
APPENDIX B

LEVELS OF FREE WILL

All the worlds and all that is in them, even their most material substances, are all only rays of divineness. Each one shines with a unique brilliance and an intensity of its own: the higher worlds, way beyond ours and our comprehension, and our world in its own manner and fashion. Nevertheless, the root of the Jewish soul transcends them all, being intimately bound with God and His will. Even further, all the worlds can be enlightened only via the Jewish soul because, while they receive only a reflection of divine illumination, the Jewish soul is enlightened by the actual light.¹

¹An illumination is not the actual light at its source, just a reflected ray. The light at a candle's flame is the actual light, but the

This explains why only the Jewish person has absolute free choice, something no other earthly or heavenly being has. What is free choice? A will of which the person himself is the absolute author. The primal cause of soil to give forth what is planted in it is not the soil itself—the process does not begin in the soil. There must be rain to bring out the soil's powers and, before that, there must be clouds to bring the rain. Each thing is brought about by a prior factor.

Even the will that an animal exhibits in moving from place to place does not originate in the animal but in the grass that it sees out there—it is the *grass* that triggers the animal's will. The animal is compelled by the grass and can do nothing but go to it.

Ultimately it is God Who is the Cause of all causes and Author of all factors, compelling everything to do His will. The sun will rise, causing the weather to change, causing rain to fall, causing things to grow, each thing in a sequence. This person will prosper because of a specific factor or, God forbid, suffer through a specific cause. Someone else will get ill, whether a condition that arises from the person himself or whether he goes somewhere and is infected by a certain person with a contagious illness, and the same when he recuperates. It is all brought about by various causes and factors. But the ultimate cause is God's

light in the house is only a reflection of it. And then there is a reflection of the reflection: if the room where the candle sits is open to another room and the door is not opposite the candle, then the light that enters the second room is not the candle's prime illumination but only a reflection of the light in the first room. This subsidiary reflection of the candle's illumination or reflected light is of course less intense than that of the candle's own light in the first room.

spontaneous and independent will. He has absolutely no external influences, just His will. God created the world simply because He wanted to, and this is how He continues to sustain it. God is always recreating the universe each day, every moment, and guiding it according to His will.

So if God dictates all that happens, then there is nothing in Creation with absolute free will—free of any external cause. As in our previous example, an animal has absolutely no will that we can say originates in the animal. The animal does not want because *it* wants but is compelled by external forces. The grass that it sees sparks its preprogrammed will to want to eat that grass. Its will is not self-initiated.

But a human being has the potential to exercise absolute free will, not only to decide what he does or doesn't do but also to decide which thoughts and words he will think and speak and which he will refrain from. Yet the Jewish person has the potential for even more. This is because the Jewish soul receives a direct inflow of the primal divine light, or spiritual energy, emanating from God's being. The energy of divine will that thus enters the Jewish person empowers him to exercise the same willpower as God, its source: a causative and active will rising from the depths of himself. The rest of Creation, though, receives divine energy only as *reflected off* the Jewish soul—its source of energy is thus not primary and causative but *reactive*. So all other beings and phenomena are not the ultimate authors of their actions but are bound in some way to *reactive* behavior because the essence of their willpower is *reactive*.