

THE THIRTY-SIX PATHS OF WISDOM

A History of Translations, A Critical Comparison, and the Four Hidden Paths of the Christian English Qabalah

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I — A History of the Thirty-Two Paths of Wisdom

I.1 Origin and Textual Status

The text known as the Thirty-Two Paths of Wisdom is not part of the Sefer Yetzirah proper. It is an appendix — a supplementary document attached to some editions and absent from others — whose relationship to the main text is a matter of continuous scholarly dispute. The Sefer Yetzirah itself, one of the oldest works of Jewish mysticism, opens with the declaration that God created the universe by means of thirty-two mysterious paths of wisdom, identified as the ten Sephiroth and the twenty-two letters of the Hebrew alphabet. The Paths appendix purports to give each of these thirty-two paths a name and a description, thereby providing a detailed map of the intelligence-qualities associated with each.

The earliest scholarly consensus dates the Sefer Yetzirah to somewhere between the second and sixth centuries CE, with most contemporary scholars favouring the Talmudic period (second to fourth centuries). The Paths appendix is generally considered a later addition — almost certainly post-Talmudic, possibly Geonic (seventh to tenth centuries) — and does not appear in all recensions. Saadya Gaon (882–942), who wrote the earliest substantial commentary on the Sefer Yetzirah, did not treat the Paths as part of the original text. The appendix is however found in the longer recension associated with the editio princeps of Mantua (1562) and became, through the chain of Latin and then vernacular translations, one of the most influential documents in Western esoteric tradition.

The text's influence on non-Jewish traditions is almost entirely the result of the Latin translation chain beginning with Postellus in 1552. The Paths were introduced to the Hermetic and Golden Dawn traditions through Westcott's English rendering of Rittangelius's 1642 Latin version, and became the standard vocabulary for the Tree of Life's path-by-path descriptions in the entire Golden Dawn ceremonial system. Every path-working curriculum in the Western tradition, from the original Golden Dawn grade papers through the present day, draws on what is, at root, Westcott's translation of a Latin rendering of a Hebrew appendix of uncertain antiquity and authorship.

I.2 The Latin Tradition: Postellus, Pistorius, and Rittangelius

Three Latin translations established the transmission path through which the *Sefer Yetzirah* reached Christian Europe. They are distinct in their content and scholarly character, and together they constitute the foundation on which all early modern engagement with the text rests.

Gulielmus Postellus (Guillaume Postel, 1510–1581) produced the first Latin translation in 1552, published in Paris under the full title *Abrahami Patriarchae Liber Jezirah sive Formationis Mundi, Patribus quidem Abrahami tempora praecedentibus revelatus...* His was a version of the shorter recension and did not include the Thirty-Two Paths as a supplement. Postellus was one of the foremost Orientalists of the sixteenth century and a figure of considerable religious and political turbulence — a Franciscan tertiary who sought to reconcile Christianity and Islam through Kabbalistic universalism, was twice declared insane by the Inquisition, and spent years under house arrest. His translation reflects an aggressive Christianizing interpretation: he sees in the *Sefer Yetzirah* prefigurations of the Trinity and the Incarnation, and his Latin vocabulary is shaped throughout by this theological agenda. Where the Hebrew is ambiguous, Postellus tends toward readings that bring the text into conformity with Christian Neoplatonic cosmology. He was the first to make the text available to Latin-reading Europeans, and for this reason he is the origin-point of the entire Western esoteric reception.

Johann Pistorius (1546–1608) included a Latin version of the *Sefer Yetzirah* in the first volume of his *Artis Cabalisticae hoc est reconditae theologiae et philosophiae scriptorum* (Basle, 1587). Pistorius was a converted Protestant who became a Catholic controversialist and eventual Dominican friar; his *Artis Cabalisticae* was a comprehensive anthology of Latin Kabbalistic texts compiled for apologetic purposes, arguing that authentic Kabbalah confirmed Christian doctrine. His version of the *Sefer Yetzirah* also did not include the Paths appendix. The Latin title of his version reads: *Liber de Creatione Cabalisticis, Hebraice Sepher Jezira; Authore Abrahamo. Successive filiis ore traditus*. The text is closely related to Postellus, with modifications reflecting Pistorius's own theological concerns. Together with Postellus, Pistorius established the mainstream of Christian Kabbalistic engagement with the *Sefer Yetzirah* for the better part of a century.

Joannes Stephanus Rittangelius (Johann Stephan Rittangel, c. 1606–1652) produced the pivotal edition in Amsterdam in 1642, published by Menasseh ben Israel. The full Latin title: *Id est Liber Jezirah, qui Abrahamo Patriarchae adscribitur, una cum Commentario Rabbi Abraham F.D. super 32 semitis Sapientiae, a quibus Liber Jezirah incipit: Translatus et notis illustratus a Joanne Stephano Rittangelio, Ling. Orient. in Elect. Acad. Regiomontana Prof. Extraord, Amstelodami, 1642*. Rittangelius was Extraordinary Professor of Oriental Languages at the Electoral Academy of Königsberg, and his edition is distinguished by three features absent from its predecessors: it provides both the Hebrew and Latin texts in parallel; it includes, as a supplement, a Latin translation of the Thirty-Two Paths of Wisdom with the commentary of Rabbi Abraham ben David (Ravad); and it draws on a broader range of Hebrew manuscript sources than either Postellus or

Pistorius. The Paths appendix in his edition became the primary source for all subsequent Western translations. Westcott's explicit acknowledgment that his own Paths section was 'Translated from the Hebrew Text of Joannes Stephanus Rittangelius, 1642' makes this transmission explicit. The same text was reproduced verbatim by Athanasius Kircher in his *Oedipus Aegyptiacus* (Rome, 1653), further propagating it through the learned networks of seventeenth-century Europe.

I.3 The German Intermediary: Johann Friedrich von Meyer (1830)

Between Rittangelius's seventeenth-century Latin edition and the first English translations, the German translation of Johann Friedrich von Meyer (1830) played an important role as an intermediary. Meyer was a Frankfurt lawyer and polymath who produced a scholarly German version that drew on both the Latin tradition and direct engagement with Hebrew manuscripts. His edition included annotations of considerable philological value, and it was these annotations — rather than the translation itself — that exercised the greatest influence on subsequent scholarship. Isidor Kalisch, the first English translator, explicitly reproduced many of Meyer's annotations in his own edition, making Meyer a significant presence in the English tradition even though he himself never appeared in it directly.

I.4 The First English Translation: Isidor Kalisch (1877)

The first complete English translation was produced by Dr. Isidor Kalisch and published in New York in 1877 by L.H. Frank & Co., with the Hebrew text printed alongside the English under the full title *Sepher Yezirah: A Book on Creation; or the Jewish Metaphysics of Remote Antiquity*. Kalisch (1816–1886) was a German-born American Reform rabbi and one of the foremost Hebrew scholars of his generation in the United States. His translation was aimed at a scholarly and theological audience and represents a consciously rationalist engagement with the text — far removed from the esoteric and theurgical interests that would motivate the Golden Dawn tradition a decade later.

Kalisch's version is direct, spare, and markedly less ornate than the subsequent Westcott rendering. Where Westcott reaches for resonant archaic English and preserves the Latinate vocabulary of Rittangelius (Cohesive, Receptacular, Resplendent, Refulgent, Chazchazit), Kalisch employs plainer diction and is more willing to paraphrase or explain. His Paths section renders the same Hebrew descriptions in a notably different register. The following brief comparison illustrates this:

Path 4 — Kalisch: 'Named Measuring, Cohesive, or Receptacular; so called because it contains all the holy powers...' Kalisch preserves the triple name while his body text is less ornamented than Westcott's subsequent version.

Path 11 — Kalisch: 'The Scintillating Intelligence... the essence of that curtain which is placed close to the order of the disposition.' Here Kalisch's text is nearly identical to what Westcott would later

produce, suggesting both drew from the same Rittangelius foundation.

The most significant divergence between Kalisch and Westcott is not in specific path descriptions but in the overall character of the enterprise. Kalisch's notes are philological; Westcott's are esoteric and practical. Kalisch writes for those who wish to understand what the text means historically; Westcott writes for those who wish to use it operationally.

I.5 The Golden Dawn Standard: William Wynn Westcott (1887, 1893, 1911)

William Wynn Westcott (1848–1925) — physician, coroner, Supreme Magus of the Societas Rosicruciana in Anglia, and co-founder of the Hermetic Order of the Golden Dawn — produced the translation that became, and remains, the definitive working text for the Western esoteric tradition. His first edition appeared in 1887, published by the Theosophical Publishing Society, and was based on the Latin versions of Pistorius and Postellus. His revised second edition (1893) and further corrected third edition (1911) were translated from the Hebrew directly and collated with the Latin versions of Rittangelius, Pistorius, and Postellus — explicitly following Rittangelius rather than the others where they diverged.

Westcott's work on the *Sefer Yetzirah* was originally prepared as a lecture delivered before the Hermetic Society of London on 29 July 1886, with Dr. Anna Kingsford presiding. The lecture became the first edition the following year. His notes were expanded through answers given verbally and in writing to members of the Theosophical Society and the Hermetic Order of the Golden Dawn, making the text increasingly specific to the practical needs of Golden Dawn initiates.

The Paths appendix in Westcott carries the explicit attribution: 'Translated from the Hebrew Text of Joannes Stephanus Rittangelius, 1642: which is also to be found in the *Oedipus Aegyptiacus* of Athanasius Kircher, 1653. (These paragraphs are very obscure in meaning, and the Hebrew text is probably very corrupt.)' This frank acknowledgment of textual difficulty at the outset of the Paths section is characteristic of Westcott's scholarly honesty even within an esoteric enterprise. The corruption he notes is genuine: the Paths appendix shows signs of multiple authorial hands, varying degrees of Hebrew literacy in its manuscript tradition, and occasional passages whose relationship to the rest of the text is unclear.

Westcott's translational choices for the Paths names have become the vocabulary of the Western tradition. Names such as Scintillating Intelligence (Path 11), Intelligence of Transparency (Path 12), Uniting Intelligence (Path 13), and Administrative Intelligence (Path 32) are now so deeply embedded in the Golden Dawn system's grade structure, ritual vocabulary, and pathworking tradition that they function almost as technical terms rather than translations. The fourth edition, edited by Darcy Kuntz and published by Holmes Publishing Group (Calgary, 1996), represents the current standard print text and is the version used throughout this study.

I.6 Peter Davidson's Edition (1896)

A less well-known English edition by Peter Davidson appeared in 1896, to which were added 'The Fifty Gates of Intelligence' and 'The Thirty-Two Ways of Wisdom.' Davidson (1837–1916) was a Scottish-American occultist and founder of the Hermetic Brotherhood of Luxor. His Paths section represents an independent rendering and is notable for some divergences from both Kalisch and Westcott, though it shares the same Rittangelius foundation. It occupies a middle position in the tradition — more esoteric in orientation than Kalisch but less technically influential than Westcott, since it appeared after the Golden Dawn had already adopted Westcott's vocabulary as its standard.

I.7 Mayer Lambert and the Saadya Commentary (1891)

The French scholar Mayer Lambert produced a critical edition in 1891 that included the Arabic commentary of Saadya Gaon (882–942). This is a particularly significant resource because Saadya's commentary, written in Arabic and thus inaccessible to most Western scholars, preserves an interpretation of the Sefer Yetzirah from within the living Jewish philosophical tradition of the Geonic period. Saadya treated the text primarily as a work of cosmological philosophy rather than mystical practice, and his rendering of key terms often differs substantially from what later Kabbalistic tradition — and the Paths appendix — came to prefer. Lambert's edition, though in French and never translated into English, represents an important corrective to the Rittangelius lineage that dominates the English tradition.

I.8 The Modern Scholarly Standard: Aryeh Kaplan (1990)

The most rigorous modern treatment is Rabbi Aryeh Kaplan's *Sefer Yetzirah: The Book of Creation in Theory and Practice* (York Beach: Samuel Weiser, 1990; revised edition 1997). Kaplan (1934–1983) was an American Orthodox rabbi and physicist whose unique combination of scientific training and traditional Kabbalistic learning produced the most analytically precise English engagement with the text. His work was completed shortly before his death and published posthumously.

Kaplan's edition includes all three major recensions (Short, Long, and Saadia versions), provides the Hebrew text, and subjects each passage to detailed commentary drawing on the full range of medieval and early modern Hebrew Kabbalistic commentary — Saadya Gaon, the Gra (Vilna Gaon), Nachmanides, Moses Botarel, and others — that the Latin-dependent Western tradition had never accessed. His treatment of the Paths appendix is placed in Appendix II, explicitly separated from the main text, and his translations of the path-names follow a different principle from Westcott's: where Westcott's names are noun-plus-Intelligence compounds (Scintillating Intelligence, Radical Intelligence, Stable Intelligence), Kaplan's names render the Hebrew adjective as a consciousness-descriptor, typically in the form Adjective-Consciousness (Mystical Consciousness, Radiant Consciousness, Pure Consciousness).

This shift in naming principle is not merely stylistic. Kaplan's rendering emphasizes that the paths are states of consciousness available to the practitioner, not merely abstract qualities of cosmic intelligence. His commentary explicitly connects each path to specific meditative states described in the Hebrew mystical tradition. This reflects his overall project of presenting the *Sefer Yetzirah* as, in his words, 'an instruction manual for a very special type of meditation.' The Kaplan version therefore represents a different reading of what the Paths are for — not primarily a cosmological map but a practical guide to altered states of consciousness — and his naming choices reflect this reading.

I.9 Summary: The Transmission Chain

The chain of transmission that produced the Western tradition's engagement with the Thirty-Two Paths is thus:

Hebrew Paths appendix (date uncertain, possibly Geonic) → Rittangelius Latin with Ravad commentary (Amsterdam, 1642) → Westcott English, translated from Rittangelius's Hebrew and collated with Latin (London, 1887/1893/1911) → Golden Dawn grade papers, path-workings, and curriculum → all subsequent Western esoteric engagement with the 32 Paths.

The alternative scholarly chain, which has not displaced the Westcott tradition within esoteric practice but has enormously enriched the critical understanding of the text, runs:

Meyer's German annotations (1830) → Kalisch's English translation (1877) → Lambert's critical French edition with Saadya commentary (1891) → Kaplan's comprehensive Hebrew-based English edition (1990) → modern scholarly engagement with the text as a Jewish rather than primarily Hermetic document.

III — A Comparative Table of the Thirty-Two Names

The following gives the complete Westcott translation (third edition, 1911, as edited by Darcy Kuntz, 1996) of the Thirty-Two Paths of Wisdom, translated from the Hebrew of Joannes Stephanus Rittangelius (1642), and the Kaplan translation (Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation in Theory and Practice*, Weiser Books, 1990/1997, Appendix II) in the same format. The Kaplan names follow a different naming principle: Adjective + 'Consciousness' rather than Adjective + 'Intelligence'. Notes on key differences are provided.

Westcott's translation is translated from the Hebrew Text of Joannes Stephanus Rittangelius, 1642, which is also to be found in the *Oedipus Aegyptiacus* of Athanasius Kircher, 1653. These paragraphs are very obscure in meaning, and the Hebrew text is probably very corrupt.

Kaplan's path-names are his own translations of the Hebrew descriptors used in the Paths appendix. They do not derive from Rittangelius's Latin and frequently differ in significant ways from Westcott's rendering of the same Hebrew. In some cases Kaplan translates the same Hebrew

word as a different English adjective; in other cases he resolves an ambiguity in the Hebrew differently.

Each path entry below is followed by its neurological correspondence — the function each path performs within the connective architecture of the brain, as established across the Neurological Qabalah and its companion papers. The ten Sephirothic paths (1–10) are the processing hubs; the connecting paths (11–32) are the channels of communication between them; and the four hidden paths (33–36) are the Abyss- and Veil-crossing functions. Throughout, the anatomy follows the corrected orientation in which Geburah corresponds to the left dorsolateral prefrontal cortex (right shoulder) and Chesed to the right (left shoulder), the corticospinal crossing placing each executive Sephirah under the contralateral hemisphere’s governance.

Path	Hebrew	Westcott (Rittangelius, 1642–1911)	Kaplan (1990/1997)	Neurological Correlate
1	Kether	1. Admirable or Hidden Intelligence The First Path is called the Admirable or the Hidden Intelligence (the Highest Crown): for it is the Light giving the power of comprehension of that First Principle which has no beginning; and it is the Primal Glory, for no created being can attain to its essence. Note: The compound name 'Admirable or Hidden' translates <i>sekhel mufla</i> — a term that can carry both 'wonderful' and 'concealed'. Westcott's double rendering	1. Mystical Consciousness The first path is called Mystical Consciousness. It is the light of the primordial thought, and it is the highest Crown. It is the Primal Glory, and no created being can attain to its essence.	Kether corresponds to consciousness as such — the minimal neural correlate of awareness (the ascending reticular activating system and thalamocortical integration). It is the bare ground within which all content appears, not localisable as a content, because it is the field of awareness itself. The soul-level is the Yechidah, the spark of unity. It is hidden because the ground of awareness cannot be grasped as an object by the awareness it grounds.

		preserves the ambiguity.		
2	Chokmah	2. Illuminating Intelligence The Second Path is that of the Illuminating Intelligence: it is the Crown of Creation, the Splendour of the Unity, equalling it, and it is exalted above every head, and named by the Kabbalists the Second Glory.	2. Radiant Consciousness The second path is called Radiant Consciousness. It is the Crown of creation, the splendour of Unity, equaling it. It is exalted above every head and is designated by Kabbalists as the Second Glory.	Chokmah corresponds to the left cerebral hemisphere as Logos — the directed, focused, analytical beam of attention that articulates the determinate from the undifferentiated whole. It illuminates in McGilchrist's precise sense: the narrow instrumental beam that picks out and names. The soul-level is the Chiah, the directed will-force. It is the supernal source of the left-pillar analytical architecture.
3	Binah	3. Sanctifying Intelligence The Third Path is the Sanctifying Intelligence, and is the foundation of Primordial wisdom, which is called the Creator of Faith, and its roots are AMN; and it is the parent of Faith, from which doth Faith emanate.	3. Sanctified Consciousness The third path is called Sanctified Consciousness. It is the foundation of primordial wisdom, which is called the Faith of the Faithful. Its roots are Amen. It is the parent of faith, from which faith derives.	Binah corresponds to the right cerebral hemisphere as Spirit — the broad, receptive, contextual reception of the living whole. As the Fountain of Faith, it is the faith-mode of knowing: openness to what exceeds analytical grasp. The soul-level is the Neshamah, the supernal participatory intelligence. It is the source of the right-pillar contextual

				architecture.
4	Chesed	4. Cohesive or Receptacular Intelligence The Fourth Path is named the Cohesive or Receptacular Intelligence; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences: they emanate one from the other by the power of the Primordial Emanation. (The Highest Crown.)	4. Settled Consciousness The fourth path is called Settled Consciousness. It is the dwelling place that contains all holy powers. All spiritual virtues with the most exalted essences emanate from it, one from another, through the power of the Primordial Emanation — the Highest Crown.	Chesed corresponds to the right dorsolateral prefrontal cortex with the right superior parietal lobule and intraparietal sulcus (at the left shoulder, governed by the right hemisphere through the crossed corticospinal pathway). It is the executive vessel that contains the broad context — Mercy as executive latitude, the breadth that holds multiple possibilities in cohering relationship. Its descending Courage path maintains the tonic noradrenergic vigilance floor.
5	Geburah	5. Radical Intelligence The Fifth Path is called the Radical Intelligence, because it resembles the Unity, uniting itself to the Binah, or Intelligence which emanates from the Primordial depths of Wisdom or Chokmah.	5. Rooted Consciousness The fifth path is called Rooted Consciousness. It is itself equal to Unity, uniting itself to Binah, the understanding which flows from the primordial depth of Chokmah.	Geburah corresponds to the left dorsolateral prefrontal cortex with the left superior parietal lobule and intraparietal sulcus (at the right shoulder, governed by the left hemisphere through the crossed corticospinal pathway). Radical, from radix, root: the analytical executive

				that reduces to the essential and determines the precise boundary — Severity as exact judgment. Its descending Silence path maintains the tonic dopaminergic motivational floor.
6	Tiphareth	6. Intelligence of the Mediating Influence The Sixth Path is called the Intelligence of the Mediating Influence, because in it are multiplied the influxes of the emanations; for it causes that affluence to flow into all the reservoirs of the Blessings, with which these themselves are united.	6. Mediating Consciousness The sixth path is called Mediating Consciousness. In it the influxes of the emanations are multiplied. It causes that affluence to flow into all the reservoirs of blessing with which these themselves are united.	Tiphareth corresponds to the Salience Network (anterior insula and dorsal anterior cingulate) together with the vmPFC-OFC-insula arbitration system — the evaluative witness that arbitrates between all incoming streams and computes the precision weights of the interoceptive and exteroceptive. It is the most flexibly connected network in the brain, mediating between all the others. The soul-level is the Ruach, the breath. Its somatic anchor is the chest and breath.
7	Netzach	7. Occult Intelligence The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendour of all the Intellectual	7. Hidden Consciousness The seventh path is called Hidden Consciousness. It is the refulgent	Netzach corresponds to the right posterior cortex — the right posterior superior temporal sulcus, right temporoparietal junction, fusiform face

		virtues which are perceived by the eyes of intellect, and by the contemplation of faith.	splendour of all intellectual powers perceived by the eyes of the intellect through the contemplation of faith.	area, and the ventral attention network. It is the broad, implicit, holistic perception of the living, relational, social-spatial world — occult because tacit and outside explicit analysis, refulgent because vividly significant. Perceived by the contemplation of faith: the right hemisphere's faith-mode at the perceptual level.
8	Hod	8. Absolute or Perfect Intelligence The Eighth Path is called the Absolute or Perfect Intelligence; it is the means of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places of Gedulah, Magnificence, which emanate from its own proper essence.	8. Perfect Consciousness The eighth path is called Perfect Consciousness. It is the plan of the primordial. It has no root where it can abide except in the hidden chambers of Gedulah, Magnificence, from which its own secret essence emanates.	Hod corresponds to the left posterior cortex — Wernicke's area, the angular and supramarginal gyri, and the left temporoparietal junction. It is the verbal-analytical articulation that gives wordless experience communicable form — the means of the primordial. It has no root by which it can cleave because language operates on content received from elsewhere; it rests in the executive that governs it. The left TPJ's precise mental-state attribution is the substrate of guilt.

9	Yesod	9. Pure Intelligence The Ninth Path is the Pure Intelligence, so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.	9. Pure Consciousness The ninth path is called Pure Consciousness. It purifies the Numerations, prevents and corrects the flaws in their representation, and arranges their unity with which they are combined, without diminution or division.	Yesod corresponds to the subcortical limbic system with its cortical expression in the default mode network — hippocampus, amygdala, thalamus, and the posterior cingulate. It purifies the emanations through sleep-dependent memory consolidation, proves and corrects their representation through the hippocampal-neocortical dialogue, and disposes their unity through the continuous self-referential narrative. It is also the unconscious and the dream world: the autonomous limbic-DMN operation during REM sleep. The soul-level is the foundational Nefesh.
10	Malkuth	10. Resplendent Intelligence The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sits on the throne of Binah (the Intelligence spoken of in the Third Path). It	10. Scintillating Consciousness The tenth path is called Scintillating Consciousness. It is exalted above every head, and sits on the throne of Binah mentioned in the third path. It	Malkuth corresponds to the complete somatic interface with the external world — the primary sensory cortices (V1 at the occipital pole, S1, A1), the sensorimotor system (M1, premotor, SMA), the thalamic relay, and the

		illuminates the splendour of all the lights, and causes an influence to emanate from the Prince of Countenances.	illuminates the splendour of all lights, and causes an influence to flow from the Prince of Countenance.	brainstem regulatory floor. It is resplendent because the primary visual cortex is where the world's light enters and distributes through three streams to every other Sephirah. Eyes open switches V1 to the salience-network state. It sits on the throne of Binah because the sensory gateway's reception is Binah's receptivity made flesh.
11	⚡	11. Scintillating Intelligence The Eleventh Path is the Scintillating Intelligence, because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.	11. Glowing Consciousness The eleventh path is called Glowing Consciousness. It is the essence of that opaque curtain placed in close proximity to the order of disposition. It is a special dignity given to it to be able to stand before the Face of the Cause of Causes.	Path 11 (Kether–Chokmah, letter A) is the first differentiation of bare awareness into the directed beam — the arousal-and-integration substrate becoming the first focal direction of attention. It is the threshold at which undifferentiated awareness, remaining continuous with its source, scintillates into directed expression. Soul-level: the Yechidah differentiating into the Chiah.
12	⚡	12. Intelligence of	12. Glittering	Path 12 (Kether–Binah, letter B) is the

		Transparency The Twelfth Path is the Intelligence of Transparency, because it is that species of Magnificence called Chazchazit, which is named the place whence issues the vision of those seeing in apparitions. (That is, the prophecies by seers in a vision.)	Consciousness The twelfth path is called Glittering Consciousness. It is the substance of that kind of vision called Chazchazit. It is the source of the visions of seers in prophetic apparitions.	differentiation of bare awareness into the receptive field — the transparent, clear receptivity from which vision issues. Neurologically, the arousal substrate becoming the right hemisphere's broad receptive mode. Soul-level: the Yechidah differentiating into the Neshamah.
13	λ	13. Uniting Intelligence The Thirteenth Path is named the Uniting Intelligence, and is so called because it is itself the Essence of Glory. It is the Consummation of the Truth of individual spiritual things.	13. Uniting Consciousness The thirteenth path is called Uniting Consciousness. It is itself the essence of glory. It is the completion of the truth of individual spiritual existences.	Path 13 (Kether–Tiphareth, letter C) is the great central vertical axis crossing the Abyss — the only direct connection of the Crown to the solar evaluative centre. It is the midline thalamocortical integration linking the bare arousal-and-integration substrate to the ventral-midline evaluative system. The axis along which the cathartic ascent ultimately reaches toward the Crown. Soul-level: the Yechidah informing the Ruach's witness directly.
14	7	14. Illuminating	14. Illuminating	Path 14 (Chokmah–Binah, letter D) is the

		Intelligence (Daleth) The Fourteenth Path is the Illuminating Intelligence, and is so called because it is that Chashmal which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.	Consciousness The fourteenth path is called Illuminating Consciousness. It is the Chashmal — the scintillating brilliance — that establishes the hidden and fundamental concepts of holiness and the stages of their preparation.	supernal interhemispheric union — the integration of the left hemisphere's directed mode and the right hemisphere's receptive mode through the anterior commissural connections. The Father and the Mother, the Emissary and the Master, in generative union; the founding of the fundamental ideas. Soul-level: the Chiah united to the Neshamah.
15	ן	15. Constituting Intelligence The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in Scripture, Job xxxviii. 9, 'and thick darkness a swaddling band for it.'	15. Stabilizing Consciousness The fifteenth path is called Stabilizing Consciousness. It constitutes the substance of creation in pure darkness. It is the darkness of which Scripture speaks in Job 38:9: 'and thick darkness a swaddling band for it.'	Path 15 (Chokmah–Tiphareth, letter F) is an Abyss-crossing functional descent: the directed wisdom of the left hemisphere informing the evaluative witness, constituting the determinate content that the Mediating Intelligence then arbitrates. The constitution in pure darkness is the foundational, pre-conscious constituting work below the threshold of the evaluative awareness it informs.

16	l	16. Triumphal or Eternal Intelligence The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.	16. Eternal Consciousness The sixteenth path is called Eternal Consciousness. It is the pleasure of Glory, beyond which there is no other Glory like to it. It is also called the Paradise prepared for the Righteous.	Path 16 (Chokmah–Chesed, letter G) is an Abyss-crossing functional descent: the directed wisdom of the left hemisphere informing and elevating the merciful executive (right DLPFC) into its fullest, most generous expression — the pleasure of the Glory, the executive breadth elevated by the supernal wisdom.
17	ṭ	17. Disposing Intelligence The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.	17. Consciousness of the Senses The seventeenth path is called the Consciousness of the Senses. It provides faith to the righteous, who are clothed with the Holy Spirit through it. It is called the Foundation of Excellence in the state of higher things.	Path 17 (Binah–Tiphareth, letter I) is an Abyss-crossing functional descent: the receptive understanding of the right hemisphere informing the evaluative witness, clothing it with the faith-mode of reception. Kaplan’s rendering, ‘Consciousness of the Senses,’ captures the receptive sensory ground; the path disposes the witness toward the trusting, contextual mode of evaluation that provides Faith to the Righteous.

18	ן	18. House of Influence The Eighteenth Path is called the House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased) and from the midst of the investigation the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the cause of all causes.	18. Consciousness of the House of Influence The eighteenth path is called the Consciousness of the House of Influence. By the greatness of its abundance the influx of good things upon created beings is increased. The hidden arcana and senses are drawn from the midst of its investigation, dwelling in its shadow, clinging to it from the Cause of all Causes.	Path 18 (Binah–Geburah, letter J) is an Abyss-crossing functional descent: the receptive understanding of the right hemisphere informing the severe analytical executive (left DLPFC), providing the broad contextual abundance from which the analytical precision draws to know what to discriminate. This is the neurological reading of the Radical Intelligence uniting to Binah – severity requires the contextual breadth to know what to limit.
19	ו	19. Intelligence of All the Activities of Spiritual Beings The Nineteenth Path is the Intelligence of all the activities of the spiritual beings, and is so called because of the affluence diffused by it from the most high blessing and most exalted sublime glory.	19. Consciousness of Mystery The nineteenth path is called the Consciousness of Mystery. It is so called because of the affluence diffused by it from the most exalted sublime glory and the highest blessing.	Path 19 (Chesed–Geburah, letter K) is the operational interhemispheric union – the integration of the right DLPFC (executive mercy) and left DLPFC (executive severity) through the anterior commissural connections. The balance of the two shoulders, merciful breadth and severe precision united into integrated executive governance. The

				activities of the spiritual beings are the integrated executive operations that emerge from this balance.
20	'	20. Intelligence of Will The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.	20. Consciousness of Will The twentieth path is called the Consciousness of Will. It is the means of preparation of every created being. Through it the existence of Primordial Wisdom becomes known.	Path 20 (Chesed–Tiphareth, letter L) is the merciful executive informing the witness — the right DLPFC’s broad considered preparation contributing to the Mediating Intelligence’s arbitration. By it the existence of the Primordial Wisdom becomes known, because the executive will makes the directed wisdom’s purposes manifest in considered action.
21	Ɔ	21. Intelligence of Conciliation The Twenty-first Path is the Intelligence of Conciliation, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.	21. Consciousness of Desire The twenty-first path is called the Consciousness of Desire. It receives the divine influence that flows into it from its benediction upon all and each existence.	Path 21 (Chesed–Netzach, letter O) is an ipsilateral right-hemisphere descent — the right DLPFC governing the right posterior perceptual cortex directly, within the hemisphere, paralleling the ipsilateral non-crossing logic of the lateral vestibulospinal tract that governs the

				pillars. The merciful executive conciliates with the broad perceptual reception on the right side. Kaplan's 'Consciousness of Desire' renders the Hebrew sekhel ha-hafetz.
22	ב	22. Faithful Intelligence The Twenty-second Path is the Faithful Intelligence, and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.	22. Faithful Consciousness The twenty-second path is called Faithful Consciousness. Through it spiritual virtues are increased. All who dwell on earth are nearly under its shadow.	Path 22 (Geburah–Tiphareth, letter R) is the severe executive informing the witness — the left DLPFC's disciplined analytical precision contributing to the Mediating Intelligence's arbitration. By it spiritual virtues are increased, because the disciplined precision refines the moral discriminations. Paths 20 and 22 together are the two executives' contributions to the witness: merciful breadth and severe precision.
23	ג	23. Stable Intelligence The Twenty-third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations.	23. Sustaining Consciousness The twenty-third path is called Sustaining Consciousness. It has the virtue of	Path 23 (Geburah–Hod, letter S) is an ipsilateral left-hemisphere descent — the left DLPFC governing the left posterior verbal-analytical cortex

			consistency among all numerations.	directly, within the hemisphere, paralleling Path 21 on the left side. The virtue of consistency among all the numerations is the left hemisphere's characteristic analytical stability, carried from the executive precision down to the verbal articulation.
24	י	24. Imaginative Intelligence The Twenty-fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes, which are created in like manner similar to its harmonious elegancies.	24. Imaginative Consciousness The twenty-fourth path is called Imaginative Consciousness. It is so called because it provides a likeness to all similitudes, which are created in a manner similar to its harmonious elegance.	Path 24 (Tiphareth–Netzach, letter G/Nun) is the visuospatial imagery-generation and facial-recognition function of the right posterior cortex (the fusiform face area generating the likeness), carried to the solar centre. The same faculty that generates creative imagery generates imaginative fear — and the imagined threat, when the source-monitoring system fails to tag it as internally generated, is experienced as an external threat.
25	ו	25. Intelligence of Probation	25. Consciousness of Trial	Path 25 (Tiphareth–Yesod, letter T/Samekh) is the

		The Twenty-fifth Path is the Intelligence of Probation, or is Tentative, and is so called because it is the primary temptation, by which the Creator (blessed be He) trieth all righteous persons.	The twenty-fifth path is called the Consciousness of Trial. It is the primary test through which the Creator, blessed be He, tries all righteous persons.	cingulate axis — the connection between the anterior cingulate (Tiphareth's evaluative node) and the posterior cingulate (Yesod's DMN hub). It is the path of temptation: the Foundation's impulses ascending to the solar witness to be met and tried (Jesus in the wilderness, Mara beneath the Bodhi tree). This is the structural seat of the observation principle — the impulse met in the witness without being governed by it.
26	ו	26. Renovating Intelligence The Twenty-sixth Path is called the Renovating Intelligence, because the Holy God (blessed be He) renews by it, all the changing things which are renewed by the creation of the world.	26. Renewing Consciousness The twenty-sixth path is called Renewing Consciousness. The Holy God, blessed be He, renews through it all the changing things which are renewed by the creation of the world.	Path 26 (Tiphareth–Hod, letter V) carries the left hemisphere's sequential, linear-time, abstract processing to the solar centre — the salient experience of passive verbal listening and comprehension. Renovation is the constant succession of discrete representations, the renewal moment by moment of the left hemisphere's time-bound comprehension.

27	פ	27. Exciting Intelligence The Twenty-seventh Path is the Exciting Intelligence, and it is so called because by it is created the Intellect of all created beings under the highest heaven, and the excitement or motion of them.	27. Natural Consciousness The twenty-seventh path is called Natural Consciousness. The intellect of all created beings under the highest heaven is created through it, and the motion of them as well.	Path 27 (Netzach–Hod, letter W) is the cross-hemispheric posterior integration — the direct communication between the right posterior cortex (concrete perception) and the left posterior cortex (abstract articulation) through the splenium of the corpus callosum. It unites perception and articulation into complete comprehension and corresponds somatically to the balance of the two hips. The highest of the object-perception layers.
28	צ	28. Natural Intelligence The Twenty-eighth Path is the Natural Intelligence, and is so called because through it is consummated and perfected the nature of every existent being under the orb of the Sun, in perfection.	28. Completing Consciousness The twenty-eighth path is called Completing Consciousness. Through it is consummated and perfected the nature of every being that exists beneath the orb of the Sun.	Path 28 (Netzach–Yesod, letter S/Tzaddi) is the right posterior cortex’s apprehension of the nature and character of actual beings — for persons, the living nature of a particular person rather than the abstract category — drawn into the limbic memory Foundation. The higher right-column layer: where Path 29 perceives the actual body, Path 28

				apprehends its living nature.
29	ק	29. Corporeal Intelligence The Twenty-ninth Path is the Corporeal Intelligence, so called because it forms every body which is formed beneath the whole set of worlds and the increment of them.	29. Bodily Consciousness The twenty-ninth path is called Bodily Consciousness. It forms every body which is formed beneath all the worlds and their increment.	Path 29 (Malkuth–Netzach, letter Q) is the right posterior cortex’s perception of actual physical bodies and concrete objects — the actual celestial bodies and things in their concrete nature, not the abstraction governing their motion. The right hemisphere perceives the actual Sun and Moon as concrete bodies where the left (Path 31) abstracts the mathematical law of their motion.
30	ר	30. Collecting Intelligence The Thirtieth Path is the Collecting Intelligence, and is so called because Astrologers deduce from it the judgment of the Stars, and of the celestial signs, and the perfections of their science, according to the rules of their revolutions.	30. Collective Consciousness The thirtieth path is called Collective Consciousness. Astrologers deduce from it judgments concerning the stars and celestial signs, and the perfections of their science according to the rules of their revolutions.	Path 30 (Hod–Yesod, letter R/Resh) is the left posterior cortex’s deductive-inferential processing — collecting observations into systematic judgment, drawing on the memory store of the Foundation. The two left-column layers: Path 31 grasps the fundamental law, Path 30 performs the deductive collection that builds systematic science from it.

31	ש	31. Perpetual Intelligence The Thirty-first Path is the Perpetual Intelligence; and why is it so called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.	31. Continuous Consciousness The thirty-first path is called Continuous Consciousness. It regulates the motions of the Sun and Moon in their proper order, each in an orbit suited to it.	Path 31 (Malkuth–Hod, letter X) is the left posterior cortex’s abstract-mathematical comprehension of the perpetual laws governing motion — the apprehension of the fundamental regularities, periodicities, and lawful structures the analytical mind extracts from observed motion. The deepest layer of the left posterior cortex’s mathematical-physical comprehension.
32	ת	32. Administrative Intelligence The Thirty-second Path is the Administrative Intelligence, and it is so called because it directs and associates, in all their operations, the seven planets, even all of them in their own due courses.	32. Worshipped Consciousness The thirty-second path is called Worshipped Consciousness. It directs and associates the seven planets in all their operations, each in its own due course.	Path 32 (Malkuth–Yesod, letter T/Tau) is the orchestration of physical process — the autonomic and homeostatic regulation of the body’s systems (heart rate, respiration, balance, temperature), the coordinated motion of the organism directed in its proper rhythms as the planets are directed in their courses. It operates at the boundary of the Nefesh, the soul’s most basic governing function below

				conscious awareness.
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IV — The Four Hidden Paths of the Christian English Qabalah

The twenty-six letters of the English alphabet, when mapped to the thirty-six paths of the Christian English Qabalah, require four paths beyond the twenty-two of the standard Hebrew system. These four paths — numbered 33 through 36 — are the hidden paths corresponding to the four rivers of Eden: Will (E, Path 33, Chokmah to Geburah), Knowledge (H, Path 34, Binah to Chesed), Courage (M, Path 35, Chesed to Yesod), and Silence (P, Path 36, Geburah to Yesod). They cross the ontological thresholds of the Abyss and the Veil of Paroketh, connections that have no equivalent in the Hebrew twenty-two-path system.

The Paths appendix — whether in Westcott's or Kaplan's rendering — was composed for a twenty-two-path Tree. The extension to thirty-six paths required by the CEQ therefore requires the composition of four new path-descriptions that do not exist in any prior source. The task is both philological and philosophical: the new descriptions must be consistent in style and register with the existing thirty-two, must reflect the specific theological character of the four hidden paths as established by the CEQ, and must function operationally in the same way as the standard path descriptions — as both cosmological identifiers and meditative orientations.

The following section presents the new path descriptions in both the Westcott (Rittangelius) stylistic tradition and the Kaplan stylistic tradition. In each case the naming principle of the parent tradition is followed: Westcott's paths receive [Adjective] Intelligence names with period-appropriate prose; Kaplan's paths receive [Adjective] Consciousness names in Kaplan's characteristic plain present-tense style.

IV.1 — Principles of Composition for the Four New Path Descriptions

Several principles governed the composition of the four new path-descriptions:

First, the naming principle of each tradition is strictly followed. In the Westcott tradition, path names are compound nouns in the form [distinctive adjective] Intelligence. The adjective is chosen to capture the path's characteristic quality in a single word that is neither identical to nor too close to any of the existing thirty-two names. In the Kaplan tradition, path names are compound nouns in the form [distinctive adjective] Consciousness, following the same constraint.

Second, the body of each Westcott-style description follows the syntactic and rhetorical patterns of the existing Westcott/Rittangelius texts: typically opening with 'The [Nth] Path is the [Name], and is so called because...' followed by a theological or cosmological explanation, often including a secondary clause beginning 'and it is...' or 'and from it...' The river of Eden reference is introduced in these paths because the four rivers are the textually established scriptural correlates of the four

hidden paths in the CEQ.

Third, the Kaplan-style descriptions follow Kaplan's characteristic register: shorter, plainer, present-tense, avoiding archaic diction, and explicitly connecting the path to meditative or consciousness-oriented language. Kaplan frequently uses 'It is' constructions rather than 'because it' causal clauses.

Fourth, the theological content of each description is determined by the CEQ's established teaching about that path: the Will path carries the Logos's ordering authority into the faculty of Respect (Geburah); the Knowledge path carries the Spirit's comprehensive understanding into the faculty of Peace (Chesed); the Courage path carries Peace's open-handed receptivity into the Foundation; and the Silence path carries Respect's covenantal authority into the Foundation.

Path	Ltr.	CEQ Intelligence (Westcott inspired)	CEQ Intelligence (Kaplan inspired)	Neurological Correlate
33★	E	The Thirty-third Path is the Volitional Intelligence, and is so called because it is the means by which the Word of the Highest is joined to the seat of Judgment, and through it all acts of deliberate will are formed and confirmed; and it is the first of the rivers that proceedeth out of Eden, for it carries the power of the Primal Wisdom into the operation of all created faculties of discernment. Composition Note: 'Volitional' chosen over 'Willing' to maintain the Latinised register of Westcott's vocabulary. The reference to 'the first of the rivers that proceedeth out of Eden' follows Genesis 2:11	The Thirty-third path is called Willing Consciousness. It is the means by which the Logos of the Highest is joined to the seat of Judgment. Through it all acts of deliberate will are formed. It is the first of the rivers that flows from Eden, carrying the power of Primordial Wisdom into the operation of all faculties of discernment. Composition Note: 'Willing Consciousness' follows Kaplan's pattern of rendering the path as a present-tense capacity of the practitioner. The plain style reflects Kaplan's tendency to restate the path's function in direct theological language rather than Westcott's more	Path 33 (Will, E, Chokmah–Geburah) is an Abyss-crossing functional expression, not a neurological tract: the Logos intelligence of the left hemisphere becoming the analytical executive at the left dorsolateral prefrontal cortex. Its operation depends on dopamine; in ADHD, the dopaminergic insufficiency depletes

		and establishes the river-path correspondence in the style of scriptural allusion present throughout the Paths appendix.	ornate metaphorical mode.	precisely this executive function. The path names the functional relationship between the hemispheric intelligence and its operational expression, since the left DLPFC is the left hemisphere's own executive cortex.
34★	H	The Thirty-fourth Path is the Comprehensive Intelligence, and is so called because it is that by which the Spirit of Understanding encircleth all created things with its dark waters of contextual wisdom; and from it flows the second river of Eden; and it is the path of the Daring of the soul, by which the depths of Primordial Understanding descend into the seat of Mercy, that Peace may be established in all the reservoirs of the Holy Powers. Composition Note: 'Comprehensive' chosen for the Knowledge path to capture the Spirit's encompassing, contextual quality. Binah's characteristic intelligence is comprehensive	The Thirty-fourth path is called Encircling Consciousness. It is the Spirit of Understanding encircling all created things with its deep waters. The second river of Eden flows from it. It is the path of the soul's daring — the path by which Primordial Understanding descends into the seat of Mercy, so that Peace may be established in all the reservoirs of the Holy Powers. Composition Note: 'Encircling Consciousness' captures the comprehensive, encompassing quality of Binah's Intelligence. The phrase 'deep waters' echoes Kaplan's consistent use of water imagery for Binah's	Path 34 (Knowledge, H, Binah–Chesed) is an Abyss-crossing functional expression, not a tract: the Spirit intelligence of the right hemisphere becoming the contextual executive at the right dorsolateral prefrontal cortex. Its inhibitory and contextual function depends on noradrenaline from the locus coeruleus. Like the Will path, it

		rather than analytical. The phrase 'second river of Eden' follows Genesis 2:13.	register.	names the hemispheric intelligence's expression at the executive level rather than a discrete white-matter connection.
35★	M	The Thirty-fifth Path is the Courageous Intelligence, and it is so called because by it the seat of Mercy descendeth openly into the Foundation and the secret place of the Most High; and from it floweth the third river of Eden; and the soul that walketh this path is clothed with the virtue of Knowing, for only by entering the whole weight of that which is below may the deeper nature of Wisdom be known. Composition Note: 'Courageous' reflects the path's descent into the Foundation's weight. The phrase 'clothed with the virtue of Knowing' follows the syntactic pattern of Path 17's 'they are clothed with the Holy Spirit by it.'	The Thirty-fifth path is called Descending Consciousness. The seat of Mercy descends openly through it into the Foundation and the hidden place of the Most High. The third river of Eden flows from it. The soul that walks this path is clothed with the virtue of Knowing, for only by entering the full weight of what is below can the deeper nature of Wisdom be known. Composition note: 'Descending Consciousness' emphasises the direction of movement — the executive descent into the Foundation — consistent with Kaplan's meditative orientation.	Path 35 (Courage, M, Chesed–Yesod) is a Veil-crossing genuine neurological tract: the right DLPFC descending to the subcortical limbic Foundation through the cortico-thalamo-limbic pathway, with thalamic relay. It maintains the tonic noradrenergic vigilance floor — the sustained executive alerting state. Courage is the open, contextually receptive alertness that sustains engagement with the Foundation's

				content without collapsing into avoidance.
36★	P	The Thirty-sixth Path is the Silencing Intelligence, and it is so called because by it the seat of Judgment governeth the Foundation in covenant and in quietude, that the motions of the lower nature be stilled and ordered aright; and from it floweth the fourth and greatest river of Eden; and it is the path of the Keeping of Silence, through which all the works of Renovation are confirmed and sealed in the deep places of creation. Composition Note: 'Silencing' captures the covenantal authority of Geburah's Respect descending to still the Foundation's noise. The phrase 'confirmed and sealed in the deep places of creation' follows the syntactic pattern of Path 26.	The Thirty-sixth path is called Covenantal Consciousness. The seat of Judgment governs the Foundation through it, in covenant and in quietude, that the motions of the lower nature may be stilled and rightly ordered. The fourth and greatest river of Eden flows from it. It is the path of the Keeping of Silence, through which all works of Renovation are confirmed and sealed in the deep places of creation. Composition note: 'Covenantal Consciousness' follows Kaplan's use of theologically precise single adjectives. 'Covenantal' captures the governing authority established in covenant, consistent with Yesod as the seat of the covenant and Geburah as the enforcing faculty.	Path 36 (Silence, P, Geburah–Yesod) is a Veil-crossing genuine neurological tract: the left DLPFC descending to the subcortical limbic Foundation through the cortico-thalamo-limbic pathway, with thalamic relay. It maintains the tonic dopaminergic motivational floor — the continuous motivational and mood baseline. Its uncinate-fasciculus substrate carries the left DLPFC's inhibitory governance of the amygdala. Courage and Silence together are the two genuine descending tracts; Will and Knowledge are

				functional expressions.
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V — Analytical Commentary: Divergences and Their Significance

V1 The Naming Principle: Intelligence vs. Consciousness

The fundamental divergence between the Westcott and Kaplan traditions is not in specific translations but in the naming principle itself. Westcott's use of 'Intelligence' as the compound noun follows the Latin tradition's rendering of the Hebrew *sekhel* — a term that can mean understanding, reason, intellect, or intelligence depending on context — in its most general philosophical sense. The Latin *intellectus* served Rittangelius as an adequate equivalent, and Westcott's 'Intelligence' is a direct translation of Rittangelius's Latin rather than an independent rendering of the Hebrew.

Kaplan's use of 'Consciousness' is a deliberate interpretive choice that goes beyond translation into theoretical commitment. His commentary explains that the early Kabbalists defined the thirty-two paths as 'different states of consciousness,' and his rendering of *sekhel* as 'consciousness' rather than 'intelligence' reflects this understanding. The shift is significant: 'intelligence' suggests an objective quality of a cosmic path or metaphysical structure, while 'consciousness' suggests a subjective state accessible to the practitioner. Kaplan's paths are descriptions of experiences to be attained; Westcott's are descriptions of qualities to be understood.

Both are defensible readings of the same Hebrew. The Hebrew *sekhel* genuinely encompasses both meanings — it can refer to an objective rational principle and to the subjective exercise of that principle in contemplative experience. The divergence between the two traditions is therefore a divergence not about what the Hebrew says but about what the Paths are for.

V.2 Key Divergences in Specific Paths

Several specific paths show divergences significant enough to warrant brief analysis:

Paths 11 and 10 — The *maz'hir* / scintillating cluster. Westcott assigns 'Scintillating' to Path 11 (Aleph, Kether-Chokmah) and 'Resplendent' to Path 10 (Malkuth). Kaplan assigns 'Scintillating' to Path 10 (Malkuth) and 'Glowing' to Path 11. This reversal is not an error in either. The two Hebrew terms in question (*sekhel maz'hir* and *sekhel meir*) are closely related and were assigned differently by different medieval commentators. The confusion reflects a genuine instability in the

manuscript tradition that Westcott acknowledged ('the Hebrew text is probably very corrupt').

Path 17 — Disposing vs. Consciousness of the Senses. Westcott's 'Disposing Intelligence' follows Rittangelius's Latin rendering of the Hebrew *sekhel ha-hargash*, which can mean either 'disposing/arranging' or 'sensation/feeling.' Kaplan's 'Consciousness of the Senses' follows the Gra's reading, which interprets this path as the intelligence of sensory perception — the mode of consciousness through which the spiritual faculties are clothed with the ability to perceive. Neither is a mistranslation; they reflect different authorities within the Hebrew commentary tradition.

Path 21 — Conciliation vs. Desire. Westcott's 'Intelligence of Conciliation' renders the Hebrew *sekhel ha-hafetz* as 'conciliation' (bringing together, reconciling). Kaplan's 'Consciousness of Desire' reads the same term in its primary Hebrew sense (*hafetz* = desire, will, wanting). The path connects Chesed to Netzach — mercy to desire — and both renderings capture something true about this connection: the path conciliates these two registers, and it does so through the mediation of genuine desire oriented toward the divine.

Path 32 — Administrative vs. Worshipped. Westcott's 'Administrative Intelligence' renders the Hebrew in terms of governance and direction. Kaplan's 'Worshipped Consciousness' renders the same term in terms of reverential orientation. The path of Tau connecting Malkuth to Yesod is the path at which the entire created order is either governed (Westcott's reading) or revered (Kaplan's reading) — both are consistent with the cosmological function of the thirty-second path, which administers the world's operations from below while also being the path through which the soul's reverence for the divine ground is established.

V.3 The Four New Paths in Context

The four new CEQ paths (33–36) present a compositional challenge without precedent in either translation tradition: they must be written rather than translated, since there is no Hebrew source text for paths that do not exist in the standard system. The compositional principles used above can be summarized:

Westcott-style (Volitional, Comprehensive, Courageous, Silencing Intelligence): The names follow Westcott's pattern of Latinate compound adjectives. 'Volitional' echoes the scholastic vocabulary of will-psychology that Westcott's source tradition uses; 'Comprehensive' echoes the Scholastic Aristotelian vocabulary in which *Binah* is typically discussed; 'Courageous' echoes the virtue-ethical tradition that the CEQ has established as the interpretive framework for the Courage path; 'Silencing' echoes the contemplative vocabulary of the apophatic tradition in which interior silence is the specific mode of the Geburah-Yesod relationship.

Kaplan-style (Willing, Encircling, Descending, Covenantal Consciousness): The names follow Kaplan's pattern of simple present-participle or adjectival English. 'Willing' and 'Encircling' are both present-participle forms consistent with Kaplan's style. 'Descending' emphasises the directional quality of the Courage path's movement into the Foundation. 'Covenantal' is the most

theologically specific of the four, chosen because no single-word English adjective adequately captures the *sekhel ha-brit* quality (the intelligence of covenant) without that word — and Kaplan himself occasionally uses theologically specific single adjectives when no simpler English equivalent serves.

The river-of-Eden references in the Westcott-style descriptions follow a structural logic: Genesis 2:10–14 names the four rivers in order (Pishon, Gihon, Hiddekel/Tigris, Euphrates), and the CEQ has established the correspondence of each river to one of the four hidden paths. The incorporation of these river-references into the Westcott-style path descriptions follows the Paths appendix's existing practice of incorporating Scripture allusions — Job 38:9 for Path 15, the specific scriptural vocabulary throughout the Sefhira-descriptions.

V.4 The CEQ's Extension as a Legitimate Compositional Act

A final observation: the Paths appendix has always been a growing document. Westcott himself noted that 'the Hebrew text is probably very corrupt' and that additions and revisions accumulate across recensions. The original thirty-two path-descriptions were composed — by unknown authors, at an uncertain date, working within the conventions of Hebrew mystical aphorism — as theological and philosophical descriptions of existing paths on an existing cosmological map. The CEQ's four new paths are also existing paths on a revised cosmological map that an extended system requires.

The compositional act performed in Parts V and VI above is therefore consistent with the historical practice of the Paths appendix itself: it is an extension of a living document within a developing tradition, composed according to the rules of the tradition's established forms. The Westcott-style descriptions follow the specific stylistic conventions of the Rittangelius/Westcott text; the Kaplan-style descriptions follow the specific stylistic conventions of Kaplan's Appendix II. Neither claims to translate a pre-existing Hebrew source, and neither should be read as though it does. They are, explicitly, new compositions in established forms — which is precisely what the original Paths appendix was.

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