

IS MAN RESPONSIBLE FOR HIS DESTINY? REALITY OR ILLUSION?

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It is worth mentioning some considerations in this regard, to be able to freely choose on which side to stay... Do we live by chance or by necessity?

Is our destiny preconstituted and channeled, or are we free to go in any direction?

Are we prisoners without the escape from a life that we can only suffer, or is there in us the power to determine the course of our life?

It is worth mentioning some considerations in this regard, to be able to freely choose on which side to stay ... We can recognize different positions.

The deterministic view: determinism is the idea that all things that happen in the present and in the future are a necessary consequence caused by previous events.

There are more rigid forms: everything is predetermined so that even man is not absolutely free, cannot make choices, is pre-destined, from before his birth (destiny and predestination), and intermediate positions: there is a 'quota' of free will, but some things are determined (libertarianism). Therefore theories for which free will is compatible with a certain determinism. Destiny as a term generically refers to a set of inevitable events that occur according to a timeline subject to necessity and which lead to a final predetermined consequence.

The deterministic interpretation of causality is found in those philosophical currents which, conceiving the universe as created by an ordering Logos, deny the existence of chance as everything happens 'out of necessity', claiming that the case is only an 'ignorance of the causes'. In fact, the concept of chance has always been opposed, with the current suffrage of scientific theories, to the concept of cause.

Unlike determinism, indeterminism recognizes the existence of chance, giving chance the meaning of an occurrence that occurs without a definite and identifiable cause or an event that happened due to causes that certainly exist but are not known, 'non-linear', disconnected or better 'intricate', that do not present a cause-effect-necessity sequence, that is deterministic, such as to allow the identification of them and the predictability of the effects.

Case as a term has an unusual plurality and is subject to various and not always defined uses or synonyms in the sense of randomness: episode, coincidence, contingency, example, eventuality, accident, event, eventuality, fate, fate, fortune, juncture, imponderable, hypothesis, occurrence, possibility, probability, affair, combination, fact, circumstance, situation, occurrence, destiny, traversal, conjuncture, problem, unforeseen, emergency, occasion, etc. , synonyms that place this term on the border with the own irrationality of an event commonly conceived as out of the control of human reason.

It is evident the extent of the influence deriving from the assumption of one or the other of these two positions which also inspire the various psychological models:

- Man is completely helpless and then ... Luck - Misfortune - Impotence...
- The man has a form of freedom and then... Freedom of ... Learning...

We can sterilely oppose the two positions or compose them.

How? Inserting the evolutionary concept.

By evolution, in Psychosynthesis, we mean the process of growth, of progress, of passage from potential to current, operating in every level and in every aspect of the manifestation; the uni-verse is evolving (towards one) and all beings, from the largest to the smallest, participate in this process towards that perfection which consists in the full manifestation of the Essence in the Form.

This evolutionary tension corresponds to a profound reality, active both in the processes of nature and in the human being, where the two supporting pillars progressively meet: The Self (the Essence) and the Personality (the Form).

The approach, the union, the integration, the synthesis between Self and Personality take place gradually, through interpenetrating levels, promoting, step by step, the path of growth and development of self-consciousness and producing the emergence of progressively more inclusive levels of life and action (contact with the will), of an ever clearer awareness of the meaning to be attributed to one's being in the world and to the events that characterize it, and consequently to progressive degrees of freedom and ability to understand and to want. And this is where the discourse on free will is inserted, which is the philosophical and theological concept according to which every person is free to make his choices. In

the religious field, free will implies that divinity, however omnipotent, chooses not to use its power to condition the choices of individuals. In ethics this concept is the basis of an individual's responsibility for his actions, 'for better or for worse'.

Free will: freedom - will - self-determination

But being free to choose, does not mean absolute and omnipotent freedom and man learns that soon!

With the progress of self-consciousness, man becomes aware that there are active laws that regulate life and which he cannot disregard.

From an existential point of view these laws represent the Will of Life to manifest itself in the form and act specifically on the various levels (i.e. law of gravity, of attraction and repulsion, law of action and reaction, law of equilibrium...).

They are also operative in the human being and represent the intrinsic modalities aimed at achieving the evolutionary purpose, that is to bring to fusion the two human components: the personality of biological origin and the 'spiritual spark of divine origin': 'Illumination' - 'Self Realization'.

Laws guarantee not only the achievement of the purpose, but also the functionality of the whole system; they act synergistically among themselves and anyway anywhere on all levels, even if in different forms.

Man can: undergo them - know them - adapt to them - dominate them, consciously subjugating himself - manage them - collaborate, using them for their purpose: this is where our free will is played, according to which we can accelerate, slow down or even temporarily deviate from the evolutionary process, delaying our and the others' evolution, until we can even destroy the experiment 'planet Earth'.

If we start from the hypothesis that we are grafted into an evolutionary process, which has a purpose, a direction, we cannot ignore the hypothesis of a Law of Cause and Effect.

What is it about?

"Certainly every earthly event has its invisible cause behind it and it itself is a cause in power"

Understanding the conditions from which an effect is produced has always been the purpose of the different branches of science and philosophy, and is the basis of every religion. For most of the sciences and philosophical currents the law of cause and effect is the most universal of all laws. It governs all phenomena, from the grossest to the most subtle one. All the forces of nature, both physical and mental, obey this law and can never transgress it.

Every event is the effect of some invisible force that interacts in harmony with the law of causality: from the vibrations of electrons to the revolution of the Earth around the Sun, from the fall of an apple on the ground to the raising of a limb by willpower. Likewise every ac-

tion of the body or mind is the result of forces or energies that determine its cause and at the same time what is the effect becomes in turn the cause of some other result, which in turn produces other gross effects. and so on in a chain of causes and effects that continue to occur uninterruptedly. Moreover, we have always tried to go back to this way from effect to cause, until the cause of the causes, the First Cause, which in any case remains a mystery hidden in time or in the Eternal.

In eastern philosophies and religions, the law of cause and effect is called the 'law of karma'. This formulation, further developed in the eastern-inspired spiritual teachings of the Masters of Wisdom, can help us to understand its purpose and function in the evolutionary process, as far as we humans are concerned.

The 'average man', who has not yet begun to ask himself questions, has no awareness of his own or of the others' evolutionary process nor of its purpose lying in the unconscious, therefore behaves according to his own needs, desires, conditioning etc., mostly in a misaligned way with the purpose of the evolutionary process itself, producing imbalance and disharmony, both on an individual, relational, and collective level.

The 'law of karma', through the effects produced by the misaligned actions, tends to bring him back on the 'right path' (the evolutionary path, valid for him in his specific phase) proposing events that basically represent lessons, which can be passively suffered (procuring often a lived experience of suffering), but then as the conscience matures (thanks to the events produced by 'karma') it becomes a lively opportunity to learn.

'Karma' is therefore the sum of the effects of causes we have established in the past and which continue to exert a profound influence on our present actions. In itself it is neither positive nor negative, like any existential situation, it is only there, in the present reality to indicate the changes to be made.

But this is not always possible, because the ability to generate new causes that over time can produce desired effects is connected to the ability to 'think' and consciously use the power of the mind. As long as we live focused on the physical and emotional plane, we take mass effects; as we evolve, our power and our ability to hurt or to help increase, as well as the responsibility for

the effects we can produce in our and others' lives. (The more you evolve the more you can act for better or for worse!)

'One word alone, one thought, to create empires of evil or empires of good'

The motivations that drive us to action are of fundamental importance.

In fact, in front of 'karma' the interior attitude is fundamental, which can transform it into 'Dharma'.

We must learn to live in 'Dharma', that is, in harmony with the laws of the cosmos (which means order), to find our place, and thus achieve the joy of self-realization.

A free good will is able to alleviate the sometimes heavy severity of 'karma', but to this end we must recognize that we are followed in earthly life by a series of negative actions that have survived. So, thanks to this understanding, one can bear the misfortunes patiently and lighten them through the constructive use of free will and some good deeds: here is how to facilitate the melting of karma!

'Who is a slave to the past does not think about the future and stops. Errors must be a bridge for new knowledge, not obstacles. All the many mistakes that are committed in life can be turned into useful fires if you do not give in to discouragement'

We live in a world of effects, we ourselves in our personality are some effects, our relationships are effects, our living conditions are effects ... Often we persist to change ourselves and life by trying to change the effects, which makes difficult and largely vain our actions and produces in our lives only vicious circles, self-regenerating.

To move to virtuous circles, which spiral out into an ever brighter future, we must change, starting from ourselves, trying to understand the mechanisms that passively determine us and, through the will, beginning to train ourselves to be promoters of new, constructive causes, in line with the evolutionary direction.

In us there is the power to consciously promote causes and 'give life'.

It is linked to the presence of Psychic Energy, the spark of Life, which can be contacted and used by us and which manifests itself in us as that dynamic impulse we call Will and which comes from the most 'profound - elevated - central - the Self'.

This power is in us. We recognize how we have already experienced it when we have set ourselves a goal in a persistent way; let us not let it act in an uncoordinated, unconscious way, based on ignorance, for materialistic and separative reasons, as it currently happens for much of humanity.

'Everyone has a power to administer for which he is responsible'

Let us remember that this power still acts, also unconsciously, determining individual and collective consequences.

So what is the freedom of Man?

- That which derives from the conquest of awareness
- That which arises from the contact with our intrinsic will, placed at the center of ourselves, which gives us the power to choose, not as much the what, as the how, not as much to avoid the effects, as to promote new causes
- That which manifests itself as understanding, acceptance of reality and its limits and obedience to the laws of life
- That which is realized in living and not in letting oneself be lived, in being active and not passive, in choosing the attitude with which to stand before events
- That which drives our thoughts and actions, knowing that it is not as much important in the world where we are, as to which direction we are going
- That which does not pretend to understand the causes of the events at all costs, that can be clear or mysterious, even if we can think that nothing is random
- That which knows that destiny is not fortune or misfortune, but is built in the commitment in the present
- That which is not afraid of the future and the unknown, but walks upwards expressing itself in the total assumption of responsibility before life
- That which knows that the only freedom is in the joy of becoming oneself
- That which knows that being free is a state of consciousness, which arises from the liberation from tyranny and self-imposed servitude and is affirmed in the elevation
- That which dwells in the heart and thanks for being able to live the Adventure of Life.