the capacity to give birth to souls, for all birth is drawn only from the supernal mochin, which are Abba and Imma, the true mochin.” Chapter 4: “Therefore there is no birth for ZUN of Yetzirah, and all the more so in Asiyah.” Chapter 5: the unions of ZUN of Atzilut draw vitality to Yetzirah/Asiyah; Abba and Imma in each world give vitality to ZUN. Further on, in the framework of weekdays and Yetzirah: “In its ZUN there is no union, because they

have no mochin." For continuous reading of chapter 5 if Wikisource cannot be extracted: https://mobile.tora.ws/html/15065-324.html

ד [4]. Etz Chaim 3:3 — A Foundational Source for the Overall Relationship

https://he.wikisource.org/wiki/ג_קרפ/ג_רעש/ם_ייח_זעץ

In the final paragraphs: ZUN of each world require stages of gestation, nursing, and mochin; Arich Anpin and Abba and Imma of that world are described as complete according to its level. Compared with the higher world, all five partzufim can be called ZUN and lacking mochin in the overall relationship. Further on it says that the existence of inward and outer vessels requires the developmental stages in both; the distinction may explain passages describing mochin as already present and passages in which nursing still obtains. This is a paraphrase of paragraphs read, not a continuous quotation. Important: identifying the criterion in each source is what must be proven; the mere existence of relativity is not an automatic solution. The source is also cited in the introduction to Rechovot HaNahar, 3a: h ttps://mobile.tora.ws/html/15064-2.html ### ה [5]. Nahar Shalom 14b–15a — Continuous Excerpts within Each Paragraph, with Marked Omissions between Them

https://mobile.tora.ws/html/15064-25.html

https://mobile.tora.ws/html/15064-26.html

"Now, it is known that there are two kinds of union in Abba and Imma, and likewise in all the partzufim: the union of their outer dimension and the union of their inner dimension. The union of their outer dimension draws influx, sustenance, and vitality to all the worlds, and from it are drawn mochin of gestation and nursing to ZUN in the overall relation. The union of their inner dimension produces new souls and renews the old souls." […] "Every union includes both, complete and not complete, for supernal Abba and Imma, generally called com-

plete, include both: the union of their first three is called complete, and the union of their six extremities is called not complete, and both are called complete of the inner dimension. Likewise in Yisrael Saba and Tevunah, generally called not complete, both are included." [...] "For Abba and Imma of Yetzirah to unite to give mochin of nursing to ZUN of Yetzirah, and these are complete mochin, except that they are called nursing because the mochin of Yetzirah are so called." [...] "For Abba and Imma of Asiyah to unite to draw mochin of gestation to ZUN of Asiyah, and these are complete mochin, except that the mochin of Asiyah are so called." [...] "For Abba and Imma of Beriah to unite to give mochin to ZUN of Beriah, to unite to give birth to angel souls for Yetzirah. For as far as the extension of the essence of the light of the mochin of the first three of Atzilut reaches, namely Abba and Imma and Yisrael Saba and Tevunah, that far there is the capacity to produce souls. Therefore ZUN of Beriah had the capacity to produce souls, except that they are only of angels, because the mochin they received are from Yisrael Saba and Tevunah themselves, called the six extremities of the first three, and not through ZUN, called the complete six extremities of Atzilut." **Textual note:** "ZUN" (זו"ן) in the last sentence was read in the photograph; the website transcription has "Abba and Imma" (או"א) there.

"But from the union of Yetzirah and Asiyah no souls issue, because all their reception is from ZUN, which are the complete six extremities of Atzilut. As far as Yetzirah there is face-to-face union, but in Asiyah their union is only back-to-back, because Asiyah remained thus. It is known from Shaar HaYichudim and several places in the master's words, of blessed memory, that the supernal union of the first three of the first three of Abba and Imma, which ceased from the Destruction, as mentioned above, when the Holy One, blessed be He, swore 'I will not enter the city,' which is the union of the points of Chochmah with Chochmah, refers to Atzilut of ABYA of Atzilut of the inner dimension.

But in its BYA, in all ABYA of the outer dimension, and in the lower BYA it is permitted, for the oath did not concern them, as is known. All these unions are in ABYA of the outer dimension and in ABYA of the inner dimension. And it is written in gate 28, the Gate of Gestations, that souls issue from the union of the outer and inner dimensions of ABYA of the inner dimension, and not from the outer and inner dimensions of ABYA of the outer dimension."

ו [6]. Etz Chaim, Gate 40, Discourse 10 — The Product Unit

https://he.wikisource.org/wiki/י_שורד/מ_רעש/מייח_זעץ

The opening applies a distinction between essence and vessels to every world of ABYA. Union of outer vessels produces the souls of the angels of that world; union of inward vessels produces aspects of human souls. Further on the aspects are specified according to Beria h/Yetzirah/Asiyah: neshamot, ruchin, and nefashot. In the same sequence, inner union is discussed as a complete union, unlike kisses, in which there is no drop of mochin from inward vessels. Do not erase this link through a reconciliation based on outer union alone.

ז [7]. Etz Chaim 28:1 — Examining the Reference, Not a Given Reconciliation

https://he.wikisource.org/wiki/א_קרפ/חכ_רעש/מייח_זעץ

The chapter distinguishes the outer dimension as the reality of the worlds and the inner dimension as the aspect of souls; it also describes souls from BYA as the inner dimension relative to the angels of that same world. The existence of this division does not yet identify the applicability of gate 47. If you propose a mapping, bring the bridge sentence; do not infer it from the words "inner dimension" and "outer dimension" alone.

End of the source unit. There is no decision on the strength of model agreement; do not manufacture references that were not read. It is permissible to end with a well-defined gap.

Dossier 0620 · The Focused Studies · Round 10

Report or testimony from the history of the research[383]

With the help of G-d — IGK20-Focused-F10

One task: do Etz Chaim 29:3 and gate 40, discourse 15, bridge between the nefashot of Asiyah and the denial of birth in gate 47? An identical instruction to forward to Grok and Claude; each works according to the role defined below. Up to 800 words. No reader file, Drive, or prior reports are needed. The booklet is on hold; no R16, Q70, encompassing light, or "ממש."

Binding working status

א [1]. Iggeret HaKodesh 15: "And even nefesh of Asiyah comes from the union of ZUN of Asiyah and their mochin"; the mochin are described as chayah and neshamah of ZUN and as the backs of the vessels of ZUN of Atzilut. This is explicit local union.

ב [2]. Iggeret HaKodesh 20 attributes the coming into being of all creatures in BYA to the union of ZUN of BYA through the neshamah-light. Souls and angels must not be excluded from the general rule without a source.

ג [3]. Gate 47:3–4 denies mochin and birth in Yetzirah/Asiyah within the discussion of mochin from Abba and Imma; 47:5 describes the union of ZUN of Atzilut that gives vitality to the lower beings and the local Abba and Imma that give vitality to ZUN. Do not substitute recipients for participants in the union.

ד [4]. Gate 40, discourse 10, enumerates nefashot of Asiyah among the products of the union of inward vessels, in a description of complete union. It is therefore insufficient to say "nefesh is not neshamah" or "this concerns an outer union."

[383] Document 0620: 02_F10_Ready_To_Paste.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ה [5]. Gate 3:3 establishes relative criteria and stages in inner and outer dimensions. It does not say that gate 47 applies only to the overall relation or only to the outer dimension. This alignment remains an inference.

Record corrections — accept briefly; do not write a round of confessions

1. The sentence quoted in F9-Claude as "Iggeret HaKodesh 15 itself," beginning "And every neshamah, even in the lowest world of Asiyah,"

is in the later explanatory paragraph in Rabbi Shlomo Yitzchak Frank's Tanya LaAm. It must not be attributed to the Alter Rebbe or used as explicit proof of the intra-world criterion: https://abc770.org/article_node_4741/ . For comparison of the body only: https://he.wikisource.org/wiki/וט_ד_קלח_אינת

2. In the English Lessons explanation of Epistle 15, note 18 refers to 47:2 in connection with the vesting of the vessels of Atzilut in the sefirot of Asiyah. This does not justify inferring that the denial of birth in 47:3–5 has already been reconciled. If you intended another reference, identify it and the sentence to which it is attached: https://www.chabad.org/library/tanya/tanya_cdo/aid/7960/jewish/Epistle-15.htm
3. At the textual point in Nahar Shalom, the photograph of the print already examined by the compiler reads ZUN where the transcription has Abba and Imma. This is the reading of the printed witness examined; there is no witness to disagreement between prints, and no new scanning task should be opened.

The two new reading targets — read digitally by the compiler; read their bodies

א [1]. **Etz Chaim 29:3:** https://he.wikisource.org/wiki/כ_רעש/מייח_זץ
ג_קרפ/ט

Navigation points: after the discussion of age nine/thirteen; completeness for its own needs versus the power to give birth; union in katnut; the spirit given to Nukva; angels versus souls of the righteous. Examine what the text affirms when the birth of souls is denied, and in which world and condition. Do not assume this is a local description of ZUN of Asiyah.

ב [2]. **Etz Chaim, gate 40, discourse 15:** https://he.wikisource.org/wiki/וט_שורד/מ_רעש/מייח_זעע

Navigation points: the beginning of the discourse on weekday and Shabbat ascents; the paragraph concerning the essence of Asiyah, nefesh–ruach–neshamah–chayah–yechidah, and the product of nefesh for a human being; the division of vessels/lights; and further on, the difficulties, proposed corrections, and matters requiring study. Check whether restricting the product to a condition of ascent is actually stated or merely proposed by you on the strength of proximity. Do not automatically unify all meanings of "inner dimension" within that discourse.

Control sources

https://he.wikisource.org/wiki/י_שורד/מ_רעש/מייח_זעע

https://he.wikisource.org/wiki/ג_קרפ/זמ_רעש/מייח_זעע

https://he.wikisource.org/wiki/ד_קרפ/זמ_רעש/מייח_זעע

https://he.wikisource.org/wiki/ה_קרפ/זמ_רעש/מייח_זעע

https://he.wikisource.org/wiki/ג_קרפ/ג_רעש/מייח_זעע

https://mobile.tora.ws/html/15064-26.html

Division of work

Grok: Examine the positive possibility. Does 29:3 supply a type of action and product that could fit nefesh of Asiyah in Epistle 15 and gate 40, or does it merely explain why union is not identical with birth? Does 40:15 supply the missing link of applicability, or merely anoth-

er positive witness sharpening the tension? Propose a reconciliation only with a mapping of participants, world, condition, mochin, and product.

Claude: Examine the limit and contrary evidence. Does applying "complete for their own needs" to nefesh of Asiyah transfer a product from a level of which it was not stated? Does the restriction to ascent derive from the discourse, or was it assumed? Separate the source's wording, its possible interpretation, and its application to Iggeret HaKodesh. Do not write in the abstract that the contradiction has been reconciled and then leave the birth link open at the end.

Required deliverable 1. What has been added beyond F9, in two sentences. 2. A table of up to four rows: source / what is explicit / what is required to apply it to the difficulty. 3. A preferred answer and strong contrary evidence. "Complete union" in gate 40 and the denial of birth in gate 47 must both be preserved; do not solve the problem by omitting one of them. 4. A brief reader-facing paragraph: an evidence-based decision, or a possible reconciliation with the precise gap. If this is a changed understanding based on context rather than an explicit sentence by a commentator, it may be proposed, but present the assumptions and examine an alternative.

Stopping condition: if the two sources do not bridge the gap, do not propose reading 3:3/40/47 yet again. Record that the local attribution is explicit and the reconciliation with the denial has not yet been proven. Further research is justified only if an additional specific source has been located, with a location and relevant wording, not a general list of books.

Dossier 0379 · The Epistle's Conclusion · Round 2

Report or testimony from the history of the research[266]

2. P1 — Pairing Table (without Harmonization) — 2.1 Etz Chaim, Gate 50, Chapter 10 (Wikisource — Body Read)

Level	Wording of the witness	Element
Inanimate	"The **element of earth** prevailed over them"	Earth
Vegetative	"From the parts of **water** in each element"	Water
Animal	"From the part of **air** in all four elements"	Air
Human	"From the part of **fire** in each element"	Fire

Explicit introduction: a distinction between simple elements and composite created beings (a second composition in inanimate, vegetative, animal, and human).

Also: "Atzilut is the element of fire; Beriah, the element of air; Yetzirah, the element of water; and Asiyah, the element of earth." This is another layer; it is **not** used here to align with Iggeret HaKodesh.

2. P1 — Pairing Table (without Harmonization) — 2.3 Comparison (Testimony Only, Not Correction)

	Etz Chaim 50:10	Iggeret HaKodesh 20
Animal	Air	Fire
Human	Fire	Air

Compiler's critique confirmed: Etz Chaim 50:10 **does not** correspond to the epistle's animal/fire pairing. Neither witness is to be emended.

[266] Document 0379: REPORT_HE.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

2. P1 — Pairing Table (without Harmonization) — 2.4 Mishnat Chassidim — Tractate HaHarkavah

HB7122 (Cracow, 5649) was downloaded and read. - The heading "Tractate HaHarkavah" appears in print on **p. צא [91]** onward; chapters 1–4 exist (chapters 1, 2, 3, 4 are mentioned). - The citation "chapter 4" as a secondary source: **a tractate with chapter 4 exists**; the principal body of the pairings was read in chapter 1 (human "like the part of fire"; inanimate/vegetative/animal as powers of the soul). - In the commentary Taam Etzo on another passage: "in the inanimate the element of earth is recognizable, and in the vegetative the element of water." A **secondary witness/commentary**, not to be attributed as the body of the epistle. - **Do not** attribute wording identical to Iggeret HaKodesh in advance.

2. P1 — Pairing Table (without Harmonization) — 2.5 An Additional Witness for the Earth–Water–Fire–Air Order

1. Wikisource, Tanya, part IV, section 20
2. abc770
3. text.chabadpedia, Iggeret HaKodesh, section 20

All three are digital; chabadpedia/abc770 may be copying the same text. They are **not** counted as three independent prints. A photographed print containing Iggeret HaKodesh: **not obtained in the round** (not "no source found," only a missing scan).

Dossier 0387 · The Epistle's Conclusion · Round 3

Report or testimony from the history of the research[267]

[267] Document 0387: REPORT_HE.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

IGK20-Finale-R3-Bot Report — 2026-09-23 ~13:39 ET — P2 — Mishnat Chassidim

- HB7122: HebrewBooks catalog = **Cracow / 5649**, 585 pages, with the **Taam Etzo** commentary.
- Title page/introduction: photograph MC_HB7122_title-*.png (the scan also includes old title-page material/a modern introduction; the catalog establishes Cracow 5649).
- **Tractate HaHarkavah**, printed pp. **צא–צב [91–92]**, PDF 210–213: the body of the mishnayot is at the top; **Taam Etzo** is visually separated below (the heading "Taam Etzo" is clear on p. 210).
- Animal/human pairings: appear in the commentary according to context; no pairings were invented. Etz Chaim is not being issued anew, only an anchor if needed.

13 · The Parsa and "Just as in Atzilut Itself"

Before asking what the parsa does, attention must be paid to what has already been said before it. The epistle uses the wording "the radiance of the kav" even before the piercing. The parsa therefore cannot be credited with the kav's very becoming a radiance without explaining why the same wording exists beforehand.

The question "In what sense 'ממש'?" split in the research into three comparisons: the vessels of Malchut versus BYA themselves; the level of Malchut versus the entirety of the lights of Atzilut; and the same radiance in the same vessels before and after the piercing. A source resolving the first comparison does not necessarily resolve the third. Mixing the comparisons gave some answers more force than their evidence warranted.

The 5666 series, pp. כא [21] and תכד [424], advanced the distinction between light in the vessels and its revelation in created beings. The 5672 series added discussions that must each be read in context: di-

minished radiance already in Malchut of Atzilut is not identical to a change resulting from the passage. The wording “it may be said” also requires preserving the source’s degree of confidence.

Loss of creative power must not be inferred from the inquiry. The epistle also attributes creative power to the vessels vested in BYA. A change in the mode of revelation and the status of the source do not automatically coincide. The research conclusion is therefore more precise when it avoids both absolute identity of every property before and after the passage and the assertion that the vessels have ceased to be the Divine source described.

The Epistle’s Wording — Source Units

W11-05 · 33–42

והארת הקו שהיה מאיר בכלים די”ס דמל’ בקע הפרסא עמהם

And the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them,

W11-06 · 43–48

ומאיר בהם בבי”ע כמו באצילות ממש

and shines in them in BYA just as in Atzilut itself.

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

C15 · The Kav through the Parsa: Corrections Concerning the 5672 Discourse Series

The focused inquiry separated passages initially quoted as though they offered a single piece of evidence. Pages תרצז–תרצח [697–698] give different reasons: one concerns diminished radiance already in Malchut of Atzilut; the other, in the wording “it may be said,” de-

scribes a change after piercing the parsa. The first is not direct evidence for a change caused by the passage itself.

Page תתקנ [950] compares the radiance in the vessels when they are in Atzilut with their condition after descent. It supports rejecting complete identity in revelation in every respect. But diminished revelation is not loss of creative power: the epistle also attributes creative action to the vessels in BYA. The mode of radiance must be distinguished from the active power specific to it.

F4 attributed several formulations to the 5672 series as quotations; F5 acknowledged that they were a composite. F6 found one exact formulation and restored quotation status only to it. Finding part of a sentence does not authenticate the entire composite. The compiler also corrected a mistaken dating claim: two ways of indicating the same Hebrew year are not different years.

Disagreement about volume and page required distinguishing editions. A chapter number may remain fixed while the volume changes. A useful witness ledger records work, edition, page or folio, and reading status, not merely a familiar-looking number.[384]

Decision on the Question: What Is Preserved in the Word “ממש”?

First, the subject of the comparison must be identified: the radiance of the kav in the vessels under discussion, not all properties of the world of BYA compared with Atzilut. This distinction prevents a sweeping extension of “ממש.” Second, the parallels from the 5672 series preserved in the dossier require recognition of a change even in the light within those same vessels after the piercing. There is no longer room to claim that no evidence of diminution was found.

[384] Hemshech 5672, pp. תרצז–תרצח [697–698], תתקנה ,[950] תתקנ [955]; Focused F4–F8.

It follows that the interpretation cannot be an unqualified identity of every aspect. A reading emphasizing that the radiance is Divine and its operation within the vessels gives a positive direction, but does not become the sole definition of "ממש" without evidence. The dossier preserves the difference between the explicit datum and the proposed explanation of what is shared.

The parsa is not the first reason that "the radiance of the kav" is said, since this wording appears even before the piercing. It is therefore insufficient to say that the kav becomes a radiance only in passing through. The interpretation must account both for what is stated before the passage and for what is new afterward.

This precision prepares the next discussion of the two descriptions of the kav. Once a single word ceases to be used as the key that solves the entire map, it becomes clear which relationship each sentence adds and which recipient it concerns.

The Course of the Research: Claims, Evidence, Critiques, and Alternatives

The dossiers are arranged here by family of inquiry and round, within the topic. Questions and briefings are marked separately from answers. Ratings such as PASS, SEALED, and the like are historical determinations by the dossier's author; they are not independent approval by the editor. English passages were preserved in their original language so as not to replace original evidence with an approximate translation. The document identifiers permit a return to the archive.

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

Report or testimony from the history of the research[4]

Plain-Meaning Booklet — Iggeret HaKodesh, Section 20 — Editorial Draft E1.3 — Stations 12–17

A continuation of E1.1 and E1.2.

Evidence status: quotations from the body of the epistle — [E-subresearch] in a digital witness marked “unchecked.” Kehot print — [U]. Explanations from later sources are marked separately.

Station 12 — Creation of BYA and Piercing the Parsa — The Epistle’s Wording

«והנה כמו כן מזיווג זעיר אנפין ונוקבא דבריאה יצירה עשיה נבראו מאין ליש כל הנבראים והנוצרים והנעשים».

“And behold, likewise, from the union of Ze’er Anpin and Nukva of Beriah, Yetzirah, and Asiyah there were created from ayin into yesh all the beings that are created, formed, and made.”

And further on:

«על ידי אור הנשמה שבתוכן, שהיא אלקות, מהכלים דעשר ספירות דמלכות דאצילות».

“Through the neshamah-light within them, which is Divinity, from the vessels of the ten sefirot of Malchut of Atzilut.”

And further:

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

«וגם בתוכה הארת הקו דאור אין־סוף המלובש באצילות עד הפרסא, והארת הקו שהיה מאיר בכלים דעשר ספירות דמלכות בקע הפרסא עמהם, ומאיר בהם בבריאה יצירה עשיה כמו באצילות ממש».

"And within it, too, is the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa; and the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them, and shines in them in Beriah, Yetzirah, and Asiyah just as in Atzilut itself."

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

Station 12 — Creation of BYA and Piercing the Parsa — Terms

Ze'er Anpin and Nukva are here the two sides of the system of bestowal and reception. The epistle uses their union to describe the birth of created beings in BYA.

Parsa is a screen or boundary between levels. It must not be interpreted here as a complete erasure of passage, but as the point of distinction through which the radiance of the kav passes in a particular manner.

Station 12 — Creation of BYA and Piercing the Parsa — Simple Explanation

The epistle returns to the idea of birth, but now describes the creation of all the beings that are created, formed, and made. They are created from ayin into yesh through the union of Ze'er Anpin and Nukva of BYA.

What makes creation possible? The neshamah-light within the sefirot of BYA. The epistle defines this neshamah-light as Divinity and connects it with the vessels of the ten sefirot of Malchut of Atzilut.

Within this light there is also the radiance of the kav of the light of Ein Sof. The kav is vested in Atzilut as far as the parsa. The radiance

of the kav that shone in the vessels of Malchut of Atzilut pierces the parsa together with the vessels, and shines in them in BYA "just as in Atzilut itself."

Station 12 — Creation of BYA and Piercing the Parsa — What Does "Just as in Atzilut Itself" Mean?

The sentence does not say that BYA become Atzilut. It describes the mode of radiance within the vessels through which the drawing down passes.

A later explanation by the Rebbe, citing the 5666 discourse series, restricts the wording: the radiance shines "in them," in the vessels of Malchut of Atzilut, and not in BYA themselves in the same manner as in Atzilut. This is an [E-secondary] explanation, not an addition to be attributed to the Alter Rebbe within the sentence's body.

In plain meaning, therefore, two things must be held together: - The parsa is not an absolute barrier, since the radiance pierces it with them. - The piercing does not abolish the difference between Atzilut and BYA.

Station 12 — Creation of BYA and Piercing the Parsa — The Station's Role

This station moves the discussion from the root of separate yesh to the actual coming into being of all created beings. It explains how the Divine light continues to operate even after passage through the parsa.

Station 12 — Creation of BYA and Piercing the Parsa — What Does the Station Clarify?

It clarifies that creation does not occur without Divine vitality. On the contrary, Divine vitality is the condition for creation. But it arrives through vessels, levels, and a parsa.

Station 12 — Creation of BYA and Piercing the Parsa — What Remains Open?

The precise meaning of "just as in Atzilut itself" is not exhausted by the word "identical." The radiance within the vessels must continue to be distinguished from BYA themselves.

Station 13 — The Kav at the Termination of NeHY of Adam Kadmon — Terms

NeHY are Netzach, Hod, and Yesod.

Adam Kadmon is an all-encompassing primordial level in the order of hishtalshelut. There is no need here to unfold the entire structure of Adam Kadmon; the epistle uses it to indicate the place where the feet of yosher end.

The feet of yosher are the end of the direct drawing down that descends to Malchut of Asiyah. "Termination" is not an absence of light, but the place where the route reaches its endpoint.

Station 13 — The Kav at the Termination of NeHY of Adam Kadmon — Simple Explanation

After describing the radiance of the kav within the vessels of Malchut of Atzilut, the epistle describes another manifestation with the wording:

“The kav itself, vested in the conclusion and end of NeHY of Adam Kadmon.”

Care is required here. The text describes two aspects: 1. The radiance of the kav within the vessels of Malchut, piercing the parsa. 2. The kav itself, vested at the termination of NeHY of Adam Kadmon and shining from there.

This does not establish that there are two separate kavim. On the other hand, the linguistic difference between “the radiance of the kav” and “the kav itself” must not be erased either. The secure interpretation is that the epistle describes two functional manifestations of the kav. Their identity as one mechanism is an inference [I], not an explicit statement.

Station 14 — Three Degrees of Radiance — The Station’s Role

The station explains how vitality reaches actual created beings from the Divine light without skipping the intermediate levels.

Station 14 — Three Degrees of Radiance — What Does the Station Clarify?

It clarifies that vitality does not pass from Ein Sof to the physical body in a single transition. There is an order of garments and radiances.

Dossier 0005 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research[187]

[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 incorporated by topic.

A. Sealed baseline — Apparatus SUPERSEDE — «פרסא» (Parsa) in Iggeret 20 (ChatGPT claim FAIL)

- STRIKE any B03-A note that said »parsa not in Iggeret body«
- Body **HAS** »parsa« twice: «קו עד הפרסא» (“kav as far as the parsa”) / «בקע הפרסא עמהם» (“pierced the parsa with them”)
- Correct: parsa [E] in Iggeret 20 itself
- LT Yonati masach/parsa remains [E-primary other] for expanded mechanism if used

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

Combined dossier: findings must be distinguished from the follow-up briefing[40]

R08-BATCH-02 — Independent Research by ChatGPT + Universal Prompt — א [1]. What I Read Myself

1. Tikkunei Zohar 122b: Wikisource, direct page. The page concerns “ואתה תחזה” (“And you shall discern”), hairs, and a “נימא” (hair) as a concealed world; the sentence concerning the departure of a soul of Atzilut does not appear there.
2. Tikkunei Zohar 124b: Wikisource, direct page. Here a wording close to the sentence we sought was found.
3. Tikkunei Zohar index: the division of Tikkun 70 includes folios 119b through 138; thus 124b is indeed within the Tikkun 70 unit.
4. Avodat HaKodesh by R. Meir ibn Gabbai, part I, chapter 8: direct page, but the page is marked “unchecked.”

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

5. Shaar HaGilgulim, introduction 19: direct page, but marked “unchecked.”
6. Iggeret HaKodesh 20: the body of the epistle. A search within the text did not find the word “parsa”; screen/parsa therefore remain a supplementary source from another work by the Alter Rebbe, not explicit wording in the epistle’s body.

Dossier 0167 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research[174]

A. Sealed baseline — Apparatus — B03-A notes (from ChatGPT; not a seal)

- »parsa« not in Iggeret body
- masach/parsa = [E-primary] LT Yonati
- application to Iggeret plain sense = [I]

Dossier 0170 · The Beginning of Yesh and the General Rounds · Round 8

Critique, collection, or interim decision[47]

1. Factual Corrections / Mandatory Gates (E1-QC-10+) — E1-QC-16 — “Just as in Atzilut Itself” ≠ BYA Are Atzilut

- **Location:** outside the range of Stations 1–5
- **Claim:** Handoff #10 gate
- **Evidence status:** N/A in the current draft
- **Type:** continuation gates

[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 incorporated 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 incorporated by topic.

- **Proposed correction:** check in the BYA/parsa stations when they are written

Dossier 0258 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research[290]

R08-BATCH-03 — YA-IGK20 / Tanya Iggeret HaKodesh §20 — Apparatus corrections folded

1. T11 pagination: WS 124b = Sefaria 124a:7 same string — pagination only (no re-litigation).
2. Parsa in IGK20: two occurrences in one continuous sentence-span (עד הפרסא / בקע הפרסא — "as far as the parsa" / "pierced the parsa") → [E] as R08-T17. LT Yonati = expansion only.

Dossier 0313 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research[53]

R08-BATCH-05 — YA-IGK20 — C) B05-C — ChatGPT Drive docs — fold-only

[290]Document 0258: 24 — R08-BATCH-03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[53]Document 0313: 33 — R08-BATCH-05 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Doc	ID	Fold note
16 — R08-BATCH-02 CHATGPT INDEPENDENT RESEARCH + UNIVERSAL PROMPT	1J-n6p1GKeEw8jOAtfqt_8I-_jENdTx8RuRtDXv3dxTM	Independent: TZ 122b reject / 124b candidate; IGK20 no »parsa« in body; LT Yonati masach/parsa [E-primary] import to IGK = [I]; Shaar Gilgulim 19 + Avodat HaKodesh I:8 as [E-subresearch]. Do not overwrite Bot [E] seals.
11 — R08 WORKPLAN — NEXT RESEARCH	19rIySPQGG8EtZ1l0YJwQGvy44H9v5zCoAHgesJFaWYU	Priority stack aligns B05 residual list.
12 — R08 PAPER LEDGER	1sK7zfv_fEi2IZvELtyixtC0pwJzFU8AV	Authoritative open-stub board for B05 A–D.
B04 Drive 28/29/29b/30/31	prior	Already CoS-landed; no re-litigate.

No new [E] invented from ChatGPT. Fold = apparatus / Delta awareness only.

Dossier 0052 · The Beginning of Yesh and the General Rounds · Round 16

Critique, collection, or interim decision[103]

2. Corrections — E1-QC-## — E1-QC-08 — “Just as in Atzilut Itself” (Station 12)

- **Location:** Station 12
- **Claim:** does not mean “BYA = Atzilut”; the Rebbe/5666 explanation = [E-secondary]
- **Problem:** none if the restriction “in them / in the vessels” is preserved

[103] Document 0052: 201 — E1 — Editorial QC for Complete Booklet.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

- **Correct tag:** Alter Rebbe quotation [E-subresearch]; Rebbe's restriction [E-secondary]
- **Corrected wording:** preserve the two sentences together, as in the draft
- **Type:** factual — PASS

Dossier 0007 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[237]

186 — R17 MISSING-PRIMARIES RETRY — M5 + M8–M12 — M11 — Admur beyond IHK20 with «בקע הפרסא עמהם» ("Pierced the Parsa with Them") (or close)

Field	Value
Status	EMPTY [U] beyond IHK20 body
Body lemma (not counted as M11)	IHK20: «והארת הקו… בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצילות ממש» ("and the radiance of the kav… pierced the parsa with them and shines in them in BYA just as in Atzilut itself") — inside body.
Search log	Sefaria phrase search 403; R17-H Theme 6 EMPTY for Admur beyond; LT Shir 30 = TT biur parsa ([E-secondary], left to M13 — not retouched). No second Admur primary with בקע הפרסא ("pierced the parsa") / close string opened.

Dossier 0012 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[134]

[237] Document 0007: 186_R17_MISSING_RETRY_M5_M8_M12.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[134] Document 0012: 154 — R17-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

154 — R17-GB03 FULL — Continuous Peshat Map יא–טו [11–15] — 1. Section cuts (from meta 141) — R17-A scope יא–טו [11–15]

Block	Meta title	Rough locus in continuous body
י [10]	Formation of BYA / parsa (prior / bridge)	ends «מאיר בהם בבי״ע כמו באצילות ממש» (“shines in them in BYA just as in Atzilut itself”)
יא [11]	Two routes of the kav	«וכן גם הקו בעצמו המלובש בסיום וסוף נה״י דא״ק…» (“and likewise, also the kav itself, vested in the conclusion and end of NeHY of Adam Kadmon…”) through vestment into the neshamah-light of BYA (before cascade grading)
יב [12]	Three degrees of radiance	«והארה דהארה מתלבשת בנפש רוח…» (“and a radiance of a radiance vests itself in nefesh-ruach…”) through «ואתה מחיה את כולם» (“and You give life to them all”)
יג [13]	Sovev and memale	«וכל זאת בבחינת התפשטות החיות…» (“and all this is in the aspect of the extension of vitality…”) through «ובפרט ע״י האותיות כנ״ל» (“and particularly through the letters, as above”)
יד [14]	The element of earth and returning light	«ועוד זאת יתר על כן…» (“and furthermore, beyond this…”) through «כמ״ש במ״א» (“as explained elsewhere”) (earth / or chozer / mayin nukvin mashal)
טו [15]	Conclusion: inanimate, vegetative, animal, and human / practical mitzvot	«ומזה יובן היטב בענין סדר מדרגות דצח״מ…» (“and from this it will be well understood concerning the order of the levels of inanimate, vegetative, animal, and human…”) through colophon «עד כאן מצאנו מכתב ידו הקדושה» (“thus far we found in his holy handwriting”)

Honest note: Admur’s prose runs without lettered breaks; יא–טו [11–15] are working-map cuts from meta 141, not printed headings. Cut י→יא [10] [11] at «וכן גם הקו בעצמו» (“and likewise, also the kav itself”) = [I] map cut (meta + GB02 handoff). Cut יג→יב [12] [13] at «וכל זאת בבחינת התפשטות» (“and all this is in the aspect of extension”) = [I] (shifts from graded haarah to atzmut-sovev). Cut יד→יג [13] [14] at «ועוד זאת יתר

על כן» (“and furthermore, beyond this”) = [E] Admur’s own escalation marker. Cut טו→[14] יד [15] at «ומזה יובן היטב בענין סדר מדרגות» (“and from this it will be well understood concerning the order of levels”) = [E] Admur’s «ומזה» (“and from this”).

Bridge from GB02 י [10]: parsa-pierce / “just as in Atzilut itself” → יא [11] adds the second presentation: the kav itself at NHY of AK.

Dossier 0040 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[312]

163 — R17-GB05 SUMMARY — Mission

Independent deepen of R17-D (kav/parsa): two kav paths · parsa pierced · “just as in Atzilut itself” · three he’arah degrees · sovev → inner kav / kelim power · or chozer / yesod afar. Cross-check sealed T15–T23 + T25–T29; fold duplicates; mint net-NEW T30+ only. Kuk-sik 158/161 = red-team intake only (NO T-ids).

163 — R17-GB05 SUMMARY — What was actually read

Source	Tag	Notes
Wikisource Tanya, part IV, section 20	[E]	Full Hebrew body; י–יד [10–14] window re-read end-to-end
Sefaria/Kehot Tanya IH 20 HE	[E]	Continuous nikud body (API); no invented pages
Chabadpedia IH20 text mirror	[E] corroborate	Same Admur wording for kav/parsa block
Drive 145 sealed ledger (T01–T29)	[E] floor	New seal stamp T25–T29 QC 162

[312]Document 0040: 163 — R17-GB05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Source	Tag	Notes
Drive 153/154 GB03 · 157 QC T16–T24	[E]	Fold map for T16–T24
Drive 148/149 GB02 · 152 QC T09–T15	[E]	Fold map for T15 parsa
Drive 159/160 GB04 · T25–T29	[E]	R17-C — no R17-D remint
Drive 151 R17-B glossary	[E]	Parsa / “as” / NeHY / he’arah / sovev / or chozer entries

Source	Tag	Notes
Body self-cite «כמ”ש הפי’ בלק”א» (“as its meaning is explained in Likkutei Amarim”)	[E] via Admur	Makif/sovev pointer — Part I wording not invented this pass

Dossier 0058 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[138]

148 — R17-GB02 SUMMARY — Mission

Cluster R17-A continued: continuous peshat of Iggeret HaKodesh 20 sections ו–י [6–10] (ibbur/leidah → mitzvot-Torah → na’utz → shelaya → BYA/parsa) from meta map 141. Extend R17-B glossary only for terms newly forced by ו–י [6–10].

Dossier 0076 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[178]

[138] Document 0058: 148 — R17-GB02 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[178] Document 0076: 158 — R17_D_KAV_PARSA.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

R17-D — Kav / Parsa cluster deepen (terms + loci)

YA-IGK20 · Independent GROK under CoS · R17-D

HARD: ZERO R17-T## · do NOT mint until CoS opens GB04

Proposed T##: NONE

Drive numbering (CoS HARD): avoid 155–157 · this pack 158 MD / 161 JSON · leave 159/160 free for CoS GB04 cluster C · (151/152 glossary · 153/154 GB03)

R17-D — Kav / Parsa cluster deepen (terms + loci) — 0. Sources [E]

Source	Tag
Wikisource Tanya, part IV, section 20	[E]
Sefaria IHK 20 (Kehot HE)	[E]
Local batch06/igk20_plain.txt Kehot-nikud cross-check	[E]

No invented cites. No T-ids. No Q42/Q70/Moses/Film close.

R17-D — Kav / Parsa cluster deepen (terms + loci) — Working cuts י–יד [10–14] (verify; not printed headings)

§	Span
י [10]	«והנה כמו כן מזיווג זו"נ דבי"ע…» ("and behold, likewise, from the union of ZUN of BYA…") → «כמו באצילות ממש» ("just as in Atzilut itself")
יא [11]	«וכן גם הקו בעצמו… נה"י דא"ק / רגלי היושר» ("and likewise, also the kav itself… NeHY of Adam Kadmon / feet of yosher") → radiance of the kav in the neshamah-light
יב [12]	three he'arah → «התפשטות החיות» ("extension of vitality")
יג [13]	sovev/makif → shines toward the inner kav through the vessels of BYA
יד [14]	element of earth → returning light → "let [the earth] bring forth vegetation"

P1 — Two appearances of the Kav — Quotes [E]

A (§י [10]): «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»

"And within it, too, is the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa; and the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them, and shines in them in BYA just as in Atzilut itself."

B (§יא [11]): «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»

"And likewise, also the kav itself, vested in the conclusion and end of NeHY of Adam Kadmon, which is the end of its feet of yosher, terminating in Malchut of Asiyah: behold, the radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of BYA, which is Divinity."

P1 — Two appearances of the Kav — Terms

Radiance of the kav · vessels of the ten sefirot of Malchut of Atzilut · parsa · the kav itself · NeHY of Adam Kadmon · feet of yosher · Malchut of Asiyah · neshamah-light of the ten sefirot of BYA

P1 — Two appearances of the Kav — Proven [E]

- Body forces two sequential presentations linked by «וכן גם» ("and likewise, also").
- A: radiance of the kav inside Malchut d'Atzilut kelim; vested in Atzilut as far as the parsa; pierces Parsa with those kelim into BYA.
- B: the kav itself vested at end of NHY d'AK = end of Yosher feet ending in Malchut d'Asiyah; from there haarat haKav into Or haNeshamah of BYA (Elokut).

P2 — Parsa «בקע … עמהם» (“Pierced … with Them”) — Quote [E]

«הארת הקו דאור א”ס המלובש באצי’ עד הפרסא והארת הקו שהיה מאיר בכלים…
«די”ס דמל’ בקע הפרסא עמהם ומאיר בהם בבי”ע…

“…the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa; and the radiance of the kav that shone in the vessels of the ten sefirot of Malchut **pierced the parsa with them** and shines in them in BYA…”

P2 — Parsa «בקע … עמהם» (“Pierced … with Them”) — Proven [E]

- Kav-he’arah vested in Atzilut as far as the parsa.
- That he’arah (with Malchut kelim) “pierced the parsa with them” then shines in BYA.

P2 — Parsa «בקע … עמהם» (“Pierced … with Them”) — Not proven

- Parsa fully annulled vs pierced-only [U].
- Subjects of עמהם (“with them”) beyond stated Malchut kelim + Kav-he’arah [U].
- Parsa-pierce = Q70 graded measure — no; HOLD [U].
- EC prasa map beyond body — not loaded [U].

P3 — “Just as in Atzilut Itself” — Quote [E]

«ומאיר בהם בבי”ע כמו באצילות ממש»

“And shines in them in BYA **just as in Atzilut itself**.”

P3 — “Just as in Atzilut Itself” — Proven [E]

- Phrase modifies how Kav-he’arah (post-Parsa, with Malchut kelim) shines in BYA.
- Grammar supports likeness of mode of illumination/presence.

R17-D — Kav / Parsa cluster deepen (terms + loci) — Glossary add-ons (terms only — no ticket IDs)

Radiance of the kav · the kav itself · parsa · pierced the parsa with them · just as in Atzilut itself · NeHY of Adam Kadmon · feet of yosher · radiance of a radiance · radiance of a radiance of a radiance · extension of vitality · sovev/makif · the inner kav · returning light · element of earth · circles of Adam Kadmon · Malchut of Malchut of Asiyah · let the earth bring forth vegetation

Do not overwrite Drive 151/152 glossary.

R17-D — Kav / Parsa cluster deepen (terms + loci) — HOLD (unchanged)

Item	Status
Film	HOLD
Moses NHY”M	forever-OPEN
Q42 MICRO	HOLD [U]
Q70 kav measure	HOLD [U] — dual loci / Parsa / he’arah grades ≠ threshold primary for measure after separation

Dossier 0134 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[141]

י [10] — BYA / Parsa / Just as in Atzilut Itself — 1) What Admur says [E]

«והנה כמו כן מזיווג זו”נ דבי”ע נבראו מאין ליש כל הנבראים והנוצרים והנעשים ע”י אור הנשמה שבתוכן שהיא אלקות מהכלים די”ס דמל’ דאצילות»

[141]Document 0134: 149 — R17-GB02 SCOUT md.י–ו [Sections 6–10]. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

“And behold, likewise, from the union of ZUN of BYA there were created from ayin into yesh all the beings that are created, formed, and made, through the neshamah-light within them, which is Divinity from the vessels of the ten sefirot of Malchut of Atzilut.”

«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»

“And within it, too, is the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa; and the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them and shines in them in BYA just as in Atzilut itself.”

י [10] — BYA / Parsa / Just as in Atzilut Itself — 2) Plain terms

- Union of ZUN of BYA — lower coupling producing nivraim etc.
- Neshamah-light of BYA sefirot = Elokut from Malchut Atzilut kelim
- Parsa — screen; Kav-he’arah pierces with Malchut kelim
- Just as in Atzilut itself — mode-likeness hypothesis; do not seal as identity [P]/[U]

י [10] — BYA / Parsa / Just as in Atzilut Itself — 3) Neighbors

- From ג/ד [3/4] (thirty vessels / Malchut source) + ט [9]
- To יא [11]: next sentence «וכן גם הקו בעצמו המלובש בסיום נה”י דא”ק…» (“and likewise, also the kav itself, vested at the termination of Ne-HY of Adam Kadmon…”) + 3×radiance — out of deep dive

י [10] — BYA / Parsa / Just as in Atzilut Itself — 4) Open Qs

- One Kav / two accounts? Seam to יא [11] [U]
- Identity vs analogy of «כמו באצילות ממש» (“just as in Atzilut itself”) [P]/[U]
- Q70: presence through Parsa ≠ measure — HOLD [U]

Boundary quote (not deep-mapped) [E]:

«וכן גם הקו בעצמו המלובש בסיום וסוף נה"י דא"ק... הארה / הארה דהארה / הארה דהארה דהארה»

“And likewise, also the kav itself, vested in the conclusion and end of NeHY of Adam Kadmon… radiance / radiance of a radiance / radiance of a radiance of a radiance.”

Dossier 0205 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[243]

6. Continuous peshat — י [10] (BYA creation / Parsa) — 6.1 What Admur says

«והנה כמו כן מזיווג זעיר אנפין ונוקבא דבריאה־יצירה־עשיה נבראו מאין ליש כל הנבראים והנוצרים והנעשים ע"י אור הנשמה שבתוכן שהיא אלקות מהכלים די" ספירות דמלכות דאצילות.»

“And behold, likewise, from the union of Ze’er Anpin and Nukva of Beriah–Yetzirah–Asiyah there were created from ayin into yesh all the beings that are created, formed, and made, through the neshamah-light within them, which is Divinity from the vessels of the ten sefirot of Malchut of Atzilut.”

«וגם בתוכה הארת הקו דאור א"ס המלובש באצילות עד הפרסא והארת הקו שהיה מאיר בכלים די" ספירות דמלכות בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצילות ממש.»

“And within it, too, is the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa; and the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them and shines in them in BYA just as in Atzilut itself.”

[243] Document 0205: 149 — R17-GB02 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Locus: after shelaya · stop before «וכן גם הקו בעצמו… נה"י דא"ק» (“and likewise, also the kav itself… NeHY of Adam Kadmon”) (= יא [11]) · per meta 141 · [E]

6. Continuous peshat — י [10] (BYA creation / Parsa) — 6.2 Why here

«כמו כן» (“likewise”) — the Malchut→separate-yesh pattern scales: within BYA, ZUN coupling creates all created/formed/made beings ex nihilo via the neshamah-light inside them, which is still Elokut (from Malchut Atzilut’s kelim). The haarah of the kav that was vested in Atzilut as far as the parsa pierces the parsa together with those kelim and shines in BYA “just as in Atzilut itself.”

6. Continuous peshat — י [10] (BYA creation / Parsa) — 6.3 Link

- From ט [9]’s mitzvot-as-root / tipah continuum → creative chain continues into BYA.
- To יא [11] (out of scope): a second description — the kav itself at the end of NHY of Adam Kadmon — deferred.

6. Continuous peshat — י [10] (BYA creation / Parsa) — 6.4 Plain terms

- Parsa: curtain/screen between Atzilut and Beriah (and analogously between worlds). Admur: the haarah בקע (pierced) the parsa with the kelim — passage of light+vessels, not erasure of world-difference.
- “Just as in Atzilut itself”: working hypothesis from meta 141 (still to test in R17-D): likeness in mode of illumination/unity inside kelim, not ontological identity of BYA with Atzilut. This GB tags the phrase as Admur’s [E] and the identity-reading as [P]/[U] pending.

- Neshamah-light of BYA: Divine neshamah-level of BYA sefirot — Elokut from Malchut Atzilut kelim — not automatically identical with human NR”N (meta 141 warning).

6. Continuous peshat — י [10] (BYA creation / Parsa) — 6.5 Tags

Body [E] · parsa [E] · “just as in Atzilut itself” wording [E] · ontological-identity reading [P]/[U] · EC parsa mechanics beyond Admur [E-secondary] if opened · Q70: pierce ≠ graded post-exit measure HOLD

6. Continuous peshat — י [10] (BYA creation / Parsa) — 6.6 Implicit Qs

- Two kav presentations (י [10]’s haarah-through-parsa vs יא [11]’s NHY-of-AK): same kav or two functional descriptions? Meta 141 asks explicitly — defer to R17-D / יא [11]. [U]
- Q70: still no measure after «יצאו ונפרדו» (“emerged and separated”). HOLD.
- Q42: no flip sentence. HOLD.

6. Continuous peshat — י [10] (BYA creation / Parsa) — 6.7 EMPTY?

Not empty. → R17-T15.

Honest note: deep NHY/or chozer material = יא [11]+, correctly left EMPTY for this GB’s scope.

149 — R17-GB02 FULL — Continuous Peshat Map ו–י [6–10] — 10. Verdict

R17-GB02 PASS for cluster R17-A continued (ו–י [6–10]).

Continuous peshat produced · R17-B extended only for newly forced terms · R17-T09–T15 proposed · T01–T08 not reminted · no self-seal · HOLDs respected · sources actually read listed in §0.

Next (not this GB): R17-A continue יא–טו [11–15] · R17-D kav/parsa / “just as in Atzilut itself” test · R17-C deepen mitzvot/Torah · Research Director QC on GB01 T01–T08 then GB02 T09–T15.

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Report or testimony from the history of the research[146]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 9. Parsa

Aliases: הפרסא (the parsa)

Forced by sections: י [10]

9. Parsa — Quotes [E]

«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» — “And within it, too, is the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa; and the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them and shines in them in BYA just as in Atzilut itself” — IHK20 body §י [10] [E]

9. Parsa — Plain peshat (this letter)

Curtain/screen between Atzilut and BYA. The Kav is vested in Atzilut up to the Parsa; the Kav-he’arah that shone in Malchut’s kelim

[146]Document 0215: 151 — R17-B GLOSSARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

pierced (בקע) the Parsa together with those kelim and then shines in BYA.

9. Parsa — Not proven from quote alone [U]/[I]

- Whether Parsa is fully annulled or only pierced for this he'arah [U]
- Identity of 'בקע עמהם' ("pierced with them") subjects beyond Malchut kelim + Kav-he'arah as stated [U]
- Q70 graded post-exit measure — not given by Parsa presence alone; HOLD [U]

10. "Just as in Atzilut Itself" — Quotes [E]

«והארת הקו שהיה מאיר בכלים די"ס דמל' בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצילות ממש» — "And the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them and shines in them in BYA just as in Atzilut itself" — IHK20 body י§ [10] [E]

10. "Just as in Atzilut Itself" — Plain peshat (this letter)

Admur's phrase for how the Kav-he'arah (with Malchut kelim) shines in BYA after piercing the Parsa: 'like in Atzilut mamash.' Working reading: likeness of mode of shine/presence in the kelim — not a claim that BYA is ontologically identical to Atzilut. Do not seal identity.

Dossier 0226 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[149]

[149]Document 0226: 178 — R17 MISSING PRIMARIES M1–M14.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

M3 — EC/Ari Parsa and Feet of Yosher (one clear locus each) — M3a — Screen/Partition (Parsa-family screen)

Field	Value
Status	OPEN [E] (מסך ופרגוד — screen and partition; not the exact string «פרסא»)
Locus	Etz Chaim, gate 47, chapter 3 — Wikisource / Sefaria Sefer Etz Chaim 47:3
Terms	Screen and partition · between Beriah and Atzilut · Imma's feet / NeHY

Quote [E]:

ודע כי כאשר אמא רביעא על בנין מתפשטים נה"י שלה בכל קומת ז"א ונוגעין רגליה במסך ופרגוד שבין הבריאה לאצילות …

"And know that when Imma crouches over the children, her NeHY extend through the entire stature of Ze'er Anpin, and her feet touch the screen and partition between Beriah and Atzilut…"

Search log: Pointed by LT Shir 30 biur («ועיין בע"ח שער מ"ז פ"ג» — "and see Etz Chaim, gate 47, chapter 3"); WS + Sefaria 47:3. Exact lemma parsa not in this paragraph — screen/pargod family only.

Further EC »parsa« string hunt this pass: thin / not sealed here.

M3 — EC/Ari Parsa and Feet of Yosher (one clear locus each) — M3b — Feet / Yosher anatomy

Field	Value
Status	OPEN [E]
Locus	Etz Chaim, gate 1, branch 2 / Sefaria Sefer Etz Chaim 1:2
Terms	Light of yosher · three lines · feet · circles

Quote [E]:

...היותם י"ס ביושר דרך ג' קוים כמראה אדם בעל ראש וזרועות ושוקיים וגוף ורגלים...
ועתה נבאר בחי' הב'... אור היושר כדמיון ג' קוים כצורת אדם העליון...

"...their being ten sefirot in yosher, by way of three lines, like the appearance of a person with a head, arms, legs, body, and feet... and now we will explain the second aspect... the light of yosher, in the likeness of three lines, in the form of the supernal man..."

Search log: Local etz_chaim_1_2.json + Sefaria. Exact compound «רגלי היושר» ("feet of yosher") as Admur's phrase = body lemma; EC gives the underlying yosher/feet map.

Q70: Presence of feet/yosher ≠ graded post-exit measure. HOLD.

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

Report or testimony from the history of the research[25]

147 — R17-GB01 FULL — Continuous Peshat Map א–ה [1–5] — 10. Verdict

R17-GB01 PASS for cluster R17-A first pass (א–ה [1–5]).

Continuous peshat produced · R17-B glossary starters only for forced terms · R17-T01–T08 proposed · no self-seal · HOLDs respected · sources actually read listed in §0.

Next (not this GB): R17-A continue ו–י [6–10] · deepen R17-B for ז [7]-terms · R17-D kav/parsa when י–יא [10–11] open.

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

Dossier 0245 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[151]

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20 — 0. Inputs read

Pack	Local / Drive	Role
R17-B Glossary	R17_B_GLOSSARY.md (151/152)	17-term deepen
GB02 scout ו–י [6–10]	R17_GB02_SCOUT_VAV_YUD.md (149/150)	continuous scout
Scout יא–טו [11–15]	R17_SCOUT_YUDALEF_TAV.md (155/156)	continuous scout
R17-D Kav/Parsa	R17_D_KAV_PARSA.md (158/161)	cluster deepen

Pack	Local / Drive	Role
R17-H Parallel Chassidic	R17_H_PARALLEL_CHASSIDIC.md (165/166)	secondary/primary parallels
CoS ledger 145→new	Drive 1NJ5dE80…	T01–T29 SEALED
QC T01–T08 / T09–T15 / T16–T24 / T25–T29	148/151 · 152 · 157 · 162	sealed claim text
GB05 SUMMARY	Drive 163	T30–T33 becoming sealed

Honest thin OK. Quotes+[E] when flagging. No mint.

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20 — 2) Duplicates — same cite for incompatible points

[151] Document 0245: 170 — R17-I CRITIQUE.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

#	Cite	Uses	Flag
D1	«נעוץ תחלתן בסופן» (“their beginning is embedded in their end”)	(a) ה§ [5] structural Keter/ Malchut — Glossary §17 sense-1; (b) ח§ [8] creative/ telos — Glossary §17 sense-2 + scout ח [8]; (c) יד§ [14] or-chozer/earth — scout יד [14] + Glossary §14 quote includes …ונעוץ (“and embedded…”)	DUPLICATE-LEMMA RISK — not incompatible if three applications kept distinct. Glossary §17 only registers two senses; or-chozer use is a de-facto sense-3. Do not collapse (c) into (b). Sealed floor already splits structural vs telos vs earth mechanism — intake must match.

#	Cite	Uses	Flag
D2	«כמו באצילות ממש» (“just as in Atzilut itself”)	Glossary §10 · scout י [10] · D P3 · H HIT 6.1 (TT biur / NeshYisrael + overcoming parsa)	OK if speakers split — IHK20 body uses for post-parsa haarah mode; H 6.1 is TT layer with different mechanism. Incompatible only if TT parallel is read as Admur body gloss of the same pierce.
D3	«בעתיקא תליא» (“depends on Atika”)	Glossary §1, §16 · scout ו [6]	OK — same claim family; consistently ≠ Q42.
D4	«כמ”ש הפי’ בלק”א» (“as its meaning is explained in Likkutei Amarim”) / LA 48	Glossary §13 · D P5 · H 7.1	OK — corroborative self-cite, not rival claims.
D5	DMC, The Root of the Commandment of Prayer, §27	H 7.2 (sovev→kelim+ kav) · H 8.1 (yesod afar / AK feet citing IHK20)	OK — one TT paragraph, two themes.

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

Report or testimony from the history of the research[26]

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

Theme 6 — Two Kav / Parsa Piercing / Just as in Atzilut Itself — HIT 6.1 — TT biur [E-secondary]

«…להיות הגילוי בבי"ע ג"כ כמו באצילות ממש זהו דייקא ע"י נש"י… ולא יכנף עוד כו'… ע"י המסך ופרסא כ"א ומעין מבית ה' יצא…»

"…that the revelation in BYA too should be just as in Atzilut itself: this is specifically through the souls of Israel… and it will no longer be concealed, etc., by the screen and parsa, but rather, 'a spring will issue from the house of the Lord'…"

- Work+locus: Likkutei Torah, Shir HaShirim 30 (local cache)
- Speaker: Treat as printed LT layer — if under biur header in full print, [E-secondary]; do not

mint as Admur without print check — marked [E-secondary]/[U print-class] - Parallels: Phrase "just as in Atzilut itself" + Parsa/masach as what is overcome for BYA gilui - Does NOT prove: IHK20's dual Kav presentations (Malchut-kelim path vs NHY d'AK); does not prove בקע הפרסא עמהם ("pierced the parsa with them") wording; Q70 HOLD

Theme 6 — Two Kav / Parsa Piercing / Just as in Atzilut Itself — HIT 6.2 — TT biur [E-secondary]

«רק מאצילות לבריאה נעשה הפסק הפרסא והמעקה והגג…»

"Only from Atzilut to Beriah is there made the interruption of the parsa, the parapet, and the roof…"

- Work+locus: Torah Or, Beshalach 6 — entire unit headed «ביאור על הנ"ל» ("Explanation of the Above") → [E-secondary]
- Speaker: TT biur — not Admur
- Parallels: Parsa as Atzilut→Beriah interruption (with aihu unity above the cut)
- Does NOT prove: piercing / dual Kav of IHK20 §§י–יא [10–11]; do not attribute to Admur

Theme 6 — Two Kav / Parsa Piercing / Just as in Atzilut Itself — EMPTY

- Admur body (beyond IHK20) with בקע הפרסא עמהם ("pierced the parsa with them") — EMPTY [U]
- Mitteler / Ramash — EMPTY [U]

Dossier 0260 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[385]

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa)

YA-IGK20 · R17-GB05 · CoS research executor (Grok Bot)

ACTIVE 144 · SEALED LEDGER T01–T29: 1NJ5dE80PV4q4ZskWICR WrZxKXS83nQlheTczlmwXV5k · QC 162

Prior packs: 146/147 GB01 · 148/149 GB02 · 153/154 GB03 · 159/160 GB04 — do not remint T01–T29

Numbering: 163 SUMMARY / 164 FULL (162 = Research Director QC stamp — reserved)

No self-seal · No booklet · No film · Propose R17-T30+ only

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 0. What was actually read

Source	Locus	Tag	Notes
Wikisource Tanya, part IV, section 20	https://he.wikisource.org/wiki/קלח_אינת_כ_ד_	[E]	Full Hebrew; R17-D window י–יד [10–14] re-read end-to-end

[385]Document 0260: 164 — R17-GB05 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Source	Locus	Tag	Notes
Sefaria/Kehot Tanya Part IV; Iggeret HaKodesh 20	HE continuous body (API)	[E]	Nikud continuous; no invented page nos.
Chabadpedia IH20 mirror	body block	[E] corroborate	Same Admur lemmas for kav/parsa
Drive 145 paper ledger (updated ~12:57 ET)	T01–T29 SEALED	[E] floor	QC 162 for T25–T29
Drive 153/154 GB03 · 157 QC	T16–T24	[E]	Fold spine
Drive 148/149 GB02 · 152 QC	T09–T15	[E]	Fold T15 parsa
Drive 159/160 GB04	T25–T29 (R17-C)	[E]	Confirm no R17-D collision
Drive 151 R17-B glossary	parsa / “as” / NeHY / he’arah / sovev / or chozer	[E]	Terms floor — no T overwrite
Body self-cite «כמ”ש הפי’ בלק”א» (“as its meaning is explained in Likkutei Amarim”)	makif/sovev	[E] via Admur	Part I wording not reinvented this GB

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 1. Mission scope vs sealed floor

Asks (R17-D): 1. Two kav paths (in Malchut kelim vs ending in NHY of AK) 2. Parsa piercing · “just as in Atzilut itself” 3. Three he’arah degrees 4.

Sovev → inner kav / kelim power for yesh me’ayin 5. Or chozer / yesod afar

Already sealed (do not remint):

ID	Claim (one-line)
T15	BYA beings from zivvug ZUN d’BYA via neshamah-Elokut; kav haarah pierces parsa with kelim; shines “just as in Atzilut itself”

ID	Claim (one-line)
T16	Two kav loci: (A) haarah through Malchut kelim/parsa; (B) the kav itself in end of NeHY of Adam Kadmon / feet of yosher → Malchut Asiyah; A≡ B identity [U]/[P]
T17	Three haarah degrees: radiance of the kav→neshamah-Elokut; radiance of a radiance→NR+kelim; radiance of a radiance of a radiance→all creatures; grades not three atzmiyut
T18	Atzmut Or Ein Sof encompasses all worlds equally; creatio only via haarah cascade from kav
T19	Same sovev shines toward the inner kav through BYA kelim → power and strength to create yesh me'ayin; multiplicity via kelim
T20	Physical earth uniquely continuous yesh me'ayin; feet of Adam Kadmon + under-feet sovev; kav radiates returning light from below upward
T21	Or chozer → neshamah-light of Malchut of Malchut of Asiyah; Gilgulim 20 via Likkutei Amarim; «תדשא הארץ» ("let the earth bring forth vegetation") forever
T22–T24	Inanimate, vegetative, animal, and human · Merkavah · practical mitzvot telos
T25–T29	R17-C (whiteness=path · 613 paths · "as explained below" · primary/ peirush · dual mitzvot loci)

GB05 job: net-NEW deepen only — lexicon absence of memale; scope of "just as in Atzilut itself" simile; D1 «משם» ("from there") source-pointer; or-chozer analogy architecture.

2. Exact [E] quotes (R17-D core) — 2.1 Path A — Malchut kelim / parsa (י [10]; = sealed T15)

«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»

"And within it, too, is the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa; and the radiance of the kav that shone in the vessels of the ten sefirot of Malchut **pierced the parsa with them** and shines in them in BYA **just as in Atzilut itself**."

Proves [E]: haarah vested as far as the parsa; pierces with Malchut kelim; shines in BYA “just as in Atzilut itself.”

Already sealed: T15.

Open for deepen: scope of the simile (→ T31).

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 3. Deepen 1 — Memale absent from body lexicon (→ T30)

Body [E]: Admur’s printed pair for the equal encompassing light is מקיף וסובב (makif and sovev), with self-cite «כמ”ש הפי’ בלק”א» (“as its meaning is explained in Likkutei Amarim”). Creatio/animation is explicitly not that mode but «ע”י הארה דהארה וכו’ מהקו» (“through a radiance of a radiance of a radiance, etc., from the kav”).

Search of IHK20 body window י–יד [10–14]: lemma ממלא (memale) does not appear as the label for creatio-hitpashtut in this block (Wikisource + Sefaria/Kehot continuous HE cross-check this pass).

Net-NEW: The common meta pairing »sovev / memale« for this letter’s creatio-mode is an interpretive gloss, not Admur’s printed lemma here. Body contrast is: makif and sovev vs radiance³ from the kav.

Fold vs T18/T19: T18 seals sovev≠hitpashtut; T19 seals sovev→inner kav power. T30 adds the negative lexicon claim (memale absent) and tags meta »memale« as [I].

Not proven: full Tanya I chapter number/page for the Likkutei Amarim makif biur — body cite only; wording not reinvented this GB · [U] if page demanded.

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 4. Deepen 2 — Scope of "Just as in Atzilut Itself" (→ T31)

Body syntax [E]: «…בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצילות ממש» — "…pierced the parsa with them **and shines in them in BYA just as in Atzilut itself**."

The phrase modifies מאיר בהם בבי"ע ("shines in them in BYA") — how the post-parsa haarah (with Malchut kelim) shines. Grammar supports likeness of mode of illumination/presence.

Does not prove: ontological identity of BYA worlds with Atzilut — not explicit; leave [U].

Fold vs T15: T15 sealed that the pierce happens and the phrase appears. T31 locks the simile's grammatical scope (mode, not world-identity) without reminting the pierce.

Q70: mode-likeness ≠ graded post-exit measure · HOLD [U].

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 5. Deepen 3 — «משם» ("From There") Indexes Path B for Degree-1 (→ T32)

Sequence [E]: 1. Path B terminus stated: the kav itself … NeHY of Adam Kadmon / feet of yosher … Malchut of Asiyah 2. Immediately: «הנה הארת הקו מאירה משם ומתלבשת באור הנשמה…» — "behold, the radiance of the kav shines **from there** and vests itself in the neshamah-light…" 3. Then degrees 2–3 cascade.

RProven: sequential grammar makes *משם ("from there"*) point to the just-named AK-end terminus (path B) as D1's stated source-pointer.

Fold vs T16/T17: T16 = two loci exist; T17 = three grades exist. T32 = D1's stated pointer ties to path B by sequence.

Q70: source-pointer ≠ quantitative measure · HOLD [U].

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 6. Deepen 4 — Or-chozer analogy architecture (→ T33)

Body [E]: Admur does not merely assert upward radiation; he parallels: - kav at the termination of Adam Kadmon's feet shines from below upward as returning light - **like** light vested in Arich Anpin / Abba and Imma / ZUN of Atzilut returns from Malchut of Atzilut - and Malchut of Atzilut is Keter from below upward / their beginning is embedded in their end - **and likewise** at the kav terminus → neshamah-light of Malchut of Malchut of Asiyah

Fold vs T20/T21: T20 = earth + or chozer fact; T21 = destination + Gilgulim 20 chain. T33 = the explicit analogy structure (Malchut-as-Keter / נעוץ — "embedded" — as template for Asiyah-end or chozer).

Not proven: full EC or-yashar / or-chozer physics beyond Admur's analogy · [U].

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 7. Red-team — Kuksik R17-D (158/161) — NOT ingested as T-ids

Item	Note
158 MD	Terms+loci; Proposed T##: NONE
161 JSON	Same; proposed_T: NONE
Overlap	P1–P6 map onto sealed T15–T21 territory
GB05 action	Red-team awareness only · fold into sealed · mint only net-NEW T30–T33 · Film/Q42/Q70 HOLDs unchanged

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 8. Proposed R17-T30+ (net-NEW only)

ID	Claim	Tag	Status
R17-T30	IHK20 body י–יד [10–14] never labels creatio/anima tion memale; printed lexicon is makif and sovev (self-cite «כמ"ש הפי' בלק"א» — "as its meaning is explained in Likkutei Amarim") vs radiance³ from the kav. Meta »memale« for this letter's creatio-mode = interpretive gloss [I], not body lemma	[E] absence · [I] meta	propose

ID	Claim	Tag	Status
R17-T31	"Just as in Atzilut itself" modifies "shines in them in BYA" (post-parsa haarah with Malchut kelim) — likeness of mode of illumination; ontological BYA≡Atzilut not explicit ([U]). ≠ remint T15	[E] wording · [U] identity	propose
R17-T32	Degree-1 «מאירה משם» ("shines from there") immediately follows NHY-d'AK / feet of yosher terminus — sequential grammar indexes path B as D1's stated source-pointer; path-A feed stays [U]. ≠ remint T16/T17	[E] sequence · [U] exclusive	propose
R17-T33	Or-chozer analogy architecture: kav at AK-feet returns upward as Malchut of Atzilut returns or chozer and is Keter from below upward / נעוץ ("embedded") — template for Asiyah-end or chozer. ≠ remint T20/T21	[E] parallel	propose

Honest EMPTY: no — four net-NEW micro-claims after fold.

Not proposed: remints T01–T29 · Q42 · Q70 · Moses NHYM · film · sealing A≡B · self-seal.

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 9. HOLD notes (unchanged)

Item	Status
Film	HOLD
Moses pnimiyut NHY”M	forever-OPEN
Q42 MICRO named flip	HOLD [U] — dual loci / parsa / grades ≠ named flip
Q70 graded kav post-exit	HOLD [U] — dual loci + pierce + he’arah grades ≠ measure after «יצאו ונפרדו» (“emerged and separated”)
T16 A≡B identity	still [U]/[P] — not closed this GB

164 — R17-GB05 FULL — Cluster R17-D deepen (kav / parsa) — 10. Verdict

R17-GB05 PASS for cluster R17-D deepen.

Next (not this GB): Research Director QC on T30–T33 · optional Tanya I makif page via body cite (as [E-primary] Admur elsewhere, not as IH20 body expansion) · HOLDs untouched.

Dossier 0300 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[155]

167 — R17-T30–T33 QC.md — Source windows (Wikisource Tanya IV:20)

T	Lemma hit	Match
T30	מקיף וסובב · כמ”ש הפי’ בלק”א · הארה דהארה דהארה... מהקו · ממלא absent — makif and sovev · as its meaning is explained in Likkutei Amarim · radiance of a radiance of a radiance... from the kav · memale absent (אני מלא — “I fill” ≠ ממלא — memale)	MATCH (presence + absence)

[155] Document 0300: 167 — R17-T30–T33 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

T	Lemma hit	Match
T31	בקע הפרסא עמהם ומאיר בהם בבי״ע כמו באצילות ממש — pierced the parsa with them and shines in them in BYA just as in Atzilut itself	MATCH

T	Lemma hit	Match
T32	הקו בעצמו… נה״י דא״ק / רגלי היושר… הארת הקו מאירה משם — the kav itself… NeHY of Adam Kadmon / feet of yosher… the radiance of the kav shines from there	MATCH
T33	אור חוזר כמו שהמלובש בא״א… ממל׳ דאצי׳ · כתר ממטה למעלה · נעוץ · וככה… אור הנשמה דמל׳ דמל׳ דעשיה — returning light like that vested in Arich Anpin… from Malchut of Atzilut · Keter from below upward · embedded · and likewise… the neshamah-light of Malchut of Malchut of Asiyah	MATCH

Dossier 0066 · The Focused Studies · Round 1

Report or testimony from the history of the research[27]

IGK20-Focused-F1 — Grok Bot — Sources and Questions

Task: IGK20-Focused-F1 · YA-IGK20 (Iggeret HaKodesh 20)

Agent: Grok Bot

Time: 22 September 2026, morning, EDT

Access limits: S1 (Wikisource+abc770), S2, S3, S5, S6, S7, S11 were opened in digital body. S4, S8, S9, S10 were blocked by Cloudflare/ JS challenge; documented as blocked. Avenues for deeper study (Or Torah §6; the Mitteler Rebbe's Shaar HaYichud from §16; Hemshech 5666; 5672; Sefer HaMaamarim 5703; Etz Chaim, Order of ABYA; Pri Etz Chaim, Shema) were not opened in this round; recorded as leads only.

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

Booklet: suspended · no general R16 · no invention of two kavim / an additional parsa / four measures from four concluding words

Tags: "unchecked" banner / digital witness remains marked; website agreement does not upgrade a tag · model agreement is not evidence

Q42 / Q70 / NeHYM: remain OPEN — no primary sentence closing them was found in this round

ג [3]. Answers F1-01 … F1-22 — F1-07 — Radiance and Parsa

- **Short answer:** "Radiance of" is said before the piercing; the parsa does not first create the designation "radiance"; its role is passage with the vessels that pierce.
- **Wording:** «המלובש באצי' עד הפרסא והארת הקו… בקע הפרסא עמהם» — "vested in Atzilut as far as the parsa, and the radiance of the kav… pierced the parsa with them"
- **Evidence:** word order; an essential mechanism remains open.
- **Objection:** explanations of "derivative light" after a screen (secondary) were not read here as primary evidence.

ג [3]. Answers F1-01 … F1-22 — F1-08 — Just as in Atzilut Itself

- **Short answer:** "in them" → the vessels (shining in BYA); "ממש" → continuity of Divine creative power, not identity of worlds.
- Partial syntactic evidence; inference concerning the scope of "ממש."
- **Open:** an explicit explanation of the scope by the Alter Rebbe/ Rebbe.

ד [4]. Tables — ד 4 Source of Radiance / Mode / Recipient / Role / Not Proven

Source	Mode of drawing down	Recipient	Role	Not proven
Vessels of Malchut of Atzilut	Become a neshamah for BYA	Neshamah-light of the ten sefirot of BYA	Divinity close to created beings	Independent creation without a kav
Radiance of the kav (as far as the parsa)	Pierced the parsa with the vessels	Vessels/light in BYA	Continuity of Ein Sof, “just as in Atzilut itself”	Change of nature in crossing the parsa
The kav itself in NeHY of Adam Kadmon	Radiance from there / vesting	Neshamah-light of BYA	Connection from the termination of yosher	Two separate kavim
Radiance of a radiance	Vesting	Nefesh-ruach + vessels	Inner vitality for the vessels	An additional parsa
Radiance of a radiance of a radiance	Extension of vitality	Created, formed, made beings	To give them life (and with Shaar HaYichud VehaEmunah: brings into being)	= three events of yesh me’ayin
Encompassing light of Ein Sof	Shines toward the kav through vessels	Inner kav / vessels	Power and strength to create yesh me’ayin	Disconnection from the encompassing light
Letters	Multiplicity/combination from Malchut	Particulars of created beings	Multiplicity, division, limitation, finitude	Letter=vessel

IGK20-Focused-F1 — Grok Bot — Sources and Questions — [7]. Openings for the Next Round (by Likelihood of Changing an Answer)

Rank	Opening	Threshold for change
1	Gain access to/recover S4 (20 Elul 5734), section 3 + notes 41–46	Explicit quotation concerning kav/parsa or the power of the encompassing light within vessels that changes F1-09/19/20

Rank	Opening	Threshold for change
2	S8 Likkutei Torah, Shir HaShirim, “Further Explanation” + Etz Chaim/ Pri Etz Chaim lead	A sentence concerning letters/parsa changing F1-22 or F1-07
3	S9, 5728 + Sefer HaMaamarim 5703, p. 131	A formulation of the sovev→kav relationship changing F1-19/20
4	S10 Lessons in Tanya — body versus explanation	A Kehot explanation reconciling she/ he or three degrees, changing F1-04/ 13
5	The Mitteler Rebbe’s Shaar HaYichud from §16	A mechanism of radiance of a radiance / parsa refining F1-12
6	Or Torah of the Maggid, §6	Primordiality of souls versus contraction, only if there is a sentence concerning “before”
7	Hemshech 5666 / 5672, §129	If it explicitly defines two kav axes as functions

Dossier 0538 · The Focused Studies · Round 1

Report or testimony from the history of the research[28]

Station 12 — Creation of BYA and Piercing the Parsa — Terms

Parsa is a screen or boundary between levels. It must not be interpreted as an impassable barrier, nor as an annulment of the difference between the worlds.

Station 12 — Creation of BYA and Piercing the Parsa — What Does “Just as in Atzilut Itself” Mean?

A later explanation in Chabad literature, based on the Rebbe Rashab’s words in Hemshech 5666 and as explained by the Rebbe, restricts the wording: the radiance shines “in them,” in the vessels of Malchut of

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

Atzilut, not in the very existence of the worlds of BYA in the same manner as in Atzilut. This is an [E-secondary] explanation, not an addition to be attributed to the Alter Rebbe within the sentence's body.

Station 12 — Creation of BYA and Piercing the Parsa — What Question Does the Station Resolve?

It clarifies that creation does not occur without Divine vitality. On the contrary, Divine vitality is the condition for creation. But it arrives through vessels, levels, and a parsa.

Station 12 — Creation of BYA and Piercing the Parsa — What Question Does the Station Leave Open?

The precise meaning of "just as in Atzilut itself" is not exhausted by the word "identical." The radiance within the vessels must continue to be distinguished from BYA themselves.

Dossier 0666 · The Focused Studies · Round 1

Combined dossier: findings must be distinguished from the follow-up briefing[29]

ג [3]. Answers to the Questions in Order — F1-07 — Is It the Parsa That Turns the Kav into a Radiance?

That is not what this sentence says. Before the piercing, the epistle already says "the radiance of the kav that shone in the vessels." An automatic chain therefore cannot be constructed here: before the parsa, the kav itself; after the parsa, a radiance; after another screen, a radiance of a radiance.

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

The parsa is a screen and distinction in passage between levels. This precise role must be explained from the sources, but the passage presents specifically a case in which the radiance of the kav pierces with the vessels. There is no justification for inventing another parsa for every occurrence of the word "radiance." **This is a well-supported correction to the reading of the sentence, not a comprehensive solution to every question about the parsa.**

ג [3]. Answers to the Questions in Order — F1-08 — "Just as in Atzilut Itself": In What Sense "ממש"?

The syntactic key is "shines in them": the comparison concerns the radiance in the vessels under discussion, even when they are in BYA. It is not a sentence identifying BYA as a whole with Atzilut.

In the Rebbe's discourse "וחזקת והיית לאיש" ("Be Strong and Be a Man"), 5728, note 34, appears the restriction to the vessels of Malchut of Atzilut, citing the end of p. כא [21] of Hemshech 5666. The body of the Rebbe's note was read; the page of the 5666 series itself was not read here. The author of the 5666 series is the Rebbe Rashab. [S9] The simple contradiction "If there is a parsa, how can one say 'ממש'?" thus falls: the passage does not compare every creature in BYA to Atzilut. Nevertheless, what "ממש" includes within the vessels still needs clarification: preservation of Divine status, mode of unification, intensity of revelation, or several aspects together. **The scope of the comparison is explained; exhaustion of its full meaning remains partial.**

Iggeret HaKodesh 20 — Focused Study ז — [1] א [7]. Focused Openings That Will Change the State of the Inquiry

1. **Or Torah of the Maggid, section 6**, according to S4's reference. Check the wording of the analogy and the distinction between thought and birth; do not settle for its citation by the Rebbe.

2. **Shaar HaYichud by the Mitteler Rebbe, chapter 16 onward**, according to S4. Extract levels of priority and root without equating them all with Atzilut.
3. **Hemshech 5666, end of p. נא [21]**, according to S9. Open the passage restricting the radiance to the vessels and clarify what "ממש" means.
4. **Hemshech 5672, volume I, chapter קכ"ט [129]; Sefer HaMaamarim 5703, end of p. 131 onward**, according to S9. Check in what sense the encompassing light operates in the kav, and whether the discussion concerns creation, vitality, revelation, or several of these.
5. **Etz Chaim, Gate of the Order of ABYA, chapters 4–5; Pri Etz Chaim, Gate of the Recitation of the Shema, chapter 11**, references visible in S8. Check the source bodies and their applicability specifically to the question of ZUN of BYA.
6. **Parallels in the Alter Rebbe and Tzemach Tzedek to "a radiance of a radiance of a radiance" and "multiplicity and division and limitation and finitude."** Preference goes to a sentence referring to this passage, not a general explanation with verbal similarity alone.
7. **A focused print check** of the two occurrences of "neshamah-light," the pronouns, and the punctuation. A missing photograph does not invalidate the conceptual inquiry already conducted, but does not permit a textual decision.

At the end of the next round we will compare answers by questions and sources, preserve genuine disagreements, and only after clarification decide what belongs in the booklet's plain explanation and what remains in a study appendix. Model agreement is not a substitute for evidence.

Dossier 0083 · The Focused Studies · Round 2

Report or testimony from the history of the research[159]

א [1]) Overall Result — What Changed since F1 — What Needs Correction from F1

- F1 recorded “Etz Chaim, Order of ABYA” as a lead without a gate number. **Now:** gate 47. If someone mistakenly opened gate 42 as “Order,” classify it as Discourses/Generality, not Order.
- F1 contains no confusion of thirty-two/thirty-four; no correction is needed there.
- F1 noted S9 as blocked. It is **still blocked** in this round; a note quoting the 5666 series must not be read as though the 5666 series had been opened.

א [1]) Overall Result — What Changed since F1 — What Remains Unresolved [U]

- Body of the 5666 series, end of p. כא [21]; 5672, volume I, chapter קכ”ט [129]; Sefer HaMaamarim 5703, end of p. 131; Or Torah §6; the Mitteler Rebbe’s Shaar HaYichud §16; Pri Etz Chaim, Shema, chapter 11; S4/S8/S9/S10 (Cloudflare).
- Essential mechanism of “radiance” in passing through the parsa; full scope of “ממש”; closing Q42/Q70/NeHYM.

IGK20-Focused-F2 — Grok Bot — ב [2]) Brief Reading Ledger

Source	Status	Method
S1 Iggeret HaKodesh 20 (Wikisource)	Body read	Digital · [E-subresearch]
S2 Bereshit Rabbah 8:7	Body read	Digital

[159] Document 0083: IGK20-Focused-F2 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Source	Status	Method
S3 Iggeret HaKodesh 31	Body read	Digital
S5 Shaar HaYichud VehaEmunah 2	Body read	Digital
S6 Shaar HaYichud VehaEmunah 12	Body read	Digital
S7 Nehemiah 9:6	Body read	Digital Masoretic text
S11 Likkutei Amarim 48	Body read	Digital

Source	Status	Method
S12 Shaar HaYichud VehaEmunah 6–7	Body read	Digital (supplementing the context)
Etz Chaim, gate 47, chapters 4–5	Body read	Wikisource · verified gate "Order of ABYA"
Etz Chaim, gate 42, chapters 4–5	Body read (comparison)	"Discourses on ABYA," not the Order
Shaar HaGilgulim 20 (Sefaria)	Body read	Union content; **not** the Alter Rebbe's quotation
Sefer HaGilgulim HB#23822, chapters 19–21	Scan opened + partial OCR	Frankfurt am Main print, תמ"ד [5444] · not a clean full quotation
S9 Vechazakta (וחזקת) / notes 16,19,34,41	Cloudflare-blocked · not read	**No** reading of the 5666 series
The 5666 series itself	Not opened	—
S4 / S8 / S10	Blocked (as in F1)	—
5672 / 5703 / Or Torah §6 / Mitteler Shaar HaYichud §16 / Pri Etz Chaim	Not opened	Leads only

ד [4]) Nine Dossiers F2-A … F2-I — F2-G — "ממש" / "In Them" / Parsa (← F1-07, F1-08) · Focus

- **Preferred:** "Radiance of the kav" before the piercing; parsa = passage with vessels; "in them"→vessels; "ממש"→continuity of creative power, not identity of worlds.
- **Source:** S1 syntax.

- **Alternative:** "ממש" = BYA like Atzilut in revelation.
- **Limit:** scope of "ממש" and change of nature in passing through the parsa — [U] without an explicit explanation by the Alter Rebbe/ Rebbe (S9 blocked).

ד [4]) Nine Dossiers F2-A … F2-I — F2-I — Vechazakta (וחזקת) / 5666 / 5672 / Levels of Asiyah · Focus

- **Currently preferred:** document the S9 block; **do not** read the 5666 series; distinguish the ABYA-within-Asiyah axis (S1+ reference to Gilgulim) from the general-worlds axis (Etz Chaim 47).
- **Source:** documented access block; S1 on ABYA within Asiyah.
- **Forbidden alternative:** present a quotation note as a reading of the 5666 series.
- **Limit:** 5666 / 5672, chapter קכ"ט [129] / 5703, p. 131 — **not opened**; 5672 is **chapter** קכ"ט [129] until a page in an edition is verified.

IGK20-Focused-F2 — Grok Bot — ז [7]) Corrections to the F1 Report

Claim in F1 / context	Action	Reason
"Etz Chaim, Order of ABYA," without gate number	Specify: gate 47	Verified in the Wikisource index
If gate 42 was opened as Order	Distinguish Discourses≠ Order	42/42*/47 have different headings
Thirty vessels	Confirm	S1 explicit; no thirty-two/thirty-four
Nehemiah / NeHYM	Explicitly separate dossiers	F1 already tended this way; F2 fixes it
Digital witnesses as "glyphs"	No	F1 did not claim glyphs; F2 preserves this

Claim in F1 / context	Action	Reason
S9/5666	Confirm block; do not read 5666 from a note	Cloudflare
Sefer vs Shaar HaGilgulim	Terminological correction if there was confusion	Shaar 20 ≠ ABYA-within-Asiyah content
5672 “p.” קכ”ט [129]	Retain as chapter until edition [verified]	Not opened

IGK20-Focused-F2 — Grok Bot — ח [8]) At Most Five Next Openings

1. **Sefer HaGilgulim, chapter 20:** Frankfurt am Main print H-B#23822 around pp. 30–32 (or another edition with clear numbering). Required sentence: vesting in Atzilut-within-Asiyah→Beriah/Yetzirah-within-Asiyah→neshamah-light of Malchut of Malchut of Asiyah.
2. **S9 Vechazakta (וחזקת), note 34** (and then, separately, the end of p. כא [21] of 5666). Required sentence restricting the comparison to the vessels of Malchut, without substituting reading the note for reading the 5666 series.
3. **5672, volume I, chapter קכ”ט [129]** (chapter, not folio). A sentence concerning kav/parsa or two loci.
4. **The Mitteler Rebbe’s Shaar HaYichud §16.** A sentence concerning radiance of a radiance/parsa.
5. **S4, 20 Elul 5734**, section 3 + notes. A sentence concerning the power of the encompassing light within vessels.

י [10]) Conclusion — Genuine Answers versus Better Wording — Only Better Wording/Focus (No Decisive New Witness)

- Scope of “ממש”; essential parsa mechanism; relationship of the two kav loci; full identity with Shaar HaYichud VehaEmunah 12.

Dossier 0093 · The Focused Studies · Round 2

Critique, collection, or interim decision[248]

IGK20 — F2 Critique and Working Decisions toward F3 — 3. "ממש": Two Different Comparisons

Note 34 in "וחזקת" (Vechazakta) restricts the radiance to the vessels of Malchut of Atzilut situated in BYA. It does not in itself rule out equality in the mode of radiance within those same vessels compared with Atzilut. We must separate: within the vessels versus the worlds of BYA; and within the vessels here versus those same vessels in Atzilut. Claude inferred from rejection of the first an answer to the second as well, without the bridge having been proven.

The quotation attributed to "וירד" (Vayered), 5727, may be relevant, but has not yet been located here in its body. Until the sentence's subject and context are checked, it must not be presented as decisive evidence. The 5666 series itself is still a target to open; a note quoting it is no substitute for reading its body.

Dossier 0297 · The Focused Studies · Round 3

Report or testimony from the history of the research[180]

IGK20-Focused-F3 — Grok Bot — 3) Continuous Explanation (≈650 words)

The reader of Iggeret HaKodesh 20 encounters a single chain: ZUN of BYA give birth, in the epistle's wording "were created from ayin into yesh," to created–formed–made beings **through** the neshamah-

[248] Document 0093: 01_F2_Audit_and_F3_Findings.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[180] Document 0297: IGK20-Focused-F3 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

light within them; the neshamah-light is Divinity from the vessels of Malchut of Atzilut; and within it, too, shines the radiance of the kav; the radiance of the kav that pierced the parsa with the vessels shines in BYA "just as in Atzilut itself"; and likewise the kav at the termination of NeHY of Adam Kadmon shines and vests itself in the neshamah-light; from there descend a radiance of a radiance and a radiance of a radiance of a radiance;

then a distinction between the extension of vitality and the existence and nature of the encompassing light of Ein Sof, which also shines toward the kav through the vessels for power and strength.

What F3 changes is not a new story but **precision of witnesses**.

First, Etz Chaim, gate 47. Chapter 4 explicitly says that any occurrence of birth of new souls is only through the mochin of Abba and Imma; therefore, as far as the radiance of the union of Abba and Imma reaches, there is birth, and beyond that there is none. Thus, in Beriah there is conjugal union (angels), but in Yetzirah there is no birth for ZUN, and all the more so in Asiyah. Chapter 5 does not contradict this but fills it out: those lower unions draw **vitality** (her food/her clothing), and Abba and Imma of Yetzirah/Asiyah unite to give vitality to their children, not to give birth to new souls. Whoever infers from Abba and Imma of Beriah that "each world gives birth from its own ZUN" misses the end of chapter 4. Reconciliation with Iggeret HaKodesh is not inventing a mechanism: it is a linguistic-conceptual distinction between **the birth of souls** and **the creation of yesh** through ZUN of BYA and the neshamah-light. Whoever extends the denial of birth to every service and every condition without a source exceeds the witness.

Second, "just as in Atzilut itself." The body of the 5666 series, p. כא [21], reads the epistle's sentence about piercing the parsa as radiance **in the vessels of Malchut of Atzilut**, not in BYA themselves. A later

passage in the same series sharpens this: not in the created beings of BYA. This answers comparison (a), inside/outside the vessels. For comparison (b), the gradation of inner/outer dimensions of the vessels as they are drawn into BYA remains open as a fine mechanism, but rejection of identity of worlds is already grounded. Vechazakta note 34 was not read; it is not needed in order to quote the 5666 series that was opened.

Third, Sefer HaGilgulim, chapter 20. We identified a page in the scan (30–31, printed יז [17] on page 31) and the chapter boundaries between 19 and 21. The visible content concerns the order of aspects of neshamah and vesting within the layers of Asiyah. From this, or from an edition/text he saw, the Alter Rebbe draws the chain of the radiance of the kav in Atzilut-within-Asiyah as far as the neshamah-light of Malchut of Malchut of Asiyah. As long as there is no image-verified sentence matching the chain, the bridge remains the epistle's paraphrase of a local order, not proof of verbal identity. "Cited in Likkutei Amarim" refers to Likkutei Amarim without a verified chapter number.

Fourth, marginal corrections: three occurrences of feminine/masculine "which" around neshamah/light, including «הנשמה די"ס דבי"ע שהוא אלקות» ("the neshamah of the ten sefirot of BYA, which [masculine] is Divinity"), defeat a mechanical gender proof pointing to the nearest word; they do not prove a kabbalistic distinction. Earlier in the body appears "the nature and essence of the Emanator"; in the local paragraph, "the encompassing light of Ein Sof." It must not be claimed that Essence is absent from the epistle, nor must Essence automatically be identified with sovev.

Precisely what remains open: the location of "cited in Likkutei Amarim"; a clean, complete sentence from chapter 20 matching the Alter Rebbe's chain; Q42/Q70/NeHYM; 5672/5703 for notes 41.

IGK20-Focused-F3 — Grok Bot — 5) Source Ledger

Author: the Alter Rebbe

Work: Iggeret HaKodesh 20

Locus: ZUN of BYA; “ממש”; Gilgulim chapter 20; sovev

URL: https://he.wikisource.org/wiki/כ_ד_קלח_אינת

Access: digital

Supports / does not support: anchor body

Type: Alter Rebbe’s body text

Author: R. Chaim Vital

Work: Etz Chaim, gate 47

Locus: chapters 4–5

URL: https://he.wikisource.org/wiki/ד_קרפ/זמ_רעש/מייח_זץע (and chapter 5)

Access: digital

Supports / does not support: birth≠vitality; denial of birth in Yetzirah/Asiyah

Type: Lurianic primary source

Author: R. Chaim Vital

Work: Etz Chaim, gate 5

Locus: chapter 3

URL: https://he.wikisource.org/wiki/ג_קרפ/ה_רעש/מייח_זץע

Access: digital

Supports / does not support: contrast of letters/points only, not a substitute for 47:4

Type: contrast **Author:** R. Chaim Vital

Work: Sefer HaGilgulim

Locus: chapter 20, Frankfurt am Main print

URL: https://hebrewbooks.org/23822 pp. 30–31

Access: scan+image

Supports / does not support: chapter/page identification; not a clean sentence of the Alter Rebbe's chain

Type: primary · partial

Author: R. Chaim Vital

Work: Shaar HaGilgulim

Locus: introduction 20

URL: Sefaria

Access: digital

Supports / does not support: not the Alter Rebbe's ABYA-within-Asiyah content

Type: negative witness

Author: the Rebbe Rashab

Work: Hemshech 5666

Locus: p. כא [21]; around תכ"ד [424]

URL: HB#31623 PDF

Access: local PDF

Supports / does not support: "ממש"=in the vessels of Malchut, not in BYA themselves

Type: a Rebbe's discourse (later explanation) **Author:** —

Work: S9 / Vechazakta (וחזקת)

Locus: notes 34, 41

URL: https://he.chabad.org/library/article_cdo/aid/3140178

Access: Cloudflare-blocked

Supports / does not support: not read

Type: Weinberg explanation — not opened

Author: —

Work: 5672 I §129; 5703, p. 131

Locus: notes 41

URL: —

Access: not opened

Supports / does not support: —

Type: target

Author: F2 model

Work: F2 report

Locus: claims

URL: Drive 1EDut… / local

Access: read

Supports / does not support: claims to check, not evidence

Type: model report

IGK20-Focused-F3 — Grok Bot — 6) Self-Correction Log · ≤3 Next Targets

Corrections to earlier claims - Machine readings that identified "chapter 4" on the page after chapter 19 and before chapter 21 → **corrected to chapter 20** according to the heading sequence. - Model conclusion that "each world gives birth from its own ZUN" → **rejected** by the end of 47:4. - It must not be claimed that Vechazakta note 34 was read, or the 5666 series through it;

the 5666 series was opened separately. - Essence≡sovev must not be identified; Essence appears in the body of the epistle elsewhere.

≤3 next targets (required sentence + threshold for change)

1. **Sefer HaGilgulim, chapter 20:** an image-verified sentence concerning Atzilut/Beriah/Yetzirah within Asiyah or the vesting of radiance in the light of Atzilut within Asiyah. Threshold: if found, F3-06 moves from “missing bridge” to “verbal bridge”; if not, it remains a parallel.
2. **“Cited in Likkutei Amarim”:** locate the chapter in Likkutei Amarim that quotes/brings the matter of chapter 20. Threshold: chapter number + parallel sentence.
3. **5672, volume I, chapter/page קכ”ט [129], or 5703, end of p. 131:** a sentence distinguishing bringing into being/vitality in the kav. Threshold: change F3-04 from brief status to in-depth only with a quotation.

Dossier 0151 · The Focused Studies · Round 4

Critique, collection, or interim decision[161]

IGK20 — F3 Critique and F4 Plan

22 September 2026 | Research on Iggeret HaKodesh 20

The practical conclusion: there is progress, but two solutions proclaimed final still depend on an unproven link. F4 is intended to obtain that link or explicitly narrow the claim. The round will include Claude, Grok, and Grok Bot. No Gemini prompt was prepared. The booklet and Hayom Yom remain on hold.

[161]Document 0151: IGK20-Focused-F4-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

IGK20 — F3 Critique and F4 Plan — 1. What Was Received and What Was Examined

The full Grok, Gemini, and Claude reports supplied in the message were read, as was the body of Grok Bot's F3 report in the Drive file, not only its heading:

The following were examined here in digital body: "וירד הוי' על הר סיני" ("Havayah Descended upon Mount Sinai"), 5727, at address 4385854; "וחזקת" (Vechazakta), 5728; Etz Chaim 47:5; Tanya 51–53, especially 52; and the passage for 11 Tishrei in Lessons in Tanya. Wikisource pages are not scans and are marked unchecked. The bodies of the 5666 and 5672 series, 5703, and Sefer HaGilgulim were not opened here as scans; access attempts failed. Bot's reported success is not presented as our independent verification, and the failure of access here does not disprove his success.

IGK20 — F3 Critique and F4 Plan — 3. "Just as in Atzilut Itself": Three Comparisons

Claude's quotation from "וירד" (Vayered) was located and verified; it must no longer be described as a source not found. It is certainly relevant to the discussion of revelation. However, three comparisons must be separated:

1. The light in the vessels of Malchut of Atzilut versus what shines in the worlds of BYA themselves. Note 34 in "וחזקת" (Vechazakta) distinguishes these.
2. Revelation in Atzilut through the mutual inclusion of the ten sefirot versus drawing down into BYA through the particular level of Malchut. "וירד" (Vayered), section 4, explicitly discusses this difference together with multiplicity of vessels and diminution of light.

3. That particular radiance within those same vessels of Malchut before and after piercing the parsa. The claim that the discourse also decides this isolated comparison requires further explanation.

Thus: Grok is right that the meaning of "ממש" must not be derived from note 34 alone; Claude is right that the new discourse provides real evidence of a difference in revelation. The declaration "ממש = status and capacity to create alone" remains interpretation, even if plausible. Rejecting one possibility does not by itself prove a single interpretation of the word.

New focused reference: note 38 in "וירד" (Vayered) refers to the 5672 series, volume II, p. תתקנ [950]. This target must be distinguished from 5672, volume I, chapter קכ"ט [129], in note 41 of "וחזקת" (Vechazakta).

Vechazakta (וחזקת), 5728, Vayered (וירד), 5727.

IGK20 — F3 Critique and F4 Plan — 8. Round Composition and Assessment of Contributions

Gemini will not receive an F4 task. The reason is its performance in these reports: little verifiable original contribution, repetition of errors already corrected, and declarations of completion without the proving sentence. This is a local working decision, not a determination that every future use of the model lacks value.

Claude contributed a new source and interpretation, but the scope of the conclusions must be examined and inconsistency corrected. Grok contributed more precise distinctions and qualifications, but is now required to find the positive link. Grok Bot contributed access to sources; he must now supply material enabling independent verification. There is no advantage in the number of participants when it adds neither evidence nor clarification.

Dossier 0018 · The Focused Studies · Round 5

Critique, collection, or interim decision[299]

IGK20 — F4 Critique and Working Decisions toward F5

22 September 2026 | Research on Iggeret HaKodesh 20

IGK20 — F4 Critique and Working Decisions toward F5 — What Was Read in This Round

Grok's and Claude's reports were read from the message. The Drive folder was opened and found to contain 16 files: 13 images and three Bot documents. The three documents were read; five images were viewed directly: the 5666 series, תכד ,[21] כא [424]; the title page of Sefer HaGilgulim; its scans 30–31. It was not declared that all 13 images had been examined.

The body of Iggeret HaKodesh 20, the explanations for 7 and 10 Tishrei, and Etz Chaim 47:4 were reread in digital body. Claude's 5672 link /2/8/index.htm was not opened here, and a search did not supply located verification for his quotations. They remain his report of reading, not a quotation verified by the compiler. His inability to read must not be inferred from the failure of access here.

IGK20 — F4 Critique and Working Decisions toward F5 — 3. The 5666 Series: Independent Verification and Added Context

Image A1 shows printed number כא [21]. The lower paragraph corroborates the distinction: the radiance that pierced shines in the vessels of Malchut, not in BYA themselves. Immediately afterward, Adam Kadmon is also described as extending through all worlds while being separate from them and not shining in them in revelation. The

[299]Document 0018: IGK20-Focused-F5-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

new context is useful for the two descriptions of the kav: drawing down or presence is not in itself revelation in recipients.

Image A2 shows printed number תכד [424]. There the distinction recurs in the wording "י"ל" ("it may be said"), and the excluded side is the created beings of BYA. Concealment of the neshamah-light from created beings is also described. Further down the page, diminution of the light is distinguished from its concealment through a parsa. The general analogy must not be taken as though it had already defined what changes within those same vessels of Malchut that pierce the parsa.

The transferred images were examined: the numbers כא [21] and תכד [424] are visible on them. Their correspondence to PDF numbering 32 and 435 is a mapping supplied by Bot; the full PDF was not examined here. In both places this is the Rebbe Rashab's explanation of the epistle, not the Alter Rebbe's own wording.

5666, כא [21] — photograph, 5666, תכד [424] — photograph.

IGK20 — F4 Critique and Working Decisions toward F5 — 4. "ממש" and the 5672 Series: No Need to Return to a Debate Already Narrowed

The separation is preserved between the interior of the vessels and BYA themselves; between all ten sefirot in Atzilut and drawing down through the level of Malchut; and between the same radiance in the same vessels before and after piercing. Claude now marks "status and capacity to bring into being" as his own interpretation. This is a useful correction.

The new quotations attributed to the 5672 series require a location within the source: discourse name or chapter, printed page or transcription heading, and a continuous paragraph. The address of a broad unit does not prove that the passage is p. תתקנ [950]. If a reli-

able, located transcription is supplied, it suffices for substantive clarification; a photograph is not an artificial condition for every conclusion. Conversely, even a photograph will not by itself determine the unit of comparison without interpreting the wording.

IGK20 — F4 Critique and Working Decisions toward F5 — F5 Assignments

Claude: clarify the pronoun "their" and the limit of the Q70 solution; consistently correct the logic of the three radiances; provide a location and transcription for the 5672 passage he claims already to have read.

Grok: independently read the 5666 series, pp. כא [21] and תכד [424], and a possible connection to kav–sovev; conduct a focused search for the positive link in unions of BYA, without lengthy repetition of the same chapters.

Grok Bot: a focused source packet for the 5672 series, volume I, קכ"ט [129], and 5703, p. 131; and, if accessible, 5672, volume II, תתקנ [950]. There is no need to send the same 5666 packet again.

Dossier 0086 · The Focused Studies · Round 5

Critique, collection, or interim decision[386]

With the help of G-d

IGK20-Focused-F5 — Instructions for Use

The research continues, without a booklet and without Gemini. Send each participant their own file; the prompts are self-contained and include the context, question map, anchor wording, and source links.

[386]Document 0086: IGK20-Focused-F5-Start-Here.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

02_Claude_F5.txt — Examine closure of Q70 against the interpretation of “in their nefesh, ruach, and neshamah” as referring to the sefirot; correct the logic of the three radiances; provide the 5672 transcription already reported as read.

03_Grok_F5.txt — Independent reading of the 5666 series now supplied in photographs; connection to kav–sovev; a focused positive search for the union of ZUN of BYA.

04_Grok_Bot_F5.txt — 5672, volume I, קכ”ט [129], and 5703, p. 131; and, if accessible, 5672, volume II, תתקנ [950].

01_F4_Audit_and_F5_Findings.md — Examination and working decisions, including an explicit correction of the compiler’s assumption from F4. 05_Source_Links_F5.txt — Direct links to photographs and transcriptions. The images remain in the original F4 evidence folder; this packet contains links to them, not copies of the images.

There is no need to rewrite all 22 answers. What is requested is new evidence, an interpretation that withstands examination, or correction of an assumption. When Bot supplies a new source, it must be forwarded to the other participants for independent examination. There is no decision on the strength of agreement.

Dossier 0166 · The Focused Studies · Round 6

Critique, collection, or interim decision[387]

With the help of G-d

Task: IGK20-Focused-F6 — Source Completion and Focused Clarification in Iggeret HaKodesh 20. This is an ongoing investigation. The booklet, Hayom Yom, E1, and R16 are on hold. There is no need for an overview of all 22 questions. Model reports are claims to examine; the number who agree is not evidence. Submit the work defined

[387] Document 0166: IGK20-Focused-F6-Grok-Bot.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

below even if one source is inaccessible, and explain once what is missing. Do not proclaim a source read on the basis of a heading, search, or reference alone.

Binding status after F5: - **Q70:** The epistle explicitly denies creative power to souls that emerged from the vessels. Explanation S7 reads "in their nefesh, ruach, and neshamah" as referring to the sefirot. The contrast "contraction in souls versus unification in vessels" has been withdrawn: contraction and unification coexist within the vessels. The nature of the "likeness of Divinity" after separation remains open. It must not be reduced to a minor detail, and S7's explanation must not be turned into a general denial of all Divine light in souls. - **The three radiances:** vessels and nefesh-ruach of BYA = the beginning of created yesh; the Divine neshamah = thirty vessels of Malchut of Atzilut. S10 has the wording "not the existence of a created being," alongside a summary of the level of radiance as "an existence of Divinity." If both sentences concern the same recipient, a distinction in the meaning of "created being" is needed. The status of the light is not automatically transferred to the recipient. - **The 5666 series, כא [21] and תכד [424],** has already been viewed in photographs by the compiler; Grok read these in F5. "In them" = in the vessels of Malchut; not BYA themselves/not the creatures of BYA. In the same context, the drawing down of Adam Kadmon is not revelation in the worlds. This alone does not decide the matter of the same radiance in the same vessels before and after piercing. - **Etz Chaim 47:4–5:** Abba and Imma uniting to give vitality to ZUN are not proof that ZUN themselves unite.

The denial of the birth of souls and the inclusion of all created beings are not necessarily disjoint domains. The local link in Yetzirah/Asiyah has not yet been found. - **5672, chapter קכ"ט [129], and 5703, p. 131** have not yet been supplied as verified bodies in this packet. The beginning of the user's message supplied HebrewBooks targets:

58807 for 5672, volume I, and 31670 for 5703. These are targets to examine; the PDF page has not yet been identified.

Relevant wording from the epistle's body (provided in the research packet; verify in the source when relying on it):

"וכעין הכלים די"ס דאצי' שהן בבחי' גבול ע"י צמצום אור הא"ס הוא הקו המלובש בנר"נ שלהם וכמו צמצום הראשון להיות חלל וכו'".

"And akin to the vessels of the ten sefirot of Atzilut, which are in the aspect of limitation through the contraction of the light of Ein Sof, namely the kav vested in their nefesh, ruach, and neshamah, and like the first tzimtzum so that there be a void, etc."

"אך אינן אלקות ממש לברוא יש מאין מאחר שכבר יצאו ונפרדו מהכלים די"ס שבהן מלובש הקו מאור א"ס".

"But they are not actual Divinity to create yesh me'ayin, since they have already emerged and separated from the vessels of the ten sefirot in which the kav from the light of Ein Sof is vested."

"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'".

"And behold, likewise, from the union of ZUN of BYA there were created from ayin into yesh all the beings that are created, formed, and made, through the neshamah-light within them, which is Divinity from the vessels of the ten sefirot of Malchut of Atzilut."

"מאיר אל הקו הפנימי דרך הכלים די"ס דבי"ע ובהארתו תוך הכלים נותן בהם כח ועוז לברוא יש מאין".

"Shines toward the inner kav through the vessels of the ten sefirot of BYA, and in shining within the vessels gives them power and strength to create yesh me'ayin."

Sources and links: - Body of Iggeret HaKodesh 20: https://abc770.org/article_node_2383/ - S7, Lessons for 7 Tishrei: https://he.chabad.org/dailystudy/tanya.asp?tdate=9/18/2026 - S10, Lessons for

10 Tishrei: https://he.chabad.org/dailystudy/tanya.asp?tdate=9/21/2026 - S9, Vechazakta (וחזקת), 5728, sections ב–ד [2–4] and notes 34,41: https://he.chabad.org/library/article_cdo/aid/3140178 - V67, Vayered (וירד), 5727, section ד [4] and notes 37–38: https://he.chabad.org/library/article_cdo/aid/4385854 - 5672, address supplied by Claude: https://chabadlibrary.org/books/maharshab/terav/2/8/index.htm - Etz Chaim 47:4: https://he.wikisource.org/wiki/:עש/ם_ייח_זעץ - Etz Chaim 47:5: https://he.wikisource.org/wiki/ייח_זעץ/ד_קרפ/זמ_ר - Shaar HaPesukim, Genesis: https://he.wikisource.org/wiki/:תישארב/ם_יקוספה_רעש/ה_קרפ/זמ_רעש/ם - Scan targets: https://hebrewbooks.org/58807 ; https://hebrewbooks.org/31670 - Existing photographs folder: https://drive.google.com/drive/folders/1E1e5bmNGs7TdCplrKmaE4b6FAuDQ3xrj - 5666, כא [21]: https://drive.google.com/file/d/1PnmEQuWDDRrCvGdrpMpxoobbnA0Pvdmn/view - 5666, תכד [424]: https://drive.google.com/file/d/1644ZKAvrunUyfleDAjzTEllu99V7odoi/view

Deliverable rules: distinguish an explicit finding, later explanation, your own inference, and a gap. Distinguish a digital transcription from a photograph; a photograph is not an artificial condition for every conclusion, but do not claim to have seen a page number that is not visible. An early source in its original and its quotation in a later explanation are not the same witness. Do not reconstruct wording you do not see. Marking a gap is preferable to completing from memory. Leave Q42 and NeHYM with their names and status; do not open new research on them here.

Your role: deliver sources that can be read and verified. No lengthy conceptual explanation is needed. The user's message opened with a report about HebrewBooks 31670 for 5703 and 58807 for 5672, volume I; we do not know whether a new image packet was provided beyond that. If you have already obtained it, supply the existing files and do not create a duplicate search.

Priority order:

1. **5672, volume I, chapter קכ"ט [129]**, target https://hebrewbooks.org/58807 . The chapter number is not page 129. Verify the title page and volume, find the chapter heading and its preceding and following context. The substantive target is the reason the drawing of the kav ends in Atzilut, and drawing down/revelation in BYA through the encompassing light, to which "וחזקת" (Vechazakta), 5728, note 41, refers.
2. **Sefer HaMaamarim 5703, end of p. 131 onward**, target https://hebrewbooks.org/31670 . Verify that this is a printed page number, not a PDF index. Include 130–133 or enough pages to complete the argument, along with the discourse's name and section. Do not determine in advance that the passage concerns "power and strength to create"; it may concern revelation alone, and that is precisely what must be clarified.
3. **5672, volume II, p. תתקנ [950] and the continuation of the paragraph**, previously supplied target HB16046 (volume and edition must be verified). Check the reference in V67, note 38. Claude supplied the digital address /books/maharshab/terav/2/8/index.htm, but its correspondence to p. תתקנ [950] has not yet been verified. Search also by "והגם דבכלים דאצי' כמו שירדו לבי"ע" ("and although in the vessels of Atzilut as they descended into BYA") and "הנה לבד זאת שי"ל" ("now, apart from this, it may be said"). The continuation of the sentence cut off after "ורק כאשר זו"נ הן שוין בקומתן די"ל שמאיר" ("and only when ZUN are equal in stature, when it may be said that [it] shines") is required.

Three concrete problems you must solve: - **Heading and date:** Claude wrote "בראשית ברא, ש"פ בראשית תרע"ה" ("In the Beginning [God] Created, Shabbat Parashat Bereshit, 5675") and in parentheses "העת"ר." These are not the same year number. Copy a visible heading; do not correct what is not visible through gematria. - **Location:**

if you found a good parallel elsewhere than תתקנ [950], give its true location. Do not force it to fit the discourse's reference. - **Continuity:** the "apart from this" passage is not a complete unit without what follows. Photograph and transcribe through the end of the answer, even if it continues onto the next page.

For each target, supply:

א [1]. A source photograph with page number/heading, without changing content; a separate readable file for each page. A reliable digital transcription may be used if no photograph is available, but mark the difference.

ב [2]. A correspondence table: work and edition | HB identifier | printed page | PDF page | chapter/section | URL | what was actually viewed. Do not fill in a PDF page by guessing.

ג [3]. A separate word-for-word transcription of the relevant paragraph, with [illegible] where uncertain. No paraphrase in quotation marks and no completion of lines from memory.

ד [4]. Only two sentences: what the source explicitly says; what it does not decide regarding kav/sovev/creative power/"ממש."

Delivery: use the existing project folder https://drive.google.com/drive/folders/1eRz9M6HuZBGLZuJN4Yy6IMKgR-Sp7eb9 . Create a separate F6 packet without deleting or changing F4/F5. Leave an accessible TXT copy of the transcriptions; do not settle for a Google Doc requiring sign-in. Also provide a ZIP file that can be attached directly to the Claude conversation, because Claude reported being unable to read Drive. If you lack permission to create or share a file, supply what is accessible and explain the gap; do not claim to have uploaded anything that was not uploaded. Do not change the project folder's general permissions.

There is no need to photograph the already supplied and checked 5666 pages תכד/[21] כא [424] again. Sefer HaGilgulim remains a sep-

arate dossier; do not split this round toward it before completing the three targets. If a target is blocked, report once, try a lawful alternative public source, and continue to the next target. Do not bypass access controls.

Dossier 0178 · The Focused Studies · Round 6

Critique, collection, or interim decision[316]

IGK20 — F5 Critique and Focused F6 Continuation — The Result

F5 corrected mistaken assumptions and advanced the reading of the 5666 series. It still does not supply the bodies of 5672, chapter קכ"ט [129], and 5703, p. 131; the local link in unions of BYA; or a full decision concerning the same radiance in the same vessels of Malchut before and after the parsa. The next round requires located sources and reading the continuation of the paragraph; another overview of all 22 questions is unnecessary.

Input: the Grok and Claude reports pasted by the user. The opening line reports locating HB31670 and HB58807 but does not itself contain a photograph, transcription, or page map. It is recorded as an access target. No separately identified Grok Bot F5 report was received in the message. Failure or findings not supplied must not be attributed to him.

IGK20 — F5 Critique and Focused F6 Continuation — 5672: Progress and the Critical Gap

Claude explicitly withdrew three F4 quotations and called them a com posite/paraphrase. They must no longer be presented as quotations. He has now brought a longer passage, but still not a complete unit:

[316]Document 0178: IGK20-Focused-F6-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

it begins “now, apart from this, it may be said” and ends “and only when ZUN are equal in stature, when it may be said that [it] shines…” The part that could complete the answer is missing.

An important possibility already arises from the reported passage: the first distinction compares the radiance of the kav in Malchut with the lights of Atzilut generally. The difference may already exist in Atzilut, before the piercing. It must therefore not by itself be used to infer a change created in passage through the parsa. The next part may add another distinction; it must be read.

The identification of the source still requires correction: “העת”ר” is not תרע”ה. The sum of the letters is different, and a he must not be added to turn one date into another. We have no decision here as to the correct heading: it must be presented from the source. Page תתקנ [950], too, was supplied on the strength of the V67 note and was not viewed by Claude. The note must not be used to prove that the passage he found at a broad address is specifically the mentioned page.

The compiler’s examination in this round failed to open /terav/2/8/index.htm. The passage therefore remains Claude’s reported transcription and is not presented as my independent verification. A search did not supply an additional located match; my failure of access does not rule out his access. The F6 objective is to deliver a source that can be checked, not to argue about access itself.

IGK20 — F5 Critique and Focused F6 Continuation — Grok: The Value of the 5666 Series and the Local Link

Grok’s description of the 5666 pages כא [21] and תכד [424] agrees on the central points with the photographs examined by the compiler in the previous round: “in them” refers to the vessels of Malchut; the radiance is not revelation in BYA themselves; drawing Adam Kadmon

into the worlds does not require revelation in them. There is no need to impose another verification round for the same pages.

“The two descriptions are not two routes” is stronger than the evidence. Two descriptions were proven, and it was established that no second kav or bypass repairing a failure was proven; the number and nature of the modes of drawing down are not decided merely because both are on the same page. “Source of power — Ein Sof / the kav” is also too abbreviated: the Emanator, whose existence derives from His Essence, must be distinguished from the light in and through which creative power is attributed.

Grok did not find a positive source for union of ZUN of Yetzirah/Asiyah themselves. Shaar HaPesukim, according to the quotation he brought, attributes the source of drawing down to ZUN of Atzilut. This is neither proof of local union nor its refutation. Precise locations in Shaar HaPesukim and Shaar HaKavanot, continuous context, and the identities of the products are missing. One additional focused search is required, with an account of what was actually examined.

Important: S10 itself explicitly interprets the union of Ze’er Anpin and Malchut of the sefirot of BYA and the coming into being of the creatures of their worlds. This interpretive witness must not be ignored when attempting to interpret “ZUN of BYA” as only a supernal channel. S10 does not itself reconcile Etz Chaim, but defines the meaning to be examined.

IGK20 — F5 Critique and Focused F6 Continuation — F6 Assignments

- **Claude:** complete and verify the 5672 unit; return a brief, consistent formulation of Q70 and the three radiances. No further “closed/reopened” cycle without new evidence.

- **Grok:** one inquiry into the union of ZUN of BYA, with complete references for the new sources and examination of S10 as a local interpretive witness.
- **Grok Bot:** obtain 5672, volume I, chapter קכ"ט [129], and 5703, p. 131, in context, and separately identify 5672, volume II, תתקנ [950]. Sharing a readable source is the deliverable, not another conceptual report.

Q42, NeHYM, Sefer HaGilgulim, and the bridge between BYA-within-Asiyah and general BYA are neither closed nor redefined. Gemini is outside the round. The booklet, Hayom Yom, and R16 are on hold.

Dossier 0291 · The Focused Studies · Round 6

Critique, collection, or interim decision[388]

The main task: complete the 5672 unit you brought and examine precisely what it proves about "just as in Atzilut itself." Brief secondary task: stabilize the conclusions of Q70 and the three radiances without adding an unproven determination.

א [1]. 5672 — The Gap Is Defined

In the F5 report you explicitly withdrew the three F4 "quotations" and defined them as a composite/paraphrase. The correction is accepted. But the new transcription cuts off at a decisive point: it begins "now, apart from this, it may be said" and ends "and only when ZUN are equal in stature, when it may be said that [it] shines…" The following part through the conclusion of the argument is required, not merely the beginning of the qualification.

This is your reported text in F5, brought here as a claim to check, not a transcription verified by the compiler:

[388]Document 0291: IGK20-Focused-F6-Claude.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

“And although in the vessels of Atzilut as they descended into BYA there is also an aspect of light, for the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them and shines in them in BYA just as in Atzilut itself, etc., as written in Iggeret HaKodesh, section 20. Now, apart from this, it may be said that this is only the radiance of the kav in the vessels of Malchut, which is not like the lights of Atzilut themselves. As is known, the aspect of Ze’er Anpin is the end of the world of Ein Sof, while the aspect of Malchut is the root and source of BYA within Atzilut, for the radiance of the kav in Malchut is in the aspect of a radiance of a radiance, which is a distinct radiance, etc.… and as explained elsewhere concerning Malchut’s being called a mirror, etc., and only when ZUN are equal in stature, when it may be said that [it] shines…”

1. Reopen the location. Present the exact heading, volume, chapter/unit, page if it appears, and a continuous paragraph through completion of “apart from this.” Distinguish a gap in extraction from a gap in the text.
2. Required date correction: you wrote “תרע”ה = העת”ר.” This is not the same year. Do not correct silently or guess the correct date; copy the heading and mark whether it is a page heading, discourse year, or your prior error.
3. Do not identify the passage with תתקנ [950] merely because V67 note 38 refers there. Prove the correspondence or write: a relevant parallel whose location is elsewhere/not checked. If another page is found, this does not negate the source’s value.
4. Map every reason, in one sentence, to one comparison: (א [1]) within the vessels versus BYA themselves; (ב [2]) the radiance of Malchut versus the lights of Atzilut generally; (ג [3]) the same radiance within the same vessels of Malchut before and after the parsa.
5. Examine especially: does the reason concerning the radiance of Malchut as a radiance of a radiance describe a level already

present in Atzilut? If so, it alone contains no change due to piercing. What does the next reason add? Do not adhere to your old answer in advance.

6. Preserve "י"ל" ("it may be said") as the source's proposal. Do not turn it into an absolute definition. Discuss the condition in which ZUN are equal in stature only if the continuation is accessible, and do not apply a conditional case to every condition.

ב [2]. Q70 — Status Correction, up to 200 Words

Accept S7 as an explicit interpretive witness for the sefirot; do not return to the contraction/unification contrast. However: - "כלים" (vessels) is masculine; your claim that "שהן" (which are, feminine) proves grammatical agreement with it is not a valid argument as formulated. If the syntax of the phrase "ten sefirot" supports you, explain this without a mechanical rule. - "The souls are nefesh, ruach, and neshamah" does not rule out aspects of nefesh, ruach, and neshamah within a neshamah, and is not by itself evidence for the pronoun. - The body of the epistle speaks of the unity of the light within the vessels. Do not substitute in the explanatory paragraph "the unity of the kav with the Essence of the Luminary" as though it were the same wording.

Present three statuses: what is explicit concerning creative power; which assumption in the difficulty was corrected;

what remains unknown concerning "a likeness of Divinity." Do not determine that the last part is "secondary." No additional broad search concerning souls is required without a new source.

ג [3]. The Three Radiances — up to 200 Words

Your correction of the logical contradiction is accepted: if the same recipient is the subject, a distinction in the meaning of "created being" is required. Preserve this as a preferred interpretation, not proven plain meaning. Avoid transferring "an existence of Divini-

ty” from the radiance to the recipient without a bridging sentence. Present two brief columns: what is said about the radiance and what about the vessels/nefesh-ruach. If you find no bridge, leave it as an inference; there is no need to rename the alternative again.

Answer structure: result in four lines; the full source paragraph with location; the table of three comparisons; the two brief corrections; up to two gaps. Up to 1,400 words of explanation, in addition to the required source transcription. If you could not verify the prior transcription, say so and do not create a new paragraph from memory. Do not write a booklet.

Dossier 0221 · The Focused Studies · Round 7

Report or testimony from the history of the research[162]

א [1]. “Just as in Atzilut Itself” — Progress That Can Be Accepted — Pp. תרצז–תרחצ [697–698]

The Rebbe Rashab’s first reason distinguishes the radiance of Malchut from the lights of Atzilut generally. It includes the possibility of a diminution already present in Atzilut; therefore it does not by itself prove a change caused by piercing. Here Claude is right.

The second reason explicitly adds the effect of piercing. On p. תרחצ [698] it says: “From this it is understood that the light as it is in Atzilut and as it has pierced the parsa is certainly not alike.” The proposal opens with “י”ל” (“it may be said”), and its mode of presentation must be preserved. Nevertheless, this is an explicit reason from the source, not a hypothesis invented by the model. It must no longer be proclaimed that no source was found for this comparison.

[162]Document 0221: 01_Findings_F7.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

The transcription Claude called continuous still skips words. On p. תרצז [697], after "and only when ZUN are equal in stature, when it may be said that [it] shines," appears the continuation "the light in Malchut as in Ze'er Anpin, etc.," not a direct transition to "but in the aspect of Malchut that descends." Further on there is also an explanation that the vessels need light within them in order to be light and neshamah for BYA; vessels without lights are like a body without a soul. This is a substantive link, not merely a transcription correction.

Another ledger correction: the sentence "And as is known, the radiance of the kav ends in Malchut of Atzilut and does not shine in BYA" does indeed appear in the photograph of תרצז [697]. Claude's F5 withdrawal of this sentence as a composite/paraphrase was therefore too broad. It can now be restored as a verified quotation; this does not amount to blanket validation of all F4 quotations.

Dossier 0657 · The Focused Studies · Round 8

Critique, collection, or interim decision[317]

IGK20 — F7 Critique and F8 Continuation — ג [3]. "ממש": What Is Still Not Proven in Claude F7

The distinctions between the light within the vessels and its revelation in the worlds, and between the level of Malchut and the rest of Atzilut, stand. The difference in the mode of radiance after descent has also received real evidence. There is no need to return to a general search round to confirm these.

However, "the light within the vessels has not changed in its nature" is stronger than the evidence presented. The necessity of light shin-

[317] Document 0657: 01_Findings_F8.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ing in the vessels for them to be light and neshamah proves that the vessels are not without light. It does not by itself prove full identity of the radiance's nature before and after passage. Identifying the source as the same kav is also insufficient for such a conclusion.

Photographs of the 5672 pages תרצו [696] and תרצט [699] in Bot's packet have now been examined. At the beginning of תרצט [699], the summary ends by establishing Atzilut as an intermediary in bringing into being and revelation. The next paragraph moves to Keter Malchut and exaltedness distinct by an essential distinction. "A distinction in rank/degree" in this context is therefore not by itself a determination that the same radiance has not changed in its nature through piercing. The unit of comparison is broader. This qualifies the inference; it does not prove the opposite assertion.

"Diminished revelation does not affect creative power" also requires precision: the epistle continues to attribute coming into being to the light within the system of vessels; thus the diminution does not negate the act of bringing into being. This alone does not measure that power or prove that no change whatsoever occurred in it. The secure formulation is: **the diminution of radiance described in the parallels does not negate the epistle's attribution of coming into being to the light within the vessels.** A precise positive interpretation of "ממש" beyond this must be marked as a proposal.

Dossier 0660 · The Focused Studies · Round 8

Critique, collection, or interim decision[389]

With the help of G-d — IGK20-Focused-F8-Bot

A brief source task. Only two new targets; no conceptual decision and no repeat search through the entire 5666/5672 series.

[389]Document 0660: 04_Grok_Bot_F8.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

First target — the Rashash, Nahar Shalom, 14b–15a according to the transcription:

https://mobile.tora.ws/html/15064-25.html

https://mobile.tora.ws/html/15064-26.html

The required sequence runs from the end of 14b, from "והנה נודע כי שני מיני זווגים" ("Now, it is known that there are two kinds of unions"), through the discussion of the scope of ABYA of the inner/outer dimension on 15a. Both the completeness of the mochin at their level and the denial of producing souls must be included, without cutting off before the contrary wording.

Possible location of an indexed PDF (not opened in the compiler's tool, hence not yet a verified source): https://mikdashmelech.co.il/media/drive-stream?id=1VACaJjFJkn-Ug9Gd8nLDkFFDhgACMd9o . Do not assume the file is the correct book before checking the title page and heading. Another accessible edition may be used. Check especially for a possible transcription error in the sentence contrasting Abba and Imma, Yisrael Saba and Tevunah, and ZUN; do not correct by conjecture.

Second target — Iggeret HaKodesh 15, opening: https://he.wikisource.org/wiki/וט_ד_קלח_אינת

A photograph of the printed paragraph containing "and even nefesh of Asiyah," the union of ZUN of Asiyah and their mochin, through the end of the discussion of the light within the human soul. There is no need to photograph the entire epistle.

For each target: visible work title and edition, file identifier, printed number if visible, scan number, readable photograph, and continuous transcription. Supply an actual TXT/MD inside a ZIP, not only Drive links. Marking local uncertainty in a transcription is preferable to completing a word from theory.

We received F7: T1–T2 are a transcription and screenshots; תרצו [696] and תרצט [699] are photographs of print that were viewed. The corrections העת"ר=תרע"ה and p. שמ [340] have been incorporated. There is no need to produce them anew.

The research will continue on the basis of the digital body even before your work. If no photograph is found after a focused check, submit what is accessible and a precise location; do not turn the task into an unlimited archival expedition. Your report will remain source verification only.

Dossier 0661 · The Focused Studies · Round 8

Critique, collection, or interim decision[381]

Brief Source Reader — F8 — N4 — 5672, תרצט [699], Photograph Viewed in the Examination

Bot's file: https://drive.google.com/file/d/10j87WfhdVABbB_KPqAJYsXWTEcRqjtTx/view

At the top of the page, the summary cited in F7 ends: Atzilut is an intermediary in bringing into being and revelation. After it, chapter שמ [340] opens with a discussion of Keter Malchut and exaltedness distinguished by an essential distinction. The **unit of comparison** must therefore be examined before deriving from "a distinction in degree" a conclusion about the same radiance in the same vessels before and after piercing.

Compiler's conclusion: the presence of light in the vessels is required for them to be light and neshamah; this alone does not prove full identity of its nature with its previous condition. This is a critique of the scope of evidence, not proof of a change of nature.

[381] Document 0661: 05_Source_Reader_F8.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

14 · Two Descriptions of the Kav and Three Levels of Radiance

The epistle describes the radiance of the kav piercing with the vessels, and afterward the kav in NeHY of Adam Kadmon and the radiance from the termination of the feet of yosher. There is no need to invent two separate kavim. But saying "it is the same kav" also does not by itself explain what each description adds. The question is in what relationship, and at what stage of the explanation, each appears.

The three levels of radiance are also explained according to the recipients: neshamah-light; nefesh, ruach, and vessels; and all created beings. This distinction helps describe the remoteness of the drawing down without assuming three independent entities. It is still not a full account of the mechanism by which a radiance is produced from a radiance. A screen or parsa must not be added at every transition merely because the word "radiance" recurs.

A subtle logical question was discussed in the critique of the explanation. If a source says of a radiance that it is Divinity, this does not establish that the recipient itself is Divinity. And if one seeks to read two different assertions concerning the same recipient, it must be explained whether "created being" changes its meaning. Such a distinction cannot be used within an answer and then declared unnecessary.

The positive summary rests on the distinction already established concerning the beginning of yesh: Divine light can vest itself in a created vessel. The description of the source of radiance and the description of the recipient's status are kept in separate columns. This clarifies the sequence without concealing the question of the mechanism that still remains.

The Epistle’s Wording — Source Units

W11-07 · 49–57

וכן גם הקו בעצמו המלובש בסיום וסוף נה”י דא”ק

And likewise, also the kav itself, vested in the conclusion and end of NeHY of Adam Kadmon,

W11-08 · 58–65

שהוא סוף רגלי היושר שלו המסתיימים במל’ דעשיה

which is the end of its feet of yosher, terminating in Malchut of Asiyah:

W11-09 · 66–77

הנה הארת הקו מאירה משם ומתלבשת באור הנשמה די”ס דבי”ע שהוא אלקות

behold, the radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of BYA, which is Divinity.

W11-10 · 78–89

והארה דהארה מתלבשת בנפש רוח די”ס דבי”ע ואף גם בכל הכלים שלהם

And a radiance of a radiance vests itself in the nefesh-ruach of the ten sefirot of BYA, and even also in all their vessels.

W11-11 · 90–97

והארה דהארה דהארה הוא בכל הנבראים ונוצרים ונעשים

And a radiance of a radiance of a radiance is in all the beings that are created, formed, and made,

W11-12 · 98–106

כמ”ש הימים וכל אשר בהם ואתה מחיה את כולם

as it is written, “the seas and all that is in them, and You give life to them all.”

W11-13 · 107–112

וכל זאת בבחינת התפשטות החיות להחיותם

And all this is in the aspect of the extension of vitality to give them life.

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

C16 · Two Descriptions of the Kav and Three Degrees of Radiance

The epistle first describes a radiance of the kav that pierces the parsa with the vessels, and afterward the kav itself at the termination of Ne-HY of Adam Kadmon and the radiance from there. There is no need to assume two separate kavim. These are two descriptions concerning modes of vesting and the focus of explanation. "And likewise" connects them without making the added content superfluous.

The three degrees of radiance also distinguish recipients: neshamah-light; nefesh, ruach, and vessels; and all created beings. The status of the light must not be transferred to the recipient. A Divine radiance vested in a created vessel does not make the vessel itself Divinity. The same principle resolved the beginning-of-yesh dossier and prevents a later internal contradiction.

The E1 critique therefore rejected the formula "all BYA become Atzilut." "In them" must refer back to the precise subject, and "ממש" to the relationship described. Nor are the three radiances three independent entities: they are levels in the drawing of vitality. The following paragraph concerning the encompassing light adds an explanation of creative power and does not replace everything said before it.[390]

[390]Iggeret HaKodesh 20; E1-QC; Focused F5–F7.

Decision on the Question: Unity of the Source and Multiplicity of Relationships of Radiance

The two descriptions of the kav do not require two independent sources. Neither are they a duplication that can be omitted. The first emphasizes the radiance piercing with the vessels; the second points to the kav at the termination of NeHY of Adam Kadmon and the radiance drawn from there. The source's unity does not remove the need to explain what each description adds.

The three levels of radiance can be read in relation to the recipients: neshamah-light, nefesh and ruach and the vessels, and finally created beings. They must therefore not be described as though three separate physical entities had been enumerated. This is a distinction in the degree of radiance and its relationship to the receiving system. Nor should a fourth level be added merely to fit an external diagram to the epistle's wording.

The pronoun "from there" indicates a connection to the place in the order of levels mentioned previously. It does not prove that all vitality in every sense passes only through an exclusive new route. Such an exclusive claim requires additional evidence. Likewise, an interpretive term such as "memale" may assist understanding, but it must be distinguished from the wording the author wrote here.

The accepted framework makes it possible to move from the hierarchy to the encompassing light: the epistle describes both vitality according to the recipients and a presence not measured by their definitions. The next question will examine their conjunction without turning one into a repair for the other's failure.

The Course of the Research: Claims, Evidence, Critiques, and Alternatives

The dossiers are arranged here by family of inquiry and round, within the topic. Questions and briefings are marked separately from answers. Ratings such as PASS, SEALED, and the like are historical determinations by the dossier's author; they are not independent approval by the editor. English passages were preserved in their original language so as not to replace original evidence with an approximate translation. The document identifiers permit a return to the archive.

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

Report or testimony from the history of the research[30]

Open Questions Box — Two Descriptions of the Kav

The epistle speaks of "the radiance of the kav" and "the kav itself." They can be seen as two functional manifestations of one system, but this is an explanation [I], not an explicit decision.

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

Report or testimony from the history of the research[4]

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

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

Station 14 — Three Degrees of Radiance — The Epistle's Wording

«והנה הארת הקו מאירה משם ומתלבשת באור הנשמה דעשר ספירות דבריאה יצירה עשיה שהוא אלקות».

"And behold, the radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of Beriah, Yetzirah, and Asiyah, which is Divinity."

And further on:

«והארה דהארה מתלבשת בנפש רוח דעשר ספירות דבריאה יצירה עשיה, ואף גם בכל הכלים שלהן».

"And a radiance of a radiance vests itself in the nefesh-ruach of the ten sefirot of Beriah, Yetzirah, and Asiyah, and even also in all their vessels."

And finally:

«והארה דהארה דהארה הוא בכל הנבראים והנוצרים והנעשים».

"And a radiance of a radiance of a radiance is in all the beings that are created, formed, and made."

Dossier 0016 · The Beginning of Yesh and the General Rounds · Round 8

Report or testimony from the history of the research[275]

R08-BATCH-02 — R08-T14 (B02-D) — note refresh

- Body already has chain [E]: radiance / radiance of a radiance / radiance of a radiance of a radiance + emerged and separated
- Any extra degree label beyond that: still [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 incorporated by topic.

- Research Director still QCing those three loci
- Do not invent “contracted radiance” as Admur lashon

Dossier 0170 · The Beginning of Yesh and the General Rounds · Round 8

Critique, collection, or interim decision[47]

1. Factual Corrections / Mandatory Gates (E1-QC-10+) — E1-QC-14 — No “Two Kavim” as Fact

- **Location:** Station 4; future concept list (“two descriptions of the kav”)
- **Claim:** describe manifestations/functions; identity of source = [I] only
- **Evidence status:** [E] in draft; no assertion of “two kavim” as fact
- **Type:** factual (gate)
- **Proposed correction:** none; preserve “descriptions/manifestations” in subsequent stations

Dossier 0052 · The Beginning of Yesh and the General Rounds · Round 16

Critique, collection, or interim decision[103]

2. Corrections — E1-QC-## — E1-QC-09 — Two Descriptions of the Kav (Station 13)

- **Location:** Station 13
- **Claim:** “radiance of the kav” / “the kav itself” = manifestations; identity of mechanism = [I]

[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 incorporated 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 incorporated by topic.

- **Problem:** no assertion of “two kavim” as fact
- **Correct tag:** description of wording [E-subresearch]; identity [I]
- **Corrected wording:** retain
- **Type:** factual — PASS

Dossier 0012 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[134]

2. Continuous peshat — יא [11] (Two Routes of the Kav) — 2.1 What Admur says (quote + locus)

«וכן גם הקו בעצמו המלובש בסיום וסוף נה"י דאדם קדמון, שהוא סוף רגלי היושר שלו המסתיימים במלכות דעשיה, הנה הארת הקו מאירה משם ומתלבשת באור הנשמה די ספירות דבריאה־יצירה־עשיה שהוא אלקות.»

“And likewise, also the kav itself, vested in the conclusion and end of NeHY of Adam Kadmon, which is the end of its feet of yosher, terminating in Malchut of Asiyah: behold, the radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of Beriah–Yetzirah–Asiyah, which is Divinity.”

Locus: immediately after י [10]’s “just as in Atzilut itself” · Wikisource / Kehot / plain · [E]

Prior path (י [10], already T15 — do not remint):

«והארת הקו… בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצילות ממש.» — “And the radiance of the kav… pierced the parsa with them and shines in them in BYA just as in Atzilut itself.” [E]

[134] Document 0012: 154 — R17-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

2. Continuous peshat — יא [11] (Two Routes of the Kav) — 2.2 Why here

After establishing that haarah of the kav pierces the parsa with Malchut kelim, Admur adds «וכן גם הקו בעצמו» ("and likewise, also the kav itself") — a second locus: the kav as vested in the endpoint of Adam Kadmon's NHY / yosher-feet at Malchut of Asiyah. From there haarah clothes in the neshamah-light of BYA sefirot (Elokut). Meta 141's question: one kav in two appearances, or two functional descriptions of one source — kept open this GB.

2. Continuous peshat — יא [11] (Two Routes of the Kav) — 2.3 Link prev / next

- Prev (י [10]): haarah + Malchut kelim pierce parsa → shine in BYA "just as in Atzilut itself."
- Next (יב [12]): from that endpoint-radiation, Admur grades how far the haarah reaches (neshamah / NR+kelim / all creatures).

2. Continuous peshat — יא [11] (Two Routes of the Kav) — 2.4 Plain kabbalistic terms

- NeHY of Adam Kadmon: netzach-hod-yesod of Adam Kadmon — lower triad; here = terminus of the straight (yosher) scheme.
- Feet of yosher: "feet" of the yosher partzuf-line of AK; their end is Malchut of Asiyah — "end" = terminus of the line, not absence of light.
- The kav itself: the kav itself (not only its haarah-in-Malchut-kelim) as localized at that terminus.
- Two paths (working label): (A) haarah-in-Malchut-kelim through parsa; (B) kav-at-NHY-AK endpoint. Both are Admur's wording; whether numerically "two kavin" = [P]/[U].

2. Continuous peshat — יא [11] (Two Routes of the Kav) — 2.5 Tags

Body [E] · NHY/AK / raglei yosher [E] · “two paths” meta framing [I] · ontological identity of A=B [P]/[U] · EC diagrams beyond Admur [E-secondary] if opened · Q70: locus ≠ graded post-exit measure HOLD

2. Continuous peshat — יא [11] (Two Routes of the Kav) — 2.6 Implicit Qs (do not close)

- Are A and B the same kav or two functions? Meta 141 — [U] for R17-D.
- Q70: still no measure after «יצאו ונפרדו» (“emerged and separated”). HOLD.
- Q42: no flip sentence. HOLD.
- Moses/NHYM: not in this block. forever-OPEN.

3. Continuous peshat — יב [12] (Three Degrees of Radiance) — 3.1 What Admur says

«והארה דהארה מתלבשת בנפש־רוח די ספירות דבריאה־יצירה־עשיה, ואף גם בכל הכלים שלהם. והארה דהארה דהארה הוא בכל הנבראים ונוצרים ונעשים, כמו שכתוב: "הימים וכל אשר בהם, ואתה מחיה את כולם".»

“And a radiance of a radiance vests itself in the nefesh-ruach of the ten sefirot of Beriah–Yetzirah–Asiyah, and even also in all their vessels. And a radiance of a radiance of a radiance is in all the beings that are created, formed, and made, as it is written: ‘the seas and all that is in them, and You give life to them all.’ ”

Locus: immediately after יא [11]’s vestment into the neshamah-light · [E]

(Implicit first degree already stated: radiance of the kav → neshamah-light = Divinity.)

3. Continuous peshat — יב [12] (Three Degrees of Radiance) — 3.4 Plain terms

- Radiance: radiation / gleam of the kav into neshamah-level of BYA sefirot (Elokut).
- Radiance of a radiance: radiation-of-radiation → nefesh-ruach of BYA sefirot and their kelim.
- Radiance of a radiance of a radiance: third remove → all creatures ("and You give life to them all").
- These are degrees of appearance of chayut, not necessarily three separate atzmiyut ([E] wording · meta [I] on "not three essences").

154 — R17-GB03 FULL — Continuous Peshat Map יא–טו [11–15] — 7. R17-B glossary extensions (only terms newly forced by יא–טו [11–15])

Term	Forced by	Plain gloss (peshat)	Tag	Notes
NeHY of Adam Kadmon	יא [11]	netzach-hod-yesod of Adam Kadmon; terminus of yosher line	[E]	

Term	Forced by	Plain gloss (peshat)	Tag	Notes
Feet of yosher	יא/יד [11/14]	"feet" of AK's yosher; end = Malchut of Asiyah; end ≠ absence of light	[E]	
Radiance / radiance of a radiance / radiance of a radiance of a radiance	יב [12]	graded hitpashtut of chayut from kav → neshamah / NR+kelim / all creatures	[E] · not three atzmiyut [I]	
Sovev / makif	יג [13]	Or Ein Sof encompassing equally; not particular hitlabshut of chayut	[E]	

Term	Forced by	Plain gloss (peshat)	Tag	Notes
Returning light	יד/טו [14/15]	returning light from below upward; tied to Malchut-as-Keter pattern and kav terminus	[E]	
Element of earth	יד [14]	physical earth-element as unique continuous yesh me'ayin site	[E]	
Circles of Adam Kadmon	יד [14]	AK circular scheme; here only as small interruption under the feet	[E] Admur · deep EC [E-secondary]	

Term	Forced by	Plain gloss (peshat)	Tag	Notes
Inanimate, vegetative, animal, and human	טו [15]	four kingdoms; paradox resolved by or chozer	[E]	

Reappear only (already GB01/GB02 — do not remint glossary rows): parsa · kav · embedded · Malchut · Keter from below upward

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 — Quotes [E]

1. «הארת הקו מאירה משם ומתלבשת באור הנשמה דיי"ס דבי"ע שהוא אלקות» — "The radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of BYA, which is Divinity."
2. «והארה דהארה מתלבשת בנפש רוח דיי"ס דבי"ע ואף גם בכל הכלים שלהם» — "And a radiance of a radiance vests itself in the nefesh-ruach of the ten sefirot of BYA, and even also in all their vessels."

[178]Document 0076: 158 — R17_D_KAV_PARSA.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

3. «והארה דהארה דהארה הוא בכל הנבראים ונוצרים ונעשים... ואתה מחיה את כולם» — “And a radiance of a radiance of a radiance is in all the beings that are created, formed, and made… and You give life to them all.”

Frame: «וכל זאת בבחינת התפשטות החיות להחיותם» — “And all this is in the aspect of the extension of vitality to give them life.”

Dossier 0103 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[140]

יא [11] — Two Routes of the Kav — 1) Exact [E]

«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»

“And likewise, also the kav itself, vested in the conclusion and end of NeHY of Adam Kadmon, which is the end of its feet of yosher, terminating in Malchut of Asiyah: behold, the radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of BYA, which is Divinity.”

Seam from י [10] [E] (Path 1):

«והארת הקו שהיה מאיר בכלים די״ס דמל׳ בקע הפרסא עמהם ומאיר בהם בבי״ע כמו באצילות ממש»

“And the radiance of the kav that shone in the vessels of the ten sefirot of Malchut pierced the parsa with them and shines in them in BYA just as in Atzilut itself.”

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[140] Document 0103: 155 — R17 SCOUT יא–טו CORROBORATE-ONLY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

יא [11] — Two Routes of the Kav — 2) Plain peshat

After י [10]'s Malchut-kelim/Parsa path, Admur adds: the Kav itself is vested at the end of NHY of Adam Kadmon — feet of Yosher ending in Malchut of Asiyah — and from there haarat haKav vests in Or haNeshamah of BYA sefirot (Elokut). Body forces both loci (וכן גם — "and likewise, also"). One Kav / two descriptions vs two paths = OPEN [P]/[U].

יא [11] — Two Routes of the Kav — 3) Neighbors

- From י [10]: Path via Malchut/Parsa
- To יב [12]: grades three he'arah from that radiation

יא [11] — Two Routes of the Kav — 4) Implicit open Qs

- One vs two paths — meta kept open [P]/[U]
- Ari map of feet of yosher — not re-opened [U]
- Q70 HOLD [U]

יב [12] — Three Degrees of Radiance — 1) Exact [E]

«הארת הקו מאירה משם ומתלבשת באור הנשמה די"ס דבי"ע שהוא אלקות»

"The radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of BYA, which is Divinity."

«והארה דהארה מתלבשת בנפש רוח די"ס דבי"ע ואף גם בכל הכלים שלהם»

"And a radiance of a radiance vests itself in the nefesh-ruach of the ten sefirot of BYA, and even also in all their vessels."

«והארה דהארה דהארה הוא בכל הנבראים ונוצרים ונעשים כמ"ש הימים וכל אשר בהם ואתה מחיה את כולם»

"And a radiance of a radiance of a radiance is in all the beings that are created, formed, and made, as it is written, 'the seas and all that is in them, and You give life to them all.' "

«וכל זאת בבחינת התפשטות החיות להחיותם»

“And all this is in the aspect of the extension of vitality to give them life.”

R17 SCOUT — Iggeret HaKodesh 20 §§יא–טו [11–15] — Glossary add-ons (terms only — no ticket IDs)

NeHY of Adam Kadmon · feet of yosher · the kav itself · radiance of the kav · radiance of a radiance · radiance of a radiance of a radiance · extension of vitality · sovev/makif · the inner kav · returning light · element of earth · circles of Adam Kadmon · Malchut of Malchut of Asiyah · Sefer HaGilgulim, chapter 20 · let the earth bring forth vegetation · raising feminine waters · vegetative power · inanimate, vegetative, animal, and human · “and they derive enjoyment from their foundation and root”

Do not overwrite Drive 151/152.

Dossier 0215 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[146]

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 12. Radiance / Radiance of a Radiance / Radiance of a Radiance of a Radiance

Aliases: הארת הקו (radiance of the kav), הארה דהארה (radiance of a radiance), הארה דהארה דהארה (radiance of a radiance of a radiance)

Forced by sections: י, יא, יב [10, 11, 12]

[146] Document 0215: 151 — R17-B GLOSSARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

12. Radiance / Radiance of a Radiance / Radiance of a Radiance of a Radiance — Quotes [E]

- «וגם בתוכה הארת הקו דאור א"ס המלובש באצי' עד הפרסא» — "And within it, too, is the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa" — IHK20 body י§ [10] [E]
- «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» — "Behold, the radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of BYA, which is Divinity; and a radiance of a radiance vests itself in the nefesh-ruach of the ten sefirot of BYA, and even also in all their vessels; and a radiance of a radiance of a radiance is in all the beings that are created, formed, and made" — IHK20 body יא [11] (grades) [E]
- «ולא התפשטות והתלבשות החיות להחיותם ולהוותם מאין ליש כ"א ע"י הארה דהארה דהארה וכו' מהקו כנ"ל» — "And not an extension and vesting of vitality to give them life and bring them into being from ayin into yesh, except through a radiance of a radiance of a radiance, etc., from the kav, as above" — IHK20 body (after Sovev) [E]

12. Radiance / Radiance of a Radiance / Radiance of a Radiance of a Radiance — Plain peshat (this letter)

Three descending grades of radiance from the Kav (not the Kav's full essence): (1) radiance of the kav — clothes in the neshamah-light of BYA sefirot (Elokut); (2) radiance of a radiance — clothes in nefesh-ruach of BYA sefirot and even their kelim; (3) radiance of a radiance of a radiance — in all nivraim/notzarim/naasim. Admur stresses: bringing into being / animating is via these he'arot; Sovev itself is not that hitlabshut.

12. Radiance / Radiance of a Radiance / Radiance of a Radiance of a Radiance — Not proven from quote alone [U]/[I]

- Quantitative ‘measure’ of each grade (Q70-style) — not given; HOLD [U]
- Whether human NR”N equals BYA sefirot NR”N — do not auto-identify [U]

Dossier 0260 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[385]

2. Exact [E] quotes (R17-D core) — 2.3 Three Degrees (יב [12]; = sealed T17)

«הארת הקו מאירה משם ומתלבשת באור הנשמה די”ס דבי”ע שהוא אלקות»

“The radiance of the kav shines from there and vests itself in the neshamah-light of the ten sefirot of BYA, which is Divinity.”

«והארה דהארה מתלבשת בנפש רוח די”ס דבי”ע ואף גם בכל הכלים שלהם»

“And a radiance of a radiance vests itself in the nefesh-ruach of the ten sefirot of BYA, and even also in all their vessels.”

«והארה דהארה דהארה הוא בכל הנבראים ונוצרים ונעשים… ואתה מחיה את כולם»

“And a radiance of a radiance of a radiance is in all the beings that are created, formed, and made… and You give life to them all.”

Frame: «וכל זאת בבחינת התפשטות החיות להחיותם» — “And all this is in the aspect of the extension of vitality to give them life.”

Proves [E]: three descending grades; frame = hitpashtut of chayut — not three atzmiyut.

[385] Document 0260: 164 — R17-GB05 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Already sealed: T17. Do not remint.

Dossier 0066 · The Focused Studies · Round 1

Report or testimony from the history of the research[27]

ג [3]. Answers F1-01 … F1-22 — F1-09 — Two Descriptions of the Kav

- **Short answer:** two descriptive loci of one system, not two kavim; one through Malchut/parsa, the other from the termination of Ne-HY of Adam Kadmon.
- **Evidence:** «וגם… וכן גם הקו בעצמו» ("and also… and likewise, also the kav itself"); **no** invention of two kavim.
- **Open:** a discourse interpreting the functional relationship (S4/ deeper study).

ג [3]. Answers F1-01 … F1-22 — F1-10 — From Below Upward

- **Short answer:** the radiance of the kav from the termination of the feet of yosher vests itself in the neshamah-light; later in the epistle, returning light. Do not picture physical space; the distinction of Beriah-within-Asiyah requires continuation+sources.
- **Open:** precise mapping of Beriah/Yetzirah within Asiyah.

ג [3]. Answers F1-01 … F1-22 — F1-11 — Repetition of "Which Is Divinity"

- **Short answer:** reinforces a boundary: neshamah-light = Divinity; afterward a radiance of a radiance descends to nefesh–ruach–vessels without repeating the same formula with the same force.

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

- Partial evidence; do not invent a distinction solely from the repetition.

ג [3]. Answers F1-01 … F1-22 — F1-12 — A Radiance of a Radiance

- **Short answer:** a ladder of radiance drawn from radiance (rec eption/contraction of revelation); a structural parallel to Shaar HaYichud VehaEmunah 12, without adding an unmentioned parsa between the degrees.
- **Wording:** S1, the three degrees; S6, the moonlight/radiance-of-a-radiance analogy.
- Local evidence in Iggeret HaKodesh; detailed mechanism — inference/open.

ג [3]. Answers F1-01 … F1-22 — F1-13 — Three Degrees

- **Short answer:** levels of reception: neshamah / nefesh-ruach+ vessels / created beings; do not automatically identify with BYA or human nefesh, ruach, and neshamah.
- **Open:** whether three events or one continuum.

ג [3]. Answers F1-01 … F1-22 — F1-14 — The Need within Created Beings

- **Short answer:** the third radiance = extension of vitality **to give them life**, reaching the created being, not necessarily a second creation; the assumption “formed and then alive” is not required by the Alter Rebbe’s wording (Shaar HaYichud VehaEmunah: gives life=brings into being).
- **Open:** a precise formulation of the unity of coming into being and vitality.

ג [3]. Answers F1-01 … F1-22 — F1-15 — Nehemiah 9:6

- **Short answer:** proves the scope of vitality as far as the seas and all that is in them; with Shaar HaYichud VehaEmunah 2, also bringing into being. Does not by itself prove the hierarchy of the three radiances.
- **NeHYM / Nehemiah–mechanism link:** remains OPEN for closing old questions.

IGK20-Focused-F1 — Grok Bot — Sources and Questions — ו [6]. Assumptions to Correct + Questions Not Asked

Assumptions in the questions requiring correction (without killing the question): 1. Do not assume that "radiance" is created only at the parsa; correct to "What does the parsa do to the radiance already so called?" 2. Do not assume two kavim; correct to "two descriptive loci." 3. Do not force four levels onto the four concluding words. 4. Do not automatically identify three radiances with BYA or human nefesh, ruach, and neshamah. 5. "Before creation" in the Midrash ≠ proof of "before the tzimtzum" without an explicit source.

Up to five necessary questions not asked: 1. What is the precise relationship between the "radiance of the kav" in the vessels of Malchut and the "radiance of the kav" from the termination of NeHY? Is there one reception along two axes? 2. Does "just as in Atzilut itself" apply only to the power of yesh me'ayin, or also to the mode of unification of "He and His vessels"? 3. What does the continuation of the epistle (earth / returning light / ABYA within Asiyah) add to the ladder of three radiances? 4. How does Shaar HaYichud VehaEmunah 12 ("a radiance of a radiance of a radiance from the letters") explicitly relate to Iggeret HaKodesh 20: identity or only resemblance? 5. What do S4/S8/S9 say concerning the power and strength of the encompassing light within vessels? Is there a decisive formulation?

Dossier 0666 · The Focused Studies · Round 1

Combined dossier: findings must be distinguished from the follow-up briefing[29]

Iggeret HaKodesh 20 — Focused Study ב — [1] א [2]. How Evidence Is Marked

The identity of the author, mode of access to the text, and strength of the conclusion must be distinguished. A discourse by the Rebbe is a primary source for his words, but a later explanation relative to the Alter Rebbe's wording. A transcription of the Alter Rebbe is primary-source wording, but not an examined photograph of print.

- **Source wording read:** the claim was seen in a digital body. The Wikisource witnesses opened retained the "unchecked" marking; under the dossier's previous system, [E-subresearch] for the digital witness.
- **Attributed explanation:** an explanation by a commentator or later discourse, with explicit attribution. Do not insert it into an Alter Rebbe quotation.
- **[I]:** an interpretation or inference proposed here from context.
- **[U]:** the particular point has not yet been decided. This does not mean no explanation of it exists.
- **Reference only:** a source mentioned in a note or report whose body was not read here.

Glyphs of printed Tanya, manuscripts, or feminine/masculine readings in different prints were not examined in this round. A renewed examination that failed does not invalidate a witness read and documented in a previous round.

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

ג [3]. Answers to the Questions in Order — F1-09 — Why Both the Kav in Atzilut and the Kav in NeHY of Adam Kadmon?

The first is described in terms of its radiance vesting in the vessels of Malchut of Atzilut and piercing with them. The second is described in terms of the kav itself vested in Adam Kadmon, reaching Malchut of Asiyah at the termination of yosher and shining from there. This is an explicit distinction in the description's point of departure. There is no wording "two kavim" here.

The Kehot explanation of the passage proposes that the continuation of the description from Adam Kadmon explains the radiance's reaching even levels that are not Divinity, beyond the neshamah-light. This is a substantive interpretive answer to "What is added?" but its grounding in the discourses of our Rebbes and the Ari's writings must be examined. [S10]

Proposal for examination [I]: the first description emphasizes continuity with the vessels of Atzilut; the second expands the discussion to drawing down as far as the bottom of the order and to the hierarchy of reception of vitality. These two purposes explain why the paragraphs are not mere duplication. There is still no decision here whether it is correct to call them two routes, two aspects, or two cross-sections of the same drawing down.

ג [3]. Answers to the Questions in Order — F1-10 — Does the Light Ascend from Malchut of Asiyah as Far as Beriah?

The first sentence says that the radiance of the kav shines "from there" and vests itself in the neshamah of the ten sefirot of BYA. Later, the epistle explicitly says that from the termination of the kav it shines from below upward as returning light. The direction of your question therefore receives an anchor in the epistle's body.

But **Beriah and Yetzirah as worlds** must be distinguished from **Beriah and Yetzirah within Asiyah**, mentioned in the continuation of the Alter Rebbe's account. Names of levels must not be transferred from one context to the other without examination. Nor must it be inferred that Malchut of Asiyah as a created being becomes an independent source for the Divinity of Beriah.

Conclusion: returning light from the termination of the kav is explicit. Precise identification of every "from there" and every destination level across the two paragraphs requires further mapping [U]. The ascent is through levels of radiance, not movement in physical space.

ג [3]. Answers to the Questions in Order — F1-11 — Why Repeat "Which Is Divinity"?

The repetition preserves the distinction between levels of reception: the neshamah of the ten sefirot of BYA, as against nefesh-ruach and the vessels. The reader might think that everything in BYA is created in the same way. The Alter Rebbe repeats the specification of the Divine level before moving to the next level.

This explains the role of the repetition [I], on the basis of the epistle's explicit classification. It still does not prove that every repetition is intended precisely for this distinction, or that the feminine/masculin e change adds another conceptual division.

ג [3]. Answers to the Questions in Order — F1-12 — How Is a Radiance of a Radiance Produced?

In the plain wording: a radiance drawn from a radiance, rather than an unmediated relationship to the first source in the same manner. In Shaar HaYichud VehaEmunah 12, the Alter Rebbe gives an explicit analogy: the light on earth from the moon is the light of the sun's

light. He continues to describe derivatives, substitutions of letters, and further drawings down. [S6]

The analogy explains why there is no need to assume a new screen for every "of a radiance": reception and transmission through an additional level can also be called light of light. But it does not prove that the particular transition in Epistle 20 occurs through a substitution of letters or an additional parsa.

What was achieved: there is an original explanation by the Alter Rebbe of the concept of derivative drawing down. **What is missing:** precisely which relationship among neshamah, nefesh-ruach, and vessels produces the second radiance here; whether "produces" itself is the appropriate verb; and how to describe this without turning the garment into an independent source.

ג [3]. Answers to the Questions in Order — F1-13 — Why Three Radiances, and in Which Recipients?

The epistle's wording	Explicit recipient	What must not be inferred
Radiance of the kav	Neshamah-light of the ten sefirot of BYA	That this is specifically the world of Beriah alone
Radiance of a radiance	Nefesh-ruach of the ten sefirot of BYA and also all their vessels	That this is human nefesh, ruach, and neshamah, or specifically Yetzirah
Radiance of a radiance of a radiance	All the beings that are created, formed, and made	That this is only the world of Asiyah

The Kehot explanation proposes a distinction between nature and existence to explain the gradation. This explanation must not be turned into the epistle's wording; especially, it must be examined how it fits with the epistle's assertion that vessels and nefesh-ruach of BYA are the beginning of created yesh. [S10]

The number three is given in the local wording. This does not prove a doctrine of only three transitions in the entire order of hishtalshelut. **The recipients are clear; the precise mechanism of the gradation remains partial.**

ג [3]. Answers to the Questions in Order — F1-14 — Why a Radiance in Created Beings after They Have Already Been Created?

The question assumes that creation can be completed and then vitality added to something existing in its own right. In Shaar HaYichud VehaEmunah 2, the Alter Rebbe rejects comparing creation with the work of a goldsmith whose vessels remain after he has left. The created being needs the power acting within it continually. [S5]

This yields an explanation [I] of the passage's structure: the union and sefirot are described in terms of the act of bringing into being; the radiance in created beings is described in terms of the presence of vitality within the recipients themselves. These are not necessarily a first event and a second event. Nor should it be said that the three radiances "produce again" the same created being.

Not every meaning of vitality should be identified without study with every meaning of coming into being. The solution removes the assumption of the created being's independence, but does not make superfluous the question of precisely how the third radiance connects with the action of ZUN.

ג [3]. Answers to the Questions in Order — F1-15 — What Does "The Seas and All That Is in Them, and You Give Life to Them All" Prove?

The complete verse, Nehemiah 9:6, mentions the heavens and their hosts, the earth and all that is upon it, and the seas and all that is in them, followed by the vitality of them all. This is therefore natural ev-

idence for the scope of vitality reaching all created beings; the verse's words alone do not enumerate three radiances, Adam Kadmon, or a parsa. [S7]

Proposed reading [I]: the Alter Rebbe describes the hierarchy on the basis of Kabbalah and brings a verse for the fact at which the hierarchy arrives: vitality within all created beings. The verse need not prove afresh every stage of the preceding structure. In Shaar HaYichud VehaEmunah 2, the same verse is also expounded in the context of continuous creation. [S5]

Why does the quotation begin specifically with "the seas"? He may be citing the end of the list of created beings adjacent to "and You give life." No decisive explanation for the choice of the quotation's starting point has yet been found. A particular mystery must not be attributed to the sea here, nor must it be determined that the verse proves specifically the termination of NeHY of Adam Kadmon, without a source.

Dossier 0083 · The Focused Studies · Round 2

Report or testimony from the history of the research[159]

ד [4]) Nine Dossiers F2-A … F2-I — F2-C — She/He / Neshamah-Light (← F1-04, F1-11) · Focus G

- **Preferred:** grammar of neshamah (feminine)/light (masculine); two occurrences of "neshamah-light" in the working passage + an earlier pattern הנשמה…שהוא ("the neshamah…which [masculine]").
- **Source:** S1 [E-subresearch].
- **Alternative:** an intended kabbalistic distinction between aspects.

[159]Document 0083: IGK20-Focused-F2 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

- **Limit:** no kabbalistic witness for closure; no emendation.

ד [4]) Nine Dossiers F2-A … F2-I — F2-D — Etz Chaim, Order of ABYA, Chapters 4–5 · Focus

- **Preferred:** the gate is **47**, “Order of ABYA”; chapters 4–5 = vesting of partzufim, screens, graded unions, her food/her clothing for Ye tzirah/Asiyah.
- **Source:** Wikisource Etz Chaim/gate_47 (+gate 47 index).
- **Incorrect alternative to correct:** identifying gate 42 as “Order”; 42=Discourses; 42*=Generality.
- **Limit:** Lurianic background; not verbal identity with Iggeret HaKodesh’s three radiances.

ד [4]) Nine Dossiers F2-A … F2-I — F2-H — Three Radiances / Kav–Sovev–Vessels (← F1-12…20)

- **Preferred:** ladder of reception: neshamah→nefesh-ruach+vesse ls→created beings; sovev shines toward the kav through vessels for power and strength; no disconnection of kav/sovev; no closed division of only “kav gives life / sovev brings into being.”
- **Source:** S1 + S5 + S6 + S11.
- **Alternative:** three separate yesh-me’ayin events; or full identity with Shaar HaYichud VehaEmunah 12.
- **Limit:** structural resemblance to Shaar HaYichud VehaEmunah 12 is permissible; full identity was not proven.

ו [6]) Two Examination Tables — (2) Three Radiances

Degree	Status of the light	Status of the recipient	Mode of transmission — proven / conjectured
Radiance of the kav	Light of Ein Sof contracted in the kav, up to/after the parsa	Neshamah-light / vessels in BYA	Proven: vesting + piercing the parsa with vessels · Conjectured: change of nature at the screen
Radiance of a radiance	Radiance drawn from radiance	Nefesh-ruach + vessels of BYA	Proven: vesting there · Conjectured: = additional parsa (not in the text)
Radiance of a radiance of a radiance	Third degree	Created, formed, made beings	Proven: “is in all created beings” + Nehemiah · Conjectured: three separate yesh-me’ayin [events]

Dossier 0093 · The Focused Studies · Round 2

Critique, collection, or interim decision[248]

IGK20 — F2 Critique and Working Decisions toward F3 — 2. The Three Radiances: The Light–Recipient Distinction Is Necessary, but Not a Proven Reconciliation

Claude proposes two different reconciliations: א [1]. “Not the existence of a created being” refers only to the radiance, while the vessels receive it; ב [2]. Created sefirot differ from the existence of an individual created being. Each route must be examined separately. The explanation also contains the expression “a spiritual matter of vessels and sefirot” within the sentence under discussion, so the entire description cannot confidently be attributed to light alone.

Stable finding: the epistle calls the vessels and nefesh-ruach lights the beginning of created yesh; this must not be erased. Interpreting

[248]Document 0093: 01_F2_Audit_and_F3_Findings.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

the explanation requires analysis of subjects and pronouns. Even a successful reconciliation of the recipient's status would still not say how a radiance is produced from a radiance. That remains an additional causal inquiry.

Lessons in Tanya, the epistle's body.

Dossier 0114 · The Focused Studies · Round 2

Critique, collection, or interim decision[160]

Returning to Research on the Individual Questions — Division of Work

Each model receives a self-contained prompt with all 22 questions, the nine F2 dossiers, the working passage, a summary of positions, and links. A leading role does not exempt anyone from the other questions.

- **Claude:** the status of the radiances and recipients, and examination of the nature/existence explanation.
- **Grok:** the two descriptions of the kav, the addition of the encompassing light, and the decisive sources.
- **Grok Bot:** wording, references, Sefer HaGilgulim, and Etz Chaim, with the conceptual significance of the findings.
- **Gemini:** examination and correction of the causal diagram it proposed, and a clear alternative explanation.

Dossier 0297 · The Focused Studies · Round 3

Report or testimony from the history of the research[180]

[160] Document 0114: IGK20-F2-01_F2_Research_Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

[180] Document 0297: IGK20-Focused-F3 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

2) Three In-Depth Dossiers + Brief Status — F3-06 — End of Adam Kadmon's Feet / BYA-within-Asiyah / Sefer HaGilgulim (F1-09/10/12/13) · In Depth

Answer.

(א [1]) **Page identification — partial success with correction:** scan HB#23822, Frankfurt am Main print, תמ"ד [5444]; scan p. **30** = end of chapter 19 + beginning of **chapter 20**; scan p. **31** = continuation of chapter 20 + beginning of **chapter 21**, printed marker **יז [17]**. Chapter heading (image): after the end of chapter 19 appears "chapter 20" + an opening approximately "Before we explain what… in the previous chapter… we will first explain… five aspects… in every world… Atzilut, Beriah, Yetzirah, Asiyah."

(ב [2]) **Content examined:** the chapter discusses a **local order** of aspects of neshamah and vesting/acquisition (nefesh of Asiyah, ruach of Yetzirah, etc., in inward/outer layers within Asiyah), not an explicit bridge from the end of Adam Kadmon's feet to the neshamah-light of Malchut of Malchut of Asiyah.

(ג [3]) **"Cited in Likkutei Amarim":** literal meaning: the matter was cited in Likkutei Amarim; **the precise location in Likkutei Amarim was not verified** in this round ([U]; chapters 48–49 must not be assumed).

(ד [4]) **Missing bridge:** the Alter Rebbe (S1) writes: the radiance of the kav first vests itself in the light of Atzilut within Asiyah → Beriah and Yetzirah within Asiyah → neshamah-light of Malchut of Malchut of Asiyah → power at the end of the vessel in the element of earth / "let [the earth] bring forth vegetation." In the chapter 20 scan, **no image-verified sentence** matching this chain was obtained. Therefore the two passages are **parallel**; the link is the Alter Rebbe's paraphrase of an order of vesting, **not** an unmediated witness formulated on the page.

Evidence. - S1: «ולפמ"ש בס' הגלגולים פ"כ הובא בלק"א מתלבשת תחלה...» — "And according to what is written in Sefer HaGilgulim, chapter 20, cited in Likkutei Amarim, [it] first vests itself..." ([E-subresearch], Wikisource). - HB#23822, pp. 30–31, image ([E] heading/sequence identification; poor Rashi-script OCR — tagged). - Shaar HaGilgulim 20, Sefaria = other content ([E] negative; do not substitute).

Serious alternative. Another edition/numbering of Sefer HaGilgulim in which chapter 20 explicitly formulates the Atzilut-within-Asiyah chain as the Alter Rebbe paraphrases it; or "cited in Likkutei Amarim" points to a location in Likkutei Amarim where the same matter has already been quoted in closer wording.

Limit. Do not complete the bridge as fact. "This is returning light" alone is not an answer to F3-06.

Tagging: page identification ✓ · clean full quotation of the Alter Rebbe's chain from the page ✗.

Dossier 0151 · The Focused Studies · Round 4

Critique, collection, or interim decision[161]

IGK20 — F3 Critique and F4 Plan — 6. The Three Radiances: Interpretive Improvement, Not Closure

Claude moved from the light/recipient distinction to preferring a distinction between senses of "created being." This is an open and useful retreat from the previous certainty. However, later in his continuous explanation he again favors the first explanation. A consistent answer must be written: preferred interpretation, alternative, and the sentence preventing a full decision.

[161]Document 0151: IGK20-Focused-F4-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

The constant is preserved: the beginning of yesh consists of the vessels and nefesh-ruach lights of BYA; the neshamah is the Divine side from which they were created. Nefesh-ruach must not be replaced by nefesh, ruach, and neshamah, nor must the thirty vessels of Malchut of Atzilut be transferred into the list of created vessels. Interpreting the status of the levels does not automatically explain how a radiance is drawn from a radiance.

Dossier 0018 · The Focused Studies · Round 5

Critique, collection, or interim decision[299]

IGK20 — F4 Critique and Working Decisions toward F5 — 2. The Three Radiances: The Alternative Was Renamed; the Logical Dependence Remains

In F2, the light/recipient reading was: "not the existence of a created being" describes the radiance, whereas "the beginning of created yesh" describes the recipient. In F4, Claude calls a reading in which the first sentence too refers to the recipient a "change of subject." This is not the same alternative.

If both sentences refer to the same vessels and nefesh-ruach, it must be explained why they are created in one sentence and not created in the other. The explanation he gives, a spiritual beginning of yesh as opposed to a complete/individual created being, is precisely a distinction in the meaning of "created being." It cannot be used and then said that no ambiguity is needed.

The explanation itself also has a summary further on in the passage for 10 Tishrei, describing the second radiance as an existence of Divinity. It must be read together with the difficult sentence, not by s-

[299]Document 0018: IGK20-Focused-F5-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

electing only one clause. We are not making a new decision among all the possibilities here: there is now a clean definition of what each possibility must prove. None proves a physical or causal mechanism of transition between the radiances.

Lessons in Tanya, 10 Tishrei — the Paragraph and Its Summary.

Dossier 0178 · The Focused Studies · Round 6

Critique, collection, or interim decision[316]

IGK20 — F5 Critique and Focused F6 Continuation — The Three Radiances: A Logical Correction Is Accepted; the Interpretive Decision Remains a Proposal

Claude now recognizes that if both sentences concern the same vessels and nefesh-ruach, a distinction in the meaning of "created being" is necessary. This is a real correction to the F4 contradiction. This reading may be preferred, but must not be turned into an explicit statement.

In particular, the S10 summary that speaks of "an existence of Divinity" describes the level of the radiance. Moving from it to an assertion that the recipient itself is "an existence of Divinity" requires an additional argument. That argument is not obtained automatically from the radiance's vesting within it. Two columns must be preserved: the status of the light and the status of the recipient. The epistle's body calls vessels and nefesh-ruach "the beginning of created yesh"; the thirty vessels of Malchut of Atzilut belong to the Divine neshamah side, not to the created vessels.

[316] Document 0178: IGK20-Focused-F6-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

There is no need for another round exchanging names among alternatives without a new source. F6 requires one qualified formulation, with precise identification of the inference that remains.

Dossier 0425 · The Epistle's Conclusion · Unnumbered Round

Report or testimony from the history of the research[391]

"Returning Light," the Encompassing Light, and the Kav — Precision concerning "A Radiance of a Radiance, etc." — "A Radiance of a Radiance, etc.": What Does the "etc." Conceal?

Here there is an almost certain solution from the immediate context.

In the preceding paragraph, the Alter Rebbe explicitly wrote:

"A radiance of a radiance of a radiance."

He connected it to physical earth and ascent through returning light. Now, a few lines later, he writes:

"A radiance of a radiance, etc."

In plain meaning, therefore, the "etc." does not hint at some missing mysterious fourth level. It abbreviates an expression that was just given in full: **a radiance of a radiance of a radiance**.

In other words, your question "Why not write 'of a radiance' again?" is valid, but precisely this abbreviation is very understandable stylistically: the Alter Rebbe is effectively saying **"that same radiance of a radiance of a radiance that I already discussed."**

The "etc." also leaves the expression open to all the orders of concealments and radiances discussed, but its immediate decoding is the third degree mentioned before. ### Why Is It Revealed There "with Greater Strength"?

[391]Document 0425: Initial-Deep-Research.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

This is the heart of the entire paradox. Within the order of yosher, the farther one descends, the more contracted the inner light becomes. But upon reaching **the end** of the order, a dimension is revealed that is not subject to the same ranking: the encompassing light shines there, and the kav reaches its termination and returning light is aroused from it. The very lowest can therefore be precisely the place where a very deep power becomes apparent. An important precision is required here: **sovev = Essence** must not be simply identified. Sovev is still "the light of Ein Sof." In Epistle 20 as a whole, the Alter Rebbe indeed leads to a deeper principle, that the capacity to create yesh me'ayin belongs ultimately to His blessed Essence, and hence the superiority of physicality; but in the present sentence he explicitly speaks of a **radiance** from the encompassing light and of the kav. This distinction is very important so as not to skip levels.

15 · The Encompassing Light, the Kav, and the Power to Bring into Being and Give Life

The explanatory power of a "supplementation" image can also be its weakness. If the kav is described as having lost its capacity, and the encompassing light as arriving to bypass the failure, a simple plot is created that the epistle does not tell. The encompassing light gives power and strength, but its action does not require a prior malfunction in the kav.

The questions of coming into being and vitality, mode of vesting, and degree of revelation must be read separately. Additional radiance through human Divine service does not prove that without it creation did not exist. The presence of a source in the worlds does not prove that it shines openly in recipients. Both principles limit transferring the parallels into the epistle.

Nor does “sovev” mean that the light does not operate in particulars. The epistle connects it to giving power through the vessels. Equality in relation to the worlds and the vessels’ role in producing their measure do not contradict, because they describe two relationships. The explanation must say how they combine, without turning them into separate causes.

Hence the examination of “multiplicity and division and limitation and finitude.” Every word must be explained, but there is no obligation to assign each an independent kabbalistic level. One may examine how the wording combines to describe a defined result: many created beings, distinctions among them, measure, and an endpoint. More detailed technical identification requires an additional source.

The Epistle’s Wording — Source Units

W12-01 · 1–10

אמנם מציאותו ומהותו של אור הא”ס אינו בגדר מקום כלל

However, the existence and nature of the light of Ein Sof are not within the category of space at all,

W12-02 · 11–22

וסובב כל עלמין בשוה ואת השמים ואת הארץ אני מלא בהשוואה אחת

and it encompasses all worlds equally; “I fill the heavens and the earth” with one and the same equality,

W12-03 · 23–30

ולית אתר פנוי מיניה אף בארץ הלזו הגשמית

and no place is empty of Him, even on this physical earth.

W12-04 · 31–38

רק שהוא בבחי’ מקיף וסובב וכמ”ש הפי’ בלק”א

Except that it is in the aspect of encompassing and surrounding, as its meaning is explained in Likkutei Amarim,

W12-05 · 39–46

ולא התפשטות והתלבשות החיות להחיותם ולהוותם מאין ליש

and not an extension and vesting of vitality to give them life and bring them into being from ayin into yesh,

W12-06 · 47–54

כ"א ע"י הארה דהארה דהארה וכו' מהקו כנ"ל

which is only through a radiance of a radiance of a radiance, etc., from the kav, as above.

W12-07 · 55–63

וגם מאור א"ס הסובב ומקיף לארבע עולמות אבי"ע בשוה

And also, from the light of Ein Sof that surrounds and encompasses the four worlds of ABYA equally,

W12-08 · 64–71

מאיר אל הקו הפנימי דרך הכלים די"ס דבי"ע

there shines toward the inner kav, through the vessels of the ten sefirot of BYA,

W12-09 · 72–81

ובהארתו תוך הכלים נותן בהם כח ועוז לברוא יש מאין

and in shining within the vessels it gives them power and strength to create yesh me'ayin.

W12-10 · 82–91

ומאחר שהבריאה היא ע"י הכלים לזאת הם הנבראים בבחינת ריבוי

And since creation is through the vessels, the created beings are therefore in the aspect of multiplicity

W12-11 · 92–98

והתחלקות וגבול ותכלית ובפרט ע"י האותיות כנ"ל.

and division and limitation and finitude, and particularly through the letters, as above.

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

Map of the Question and Its Clarification

If no place is empty of the light of Ein Sof, why are graded radiances necessary? And what does the radiance from the encompassing light toward the kav through the vessels add?

The equal presence of the light of Ein Sof is not equal inward vesting. The epistle says that the existence and nature of the light are not within the category of space, and that it encompasses the worlds equally. "Encompasses" does not mean distant around them spatially; it designates a relationship not measured according to the recipient's vessels.

The vitality extending to give life to created beings and bring them into being arrives through the graded radiances of the kav. This does not deny the light's presence in physical earth. The distinction is between a presence not measured by levels and the defined mode of reception of each created being.

It also says that the encompassing light shines toward the inner kav through the vessels and, in shining, gives them power and strength to create yesh me'ayin. The encompassing light is not merely conceptual background, and the kav is not an independent creator. The text contains no description of a failure in the kav repaired by a bypass. It gives an integrated description of power, vessel, vitality, and definition.

The parallels in the 5672 and 5703 texts help distinguish coming into being itself from added revelation through human Divine service. But not every addition of revelation at the Giving of the Torah or in prayer must be identified with every detail of the sentence concerning the encompassing light here. Hayom Yom for 11 Tishrei, too, concerning the address "to Him and not to His attributes," explains the intention of prayer; it does not by itself identify the Essence of Ein Sof with the encompassing light.

Added Revelation Is Not the Beginning of Existence

The 5672 series, p. תתקנה [955], first mentions the coming into being of creatures from the union of ZUN of BYA and afterward a drawing down in Baruch SheAmar so that there be revelation in the vessels. This is a counter-test to the claim that there is no coming into being before the addition. Chapter קכ"ט [129] and 5703, pp. 131–133, deepen the distinction between lights and vessels and revelation below. They were read in photographs in the research; a mechanism the source does not explicitly apply to the epistle's entire sentence must not be read out of them.

Hayom Yom and Three Readings of "To Him"

Hayom Yom presents the Pardes's interpretation concerning lights vested in vessels, the Baal Shem Tov's interpretation concerning the Divinity within the vessels, and the plain meaning of addressing the Essence of Ein Sof through simple faith. In preparing the book, the distinction between the Yiddish source and the editor's translation was preserved. The entry teaches why the language of vessels need not turn prayer into an address to an intermediary entity; it must not be used as a solution to apprehending the inner dimension of NeHYM or to the identity of the encompassing light and Essence.

C18 · The Encompassing Light Gives Power: Correcting the Bypass Model

One explanatory model described the kav as too weak after descent, and the encompassing light as arriving to bypass its failure. The epistle does not tell a story of failure and repair. It describes vitality drawn through the kav and then encompassing light shining toward the kav through the vessels and giving power and strength to create.

The correction does not diminish the action of the encompassing light. On the contrary: it must not be turned into an equal background unrelated to the vessels' operation. It gives power within them, and through the vessels arise multiplicity, measure, and differentiation. Equality in relation to the worlds and action through vessels do not contradict, because they describe different relationships.

The 5672 series, p. תתקנה [955], distinguishes, in the context of Baruch SheAmar, already-existing creation from added revelation through Divine service. A source concerning added revelation does not prove that without the addition there would have been no creation. Nor does the 5703 discourse on the Giving of the Torah, lights, and vessels by itself prove failure of the kav.

The corrected diagram therefore presents coordination within the order of coming into being: a vested radiance of the kav, encompassing light giving power, and vessels defining the created being. They must not be turned into three independent causes or a temporal sequence.[392]

[392] Iggeret HaKodesh 20; 5672, תתקנה [955]; Discourses of 5703, קלא–קלג [131–133]; Focused F3–F8.

C19 · Hayom Yom, 11 Tishrei: A Parallel to Examine, Not a Shortcut

The HY1 dossier was added to examine a brief formula concerning light, kav, encompassing light, and vessels. The readings differed over whether the emphasis lay in the source of power, its vesting, or an additional drawing down. A reading must not be chosen merely because it gives an attractive diagram of the epistle.

This is also an attribution rule: a concentrated teaching does not interpret every sentence preceding it, and shared terms do not guarantee full technical identity. In particular, this does not prove that Essence is synonymous with sovev, or that the kav lost its power and then received an external supply. These additions require explicit wording.

The reader's edition preserves the explanation grounded in the epistle. The study dossier keeps the parallel as a test: does the new formula stand alongside the other sources without imposing one glossary upon them? This is not absence of a source, but a source whose role is comparative and whose limit of application is marked.[393]

Decision on the Question: Giving Power Is Not a Story of Failure

The epistle distinguishes light that encompasses equally from vitality vesting according to the recipients' capacity, and afterward describes radiance from the encompassing light toward the kav and the giving of power within vessels. These sentences contain no story in which the kav lost its capacity and the encompassing light was forced to bypass it. The distinction concerns modes of relationship and revelation within coming into being.

[393] E1.6-HY1; HY1 critiques; Iggeret HaKodesh 20.

The words “to give them life and bring them into being” require attention to two aspects: a created being’s existence and vitality, and its very coming into being. It must not be assumed that every mention of vitality concerns only an addition to an existing yesh, but neither should every occurrence of the two terms be unified without clarification.

The fact that human Divine service draws additional revelation does not justify inferring that without it the world has no existence. Hence the importance of the parallels’ distinction between the order of existence and an addition revealed through Divine service. A local decision concerning the superiority of the addition does not contradict the description of continuous creation.

The question therefore reaches a double result: the positive role of radiance from the encompassing light must be recognized, and the order of vesting and vessels described in the epistle must be preserved. Descent to the bottom is not necessarily a descent in creative power itself; the next chapter will show how precisely earth becomes a place of its striking revelation.

The Course of the Research: Claims, Evidence, Critiques, and Alternatives

The dossiers are arranged here by family of inquiry and round, within the topic. Questions and briefings are marked separately from answers. Ratings such as PASS, SEALED, and the like are historical determinations by the dossier’s author; they are not independent approval by the editor. English passages were preserved in their original language so as not to replace original evidence with an approximate translation. The document identifiers permit 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 3 — Cause and Effect versus Yesh Me'ayin — Terms

Illah and alul: cause and effect. A relationship in which what is drawn forth derives from its source with continuity and understanding: an emotion is drawn from intellect, speech from thought. The effect "understands" its cause and is nullified to it.

Hishtalshelut: the order of descent through cause and effect, stage by stage.

Yesh me'ayin: coming into being that is not in this manner. The created being is not drawn from the source as an effect from a cause; it appears from ayin.

The Ramak: Rabbi Moshe Cordovero.

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

Report or testimony from the history of the research[4]

Station 15 — Sovev Kol Almin and Memale Kol Almin — The Encompassing Light Shines toward the Kav

The epistle adds:

«וגם מאור־אין־סוף הסובב ומקיף לארבע עולמות אצילות בריאה יצירה עשיה בשוה, מאיר אל הקו הפנימי דרך הכלים דעשר ספירות דבריאה יצירה עשיה».

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

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

“And also, from the light of Ein Sof that surrounds and encompasses the four worlds of Atzilut, Beriah, Yetzirah, and Asiyah equally, there shines toward the inner kav through the vessels of the ten sefirot of Beriah, Yetzirah, and Asiyah.”

And further on:

«ובהארתו תוך הכלים נותן בהם כוח ועוז לברוא יש מאין».

“And in shining within the vessels it gives them power and strength to create yesh me’ayin.”

The encompassing light does not here become direct inner vitality for each created being. It shines toward the inner kav through the vessels, and through the kav and vessels creative power is given.

Dossier 0201 · The Beginning of Yesh and the General Rounds · Round 12

Report or testimony from the history of the research[210]

GOAL 2 — Derekh Mitzvotekha, The Root of the Commandment of Prayer, §§44–48 (tipa / ibbur / Atik / ז׳–ט׳ [7–9]) — 2a. Sefaria body OPEN (all five §§)

Title path: Derekh_Mitzvotekha,_Shoresh_Mitzvat_HaTefillah.{44..48}

heRefs: דרך מצותיך, שרש מצות התפלה מ״ד … מ״ח

Caches: dmc44.json…dmc48.json, *_plain.txt, dmc46_tipa_block.txt

§	heRef	Tipa / ibbur / Atik / ז׳–ט׳ [7–9]?
מד (44)	מ״ד	No (teshuvah / olam hazeh choice)
מה (45)	מ״ה	Partial (yenika context; not tipa calendar)

[210]Document 0201: 78 — R12-GB01 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

§	heRef	Tipa / ibbur / Atik / ז׳–ט׳ [7–9]?
מו (46)	מ״ו	YES — tipa, ibbur, Atik Yomin, nine or seven months of gestation
מז (47)	מ״ז	No (Shinantam / talmud vs maaseh)
מח (48)	מ״ח	No (memalei / sovev)

Dossier 0312 · The Beginning of Yesh and the General Rounds · Round 16

Report or testimony from the history of the research[128]

GOAL 1 — Net-NEW — 1d. Log only (not proposed)

Target	Why
LT Bechukotai 5:2	GB04 companion-log → T16/Vayeshev — remint
LT Tzav 2:8 Leviathan / future sovev souls	R13 Shemini Leviathan family + GB01 Tzav 2:4 taxonomy — companion-log
LT Emor 1 shared hasagah Beriah	GB05/GB06 avoid
LT Shir 8 Tohu→souls+angels	T19 family
LT Shir 13 / 17 / 24 / 31	T13 / mehalchim / T06 / R15-T11 remints
TO Yitro 7–8	T29/T37 family
TO Vayakhel 2	hasagah-gap log
EC 20:11 kelim→angels / lights→souls	R14-T01 / R15-T08 remint
SHG 31 / 38	T36 naming + T40 Elijah family
SK 3:5 / 4:1	T28 machatzav / taxonomy

Target	Why
DMC SMT 39/44/45	GB06 taxonomy log
SRHK ≠1:2 / SHH other / IGK ≠7/8/20	No usable ontology cohit found
Print OHT/PEC new page	Not found this pass

[128] Document 0312: 133 — R16-GB08 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0012 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[134]

3. Continuous peshat — יב [12] (Three Degrees of Radiance) — 3.3 Link

- From יא [11]'s endpoint vestment → how far that light reaches.
- To יג [13]: all of this is still only hitpashtut; atzmut Or Ein Sof is otherwise (sovev).

4. Continuous peshat — יג [13] (Sovev and Memale) — 4.1 What Admur says

«וכל זאת בבחינת התפשטות החיות להחיותם. אמנם מציאותו ומהותו של אור הא"ס אינו בגדר מקום כלל וסובב כל עלמין בשוה, ו"את השמים ואת הארץ אני מלא" בהשוואה אחת, ו"לית אתר פנוי מיניה" אף בארץ הלזו הגשמית, רק שהוא בבחינת מקיף וסובב... ולא התפשטות והתלבשות החיות... כי אם ע"י הארה דהארה דהארה וכו' מהקו כנ"ל.»

"And all this is in the aspect 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 space at all, and it encompasses all worlds equally; 'I fill the heavens and the earth' with one and the same equality, and 'no place is empty of Him,' even on this physical earth; except that it is in the aspect of encompassing and surrounding… and not an extension and vesting of vitality… which is only through a radiance of a radiance of a radiance, etc., from the kav, as above."

«וגם מאור א"ס הסובב ומקיף לארבע עולמות אבי"ע בשוה מאיר אל הקו הפנימי דרך הכלים די' ספירות דבי"ע, ובהארתו תוך הכלים נותן בהם כח ועוז לברוא יש מאין.»

[134] Document 0012: 154 — R17-GB03 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

“And also, from the light of Ein Sof that surrounds and encompasses the four worlds of ABYA equally, there shines toward the inner kav through the vessels of the ten sefirot of BYA; and in shining within the vessels it gives them power and strength to create yesh me’ayin.”

«ומאחר שהבריאה היא ע״י הכלים, לזאת הם הנבראים בבחינת ריבוי והתחלקות וגבול ותכלית, ובפרט ע״י האותיות כנ״ל.»

“And since creation is through the vessels, the created beings are therefore in the aspect of multiplicity and division and limitation and finitude, and particularly through the letters, as above.”

Locus: after Neh. 9:6 block · [E]

4. Continuous peshat — יג [13] (Sovev and Memale) — 4.2 Why here

Admur blocks a false inference from יב [12]: graded haarah might seem to place Ein Sof itself inside creatures. Correction: atzmut Or Ein Sof is not “in place” at all; it encompasses all worlds equally (sovev/ makif). Creatio-as-hitpashtut is only via the haarah cascade from the kav. Then a second move: that same sovev also shines into the inner kav through BYA kelim, empowering those kelim to create yesh me’ayin — linking makif to the creative mechanism without collapsing sovev into memale.

4. Continuous peshat — יג [13] (Sovev and Memale) — 4.3 Link

- From יב [12]’s cascade = hitpashtut only.
- To יד [14]: if sovev is equal everywhere, why does earth uniquely show continuous yesh me’ayin? → or chozer / AK feet.

4. Continuous peshat — יג [13] (Sovev and Memale) — 4.4 Plain terms

- Sovev / makif: presence of Or Ein Sof that does not vest as particular vivifying chayut; equal "filling" without spatial confinement.
- Extension of vitality: the graded extension that does vivify — identified with haarah cascade from kav, not with atzmut.
- Shines toward the inner kav: functional link — sovev irradiates the inner kav via BYA kelim, giving them power and strength. Meta: "a functional relationship requiring clarification" — note as [E] wording · finer mechanics [U].
- Multiplicity / limitation via kelim (+ letters): why creatures are many and finite if power is from Ein Sof.

4. Continuous peshat — יג [13] (Sovev and Memale) — 4.5 Tags

Body [E] · Jer. 23:24 / TZ «לית אתר» ("no place") via Admur [E-primary] · sovev≠hitpashtut [E] · "makif→inner kav" link [E] · full Shaar HaYichud / Tanya II apparatus for sovev [E-secondary] if opened · Q70 still HOLD

4. Continuous peshat — יג [13] (Sovev and Memale) — 4.6 Implicit Qs

- How exactly does sovev "shine toward the kav" without becoming memale? Meta leaves open — [U] R17-D.
- Relation to Tanya I:48 explanation Admur cites — not re-opened this GB.
- Q42/Q70/NHYM: not closed.

Dossier 0040 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[312]

163 — R17-GB05 SUMMARY — Fold map (duplicates → do not remint)

Sealed	Claim (compressed)	GB05 action
T15	BYA via ZUN; haarah pierces parsa with kelim; shines “just as in Atzilut itself”	FOLD core pierce + phrase — deepen scope only as T31
T16	Two kav loci (A Malchut/parsa; B NHY d’AK); A≡B [U]/[P]	FOLD dual loci
T17	Three he’arah degrees; hitpashtut not three atzmiyut	FOLD cascade
T18	Atzmut sovev equally; creatio via haarah³ from kav	FOLD sovev≠hitpashtut
T19	Sovev shines toward the inner kav through BYA kelim → power and strength, yesh me’ayin	FOLD sovev→kav power

Sealed	Claim (compressed)	GB05 action
T20	Earth continuous yesh me’ayin; AK feet; or chozer upward	FOLD earth/or-chozer frame
T21	Or chozer → neshamah of Malchut of Malchut of Asiyah; Gilgulim 20; “let [the earth] bring forth vegetation”	FOLD destination + Gilgulim
T22–T24	Inanimate, vegetative, animal, and human · Merkavah · practical mitzvot telos	out of R17-D mint scope
T25–T29	R17-C mitzvot/Torah	no overlap with R17-D

[312]Document 0040: 163 — R17-GB05 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0076 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[178]

P5 — Sovev → inner Kav (memale label) — Quotes [E]

«...אור הא"ס אינו בגדר מקום כלל וסובב כל עלמין בשוה... רק שהוא בבחי' מקיף וסובב וכמ"ש הפי' בלק"א ולא התפשטות והתלבשות החיות... כ"א ע"י הארה דהארה דהארה וכו' מהקו»

"...the light of Ein Sof is not within the category of space at all and encompasses all worlds equally... except that it is in the aspect of encompassing and surrounding, as its meaning is explained in Likkutei Amarim, and not an extension and vesting of vitality... which is only through a radiance of a radiance of a radiance, etc., from the kav."

«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»

"And also, from the light of Ein Sof that surrounds and encompasses the four worlds of ABYA equally, there **shines toward the inner kav** through the vessels of the ten sefirot of BYA, and in shining within the vessels it gives them power and strength to create yesh me'ayin."

P5 — Sovev → inner Kav (memale label) — Proven [E]

- Atzmut surrounds equally (makif/sovev) — even physical earth.
- That is not the creatio-animation hitpashtut (which is haarah³ from Kav).
- Same sovev also shines to the inner kav through BYA kelim → power and strength to create yesh me'ayin.
- Multiplicity via kelim/letters.

[178] Document 0076: 158 — R17_D_KAV_PARSA.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

P5 — Sovev → inner Kav (memale label) — Not proven

- Printed ממלא (memale) — absent from IHK20 body (plain + WS); meta ‘memale’ = gloss [I]/[U].
- How sovev lights Kav without becoming hitpashtut — leave both-and [U].
- Q70: equal sovev ≠ Kav measure — HOLD [U].

P5 — Sovev → inner Kav (memale label) — Optional ONE Admur parallel [E]

Body self-cite «כמ”ש הפי’ בלק”א» (“as its meaning is explained in Likkutei Amarim”) (Part I Makif/Sovev). Cite only — do not invent Part I wording this pass.

Dossier 0103 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[140]

R17 SCOUT — Iggeret HaKodesh 20 §§יא–טו [11–15] — Meta thesis VERIFY (do not rubber-stamp)

§	Meta claim	Body check
יא [11]	Two Kav paths — Malchut kelim vs NeHY of Adam Kadmon end	SUPPORTED as two presentations [E]; identity one-vs-two = [P]/[U] OPEN
יב [12]	Three he’arah degrees	SUPPORTED [E] as hitpashtut grades; ≠ auto human NR″N [U]
יג [13]	Sovev/memale — Atzmut surrounds equally; lights inner Kav via BYA kelim	SUPPORTED [E] for equal sovev + shine to inner Kav; printed word memale not in block — meta gloss [I]
יד [14]	Yesod afar + or chozer	SUPPORTED [E]

[140]Document 0103: 155 — R17 SCOUT יא–טו CORROBORATE-ONLY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

§	Meta claim	Body check
טו [15]	Inanimate, vegetative, animal, and human · angel food · mitzvot excellence	SUPPORTED [E]; letter ends at colophon

יג [13] — Sovev / Radiance toward the Inner Kav — 1) Exact [E]

«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 ... ולא התפשטות והתלבשות החיות ... כ"א ע"י הארה דהארה וכו' מהקו»

"However, the existence and nature of the light of Ein Sof are not within the category of space at all, and it encompasses all worlds equally; 'I fill the heavens and the earth' with one and the same equality, and no place is empty of Him, even on this physical earth; except that it is in the aspect of encompassing and surrounding... and not an extension and vesting of vitality... which is only through a radiance of a radiance of a radiance, etc., from the kav."

«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»

"And also, from the light of Ein Sof that surrounds and encompasses the four worlds of ABYA equally, there shines toward the inner kav through the vessels of the ten sefirot of BYA, and in shining within the vessels it gives them power and strength to create yesh me'ayin."

«ומאחר שהבריאה היא ע"י הכלים לזאת הם הנבראים בבחינת ריבוי והתחלקות וגבול ותכלית ובפרט ע"י האותיות»

"And since creation is through the vessels, the created beings are therefore in the aspect of multiplicity and division and limitation and finitude, and particularly through the letters."

יג [13] — Sovev / Radiance toward the Inner Kav — 2) Plain peshat

Atzmut Or Ein Sof is not spatial; surrounds all worlds equally (makif/sovev) — even physical earth. That is not the hitpashtut that create s/animates (which is haarah³ from Kav). Same sovev also shines to the inner Kav through BYA kelim, giving them power and strength to create yesh me'ayin; multiplicity via kelim/letters. Printed label memale not in this block — meta gloss [I].

יג [13] — Sovev / Radiance toward the Inner Kav — 3) Neighbors

- From יב [12] contrast → To יד [14] earth as strongest revelation

יג [13] — Sovev / Radiance toward the Inner Kav — 4) Open Qs

- 'Memale' label vs body wording [I]/[U]
- How sovev lights Kav without becoming hitpashtut — leave Admur's both-and [U]
- Q70 HOLD

Dossier 0215 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[146]

11. NeHY of Adam Kadmon / Feet of Yosher — Plain peshat (this letter)

End of Netzach-Hod-Yesod of Adam Kadmon = end of the 'feet' of its yosher scheme, which terminate in Malchut of Asiyah. Second Kav account: Kav vested at that ending; from there he'arah descends into BYA neshamah-light, and also returns upward as or chozer. Under

[146]Document 0215: 151 — R17-B GLOSSARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

the feet, Sovev Or Ein Sof shines with little interruption (only AK iggulim).

151 — R17-B GLOSSARY — Iggeret HaKodesh 20 terms — 13. Sovev / Makif

Aliases: סובב כל עלמין (encompasses all worlds), מקיף וסובב (encompassing and surrounding), אור א"ס הסובב (the encompassing light of Ein Sof)

Forced by sections: יב [12]

13. Sovev / Makif — Quotes [E]

- «אמנם מציאותו ומהותו של אור הא"ס אינו בגדר מקום כלל וסובב כל עלמין בשוה... רק שהוא בבחי' מקיף וסובב וכמ"ש הפי' בלק"א» — "However, the existence and nature of the light of Ein Sof are not within the category of space at all, and it encompasses all worlds equally... except that it is in the aspect of encompassing and surrounding, as its meaning is explained in Likkutei Amarim" — IHK20 body [E]
- «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» — "And also, from the light of Ein Sof that surrounds and encompasses the four worlds of ABYA equally, there shines toward the inner kav through the vessels of the ten sefirot of BYA, and in shining within the vessels it gives them power and strength to create yesh me'ayin" — IHK20 body [E]

13. Sovev / Makif — Plain peshat (this letter)

Or Ein Sof as such is not in the category of place; it 'encircles/encom passes all worlds equally' (Sovev/Makif). This is not the mode of hitp ashtut/hitlabshut that animates and creates — that is via graded Kav-he'arot. Yet Sovev also shines into the inner Kav through BYA kelim,

giving them power to create yesh me'ayin. Admur points to Likkutei Amarim for the meaning of Makif.

13. Sovev / Makif — Optional primary parallel

- Admur self-cite: «כמ"ש הפי' בלק"א» ("as its meaning is explained in Likkutei Amarim") (Tanya Part I treatment of Makif/Sovev) — [E] Admur parallel via body cite — secondary biur if expanded beyond IHK20

13. Sovev / Makif — Not proven from quote alone [U]/[I]

- Full Shaar haYichud / Part II technical Makif map not restated here [U]
- How Sovev 'gives koach to kelim' relates numerically to he'arah grades [U]

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Report or testimony from the history of the research[151]

170 — R17-I CRITIQUE CHECKLIST — continuous peshat map Iggeret HaKodesh 20 — 4) Unresolved [U]/[P] That Still Look "Settled" in Prose

#	Item	Where prose soft-settles	Required hold
U1	Identity vs analogy of "just as in Atzilut itself"	Glossary §10 "Working reading: likeness…"	Keep [P]/[U] (sealed T15 = pierce+phrase presence; T31 = simile scope — becoming sealed, corroborate only)

[151]Document 0245: 170 — R17-I CRITIQUE.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

#	Item	Where prose soft-settles	Required hold
U2	One Kav / two paths vs two descriptions	Glossary §11 “Second Kav account”; scout/D better	[P]/[U] A≡B (sealed T16 leaves open)
U3	613 paths = bare 613-mitzvot enumeration	Glossary §6 plain peshat can read as settled “613 paths” without [P] flag in continuous prose	Enumeration ID stays [P] (sealed T26)
U4	Degree-1 «מאירה משם» (“shines from there”) source = path B only?	Glossary §12 lists cascade as single pipeline	Feed exclusivity [U] (T32 becoming sealed — corroborate only; exclusivity clause stays [U] inside T32)
U5	Memale as creatio label in this letter	Meta sometimes pairs memale/sovev; body packs correctly note absence	Printed memale absent in IHK20 block = [E] absence / meta label [I] (T30 becoming sealed — corroborate only)
U6	Human NR″N ≡ BYA sefirot NR″N	Packs refuse — OK	Stay [U] without further primary
U7	Atika page / Yerushalmi daf / Gilgulim beyond cite	Consistently apparatus [U] — OK	Do not prose-seal

6) Collisions / Folds — Grok Intake vs Sealed T01–T29 (+ Pending T30–T33) — 6b T30–T33 (GB05 / 163–164) — Becoming Sealed Post-Carpo; CORROBORATE Only (Same Remint Ban as T01–T29)

Becoming-sealed	Grok overlap	Flag
T30 memale absence vs makif/ sovev + radiance³	Scout יג [13] · D P5 · Glossary §13	CORROBORATE becoming-sealed — do not remint
T31 “like…” = mode-of-illumination simile scope	Glossary §10 · D P3 · scout י [10]	CORROBORATE becoming-sealed — watch Glossary soft-settle (U1)

Becoming-sealed	Grok overlap	Flag
T32 D1 “from there” indexes path B; path A feed [U]	Scout יב [12] · D P4	CORROBORATE becoming-sealed — exclusivity still [U] inside claim
T33 or-chozer analogy architecture (AK-feet as Malchut-Atzilut return)	Glossary §14 analogy sentence · D P6	CORROBORATE becoming-sealed — ≠ remint T20/T21

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

Report or testimony from the history of the research[26]

Theme 2 — Cause/Effect vs Yesh Me’ayin — HIT 2.2 — TT [E]

«אבל להיות התהוות החומר ובחי’ יש א”א להיות בשום אופן ע”י השתלשלות עילה ועלול כי מטבע העלול להתכלל בעילתו בביטול... אלא ע”י הארת הסובב שהוא כל יכול»

“But the coming into being of matter and an aspect of yesh cannot in any manner occur through a chain of cause and effect, for the nature of an effect is to be included in its cause in nullification… rather, through the radiance of the encompassing light, which is omnipotent.”

- Work+locus: Derech Mitzvotecha, The Commandment of the Unity of G-d, §2
- Speaker: Tzemach Tzedek
- Parallels: Same binary: cause/effect cannot yield separate yesh; needs sovev/ratzon
- Does NOT prove: Identical to IHK20’s wording on Kelim+Kav; does not prove three he’arah grades

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

Theme 3 — Malchut as Alma d'Itgalya / Yesh Me'ayin Power — HIT 3.2 — Admur [E] (Related)

«...כי מדת מלכותו ית' בלבד מחי' אותם... והיא הנק' ממכ"ע...»

"...for the attribute of His blessed Malchut alone gives them life... and it is what is called memale kol almin..."

- Work+locus: LT Rosh Hashanah 4
- Speaker: Admur
- Parallels: Malchut as the midah that vivifies worlds / memale label in RH frame
- Does NOT prove: Printed term alma d'itgalya in this RH passage; alma formula is TT's report in 3.1

Theme 7 — Three He'arah Grades; Sovev→Inner Kav — HIT 7.1 — Admur [E] (Sovev Definition — IHK20 Self-Cite Target)

«...מקיף עליהם מלמעלה, ונקרא – "סובב כל עלמין". ואין הפירוש סובב ומקיף מלמעלה בבחינת מקום... אלא... לענין בחינת גילוי השפעה...»

"...encompasses them from above and is called 'sovev kol almin.' 'Surrounding and encompassing from above' does not mean in terms of place... but rather... with regard to the aspect of revelation of influence..."

- Work+locus: Tanya, Likkutei Amarim ch. 48
- Speaker: Admur
- Parallels: Sovev/makif as non-hitlabshut gilui — the «כמ"ש הפי' בלק"א» ("as its meaning is explained in Likkutei Amarim") frame IHK20 points to
- Does NOT prove: Three he'arah grades (radiance / radiance^2 / radiance^3); does not prove «מאיר אל הקו הפנימי» ("shines toward the inner kav"); memale label not sealed from this excerpt alone

Theme 7 — Three He’arah Grades; Sovev→Inner Kav — HIT 7.2 — TT [E] (Sovev → Koach to Kelim+Kav)

«...אור א"ס שלמעלה... מהקו שמקיף את כל הארבע עולמות בשוה וע"י הארתו שמאיר עליהם נותן כח ועוז לבחי' הכלים די"ס דאצי' עם הקו שבתוכם להוות בחי' היש מאין»

“...the light of Ein Sof, which is above... the kav and encompasses all four worlds equally, and through its radiance shining upon them gives power and strength to the aspect of the vessels of the ten sefirot of Atzilut, together with the kav within them, to bring the aspect of yesh into being from ayin.”

- Work+locus: Derech Mitzvotecha, The Root of the Commandment of Prayer, §27
- Speaker: Tzemach Tzedek
- Parallels: Sovev illumination → power in Atzilut kelim + Kav within them for yesh me’ayin (IHK20 sovev→inner Kav family)
- Does NOT prove: Three discrete he’arah clothing grades of IHK20 §יב [12]; does not prove Q70 measure

Theme 7 — Three He’arah Grades; Sovev→Inner Kav — EMPTY

- Three he’arah grades outside IHK20 body — EMPTY [U] this pass
- Mitteler / Ramash — EMPTY [U]

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Report or testimony from the history of the research[385]

[385] Document 0260: 164 — R17-GB05 FULL.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

2. Exact [E] Quotes (R17-D Core) — 2.4 Sovev / Makif + Inner Kav (יג [13]; = Sealed T18/T19)

«...אור הא"ס אינו בגדר מקום כלל וסובב כל עלמין בשוה... רק שהוא בבחי' מקיף וסובב וכמ"ש הפי' בלק"א ולא התפשטות והתלבשות החיות... כ"א ע"י הארה דהארה דהארה וכו' מהקו»

"...the light of Ein Sof is not within the category of space at all and encompasses all worlds equally... except that it is in the aspect of **encompassing and surrounding**, as its meaning is explained in Likkutei Amarim, and not an extension and vesting of vitality... which is only through a radiance of a radiance of a radiance, etc., from the kav."

«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»

"And also, from the light of Ein Sof that surrounds and encompasses the four worlds of ABYA equally, there **shines toward the inner kav** through the vessels of the ten sefirot of BYA, and in shining within the vessels it gives them power and strength to create yesh me'ayin."

Proves [E]: printed lexicon = makif and sovev; creatio-animation via haarah[3] from kav; same sovev also shines toward the inner kav through kelim.

Already sealed: T18/T19.

Open for deepen: memale never printed here (→ T30).

Dossier 0300 · The Beginning of Yesh and the General Rounds · Round 17

Report or testimony from the history of the research[155]

[155] Document 0300: 167 — R17-T30–T33 QC.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

167 — R17-T30–T33 QC.md — Verdict Table — R17-T30–T33

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T30	IHK20 body י–יד [10–14] never labels creatio/animation memale; printed lexicon = makif and sovev (self-cite «כמ"ש הפי' בלק"א» — "as its meaning is explained in Likkutei Amarim") vs radiance³ from the kav; meta »memale« for this letter's creatio-mode = interpretive gloss [I]	PASS	[E] absence · [I] meta	WS window: lemma memale count = 0; exact «בבחי' מקיף וסובב וכמ"ש הפי' בלק"א» ("in the aspect of encompassing and surrounding, as its meaning is explained in Likkutei Amarim") vs «ע"י הארה דהארה דהארה וכו' מהקו» ("through a radiance of a radiance of a radiance, etc., from the kav"); «אני מלא» ("I fill") = biblical quote ≠ technical memale; ≠ remint T18/T19 (those seal sovev≠hitpashtut + sovev→kav power)
R17-T31	"Just as in Atzilut itself" modifies "shines in them in BYA" (post-parsa haarah with Malchut kelim) — likeness of mode of illumination; BYA≡Atzilut ontological identity stays [U] · ≠ remint T15	PASS	[E] wording · [U] identity	WS exact: «בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצילות ממש» ("pierced the parsa with them and shines in them in BYA just as in Atzilut itself") — grammar attaches simile to "shines"; pack refuses world-identity seal; T15 sealed pierce+phrase presence only — T31 locks scope

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
R17-T32	Degree-1 «הארת הקו מאירה משם» (“the radiance of the kav shines from there”) immediately follows NHY-d’AK / feet of yosher terminus — sequential grammar indexes path B as D1’s stated source-pointer; path-A exclusive feed stays [U] · ≠ remint T16/T17	PASS	[E] sequence · [U] exclusive	WS exact: path-B terminus then «הנה הארת הקו מאירה משם ומתלבשת באור הנשמה…» (“behold, the radiance of the kav shines from there and vests itself in the neshamah-light…”); T16=dual loci; T17=three grades; T32=D1 pointer-by-sequence only
R17-T33	Or-chozer analogy architecture: kav at AK-feet returns upward as light vested in Arich Anpin/Abba and Imma/ZUN returns from Malchut of Atzilut, and Malchut of Atzilut is Keter from below upward / נעוץ (“embedded”) — template for Asiyah-end or chozer · ≠ remint T20/T21	PASS	[E] parallel	WS exact: «מאיר ממטה למעלה בבחי’ אור חוזר כמו שהמלובש באו”א ואו”א וזו”נ דאצי’ מאיר באור חוזר ממל’ דאצי’ ומל’ דאצי’ היא בחי’ כתר ממטה למעלה ונעוץ… וככה הוא בסיום הקו…» (

ID	Claim (one-line)	PASS/ FAIL/ FOLD	Tag	One-line reason
				“shines from below upward as returning light, like that vested in Arich Anpin and Abba and Imma and ZUN of Atzilut shines as returning light from Malchut of Atzilut, and Malchut of Atzilut is the aspect of Keter from below upward, and embedded… and likewise it is at the termination of the kav…”) — explicit like/and-likewise parallel; T20/T21 = fact + destination/Gilgulim

167 — R17-T30–T33 QC.md — Dedup vs Sealed T15–T21 (Cluster D)

Proposed	Comparator	Same claim?	QC
T30 memale-absence + meta [I]	T18 sovev≠ hitpashtut · T19 sovev→inner kav	No — T18/T19 seal positive sovev claims; T30 = negative lexicon + meta-gloss tag	NEW (not FOLD)
T31 simile scope (mode ≠ identity)	T15 pierce + “just as in Atzilut itself” presence	Related lemma; different claim (grammatical scope lock)	NEW (not FOLD)
T32 “from there” → path B for D1	T16 dual loci · T17 three degrees	T16/T17 = existence; T32 = sequential source-pointer	NEW
T33 or-chozer analogy architecture	T20 earth/or-chozer fact · T21 destination + Gilgulim 20	T20/T21 = fact + destination; T33 = explicit like/and-likewise parallel	NEW

Proposed	Comparator	Same claim?	QC
(not proposed) remint T01–T29 / Q42 / Q70 / Moses / film / A≡B seal / self-seal	HOLDs / forever-OPEN	Correctly out of propose	complied

FOLD required? None.

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Report or testimony from the history of the research[156]

153 — R17-GB03 SUMMARY — Mission

Cluster R17-A continued: continuous peshat of Iggeret HaKodesh 20 sections יא–טו [11–15] (two kav paths → three haarah degrees → sovev/ memale → earth/or chozer → inanimate, vegetative, animal, and human / mitzvot ma'asiyot) from meta map 141. Extend R17-B glossary only for terms newly forced by יא–טו [11–15].

153 — R17-GB03 SUMMARY — Peshat Spine (יא–טו [11–15])

§	Admur core	Why here
יא [11]	Two kav presentations: (1) haarah of kav in Malchut kelim piercing parsa (from י [10]); (2) the kav itself vested in end of NeHY of Adam Kadmon / feet of yosher ending in Malchut of Asiyah, radiating from there into neshamah of BYA sefirot	Completes Malchut-parsa chain with AK-endpoint path; meta asks if one kav or two functional descriptions

[156]Document 0330: 153 — R17-GB03 SUMMARY.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

§	Admur core	Why here
יב [12]	Three degrees: radiance of the kav → neshamah-light (Elokut); radiance of a radiance → nefesh-ruach + kelim; radiance of a radiance of a radiance → all creatures (“and You give life to them all”)	Grades hitpashtut of chayut — not three independent essences; not auto = human NR″N
יג [13]	Atzmut Or Ein Sof not in spatial hitpashtut; encompasses all worlds equally (“I fill the heavens and the earth”; “no place is empty”); creatio only via haarah³ from kav. Also: sovev shines into inner kav through BYA kelim → gives them power and strength to create yesh me’ayin; multiplicity via kelim/letters	Bridges makif ↔ creative mechanism without erasing sovev≠memale

§	Admur core	Why here
יד [14]	Physical element of earth uniquely continuous yesh me’ayin (herbs/trees); because AK feet end under Asiyah + sovev under feet (only iggulim interrupt); kav reflects returning light from below upward → neshamah of Malchut of Malchut of Asiyah; Sefer Gilgulim 20 chain; «תדשא הארץ» (“let the earth bring forth vegetation”) everlasting; planted fruit (mayin nukvin) superior → mashal for human hamshachot	Shows lowest rank reveals strongest creative power (נעוץ — “embedded” — at bottom)
טו [15]	Inanimate, vegetative, animal, and human paradox (higher lives from lower) = or chozer; Merkavah angels fed from korbanot spirit (Zohar «מיסודא ועיקרא דילהון» — “from their foundation and root”); practical mitzvot = purpose of souls’ descent («היום לעשותם» — “today, to do them”; Avot 4:17). Colophon: “thus far, from his holy handwriting”	Telos of entire epistle

Stop: letter ends. No further body beyond colophon.

Report or testimony from the history of the research[27]

IGK20-Focused-F1 — Grok Bot — Sources and Questions — ב [2]. Continuous Explanation (≈950 Words)

Iggeret HaKodesh 20's argument begins not with the physical created being but with the question of unity: how "איהו וגרמוהי חד" ("He and His vessels are one") while the vessels are limited. The first answer: the vessels are Divinity **to create yesh me'ayin**, not merely cause and effect. From here the axis opens: yesh me'ayin requires a power with no prior cause, the power of Essence vested in the vessels.

Before created beings stand the souls. In Iggeret HaKodesh 31 and Bereshit Rabbah: souls that "arose in thought" and "preceded" the creation of worlds through speech, and in the Midrash, "He consulted the souls of the righteous." This is a status of **arising in thought / consultation**, not necessarily birth from the union of ZUN of BYA. In Iggeret HaKodesh 20 itself: souls from the union of ZUN of Atzilut before descent into BYA are "a likeness of an aspect of Divinity under immense contraction," and are not actual Divinity to create yesh me'ayin because they "emerged and separated" from the vessels in which the kav is vested. A distinction is already required here: a root in thought ≠ birth in BYA ≠ independent creative power.

The beginning of created yesh: the vessels of the ten sefirot of BYA, and also nefesh-ruach, were created from the neshamah of the ten sefirot of BYA, which is Divinity, the thirty vessels of Malchut of Atzilut. In other words, the garment close to created beings is the neshamah of the sefirot of BYA, originating in the vessels of Malchut of Atzilut. Without this, there is no "beginning of yesh."

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

Then comes the addition "and within it, too, is the radiance of the kav." If the neshamah is already Divinity from the vessels, why the kav? The wording itself answers: the kav of the light of Ein Sof is vested in Atzilut **as far as the parsa**, and the radiance of the kav that shone in the vessels of Malchut **pierced the parsa with them** and shines in them in BYA "just as in Atzilut itself." Thus, the vessels alone are not an "independent source of creation" in the sense of simple Essence; within them shines the radiance of the kav that passes with them. The kav adds the continuity of light from Ein Sof through Atzilut; it does not replace the vessels' being Divinity for creation.

The parsa: the wording calls it "the radiance of the kav" **before** the piercing ("the radiance of the kav of the light of Ein Sof vested in Atzilut as far as the parsa") and again afterward ("pierced the parsa with them"). It must therefore not be inferred that the parsa first **creates** the status of "radiance"; it marks a passage/screen that is pierced with the vessels, so that the radiance shines in BYA. Precisely what changes in the nature of the light in passage is not stated here in an explicit sentence; it remains open for parallels (screen analogy / derivative light in explanations).

"Just as in Atzilut itself": "shines in them." The likely referent of "in them" is the vessels of Malchut (which pierced), as they shine in BYA, not a declaration that BYA themselves have become Atzilut. "ממש" emphasizes continuity of Divine creative power, not necessarily identity of revelation. This is a cautious inference from syntax; there is no sentence "BYA = Atzilut."

Two descriptions of the kav: (1) radiance of the kav in the vessels of Malchut piercing the parsa; (2) the kav itself at the termination of Ne-HY of Adam Kadmon, as far as Malchut of Asiyah, from which the radiance of the kav vests itself in the neshamah-light of BYA. There are not two created kavim here; there are two **descriptive loci** of the same system: passage through Malchut/parsa and drawing down from the

termination of Adam Kadmon's yosher. What does each add that the other lacks? The text presents both as necessary to the chain, but does not explicitly formulate "role א [1] versus role ב [2]" beyond the location of vesting.

From below upward: later in the epistle, not only in the two paragraphs, returning light is described from the termination of the kav at Adam Kadmon's feet. In the focused passage, the radiance of the kav "shines from there" (from the termination of NeHY) and vests itself in the neshamah-light. Do not picture crude spatial movement; the direction is an order of drawing down. The question of Beriah-within-Asiyah versus Beriah as a world requires the continuation of the epistle + sources not opened.

Repetition of "which [masculine/feminine] is Divinity": "the neshamah-light within them, **which [feminine]** is Divinity," with neshamah in the feminine. Afterward, "in the neshamah-light of the ten sefirot of BYA, **which [masculine]** is Divinity," with light in the masculine, or a repetition of the Divine status of that aspect. In this round there is no witness to an intended kabbalistic distinction beyond grammatical-gender syntax; do not emend.

Three degrees: radiance of the kav → in the neshamah-light; radiance of a radiance → in nefesh-ruach and the vessels; radiance of a radiance of a radiance → in all created–formed–made beings. This is a ladder of **reception of radiance**, not necessarily three separate creation events, and not automatically = Beriah/Yetzirah/Asiyah or human nefesh, ruach, and neshamah.

The need within created beings: "All this is in the aspect of the extension of vitality **to give them life**" emphasizes extending vitality, then distinguishes it from the "existence and nature" of the light of Ein Sof, which is not within the category of space. The third radiance

is not an “additional separate yesh-me’ayin” in a single sentence, but the manner in which vitality reaches the created being.

Nehemiah 9:6 is brought as evidence that vitality reaches “the seas and all that is in them.” Shaar HaYichud VehaEmunah 2 adds: gives life=brings into being. The verse itself does not contain the hierarchy of the three radiances.

The syntax of “and not…except…from the kav”: attribution of the extension–vesting of vitality (to give them life and bring them into being) to the “existence and nature” of the light of Ein Sof as sovev–makif is denied; the revealed drawing down is attributed to “a radiance of a radiance of a radiance…from the kav.” Immediately afterward: **and also**, from the encompassing light of Ein Sof there shines toward the inner kav through the vessels, giving them power and strength to create yesh me’ayin. Thus the encompassing light is not disconnected; it shines **toward the kav** through the vessels. Do not close with “kav only gives life / sovev only brings into being”: the wording gives power and strength for creation **in shining within the vessels**, and creation is “through the vessels.”

Multiplicity/division/limitation/finitude: the result of creation being through vessels, and particularly through letters (as above: the multiplicity of letters from Malchut / the five articulatory positions of the mouth earlier in the epistle). Four separate technical levels are not mandatory; two pairs can be read (quantity/differentiation + limitatio n/finiteness). “תכלית” here = finitude, not teleological purpose, until proven otherwise.

What remains unknown: the precise relationship between the two kav loci; the mechanism of “a radiance of a radiance” beyond the analogy in Shaar HaYichud VehaEmunah; resolving the primordiality of souls versus birth; the content of S4/S8/S9/S10; and every Q42/Q70/NeHYM link not closed by a primary sentence.

Another point follows from the wording itself: the epistle does not settle for "were created from ayin into yesh," but repeats and emphasizes "through the neshamah-light within them." Thus, the union of ZUN of BYA is not presented as empty mechanics, but as an action through which shines light already defined as Divinity. Without this medium, one could easily err and think that the created being issues from a "world" in its own right; with the medium, it becomes clear that the transition from ayin into yesh depends on the aspect of Divinity dwelling in the vessels and their light. Hence also the caution against reading "created, formed, and made beings" as three separate creations from ZUN, rather than as the unfolding of all types of yesh received through the same chain of radiance.

The distinction between "extension of vitality to give them life" and "the existence and nature of the light of Ein Sof" also teaches an order of study: first understand what does reach the created being, vitality extending through descending radiances, and only afterward clarify what does not descend in the same manner: the nature that is not within the category of space. Whoever mixes the two sentences may attribute an "encompassing Essence" to the created being as though it vests within it, or conversely think that the encompassing light is entirely unrelated. The epistle blocks both extremes in successive sentences: there is sovev equally, and there is radiance toward the kav through the vessels that gives power and strength.

Finally, the letters are not an "aesthetic addition" to the conclusion. If vessels already explain multiplicity and limitation, the letters explain why multiplicity is not merely general but particular: combinations, substitutions, individual names, as Shaar HaYichud has already taught from the letters of the utterances. "And particularly" means: even after the vessels' role has been understood, the stratum specifying the created being down to its particulars is still missing. What is not said here is a one-to-one mapping between letter and ves-

sel; what is said is that without them, the explanation of multiplicity and division is incomplete.

ג [3]. Answers F1-01 … F1-22 — F1-16 — Its Existence and Nature

- **Short answer:** after the extension of vitality comes a distinction: the existence and nature of the light of Ein Sof are not within the category of space and remain encompassing equally; the verse “I fill the heavens and the earth” (S11) explains a nonspatial encompassing.
- **Evidence:** S1+S11.

ג [3]. Answers F1-01 … F1-22 — F1-17 — The Order of “To Give Them Life and Bring Them into Being”

- **Short answer:** the wording “to give them life and bring them into being” appears together in denying attribution to sovev as vesting; this round contains no explicit explanation for reversing the order as a temporal axis.
- **Open:** parallels in the Alter Rebbe.

ג [3]. Answers F1-01 … F1-22 — F1-18 — Syntax of “And Not…Except…From the Kav”

- **Short answer:** extension–vesting of vitality from the encompassing nature in itself is denied; it is attributed to the kav (threefold radiance). This does not deny that sovev shines toward the kav.
- Strong syntactic evidence from the sentence itself.

ג [3]. Answers F1-01 … F1-22 — F1-19 — Sovev Shines toward the Kav

- **Short answer:** “shines toward the inner kav through the vessels”: direction, from sovev toward the kav; the route is the vessels, not disconnected systems.
- **Evidence:** explicit wording.

ג [3]. Answers F1-01 … F1-22 — F1-20 — Power and Strength

- **Short answer:** in the radiance of sovev **within the vessels**, power and strength are given to create yesh me’ayin; do not close with a division of only “kav gives life / sovev brings into being.”
- **Evidence:** “gives them power and strength to create yesh me’ayin.”

ד [4]. Tables — ד 4 Pronouns / Sentence Subjects

Wording	Plausible subject	Confidence	Note
שבתוכן — within them	ZUN / ten sefirot of BYA (plural)	High	Location of the neshamah-light
שהיא אלקות — which [feminine] is Divinity	Neshamah-light / neshamah	High	Feminine
בתוכה — within it [feminine]	Neshamah	Medium–high	Destination of the radiance of the kav
עמהם — with them	Vessels of Malchut	High	Pierce with the radiance
מאיר בהם — shines in them	The vessels (in BYA)	Medium–high	“Just as in Atzilut itself”
שהוא אלקות — which [masculine] is Divinity	Neshamah-light	High	Masculine “light”
מאירה משם — shines from there	Radiance of the kav from the termination of NeHY	High	

Wording	Plausible subject	Confidence	Note
הוא בכל הנבראים — is in all created beings	Radiance of a radiance of a radiance	High	
מאיר אל הקו — shines toward the kav	Encompassing light of Ein Sof	High	
נותן בהם כח — gives power within them	Radiance of sovev within the vessels	High	

Wording	Plausible subject	Confidence	Note
הם הנבראים — the created beings are	Result of creation through vessels	High	

ה [5]. New Findings Ledger + Source Ledger — New Findings Only (F1-T##)

ID	Finding	Type	Source
F1-T01	The wording of the central passage was verified in two digital bodies (Wikisource+abc770), with substantive correspondence	Digital evidence · print unchecked	S1
F1-T02	“Radiance of the kav” appears before “pierced the parsa”; the parsa does not first create the designation	Linguistic evidence	S1
F1-T03	Two kav descriptions = two loci, without the wording “two kavim”	Cautious negative evidence	S1
F1-T04	The syntax “and not…except…from the kav” + “and also from the encompassing light of Ein Sof…shines toward the kav” rules out disconnection of sovev/kav	Evidence	S1
F1-T05	“Power and strength to create yesh me’ayin” is attributed to radiance of sovev **within the vessels**	Evidence	S1

ID	Finding	Type	Source
F1-T06	She/he corresponds to grammatical gender, neshamah/light, without a witness to a kabbalistic distinction	Syntactic evidence	S1
F1-T07	Nehemiah proves the scope of vitality; the three radiances are from Iggeret HaKodesh's structure, not the verse alone	Distinction	S1+S7(+S5)
F1-T08	S4/S8/S9/S10 blocked by Cloudflare in this round	Meta-witness	Access
F1-T09	No primary sentence closing Q42 / Q70 / NeHYM in this round	OPEN status	S1–S3,S5–S7,S11

IGK20-Focused-F1 — Grok Bot — Sources and Questions — ח [8]. Candidate for the Booklet, Not Yet Approved (up to 3)

1. **Candidate for the booklet, not yet approved:** the neshamah-light of the ten sefirot of BYA is Divinity from the vessels of Malchut of Atzilut, and within it also shines the radiance of the kav that pierces the parsa with the vessels, not as two competing sources, but as a Divine garment in which the continuity of the kav shines.
2. **Candidate for the booklet, not yet approved:** the three levels of radiance describe diminished revelation as far as the created being, while the "existence and nature" of the light of Ein Sof remain encompassing equally; the revealed vitality reaching "and You give life to them all" comes only through a radiance of a radiance of a radiance from the kav, and also from the encompassing light that shines toward the kav through the vessels to give them power and strength to create yesh me'ayin.
3. **Candidate for the booklet, not yet approved:** multiplicity and division and limitation and finitude are not external appendages, but a result of creation being through the vessels, and particular-

ly through the letters, without inventing four separate levels from the linguistic ending alone.

Dossier 0538 · The Focused Studies · Round 1

Report or testimony from the history of the research[28]

Supplementary Study — "To Him and Not to His Attributes": Hayom Yom for 11 Tishrei — What Does the Source Add to Reading the Epistle?

The following connection is an editorial explanation [I]. The opening of the epistle teaches that the vessels of Atzilut too are included in Divinity, and its continuation clarifies how creative power operates in and through them. Hayom Yom adds the question of address in prayer to the question of lights and vessels. It thus helps preserve the distinction between describing modes of drawing down and the One whom a person addresses.

Precision is required: Hayom Yom says **"the Essence of Ein Sof,"** without the word "light." Later in the epistle it says **"the existence and nature of the light of Ein Sof"** in discussing sovev. The proximity of the subjects is insufficient to identify the two expressions. In particular, the combination "Essence/sovev" must not be used as though the two names were interchangeable. Nor is there a source here for correlating the three interpretations of "to Him" with the epistle's three degrees of radiance.

The conclusion of Hayom Yom connects the ideas to an actual request: "heals the sick and blesses the years." Addressing the Essence of Ein Sof does not move away from the needs of body and life; it seeks healing and blessing within them. One may hear in this an echo

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

of the booklet's argument, which leads from inquiry into Divinity to life and action in the physical world [I]. This is an affinity between sources, not a claim that Hayom Yom explicitly interprets section 20 or resolves the questions of kav and sovev.

Source note: the attribution of the interpretations to the Pardes and Baal Shem Tov is transmitted here according to Hayom Yom. Their original locations were not opened within this supplement. Relative to interpreting the epistle, this is a supplementary source [E-secondary]; the structural connection is [I]. The questions of Q42, Q70, and NeHYM remain [U].

Station 15 — The Encompassing Light and Vested Vitality — The Epistle's Wording

«אמנם מציאותו ומהותו של אור האין־סוף אינו בגדר מקום כלל, וסובב כל עלמין בשוה, ואת השמים ואת הארץ אני מלא בהשוואה אחת ולית אתר פנוי מיניה אף בארץ הלזו הגשמית».

"However, the existence and nature of the light of Ein Sof are not within the category of space at all, and it encompasses all worlds equally; 'I fill the heavens and the earth' with one and the same equality, and no place is empty of Him, even on this physical earth."

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 it is in the aspect of encompassing and surrounding, and not an extension and vesting of vitality to give them life and bring them into being from ayin into yesh, which is only through a radiance of a radiance of a radiance, etc., from the kav."

Station 15 — The Encompassing Light and Vested Vitality — Connection to Hayom Yom for 11 Tishrei

The supplementary study after Station 3 presented the three interpretations of "to Him and not to His attributes." The distinction established there is needed here: Hayom Yom says "the Essence of Ein Sof," whereas the sentence studied in the epistle says "the existence and nature of the light of Ein Sof." Connecting the sources raises a question about the relationship between address in prayer and modes of radiance, but is not evidence for the identity of the Essence of Ein Sof with the encompassing light, and does not determine how sovev gives power in the kav and vessels. [I; detailed relationship U]

Station 15 — The Encompassing Light and Vested Vitality — What Question Does the Station Resolve?

It clarifies why "no place is empty of Him" does not mean that all created beings receive the same inward vesting. Equal presence is not equal vesting.

Station 15 — The Encompassing Light and Vested Vitality — What Question Does the Station Leave Open?

"Shines toward the inner kav" describes a functional relationship but does not detail whether this is a new drawing down or a mode of operation of the same system. Closure of Q70 must not be inferred here.

Dossier 0666 · The Focused Studies · Round 1

Combined dossier: findings must be distinguished from the follow-up briefing[29]

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

ג [3]. Answers to the Questions in Order — F1-16 — What Do "Its Existence and Nature" and Sovev Add?

The first description distinguishes levels of vesting; the second emphasizes that the presence of the light of Ein Sof is not understood as limited to those places or levels.

Tanya 48, to which the epistle refers, explains that encompassing does not mean outside in a spatial sense: the light can be within reality without being revealed according to its capacity. Sovev must therefore not be pictured as a source outside the worlds sending vitality to them from outside. [S11]

Nor should "the existence and nature of the light of Ein Sof" automatically be replaced here with "the Creator's Essence." These are expressions whose relationship must be clarified; the epistle explicitly speaks here of the light of Ein Sof. **The distinction between graded vesting and ungraded presence is well grounded; every deeper identification requires a source.**

ג [3]. Answers to the Questions in Order — F1-17 — Why "To Give Them Life" before "To Bring Them into Being"?

The order of verbs in a sentence need not be a temporal order. One can read here a transition from what is apparent to the reader, vitality and existence, to what the Alter Rebbe seeks to explain in depth, continuous coming into being itself. This is an inference [I].

The context helps: the preceding sentence concerned "gives life" and "the extension of vitality," so there is a natural linguistic continuity in opening with vivification. Shaar HaYichud VehaEmunah 2 deepens from giving life to bringing into being, and chapter 12 also contains an order of creation followed by giving life and sustaining. No rigid rule should therefore be established concerning the order of the verbs.

What remains open: whether there is an explicit explanation by our Rebbes of the precise order of these two words specifically here. None was found in this round.

ג [3]. Answers to the Questions in Order — F1-18 — Does "Except through a Radiance of a Radiance of a Radiance" Describe Sovev?

In a syntactic reading of the entire sentence: the equal presence of the light of Ein Sof is in the aspect of encompassing; it is not the extension that vests according to the capacity of created beings. The vested extension described here is through radiance from the kav, as explicitly stated at the sentence's end. There is therefore no need to invent a new third radiance from sovev here. "Except" completes the clarification of the side from which vesting comes, and "from the kav, as above" returns to the preceding discussion.

This is a strong syntactic interpretation [I] supported by the wording. It does not deny a causal connection of sovev to the kav; the next sentence indeed adds such a connection. The negation must not be read as a declaration that sovev has no role at all in bringing into being.

ג [3]. Answers to the Questions in Order — F1-19 — Why Does Sovev Shine toward the Kav, and Moreover through the Vessels?

The assumption that the two modes of influence must be disconnected systems is not required. The epistle itself says they are connected. Their difference concerns the mode of influence and its vesting, not two separate domains of authority.

The discourse "וחזקת והיית לאיש" ("Be Strong and Be a Man") explains that the revelation of the kav in BYA involves radiance from sovev,

and note 41 gives references to the 5672 series, volume I, chapter קכ"ט [129], and Sefer HaMaamarim 5703, end of p. 131 onward. The context there is revelation of Divinity, including the superiority of the Giving of the Torah; its entire discussion must not be transferred without examination to the mechanism of continuous creation here. [S9]

Precise follow-up question: does "through the vessels" describe the passage of the radiance of sovev toward the kav, the place where it is received in the kav vested within them, or a combination of both? The epistle's wording connects all of them, but a one-directional diagram may add what is absent from the sentence. This is one of the main in-depth tasks for the next round.

ג [3]. Answers to the Questions in Order — F1-20 — If the Kav Creates, Why Is Power and Strength from Sovev Needed?

"The creation is accomplished through the kav and vessels" must be distinguished from "the kav is an independent source of creative capacity." The first fits the epistle's argument; the second does not follow from it. In the earlier passage of the epistle, the source of creative capacity is attributed to the One whose existence derives from His Essence, and it is described how this power operates through light and vessels.

Working interpretation [I]: the source of power, its drawing down, and how its result is limited are different questions. Radiance of sovev within the vessels is not "another creator"; it explains how a power without limit operates through vessels whose action has a limited result. The kav does not become superfluous, because the matter also concerns inward vesting and drawing down.

However, one must not simply decide "the kav only gives life and sovev alone brings into being": here the Alter Rebbe also assigns

coming into being to radiance from the kav. An explanation must be found that distinguishes without cancelling one part of the text. The direction of the answer is grounded in the structure; the precise relationship between the powers is [U].

Dossier 0668 · The Focused Studies · Round 1

Combined dossier: findings must be distinguished from the follow-up briefing[394]

With the help of G-d

IGK20-Focused-F1 — Full, Self-Contained Prompt for Grok

The Primordiality of Souls and the Coming into Being of Created Beings in BYA — Focused Research, Not Booklet Editing

Your role

Your in-depth focus: source criticism and testing competing explanations. Focus especially on F1-04–10,12–13,15,17–22. Check every pronoun and the scope of "and also"; try to refute the initial interpretation, not merely corroborate it. Open the 5666 and 5672 series themselves if possible, and document photograph versus OCR. Check whether the reference in the discourse "וחזקת" (Vechazakta) concerns revelation at the Giving of the Torah or also the mechanism of creation here. Do not demand one source that says everything if the argument comprises several sources; in that case mark the connection between them as inference. Answer all 22 questions and also write an intelligible positive explanation, not merely a list of defects.

Source passage

[394]Document 0668: 03_Grok_F1.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

The working text of the central passage, as supplied and read in the digital transcription. Punctuation and paragraph division are for working purposes only; this is not evidence of a photograph of print:

Dossier 0669 · The Focused Studies · Round 1

Combined dossier: findings must be distinguished from the follow-up briefing[395]

With the help of G-d

IGK20-Focused-F1 — Full, Self-Contained Prompt for Grok Bot

The Primordiality of Souls and the Coming into Being of Created Beings in BYA — Focused Research, Not Booklet Editing **Your role**

Your in-depth focus: opening sources, preserving witnesses, and maintaining an evidence ledger. The full assignment is in this document; do not search for a missing booklet draft and do not wait for Claude's or Grok's reports. Begin with links S1–S11, then open sources in the notes according to the questions. For each witness, preserve exact address, heading, author, printed folio versus PDF page number, and reading method. Check especially "שהיא/שהוא" (which, feminine/masculine), "בתוכה" (within it), "בהם" (in them), the order of the three radiances, and "through the vessels." If a scan is saved, read the image at the decisive points; OCR alone must be marked as such. If you have write permission in the project, save a new report named IGK20-Focused-F1 — Grok Bot — Sources and Questions, without changing locked reports or creating duplication. In any case, return the content in the conversation. A missing external file is not a change in the plain-meaning structure. Alongside the witness ledger, a reasoned answer to all 22 questions is mandatory, not only a technical PASS/FAIL.

[395]Document 0669: 04_Grok_Bot_F1.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Dossier 0083 · The Focused Studies · Round 2

Report or testimony from the history of the research[159]

ו [6]) Two Examination Tables — (1) Kav–Sovev–Vessels

Component	Source of power	Route	Recipient	Vitality / coming into being, and in what sense
Vessels of Malchut of Atzilut → neshamah of BYA	Divinity of vessels	Become neshamah for BYA	Neshamah-light of the ten sefirot of BYA	Divine basis close to created beings (not independence without a kav)
Radiance of the kav as far as the parsa	Kav of the light of Ein Sof in Atzilut	Pierced the parsa with vessels	Vessels/light in BYA	Continuity “just as in Atzilut itself” [I concerning scope]
Kav in NeHY of Adam Kadmon	Same kav at the termination of yosher	Radiance from there / vesting	Neshamah-light of BYA	Connection from the termination; not a “second kav”
Radiance of a radiance	Radiance of the kav through neshamah	Vesting	Nefesh-ruach + vessels	Inner vitality for the vessels
Radiance×3	Continuation of the ladder	Extension	Created beings	To give them life; with Shaar HaYichud VehaEmunah, also brings into being [I]

[159] Document 0083: IGK20-Focused-F2 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Component	Source of power	Route	Recipient	Vitality / coming into being, and in what sense
Encompassing light of Ein Sof	Nonspatial nature	Shines toward the kav through vessels	Kav / vessels	Power and strength to create yesh me'ayin **within the vessels**
Letters	Malchut / five articulatory positions	Combinations	Particulars of created beings	Multiplicity, division, limitation, finitude

Dossier 0093 · The Focused Studies · Round 2

Critique, collection, or interim decision[248]

IGK20 — F2 Critique and Working Decisions toward F3 — Receipt of the Reports

- **Gemini F2:** read from the message. All [cite:] markers are empty; its claims require a reproducible evidence link. The mere withdrawal of a claim does not prove the alternative explanation.
- **Claude F2:** read from the message. The she/he correction and the distinction between describing a hierarchy and a mechanism are useful. The nature/existence, "ממש," and added-sovev solutions are examined below.
- **Grok Bot F2:** read from the body of the linked Drive file. The report of a Sefer HaGilgulim scan is a promising lead, but the report contains no identified transcription of the sentence sought. The A–I dossier IDs were also switched relative to the task packet; they must be mapped back by questions, not by letter alone.

[248] Document 0093: 01_F2_Audit_and_F3_Findings.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

- The text supplied in Grok's name is an E1 critique of a booklet. It is not an F2 answer. No booklet editing was done on its basis. The next Grok prompt reincluded the context and task.

IGK20 — F2 Critique and Working Decisions toward F3 — 4. Kav and Sovev: There Is a Genuine Distinction, and Its Application Still Requires a Bridge

"וחזקת" (Vechazakta), section ב [2], distinguishes within the kav itself between bringing the existence of the worlds into being and vitality in the sense of revelation. It is therefore incorrect to divide kav=vitality alone and sovev=bringing into being alone, and likewise incorrect to use "gives life=brings into being" invariably to erase every distinction. This is an important refinement of our own reading in the previous round as well.

Section ד [4] concerns revelation in BYA in the context of Jacob, Joseph, and the Giving of the Torah. Explaining the role of sovev there does not automatically become a full explanation of the addition of "power and strength" in the creative action described in the epistle. Gemini's claim that the vessels moderate sovev so that they will not be nullified is a hypothesis requiring a source. So is Claude's application of section ד [4] as a necessary solution for ordinary coming into being. The reference to 5672 and 5703 in note 41 may supply the bridge, but it must be read in the body.

Vechazakta (וחזקת), 5728, sections ב–ד [2–4] and notes.

Dossier 0290 · The Focused Studies · Round 3

Questions and assumptions for clarification — do not attribute them to the model as an answer[396]

[396] Document 0290: 00_Start_Here_F3.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

With the help of G-d

IGK20-Focused-F3 — Third-Round Packet

Every prompt is self-contained and includes the 22 questions, anchor wording, F2 findings, the six dossiers, and source links. Copy the entire file bearing each model's name to that model. There is no need to attach a booklet or open R16.

Claude: light/recipient, "ממש," and birth in BYA. **Grok:** kav/sovev, "ממש," and the scope of the paragraph on souls; returning to research after the input received in his name was E1. **Grok Bot:** Sefer HaGilgulim in a scan, Etz Chaim, and "ממש." **Gemini:** kav/sovev, souls, and birth; correcting empty citations and claims of necessity. File 01 is the independent verification report. File 06 is the Grok Bot F2 report received, preserving the input; its claims are not automatically verified. The booklet and Hayom Yom are outside the active round.

Dossier 0297 · The Focused Studies · Round 3

Report or testimony from the history of the research[180]

2) Three In-Depth Dossiers + Brief Status — F3-04 — Kav / Sovev / New Revelation · Brief Status

Iggeret HaKodesh distinguishes: extension of vitality from the kav (radiance×3) versus existence/nature of the encompassing light of Ein Sof; then sovev shines toward the kav through the vessels and gives power and strength.

Vechazakta /(וחזקת)notes 41 (5672, volume I, §129; 5703, end of p. 131): **not opened** in this round.

What the kav adds / what sovev adds remains according to S1: kav = route of graded vesting/radiance; sovev = nonspatial nature + power

[180]Document 0297: IGK20-Focused-F3 — Grok Bot.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

within the vessels. Without 5672/5703 there is no new mechanism. [U]

Dossier 0151 · The Focused Studies · Round 4

Critique, collection, or interim decision[161]

IGK20 — F3 Critique and F4 Plan — 5. Kav and Sovev: No Return to "Kav = Yesh from Yesh Alone"

In F3, Gemini returned to the claim that the kav in itself can produce only graded vitality and yesh from yesh, while sovev first adds the capacity for yesh me'ayin. This retreats from the previous correction and does not fit with attributing coming into being to the kav in "וחזקת" (Vechazakta), section ב [2], or the epistle's wording concerning giving life and bringing into being through radiances from the kav.

The good question remains: what does the radiance of sovev within the vessels add to an action already attributed to the kav? "וחזקת" (Vechazakta), section ד [4], explains revelation in BYA; transferring this to ordinary coming into being requires a bridge sentence. The 5672 series, volume I, קכ"ט [129], and 5703, p. 131, must be examined, rather than presenting the mere reference as though its content had been read.

Gemini's determination that moderation was "absolutely ruled out" is also too strong: its absence from a particular passage is not a refutation throughout the literature. What is correct is that no source was brought establishing this as the role of the vessels in the sentence under study. This mechanistic image does not enter the explanation as fact.

[161]Document 0151: IGK20-Focused-F4-Audit.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Critique, collection, or interim decision[397]

With the help of G-d

IGK20-Focused-F5 — Fifth Round: Clarifying Assumptions and Verifying New Sources

What changed after F4

1. Bot's packet was indeed supplied: two photographs of the 5666 series, כא [21] and תכד [424], were also viewed by the compiler. Page כא [21] restricts the radiance to the vessels of Malchut, not BYA themselves, and immediately afterward describes Adam Kadmon extending through the worlds while being separate and not shining in them in revelation. Page תכד [424] repeats the distinction with "י"ל" ("it may be said"), distinguishes the created beings of BYA, and describes concealment of the neshamah-light from them. The printed numbers are visible

in the images. The PDF32/435 mapping is Bot's, not the compiler's examination of a full PDF. Further on in תכד [424] is an analogy of diminution versus concealment; do not automatically apply it to the interior of the vessels that pierce.

2. Claude's declaration "Q70 is closed" is not yet accepted. He distinguishes creative unity in the vessels from limiting contraction in the souls' nefesh, ruach, and neshamah, but the epistle's description of contraction appears in comparison with the vessels, which are limited too. Contraction and unity are not proven opposites. More importantly, the Lessons explanation for 7 Tishrei interprets the kav in the nefesh, ruach, and neshamah of the sefirot, and explains limitation together with unity in the vessels. The new

[397] Document 0029: IGK20-Focused-F5-Grok-Bot.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

source also requires correction of the compiler's assumption in the F4 prompt, which presented "their" as certainly referring to the souls. This is not now an agreed fact. Reexamine syntax, explanation, and scope of the question; do not determine closure or reopening merely because the packet said so.

3. In the paragraph on the three radiances, Claude now calls a reading in which "not the existence of a created being" refers to the recipient a "change of subject," explaining that it means the recipient is not a complete/individual created being. If "the beginning of created yesh" also refers to that same recipient, this explanation requires changing the sense of "created being." Do not say that ambiguity is unnecessary while using it. The old change-of-subject reading was precisely light in one sentence and recipient in the other. Read also the explanation's later summary on that same page, in which the second radiance is described as an existence of Divinity. The problem must not be resolved merely by changing the names of the alternatives.
4. Grok acknowledged that he had not found union of ZUN of Yetzirah/Asiyah themselves, as distinct from union of Abba and Imma giving them vitality. This is an important precision. But "birth of souls" and "creation of all created beings" are not necessarily disjoint categories; souls are included in the general category. This is therefore a possible reconciliation, not a proven elimination of contradiction. The standalone Wikisource page for 47:4 also contains statements of birth at its end; the claim that it concerns vesting alone is incorrect in the text opened by the compiler.
5. Claude reported reading volume II of the 5672 series in an indexed transcription, but provided a broad address without the paragraph's location. His three sentences attributed to the source are input for checking. The compiler's failed access does not disprove his reading, and the address alone does not verify it. A re-

liable, located transcription suffices for substantive clarification; a photograph must not be demanded as an artificial condition for every conclusion.

6. Sefer HaGilgulim: the photographed title page corroborates Frankfurt, תמ"ד [5444]. Images 30–31 were viewed, but a complete transcription was not finished and no sentence parallel to the epistle's reference was found here. Adam Kadmon's feet must not be attributed to the book merely because the epistle discusses them. "Cited in Likkutei Amarim" is not

resolved by searching the book's name alone: the citation may be substantive without its name. The parallel in Tanya 52 is still not a proven identification.

Work and deliverable rules

The deliverable must explain the question, not only report what is blocked. Every new finding: brief wording in context, precise location, and link; in a scan, printed number and image number separately. Digital body, photograph, later explanation, and secondary quotation are different modes of evidence. A transcription error is marked, not silently corrected. If a link fails, say so once and progress with another accessible source. Do not call a description of a role "the only role" without evidence; do not call absence of a source "refutation." Do not decide by a majority of models. A previous report, including the compiler's report, is a claim to examine. If a question's definition rested on a mistaken attribution, correct it before solving it. In each dossier: an answer for the reader, supporting evidence, the remaining inference step, and a genuine alternative. At the end, up to five lines of changes. No need to repeat assumptions already stable: the kav is not yesh from yesh alone; the beginning of yesh = vessels and nefesh-ruach, not nefesh, ruach, and neshamah; the thirty vessels of Malchut of Atzilut are the Divine side; general BYA are not BYA within Asiyah. IDs are preserved: F3-01 union; F3-02 radi-

ances; F3-03 “ממש”; F3-04 kav–sovev; F3-05 souls; F3-06 Gilgulim. Q42 is the transition link; Q70 is the status/measure of the kav after separation. Q42 must not be redefined as primordiality itself before the tzimtzum; NeHYM and Moses is a separate dossier.

Grok Bot — Your Task

Your F4 packet was received: the compiler personally viewed 5666, כא [21] and תכד [424], the title page of Sefer HaGilgulim, and images 30–31. There is no need to resend the same pages or defend access itself. The distinction between “היינו” (“that is”) in כא [21] and “י”ל” (“it may be said”) in תכד [424] was checked. The missing source targets are now required.

First priority: 5672, volume I, chapter קכ”ט [129], referred to by S9 note 41. This is a chapter number, not folio קכ”ט [129]. Locate the chapter with contextual paragraphs before and after; supply edition, printed pages, images, and a brief transcription of the claim about the kav ending in Atzilut and sovev. Does the discussion concern revelation alone, coming into being, or both? Supply the wording, not an answer from a model report.

Second priority: Sefer HaMaamarim 5703, end of p. 131 onward, from the same note. Verify the correct volume and printed page. Supply the discourse heading/unit opening and the relevant paragraph with context. Look especially for a sentence connecting revelation of the kav in BYA with the power of yesh me’ayin in the vessels. If no such sentence exists in the passage read, say so without inferring that none exists anywhere.

Third priority, if accessible: 5672, volume II, p. תתקנ [950], referred to by V67 note 38. This is a separate target from volume I, קכ”ט [129]. Claude claims to have read a transcription at /terav/2/8/index.htm; the compiler could not open it. Check the page and context, and do not adopt the location’s identification from the link alone.

HB16046 is a lead supplied by Claude and must be identified before quotation from it.

For each source, a clear photograph or located digital transcription that can be opened and checked is sufficient. If supplying a photograph, distinguish printed page from image number. If illegible, ask the software for enlargement/extraction and preserve the original; do not complete words by conjecture. An auxiliary transcription does not replace the image. State exactly how far you read. Do not claim the compiler examined the entire F4 folder; he checked only five photographs and three documents.

Sefer HaGilgulim/"cited in Likkutei Amarim" remain a secondary target, without another round of the same string searches. Bring it only if a new authoritative reference or more legible text is found. You are not now required to research printing history or prove the absence of Adam Kadmon's feet in a chapter not fully transcribed.

Deliverable: a transferable source packet, with photographs/transc ription and a brief ledger. If saving in the research folder, use existing permissions, without changing sharing or messaging others. Conclude with up to 500 words: what was read, which sentence was found, and what it changes in F3-04 or F3-03. If a target is blocked, complete the others without stopping to ask permission.

Map of the Initial Questions — For Tracking Only — Preserving the 22 Original Question IDs

Two clarifications of the user's task: the Abba-and-Imma question has a transcription slip, "why does he not mention ZUN"; the intention is why he mentions ZUN alone and not Abba and Imma. "The souls stopped in Atzilut" means, in context, the question of their coming into being/emanation, not an assertion that they stop and do not descend.

Anchor Wording — Working Transcription, Not Photograph — Working Passage

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, explanation for 7 Tishrei, new for the Q70 focus: https://he.chabad.org/dailystudy/tanya.asp?tdate=9/18/2026

Dossier 0250 · The Focused Studies · Round 5

Critique, collection, or interim decision[398]

Grok — Your Task א [1]. F3-04 and kav–sovev: open for yourself the linked images of 5666, כא [21] and תכד [424]. On כא [21], read also the continuation of the sentence about Adam Kadmon extending through all worlds and not shining in them in revelation. On תכד [424], read the concealment from created beings and the distinction from diminution. Compare with S9, sections ב–ד [2–4], and the epistle: what is "ends in Atzilut," the drawing down itself, vesting in vessels, or revelation? Does the presence/revelation distinction help explain the two descriptions of the kav without establishing a second independent route?

The main link remains: what does sovev add to a kav that already brings into being? 5672, volume I, קכ"ט [129], and 5703, p. 131, are sources to which you were referred. If Bot supplies pages, examine them independently. Until then, do not present their content as read. Your previous alternative that sovev adds "only revelation" must address "power and strength to create" without concealing creative action. Present the distinction between source of power, mode of operation, and revelation as an interpretation under examination, not a mechanism proven by the section names themselves.

[398]Document 0250: IGK20-Focused-F5-Grok.txt. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

ב [2]. F3-01: conduct a focused search beyond repeating the same 47:4–5 for an explanation of "from the union of ZUN of BYA there were created," or a source for union of ZUN of Yetzirah/Asiyah within the relevant scope. If found, read in context: who unites, in which world, and under which condition. Abba and Imma giving vitality to ZUN are not the missing link. Distinguishing new souls from all created beings does not prove disjoint categories, because souls are among created beings. If you do not find [a source], do not proclaim that you eliminated the contradiction; formulate the possible reconciliation and the condition required for it. There is no need to elaborate once more in rejecting a Shabbat solution that was not asserted as proven.

Correction to the F4 ledger: the standalone Wikisource page for chapter 4 includes statements of birth at its end; a partial extraction is not a defective text. Supply a precise reference according to a body you read.

Deliverable up to 1,600 words, only two dossiers. Present the positive benefit from the 5666 series in a clear paragraph. You are not required to decide Q70, but if you address it, read the new S7 rather than the compiler's old assumption about "their."

Dossier 0221 · The Focused Studies · Round 7

Report or testimony from the history of the research[162]

IGK20 — Independent Findings after F6 and the F7 Packet — ב [2]. Kav and Sovev: What Chapter קכ"ט [129] and 5703 Provide

Chapter קכ"ט [129] and 5703, pp. 131–133, are now available in body, not only in note 41. They distinguish the roles of lights and vessels, and revelation according to the levels of hishtalshelut from a drawing

[162]Document 0221: 01_Findings_F7.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

down that enables revelation and bittul even below. The context is revelation of the light and the innovation of the Giving of the Torah. This discussion must not be replaced by proof that before the addition of sovev there is no coming into being yesh me'ayin at all.

Page תתקנה [955] reinforces the separation: first it mentions, in the name of Iggeret HaKodesh 20, the coming into being of all created beings from the unification of ZUN of BYA through the neshamah-light. Afterward it describes a drawing down in Baruch SheAmar so that the light will shine in the vessels as in Atzilut and there will be revelation of the nature within them. There is thus a textual basis for distinguishing existing creation from added revelation through Divine service.

This does not prove that the radiance of sovev giving "power and strength" in the epistle is identical in every detail to the added revelation in prayer or at the Giving of the Torah. That remains the connection to explain. But it is no longer necessary to repeat "the sources were not read"; their content and the limits of their support can be presented.

Dossier 0568 · The Vegetative Power and the Element of Earth · Round 4

Report or testimony from the history of the research[399]

Continuous Explanation of the Unit — 3. The Encompassing Light, the Circles, and the Termination of the Kav

The epistle distinguishes the encompassing light of Ein Sof, the circles of Adam Kadmon, the yosher of Adam Kadmon's feet, and the kav terminating in it. The circles are not sovev itself. The slight interrup-

[399] Document 0568: IGK20-Earth-R4_Consolidated.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

tion is measured between the termination of the feet and sovev; the distance of the vessels of Asiyah in Etz Chaim is measured in another relationship. The two sentences must therefore not immediately be set up as a contradiction concerning the same pair of concepts.

Nevertheless, separating them is not a full reconciliation of the picture. Etz Chaim mentions the circles of Atik beneath the feet; the epistle mentions only the circles of Adam Kadmon. It has not been proven that these are one name here, and the proposal to include Atik under the name Adam Kadmon is not a conclusion. Nor has mapping the termination of the feet to the bottom of Asiyah been completed from the parallel.

Sovev and the returning light of the kav are both part of the explanation for earth's advantage. There is no source for a mechanism in which sovev pushes the kav to return. Returning light is formulated concerning the kav; it need not be applied to sovev itself. "Above" and "below" here are not physical distance.

Dossier 0425 · The Epistle's Conclusion · Unnumbered Round

Report or testimony from the history of the research[391]

"Returning Light," the Encompassing Light, and the Kav — Precision concerning "A Radiance of a Radiance, etc." — Is Sovev's Light Itself "Returning Light"?

Not in the technical sense in which the Alter Rebbe uses it here.

The strongest evidence is not merely syntactic; it appears a few lines earlier. In the previous paragraph, the Alter Rebbe explicitly separates the two:

[391]Document 0425: Initial-Deep-Research.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

In the place beneath "Adam Kadmon's feet" shines **the light of Ein Sof that encompasses all worlds**; then he adds: **"And also the kav…shines from below upward in the aspect of returning light."** Thus sovev shines there, while **the kav** is described as shining there by way of returning light. I would therefore punctuate the present sentence conceptually as follows:

From the bottom of Asiyah, a radiance is revealed with greater strength:

א [1]. From the light of Ein Sof that encompasses all worlds;

ב [2]. And from the kav of the light of Ein Sof at the termination of the feet of yosher of Adam Kadmon, **in the aspect of returning light**.

The last words attach most directly to the kav.

This is an important point: **sovev kol almin is not "a ray that fell below and now returns upward."** "Sovev" designates light that is not contracted according to vessel and level in the same way that inner light is ordered in hishtalshelut. The "return" here belongs to the kav that reached the end of the order of yosher and shines from there in a direction from below upward. The preceding paragraph almost compels this reading. ### Then Why Does the Beginning of the Sentence Say of the Entire Phenomenon, "For It Is the Aspect of Returning Light"?

Because there are two levels of usage of the concept here.

At the opening, "for it is the aspect of returning light from below upward" is **the name of the phenomenon being explained**: why does the lower give vitality to the higher? Because at the lowest point an order of return and ascent operates.

Further on he analyzes the mechanism and says what is there: radiance from sovev, and in addition the kav at the termination of yosher shines **actually in the aspect of returning light**. In other words:

The first “returning light” is a heading for the result; the second “returning light” is a technical description of the kav.

This explains well why both are needed.

“Returning Light,” the Encompassing Light, and the Kav — Precision concerning “A Radiance of a Radiance, etc.” — But Why Repeat Everything Already Explained a Few Lines Earlier?

Because without this repetition, the examples of food could be understood as incidental: “This is how the Holy One, blessed be He, created the digestive system.”

The Alter Rebbe wishes to say: no. This is **a reflection of the entire cosmic structure**.

He therefore briefly repeats the three essential points: - The bottom of Asiyah; - The radiance of sovev there; - The termination of the kav and the returning light.

Then he concludes **“as mentioned above,”** a clear sign that this is not a new kabbalistic question, but an application of the mechanism just proven. This is also needed in preparation for the conclusion concerning mitzvot. If he had said only “lower food gives life to the higher human being,” we would still not have proven why a physical mitzvah object touches so high a root. Specifying sovev and the kav shows that the reversal is not merely biological; it is rooted in the very structure of hishtalshelut.

Dossier 0412 · The Epistle’s Conclusion · Round 2

Critique, collection, or interim decision[400]

[400] Document 0412: IGK20-Finale-R2-Assessment.md. The complete source is preserved in the Records archive; its excerpts are incorporated by topic.

Corrections to the Argument, Not Only the References — Syntax

The agreement of "שמתגלית" (which is revealed, feminine) with "הארה" (radiance) is clear. In contrast, "it is masculine and therefore cannot refer to nourishment" is not decisive: "nourishment" is a label supplied by the interpreter, not the noun in the sentence. "הוא" (it, masculine) may sum up a matter or fact. The reading that the matter is the higher's nourishment from the lower remains possible and contextually preferred.

Two decisions must be separated: to what "הוא" refers, and to which phrase the final "in the aspect of returning light" applies. Even someone proposing that the first refers to food need not apply the second to sovev. The alternative in Claude's report was rejected through an unproven connection between these two decisions.

Nor do the singular "radiance" and two sources joined by vav by themselves decide the ontological unity of a mechanism, or two independent mechanisms. The local reading rests on "and also the kav" in the preceding paragraph. No general prohibition should be formulated against every other kabbalistic use of returning light and sovev.