

# DESTINY vs. FREE WILL

[It is said that man is ruled by his destiny. Then why is it that when an individual achieves success he says that it is by his hard work and application? Shri Siavux Madon raises this issue in 'Parsi Avaz' of 27-10-1968 and the editor Shri Jehangir Chiniwalla answers in his inimitable way with the help of Ilm-e-Kshnoom which is both educative and thought provoking for people like us. What follows is a translation in English by Minoo Irani from the original article in Gujarati.]

Respected Editor,  
Parsi Awaz.

An issue having importance from scientific angle has arisen recently. It is a question whether Astrology is an art or subject of science. Are our lives ruled by destiny or it is within our power to alter the course of our future? This question has engaged the mind of rational thinking man since times immemorial and has been debated eternally but no satisfactory and conclusive answer has been given either by astrologers, students of science or those who claim to be experts in human psychology metaphysics and allied subjects. Man claims that he is the master of his destiny and can control the course of his life as he wills and refuses to accept that there are powers beyond his control who have set and are influencing the course and events of his life. It is this expression of arrogance which is evident when we hear someone say that "*See, how my use of intelligence and efforts have rewarded me. One can achieve anything he wants only if he wills and works for it.*" But let something go wrong or let some calamity befall him and he will be the first to blame God for his misfortunes. Therefore the question arises as to how to distinguish between what man achieves by his own efforts and what destiny bestows on him? Is there a distinct line of separation between the two? I personally do not think that the two can be clearly distinguished because the degree of his success or failure depends upon the circumstances under which he has attempted the task

If a person becomes a leader or occupies a high office or becomes the head of a state, people will applaud and say that he had worked

for it and achieved it by his toil, sweat and money and not anybody can do so. But when the same person dies the same people will say that "*It was God's Will.*"

Those who had contested the elections but lost will say that "*one has to be very fortunate to become a prime minister.*" Thus perceptions and opinions change. Some give credit to the person while others call it his good fortune when he becomes the prime minister but all will be unanimous in calling his death as an "act of God".

If your goodself would like to know my personal opinion, I must say that it is pure destiny which bestows good or bad fortune on a man according to the deeds of his past lives, because if it is not willed by God, no matter however much he exerts, he will not only not be able to achieve his objective but even suitable circumstances or opportunity will not arise in his life.

Astrologers who are supposed to be giving prognosis by reading the life chart cannot keep themselves from expressing their opinion when an incident occurs which defies their knowledge of astrology. A case in point is that of a famous American astrologer Mrs. Dickson who had said that "*I had premonition whilst predicting the murder of John Kennedy but I had no such intuition in advance in the case of Bobby Kennedy's death. If Bobby Kennedy would have avoided the circumstances, he would have been alive today.*" This opinion of Mrs. Dickson was also echoed by famous Indian astrologers Shri Ajanta Jain and Shrimati Indumati Pandit. Thus these astrologers seem to be leaning on both sides and are not firm in their opinion. You sir are reputed to be having good knowledge

of the subject will be able to throw more light. Here there is a clash of destiny and man's will. In one case they are saying that it was destiny which led John Kennedy to his death whereas in the case of Robert Kennedy they are implying that he was not careful enough and did not use his intelligence to avoid the circumstances under which he was murdered by a gunman. Should these opinions be taken to be contradictory and can we just let go and take them as opinions of experts without debating it?

Some clarification has been given in the past issues of 'Parsi Avaz' However I earnestly request your goodself to once again explain from both astrological and Kshnoomic point of view. Can destiny be altered? How far can free will and intelligence of a man help in changing the effects of the weak planets in his birth chart? Is death due to suicide, accident, murder or by wounds caused by weapons to be taken as one's fate? If such death is predetermined by Nature then why does the soul of such a person undergo traumatic experiences after death? How far does the above theory of *self will* in one case and *destiny* in another justified? Please explain.

#### **Siavux Sheriarji Madon**

Reply of Shri J. S. Chiniwala, Editor - Parsi Avaz.

**Note :** *Brother Siavux Madon is very learned and comes from a respected family. This young man from the lineage of athornans of Navsari holds university degrees of BA, MA, LLB and possesses keen sense of learning and intelligence. He is also an earnest student of IIm-e-Kshnoom. His innate wisdom, university education and deep study of the scriptures of Zoroastrian religion has developed in this young Athornan complete faith and devotion towards IIm-e-Kshnoom. Humble by nature, he has been contributing articles for Parsi Avaz since many years. This honest and sincere man is enjoying the fruits of good deeds of his past life. He has such great devotion for IIm-e-Kshnoom and is so much enchanted by its music that if he wills he can develop virtues*

*of patience and forbearance of Armaity in this life itself and pave his way towards spiritual progress which will help him to face and surmount the vicissitudes of life and lead a peaceful life.*

*I know Siavux's father, grandfather and grand uncle from my childhood. Ervad Pallonji Madon and Ervad Dinshaji Madon of D.P.Madon and Co. were close friends of my father, uncle and grandfather who were running business in Kanpith Bazaar of Surat. Such a young man having scholarly bent of mind coming from a renowned family has sent the above query and seeks an answer.*

Most of the knowledge of astrology available with us today is taken from the extant scriptures of Hindu religion. *IIm-e-Zafar* also known as *Jame Jahanuma* is the knowledge of the seven great epochs of time from *Past of the Past* to the *Remotest Future*. It was contained in the second group of seven Nasks called *Datic Nasks* and the third seven Nasks called *Had-Mathric Nasks of the 21 Nasks* prepared by Zarathushtra. The former dealt with various laws their usefulness and application in life whilst the latter contained the knowledge concerning various illnesses affecting body mind and soul of man and their remedies. This has been told by Behramshaji. In the Vedic scriptures of the Hindus, astrology is referred to as the *Eyes of Gods*. Its parallel is to be found in Zoroastrian religion where *Khorshed* and *Meher* are taken as the eyes of Ahuramazda.

It is necessary to have knowledge of *Cosmo genesis* to understand astronomy and astrology. Mazdayasni Zarthoshti Din teaches that the Cosmos is made of Divine or *Minoi* world of *Endless Lights* comprising of 9<sup>th</sup> and 8<sup>th</sup> heavens both encompassing the entire universe. Next is the *Hasti* or *Immortal* universe comprising of seven concentric heavens which are revolving in the cosmic space also known as *Jirmani Alam* so called because they contain the seeds of the *Jirum* or Genera of souls to be classified. Each of these heavens has its own fire energy working in it and presided by a planet. Next comes *Arvahi Alam* an unseen but mortal

universe lastly followed by *Jismani Alam* (*Jism=body*) the physical mortal temporal universe which is made of elemental matter and can be perceived. Our globe is located in this universe.

What is called *Bhachakra* in Gujarati or Zodiac in English has four grades. The original Zodiac is located in the 8<sup>th</sup> heaven and the stars appearing therein are the manifestation of the emancipated Ruwans called *Yazatas*. They are divine immortal beings. The cause of the sun that we see and many other suns of Nisti is *Havare* the Sun a Yazata in Keherpic form located in the 4<sup>th</sup> heaven of Jirman Alam. Similarly the other planets are also Yazatic beings. The 4<sup>th</sup> Zodiac which is of the lowest grade and shadow of the original, forms the starry vault of our world. The stars located in this zodiac are made of elemental matter which the astrologers claim to see but that is not so. The zodiac has 12 signs and 27 constellations. Innumerable stars shining inside the keherpic forms of some of these 27 constellations are the emancipated counterpart Ruwans of those taking birth on earth working to achieve salvation. There is a corresponding star for each soul taking birth on earth.

It is the life force called *Ushtan* which sustains life of man. This munificent energy of *Ushtan* emanates from these stars and descends on earth entering the breath of each man without him being conscious of it. Two types of energies emanate from the stars located in this 4<sup>th</sup> elemental zodiac. Zorastrian religion teaches that some of the energies descend at their appointed time - '*Parundi*', bringing down Nature's bounty '*Niroi*' which manifest as what is known to us as *Gahambars*. Cyclic seasons appearing on earth each bringing forth different powers of growth with its characteristic essence are due to these munificent bountiful energies of Nature. Besides these, certain other energies containing the seeds of *Kesas* or destiny apropos to each individual commonly known as '*The effects of the planets*' also descend on earth.

These energies first enter the *Keherp* the

ultra physical body of man through his breath. They then affect the mind. The thoughts of a person are thus influenced either for good or bad depending upon the benign or malignant aspects of the planets arranged according to his destiny. The person then leads either a righteous life or commits sins. This is a very short and simplified explanation leaving aside many difficult to understand issues provided by yours truly.

The physical body is kept alive and the manoeuvres of the mind giving man either pleasant or painful experiences in life are due to the electro magnetic energy emanating from his ultra physical body *Keherp*. *Keherp* is a generic name given to three envelopes of the ultra physical body known as *Ushtan Aap*, *Tevishi* and *Keherp*. There are 16 revolving circles of energy located in *Keherp* known as *Chakras* in Avesta. They are formed of highly refined matter finer even than ether invisible to the human eye. Activities taking place in the microcosm of human body are due to the energy flowing out of these 16 chakras. If these chakras revolve in unison and in consonance with Nature then good results are produced but when they revolve in erratic fashion then harmful results are produced. The results of good or bad aspects of the planets descending upon an individual arranged in his birth chart according to his *Kesas*, effect the motion of the chakras.

What is known as *Dradh Prarabdh* (Immutable destiny) by the Hindus is known as *Tabai* in IIm-e-Kshnoom. Earthly life of a man is determined by the nature of the earthly deeds of his past life. This is known as *destiny of man*. His behaviour in life is determined by *Tabai* and his deeds, words and thoughts are collectively known as *Kaar* according to IIm-e-Kshnoom.

A man leads his life according to *Tabai* but there are two aspects in every man's life-one of which is that prompted by his *Tabai* and cannot be altered. It is known as *Tabai-e-Kaar*. His earthly parents, siblings, wife, children, relatives are predestined and fall under this category. Certain portion of *Tabai-o-Kaar* which



descends upon man as his punishment can be altered to some degree. For example an Ashavan or a holy man can reduce the evil effects of the planets of his protégé by one third. Similarly if a man follows the promptings of his conscience and leads life according to moral law and observes the prescribed canons of holiness, then too he can avert the evil influence of his planetary aspect to some extent.

Universal truth is that **Nature does not forgive** and there is no escaping the retribution of the actions of our past lives. The joys and sorrows, pleasure and pain, the good and bad experiences of life are a result of the electro magnetic energy produced by the motion of Chakras 5 to 8, 11<sup>th</sup> and 12 to 16 which influences our manouvres of life. The first four chakras of keherp are the collection centres of the results of good deeds earned by man over a period of his past lives under the protection of Sarosh Yazata. These chakras are also the seat of consciousness of man governed by the five hidden senses called *Panj-e-zarviksh-e-baaten* by which he can discern between right and wrong. These four chakras act like the mirror of the mind which reflects his thoughts helping him to realise and instinctively understand what is in tune with and what is contrary to the Laws of Nature. Chakra nos. 1 to 4 have a close relationship with Chakra no.10 the seat of conscience. All thoughts originating from the mind are scrutinized by conscience who sends a warning when a sin is about to be committed.

When the malignant effects of the planetary aspects descend on man, he commits a wrong. The vibrations produced by the act are caught by the conscience seated in the 10<sup>th</sup> chakra. Chakra no. 8 rules over the tongue and the ninth chakra rules over the throat specifically over the mechanism which produces sound. When the conscience comes to know that something wrong has been done, it *telephones* the mind asking it to begin atoning. If the mind obeys, then natural vibrations of the good kind called *Gav* are produced. So also if man announces whatever transpires through his

mind, it will hurt him at first and create a sense of repugnance but subsequently the burden will be lifted from his conscience and he will feel light and free. If a man performs this exercise regularly, it will gradually give him courage to speak the truth and put him on the path of spiritual progress. Thus speaking truth for the sake of truth is the basic discipline a man is required to practise if he wants to evolve spiritually. He will slowly develop in his character virtues like humility and forbearance. Nature will take note of his efforts and put him on the path to follow the tenets of religion and create conditions whereby he can observe the rules of maintaining purity. His personal god called *Khoda* will automatically guide him and inspire him to become religious minded, when he will begin to recite prayers regularly.

None can change the events brought about by *Tabai* or *Drudh Prarabdh*. There is a Persian Saying : "Boodaai Bood Khuahad Bood" - Meaning : whatever is destined will transpire. Man can use his free will and self exertion only to speak the truth and atone from the bottom of his heart for the wrongs committed sincerely promising himself not to repeat them. This is the only and powerful tool provided to him by which he can change his destiny to a certain extent. By nature man is sinful so he is bound to commit sins but if he undertakes the abovementioned spiritual exercise constantly, it will sharpen his voice of conscience and will gain control over the faults of flesh in course of time. The force of retribution will greatly reduce and he will escape with a lighter punishment by the grace of his *Khoda* who has the authority to do so as per the Natural law of *Limit and Justice*.

Life is the most precious gift given to man by God. As long as the current of life is flowing through his body he lives. The length of life is determined by the number of breaths. A righteous man who practices *Meher-Patet* can preserve his breaths in a certain way. Nature bestows upon such a man this faculty. His moral character and behaviour changes for the better. His conscience becomes so sensitive



that when the force of *Tabai* descends upon him it cries and saves him from committing the wrong.

Desire of the questioner to get answer to his query by applying the knowledge of astrology will be satisfied by the above clarification based on the philosophy of Ilm-e-Kshnoom. Astrological charts of man are to be used to find out his weaknesses and improve them by self will. Using one's free will means to *speak out the truth, announce the evil working of the mind, atone for the wrong done, lead life according to the teachings of the religion, observing the laws of purity in day to day life, and reciting prayers daily*. Lord Ahuramazda who is the creator of the universe has appointed for each one of us a Divine guide called *Khoda* who accompanies our soul till it achieves salvation. *Khoda* has been granted authority by Ahuramazda to mould the destiny of each man during life on earth and give him the benefits of the rightful use of free will.

When man has successfully removed all the iniquities from his physical body, his Ruvan or soul becomes one with his *Khoda*. This is the first step towards achieving salvation. What is known by the Hindus as *Brahmashmi* or *An-al Haq* by the Muslims is this condition of the soul and not what is believed as that of *Merging with the Creator*.

University education of science and the various disciplines of Arts cannot provide explanation on spiritual matters. Astrology can provide a key to understand the working of Nature. The soul residing in man has a certain amount of deficiency in its light. To remove this deficiency and gain its original refulgence, it has to take births on this earth adopting different physical envelopes. One fourth of the original deficiency which which is yet to be removed is woven into the elemental matter and form the physical body. Other three parts are already redeemed and forms the three envelopes of the ultra physical body. They are altruistic by nature and sacrificing their own salvation for the sake of the one fourth unimproved part accompanying the soul till this

one fourth part is redeemed. They are in constant association with Mother Nature gathering the munificence raining down from the higher cosmos. This munificence is conducted to the *Jaan circuit* in the physical body and keeps it alive. Our physical body is composed of innumerable cells which are made of elemental matter having mixture of *Gav* and *Druj* in certain proportion. This proportion is justly determined by Nature depending upon the deeds of our past lives. Whatever we have desired in our previous birth is given by our *Khoda* in this life. If they were righteous, then our present body composition and disposition of the mind will be such that we will lead our life along a path which will help our soul to advance but if they were to the contrary then we will face troubles and woes during our existence on earth. This is a punishment we have to undergo for sowing the seeds of iniquities in the past. Thus we get what we have asked for. All this happens according to the principle of *Asha* working throughout the universe

Different aspects of a person's life can be found out from the planetary positions in a person's horoscope only by a seer who has highly developed third eye. To take up astrology as a business or profession is prohibited by Hindu scriptures. Those whom we see today sitting by roadside foretelling future by reading horoscopes or even those who sustain themselves on run of the mill astrology for lack of better profession are doing so because it is in their destiny. Those who know that astrology is a divine science which helps to find out the present stage of evolution of a person's soul from the arrangement of the planets in his chart and how the various aspects of his present life are arranged which will carry his soul either on the road to progress or retardation will not readily reveal these secrets and even if they do so under exceptional circumstances will not accept money or gifts in return.

Ustad Behramshahji knew the method of prediction practiced by the astrologers of ancient

Iran. He could tell from the charts the planets which are powerful and benefit the person in various aspects of life such as *longevity, ability to do charitable deeds, amount of wealth he will possess and whether by rightful or crooked means according to his destiny, the amount of worldly and spiritual knowledge, his reputation and social status, his health etc.* These are predetermined and quantified by his *Khoda* in accordance to his *Kesas* obeying the Law of Limit and Justice. If as a result of his bad fate he commits a sin but practices *Meher-Patet* he can reduce the burden and build a brighter future.

Definition of *sin* is very clear. If a man leads his life obeying natural laws technically termed *Maglub bin Tabe* in kshnoom, then no sin is committed but if his manouvres in life are such that they oppose, disobey or grossly mutilate the laws of Nature (as is done in the world today) termed as *Galeb bin Tabe*, then he is sinning against Nature. By such acts, Staotic

vibrations are produced which gather as formulations in the higher atmosphere of cosmos where they attract the dark forces of Nature who hatch them forming clouds which when becomes sufficiently heavy, rains down on earth bringing calamities in the form of floods, epidemics, earthquakes, fires, wars etc. Similarly an individual also has to bear the misfortunes because he had disobeyed some law of Nature in the past. Suicidal death is one such example. By leading a righteous and religious life man can slow down the rate of his breaths, and prolong the moment of his death to some extent. There is Divine power in astrology and absolute justice in whatever Nature does. This philosophy can be understood with the help of Zarthosti IIm-e-Kshnoom. It is necessary and very important to have a clear understanding of the terms ***Tabai (immutable destiny), Kaar (acts of life determined by destiny) and Felmukhtiari (Free Will of man and his efforts)*** explained in IIm-e-kshnoom.

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