The Reflex of Determinism and Choice in Teachings of Carlos Castaneda and Molana Jalal-al-din

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ABSTRACT: The interpretation and analysis of destiny or divine decree in all beings’ nature as it is existed and also as one of the permanent current cases of beings is a widespread subject that has had various and varied reflexes in the thoughts and beliefs of different religious theorists, sages and philosophers during previous ages and centuries. This philosophic-religious category, on the one hand, has been proposed in Gnostic and philosophical issues of the nations and, on the other hand, it has been integrated with social, psychological and philosophical matters such as determinism and choice. Since the specified limitation has not been proposed for such arguments, explaining these kinds of problems are always along with integrations, variations, and also dualities. Among the current differences between theorists’ points of view, the authors of this study try to present descriptive and critical reflex from the Molana Jalal-al-din Mohammad Balkhi’s view as the essence of Islamic mysticism and selection of the best cases of this technique in comparison with “Carlos Castaneda”, the famous theorist of mysticism integrated with alchemy, and Indian mystic; in a way that an analytic image of beliefs of these two great thinkers be proposed in the present world. This study is away to access to more extensive studies in this field and an effort to find common points of nations and different fields of mystical and quasi-mystical thoughts.

Keywords: Destiny, Devine decree, Determinism, Choice, Molana Jalal-al-din Mohammad Balkhi, Carlos Castaneda, Don Juan.

INTRODUCTION

Since the occurrence of world incidents in divine science has been decided, they are integrated with divine and it is predestinated to divine destiny because their limits and size, also their local and chronological situation have been determined. Generally, there are three kinds of view about incidents occurred in world: one of them is that there is no relevance between the incidents and their past, it means that any occurred incident in any time is not related, owned, and dependent on affairs that are pioneered over them (chronologically, and non-chronologically). Not only its base is not dependent on the previous affairs but also their property, form, chronological and local features, size, and its limitation is not related to the past. According to this theory, both causality principle will be avoided and destiny, and in fact it will not lead to any result except of denying human knowledge and teachings.

Another view is that every incident has a cause; consequently, it denies the system of causes that any cause makes a certain effect and every effect derived from a certain cause. It considers that there is only one cause and doer in the universe that is God.

All incidents and beings are caused straightly by Him. God’s will directly and separately belongs to any incident, so divine decree, God’s knowledge and will about the existence of any beings, is independent of any other knowledge and destiny. In Islamic traditions, many thinkers ponder like this and avoid cause and effect chain of the incidents, they consider all effects related to God without considering the cause and effect system. By accepting such a view we should not accept any doer (factor) except God. Consequently, God knowledge in eternity without beginning has belonged to an incident that is created in a certain time and that incident is automatically created in that certain time without the interference of itself and other. This is the concept of determinism and predetermined destiny that if it appears in a person or nation will destroy their life.

Based on the third view, every incident based on the causality principle has obtained its necessity and absoluteness, shape, local and chronological features of its own primary reasons; consequently, an
unbreakable bond will be made between past, present, and future among all creatures and their previous reasons. So the destiny of any being depends on other being that is its cause while that cause itself derive from another cause, and this principle covers all beings (refer to Motahari, 1996, pp. 53-56).

**Molina's interpretation about man's will and his power**

Molina has proposed the determinism and choice subject in sixty five cases of masnavi and sometimes he has chosen determinism and sometimes choices. But the truth is that Molana does not absolutely accept the meaning of determinism opinion as taking choice and philosophically annuls it, in two parts of masnavi that determinism and choice subject have been proposed in detail, Molana prefers choice (Vol 1, verse 1463 and next ones, Vol 5, verse 2912 and next ones) but human has two aspects. One is divine aspect that is his nominative source and the other is self aspect which is the main criteria of action. So belief to that deed does not refer to man is an illogical affair but whenever the self aspect is perished in divine aspect and destroyed, then determinism will be the heart manner of pilgrim and determinism domination covers his heart and he does not see himself in that status, and consequently no deed is referred to him. The Sufis call such determinism as the praised determinism and vice versa there is blamed determinism which is the view of determinism believers. From other view, as long as existence is remained, existence's decrees are also remained. And absolute existence has appropriate regulations and some decrees will be derived from at the level of emergence and existence. So until the man has not been come out from his existence, decrees of duty and obedience is placed on his shoulder, therefore, attempt is necessary for him in this level. (Shahidi, 2003, pp. 264-266). According to the current stories, Molana Jalal-al-din Mohammad Balkhi has proposed determinism and choice in six chapters of masnavi especially in the first and in the fifth ones. This great thinker has dealt with choice and determinism in several main base and about some issues such as destiny and divine decree, people's will towards right, negotiation of deeds, necessity of effort, the praised and the blamed determinism, divine absolute power, and submission to God's will. In this case, Molana tends to prove choice, so he himself remains in fluctuation and he is involved in determinism and choice tide. As in mentioning the holy verse the arrow that you threw, in fact you didn't throw, God threw it (everything belongs to God) he, generally, implies that we shouldn't limit all our being to corporeality and by this excuse we shouldn't ignore God's ability that is guiding corporeality and the whole universe (the fourth chapter, verse 763).

In this case, he concludes that the unseen role of the unseen world and its effect on the incidents of the sense world should be considered (the second chapter, verse 1306).

Yet, he considers the relation of deed to the human, and the relation of deed to God, and negotiation of the real cause of human as a mystic who does not see his existence that his deed does not belong him but it belongs to God and there is no self for him (the first chapter, verse 3789) (refer to Zarinkoob, 2009, 354). Molana considers all things in God's power and since all the affairs are in the hands of absolute divine power and it is done by the unique God's choice, he regards war and struggle useless, because whatever exists originated from God's measurement.

Molana thinks like Ashari and similar to Asharian, he believes to the human obedience simultaneously with doing deed. He believes that God provides ability to do things simultaneously with the moment of doing deed in human. Molana tends to believe determinism based on the Asharis' opinion and he considers human power nothing belongs to divine decree. In fact, he emphasized that our ability to do works attach to God's decree.

According to Molana, such documentations of determinism are interrelated with the praised determinism as far as it makes God's power absolute and frees him from any conditions and he denies whatever that is opposed with this power and unconditional unlimited domination, so determinism is blamed when it is ordered to stop effort, duty, rejecting order, assembling, and rousing people. So according to Molana, negate the human's power is not related to determinism, it is perception of God's almighty. Once human feels helpless and begging, it implies attention to the almighty unlimited power of God, while refusing is also a kind of being guilty of ingratitude to choice.

When we find ourselves unable in it, we notice God's power at that time (first chapter, verse 471). So according to Molana, what is called the praised determinism comprises his approach pilgrim, unity conception and love or beloved alliance because he mentions to the association of God with all creatures and objects. In fact, he annihilates lover for beloved (that is lover considers no being for himself), as he depreciates man's will with God's will (refer to Zaririkooob, 2009, p 588).

In somewhere of his sensational lyrics, he emphasizes on the mixture of destiny and divine decree so far as to claim that the order of divine destiny can be changed at some juncture of time by the favor of divine decree, that is, to sometimes ask God to change destiny by his divine decree, that is, to change what has universality and inclusiveness during its realization in time and place. This way, all details of affairs are in his control.

If you want destiny to be controlled from the above

Change the above pure wine
(Sonnet 711, verse 1 and 2)
Anyway, Jalaluddin Rumi is trying to show human empowered while highlighting divine destiny and decree such that he believes whoever uses determinism and belief to determinism as a shield for his abomination and deviation is like the one who has conjoined with Devil because this type of justification was firstly made by Satan when he said to the Lord: “My Lord! Because you made life evil to me”. Then he emphasized on this important point that human freedom in front of divine order does not mean abdicating all matters to him as some speakers have supposed. “In his view point, God’s will has not been exiled from the world; humans have not also been left to their own devices, rather human authority is the creature of divine authority and is placed on God’s authority length. In other words, God has willed that human will be able to carry out some acts by his own will and also determine their direction. Act existence in fact goes back to their real agent, that is, God. But human with his own will gives obligatory existence to a particular act and also determines its occurrence time, place, and direction” (Nasr Esfahani, 1998, pp. 38-39).

God’s will cause your will, like will of cavalry on dust, God’s will overcome your will (fifth chapter, verse 3088).

All things continually clutch at God’s destiny such that even divine destiny denial according to Molana is divine destiny itself. In fact, he describes divine destiny beyond the human authority (first chapter, verse1233).

Therefore, all human plans and tricks are nothing against divine fate and its truth can only be understood by the help of detection and talent. In fact, it is his will and existence surrounding that includes everything and the act existence is due to him. He knows very well that human glory will is nothing compared with the divine settled light and the creature existence is nothing except an outlook and a shadow of his presence (refer to Nasr Esfahani, 1998, p 39).

In some of his poems, God’s acts and divine destiny and decree are formed directly and are not bound by any cause; therefore, despite Molana’s belief in the principle of causality in the world, it should be noted that he confesses and believes that higher and beyond of this world causal system, another system governs which whenever deem appropriate destroy the casual system of this world (Second chapter, verse1626).

In explaining the issue of destiny and divine decree and its contrast with human choice, Molana believes in two types of genetic and obligatory destiny. This belief is fully consistent with the contents of the Holy Quran provisions among them are the 117 verse of Albagarahsura: “creator of the heavens and the earth! When he decrees a thing, he only says: ‘be and it is.” (Albaghara, 117)\(^1\)

So this verse will be realized by genetic divine decree in divine word with the word of “do=be”.

This kind of determinism realizes what belongs to it and it cannot perform in contrast with it. So against the ordered determinism that in heavenly religious law with different words has announced to people by prophets, it is not decisively obeyed but it may be obeyed. That is there is the possibility of obedience and sin. Some selects infidelity path and some faith. Just as In Isra chapter, verse 23, God says: “your lord has ordered you to worship none except him, and to be good to your parents (Isra, 23).\(^2\)

Obviously, if this determinism was genetic, no one would have possibility to do sin, while we see that majority of people don’t worship God, this verse mentions to the ordered determinism. The believers and infidels willy-nilly have accepted the God’s genetic order, because all beings are submitted and without will against the rule governed on the world (refer to Nejadsalim, 1985, p 70).

From another aspect, Molana proposes destiny and divine decree in a wider dimension and he percepts the expression of the necessary relationships between phenomena by the concept of destiny and divine decree. That is, destiny and divine decree are not factors within other ones, but they are the origin of all world’s incidents and factors. Any factor that is the origin of a work or any phenomenon that is occurred is signs of destiny and divine decree. Because destiny and divine decree considers a series of reasons and special causes to appear any phenomenon (whether these causes are known for man or not), otherwise the being system will be disordered and this is opposed to be sage. This perception of divine destiny is completely different from fatalists. Because they express destiny and divine decree just as human has no choice, but in this analysis, all humans have choice power in the circle of destiny and divine decree and the world is live and intelligent that rewards you proportionate with what you do (fifth chapter, verses 3133-3132).

Then pen wrote that every work is worthy has effect and punishment (fifth chapter, verse 3132).

From here, Molana, in his poems, considers God’s will beside all causes of this world and based on his Ashari viewpoint, he knows nothing effective over the world except God. From this viewpoint, what is shown as the world of causes and reasons are traps that are put in man’s perception and he thinks that such work is the effect of such thing; while in other direction, all causes and reasons are God’s will that is current over the world and He can change current habits every time He wants. Then against the philosophers and logic master that are searching for causes and reasons in the circle of their mental rules, He says:

He is a ruler who does what He wants; He provides remedy for disease (second chapter, verse 1619).

But by these descriptions, according to Molana, the absolute will of God should not be pretext for human and impedes him to try. In fact, general divine will does not become partial human will. God put human in difficult situations, some groups show their weaknesses, and some show their strength and this determined blessing causes perfection for some ones and rebellion for others.
Jalal-al-din Mohammad’s speeches are similar to divine verses. Among various verses of Quran we are encountered with verses that government and destiny interfere and divine providence are specifically confirmed in them. For example, “no affliction can befall either the earth, or yourself, except that it is (written) in a book before we created it. That is easy for Allah (Hadid, 22)”

Also, opposing to it, there are verses that mention to the human autonomy in his deed and destiny that he is able to change his destiny. For example, “Allah does not change what is in a nation unless they change what is in themselves” (Rad, 11)

Also, Molana has dealt with both realms of determinism and choice among various verses as he believes to divine providence, he believes to human will and effort to change and alter life and destiny.

In fact, the fault of people who are involved in both determinism and choice and named as omanism or followers of determinism is that they are involved in a part of truth an d this problem has made difference and confusion. “Truth is that destiny and divine decree opinion and choice, as their advocates were proposing, had not been defensible and if they had reach to the truth of matter found that the necessary to believe in destiny and divine decree and action monotheism is not determinism and human freedom privation, as the necessity to human choice and freedom is not the negation of destiny and divine decree.” (Motahari, 1996, pp. 51-52).

The human appearance that Jala-al-din Mohammad draws is not a man sentenced to determinism and destiny. Although he is not come out from destiny and divine decree circle, he believes to a jewel named choice in human that man can overcome all perfection barriers by it.

Although Molana adheres to its mystic and perfected thoughts, he never involves in determinism like other Suffics and because he talks about determinism, he considers human's will annihilated with God's will, an annihilation arising from love and awareness.

About the determinism and divine decree, Molana deals with the annihilation of deeds in the first chapter and mentions to this point that possibilities are nothing against the divine providence and power, as pilgrim did not see his action and separated from his action and joined to God's action (first chapter, verse 603). Then Molana mentions to essence monotheism and that is the defeat of man nature against God's nature, in this level, God's order overpower on his nature and his temptations will be annihilated and this level includes action monotheism.

Molana proposes many points about monotheism and action, natural annihilation, and nature annihilation. Possibilities are valid natures that Gnostic named it constant main being that has not heard the existence smell and are nothing except some existences. Some valid affairs, because the proportion of possible natures is equal in existence and nonexistence, being in his perfection is current and its proportion to possibilities is imaginary and God is the absolute being. Since the existence of possibilities is valid, their deeds and works that follow nature are valid and imaginary. Molana embodies validity and nonexistence by some felicitous comparisons and proverbs such as harp and harper, lion and flag, windpipe and voice, mountain and sound, therefore, the odor of absolute determinism will be appeared from these discussions that are opposed to the issue of prophetic mission, so Molana tries to deal with proving choice that is criterion of deeds (refer to Nejadalsalim, 1985, pp. 69-71).

According to Molana, accepting choice is not done without reason. MolanaJala-al-din Mohammad Balkhi proposes reasons such as 1. Repentance or enjoyment for deeds, 2. Shame for unfavorable deeds and being angry towards guilty persons, 3. truth of promise and divine rewards and punishment, 4. Education and order to do good works and prohibition from evil things, 5. Difference between trembling and optional movement, 6. Doubts before doing work, 7. Contrast of conscious and sensory perception to prove man's choice that choice, like conscious perception, includes immediate and certain affairs. He tries to prove the hidden power and choice in the inside in human soul that like human sense has integrated with his being parts, and if someone tries to reject it, it is like trying to reject sense and sensitive things (refer to Homaeae, 1977, pp. 53-58) also (refer to Homaeae, 1987, pp. 81-86).

Our lamentation became the emergency reason; our shame became the choice reason (first chapter, verse 618).

According to him, the repentance that human finds in his soul after doing an unfavorable work is a decisive reason that he is autonomous. Also, the shame that human has for doing unfavorable works considers as their choice. Because no human being who is under the determinism will be regretted for decrees that are under determinism. If there was determinism, when you were repentant; if there was oppression, when you were protector (fourth chapter, 1644).

Doubt that is occurred for human before doing works towards doing or refusing them, and thought plan and thinking before beginning any work are another reasons for the presence of choice in human because man never vacillates in impossible affairs or some affairs that are out of his control. So Molana believes that doubt shows power and power abandons doing an action is nothing but proving choice. If human doesn’t consider himself autonomous and doesn’t take his action responsibility, he will not apply any thought or scheme.

What should I do, when he says, that his both hands and feet are bound (sixth chapter, verse 409)
Human's anger towards guilty persons confirms choice in the world. If choice was an unique feature for God and human does not benefit from it, no person becomes angry towards culprit and will not complain about their deeds. Just as nobody is angry towards a wood that collapse on his head from a house roof and hurt him; so man's anger proves his choice.

If there is no choice for human; you will be angry for what crime? (fifth chapter, verse 3039).

But to find that determinism is basic or choice, it has a direct relationship with the pilgrim that whether he is annihilated in divine manner or soul manner still exists. Finally, Molana considers human choice subdued by God's choice, as all choices in human being are derived from God's choice.

Finally, we should mention that general idea of Roman Gnostic about determinism and choice are similar to Shiite beliefs based on the known rule "no absolute determinism, no absolute divine decree, something between them".

Peoples' deeds are true alongside God's deeds and they are emerged by His choice, so human deeds are appeared by God's power, but they are administered by human. So human deeds will be derived from the works of God's deeds. When human goes to divine pot-houses and destroys the edifice of humanity and his that is made of dream, he will be worthy to enter into the friend's shrine and takes wine from cupbearer and asks of all his anger proves his choice.

Carlos Castaneda approach towards determinism and choice

In belief system, Carlos Castaneda is the interpreter of old views and his mentor "Don Juan". Mystic means getting a level of consciousness that makes unimaginable affairs obvious and accessible. So Indian mystics' deeds (pilgrims) exist in the impersonal abstraction territory. Such that mystics are struggling to reach a goal that has no relevance with normal personal researches.

In fact, mystics' dreams are getting a sense of the infinity and consciousness about it. Therefore, in his mystical journey, task of every mystic is encountering with infinity and immerse in it. Based on the above, what converts human (pilgrim), in mystical system of "Carlos Castaneda" and "Don Juan Matthews", to the wizard or dignity is nothing but the ability to see energy and metaphysical forces, as well as directly and as it is current in world. This aim is achieved by many capabilities such as planning, focus, will, ending world and inner silence, personal authority, decision-making, enhancement of tonal and Naval, choice, fighting spirit, break the habit, objective revelation and eyewitness, pure perception, taking responsibility, achieve to consciousness and super consciousness.

In studying the Castaneda journey, we are obviously encountered with issues that are clearly integrated with determinism, choice, and destiny; though other issues are opposing with it. In fact, Carlos put his fighting pilgrim in the middle of two paths of determinism and choice to inner revolution. Although militant pilgrim of Don Juan doctrines is aware of that he cannot change fundamentally, he tries to change and it is his only head start over others. The subject that causes this inner conflict is "intend" and pilgrim's decision. Intend is a force that exists in the world, when mystics of Castaneda school call it, it comes to them and paves the way of success and access. In fact, in such a way, mystics reach to that thing that they make decision about it.

According to Mexico's ancient enemies of the faith, "intend" is defined as a resistant force that penetrates over the whole world. So enemies were not only able to break the control of all the human cognition features by "intention", but also they had the ability of all features of human actions. Because of "intention" they were achieved to the most inaccessible formulations.

According to Mexico's enemies, "intend" is pure abstraction connected with human and interferes with every aspect of time and place. They believe that "intention" is not thought, object, or dream, intention is something that can win a person when his thoughts tell him that he is failed. Intention is related to the extremism of militant pilgrim, it is something that makes him invulnerable. "Intention" is something that sends him among the wall, moon, and endlessness (time wheel, 1999, p 57).

In fact, according to Castaneda, the infinite force of intention is totally current in the universe and all world particles are joined with it by a link, this force forms the beings' energy and pilgrims can pave the way to attach with immensity by integrating with them. In fact, whatever mystics and experts have seen between this school in the status of super consciousness and have called it fluid flow of things, was nothing but intention, a power penetrating in everything. Carlos Castaneda and his followers consider all human deeds and behaviors dependent on having and accessing to intention capability, in such a way that because of the junction movement, pilgrims of this way manipulate their feelings and alter affairs. In fact, Carlos imagines a final advantage for all blazing creatures with his speeches and it is nothing but intention.

In this way, in the teachings of Castaneda domination over decision for forming one's life and kind of behavior in the pilgrim world is considered as one of the most important specialized fields of apprentices' mystic path. Domination over decision is spirit riddle or abstraction contradict; that is wizards' thoughts and actions are planned in a space beyond the human conditions (the silence power, 1989, p 13).
In Indian mystic path, feeling of knowing anything in the position of "apocalypse" is the connection of pilgrim with intension. After careful reviews about alignment of eagle virtues (or the source of divine virtues and the origin of forming human's awareness) and forces and shiny fibers current in bright energy fields, mystics and pilgrim of Don Juan school concluded that in the alignment of eagle virtues with shiny fibers' energy in the burning cocoon that leads to self-knowledge and junction alteration, and finally reach to awareness. Only a small part of shiny fibers will be active in the cocoon while the rest will be remained without change. This problem caused that they achieve to a false belief based on the lack of the alignment in fibers that are in the cocoon for lighting, and conclude that each of the fibers in the cocoon is the same as ones out of the cocoon. By his greater scrutiny, he found that maybe what activates shiny fibers and is effective in forming human's inner awareness is another independent force. Because awareness was the brightness of lighted fields so the force that lights these fields is that independent force named will. So in more complex and practical progress of "see" in pilgrims, Don Juan explains that they noticed that will is a force which keeps separated eagle virtues from each other and it is responsible for not only our awareness but also everything in the world. So pilgrim found that this power has absolute insight and leads to from those energy fields that make the world, so they voted that "intension" is more suitable than "will". So in the pilgrims' Indian mystic path worldview, Don Juan's mystic is interpreted as intension force that is source of virtues' alignment and shiny fibers, also secreting awareness and by following it humans' performance and behavior in every moment of life. In Indian mystic teachings, the world and all its related actions are formed from various energy fields that we should access to the alteration of energies to achieve to its various dimensions and realms. According to him, to sudden movement of energy in different realms, pilgrim needs an obvious connection with intension force and it is only necessary by the pure perception, have the intention to make such an obvious connection. So Don Juan path pilgrim is not only endowed with awareness, selection power, and selection of his life deeds but also he can intend a new status for his junction by intending to move his junction, and by stabilizing it for a long time make another world for himself and escapes from this common routine world. Nevertheless, in returning from such a journey to another world and in fact travel to infinity, the pilgrim can only depend on the intension power not logical selection.

"Will" is another concept that Don Juan Mattlous proposes in his worldview towards human's destiny, divine decree, determinism, and choice in contrast to it with emphasis. A force that despite of oppositions and resistances of logic has been emerged in pilgrim and will be broaden and gives a wonderful power to them to do supernatural works in the shadow of their presence, because according to the pilgrims of Indian mystic path, man is will before everything. To explain the concept of the second care, Don Juan proposes "will". According to him, will, can be defined as the maximum control on the luminosity of body, as an energy field or it can be defined as a specified level of skill or a being status that is occurred in a pilgrim's life in every moment he wants. (refer to eagle gift, 2001, p 143). In fact, will is a hidden an unseen force that belongs to the other ego because access to the second care is travel to naval dimension of human and “will” is the complete control of the second care that is named other ego. When the alignment of human's in cocoon virtues forms with free virtues, energy will be released because of this alignment that is human will that new viewers of Don Juan school know it as the eruption of unseen, indefinite, and continuous energy that force us to do things that we have done in routine life. According to the above explanations, to make extraordinary results of naval or being focus in human deriving from a force named will that plays the role of arranging center in human and, through it, judgment will be assessed and using extraordinary results of naval will be possible by using "will". According to Don Juan, human can direct all his deeds and behavior so magic mystic approach of "Castaneda" creates an important role for human will and considers a special originality for human and his choice to select his destiny on the earth. Finally, in magic mystic teachings, what makes that totality energy of our being do an action in the framework of facilities named "will". So by using and helping his will power and uplift focus and his second care (naval) in the alignment of eagle virtues, Don Juan approach pilgrim can goes so far beyond the borders of super consciousness and joins to infinity.

Other effective factor that Don Juan proposes in relevance to the choice proof in human is "personal authority" and having authority. He defines pilgrim capitulated in the hand of "authority", such that all person's decisions about choices that he has in his life, all them will be considered by authority. In this way, similar to will, authority is an inner force, something in our being that control our actions and obey we (refer to travel to other direction, 1986, p 127). What causes the person to access the personal authority is human tonal (right side of man) and naval (left side of man) strength. So one of the arts of magic mystic pilgrims is providing balance between tonal and naval. Because pilgrims know that only by strengthen tonal and naval i.e. left and right sides of great force of being energy in human can show naval works and this strength is personal authority (refer to power fables, 2003, p 171).

Based on his preceptor's teachings, Carlos Castaneda describes man between determinism and choice similar to what is proposed in our Shiite culture. In spite of the fact that he considers a special place for will, focus, authority, and kinds of cares, he considers man as travelers of dark conscious sea that this planet is nothing except their travel station. So those who could gain supernatural forces of authority, will, accuracy, and
focus with movement of their junction in themselves were not overcame by absolute determinism force and they can arrange their life by their decision and realize these decisions by a little effort. By having choice and will, pilgrims of this school don’t respect and accept the consensus that they haven’t had active participation in it in the world and opposing of forces in the world. But others who were not able or didn’t want to put in the path like mystics of journey approach and uses these blessings well, are overcame an absolute determinism; they enter into these world like their parents in order to be the bait and food of eagle and finally their life story will be finished without any change. So the approach that Castaneda broadens based on the teachings of his preceptor is movement, prowling, and changing pilgrim in journey and his chosen path. However, a pilgrim involves himself in the movement and prowling, in fact he has made a choice and this choice reflects his innermost desire to prove the existence of choice against the absolute determinism (refer to power fables, 1382, pp. 114-115). So the fighting pilgrim of Don Juan school lives just by acting not thinking about something that thinks about it after doing action. Castaneda solves the contrast between pilgrim’s choice with determinism and his failure against it by accepting destiny and divine decree from pilgrim. So according to him, real fighting pilgrim accepts his destiny whatever it is and not accepting an issue to regret but accept it as a vital fighting in their journey to mine the world of choice and will (time wheel, 1998, p 119). So fighting pilgrim of mystic approach of Castaneda assigns nothing to destiny and divine decree because he is fully informed of his effect on events’ results by his awareness power and his stable will and intention. Therefore, the expression of such ideas respect for the law and the legislation beyond the material boarders, higher than naval. In his opinion, law has been made somewhere outside and not by man; so man and all creatures are subdued by it (refer to the second power ring, 1991, p 249). Here it can be possible to consider the real appearance of metaphysical and divine force in Indian mystic thought. So it is necessary to add a matter based on the integration of determinism and choice that believe to general destiny and divine decree, and dependency of each event such as man’s deeds and behaviors to destiny and divine decree do not require determinism. Believe to destiny and divine decree requires determinism when we don’t consider man himself and his will in works and consider destiny and divine decree as successor of man’s ability, power, and will. Meanwhile, it is impossible to accept that God is immediately effective in worlds’ events, because God creates the being of every creature just through causes and his special instrument. Destiny and divine decree is nothing but originating the world’s cause and effect system from divine science and will. Because the necessity to accept general causality principle is that every creature depends on his earlier reason, whether there is divine source according to the theologians or not according to the materialists and just material source will be effective. It means, whether we consider the cause and effect system related to other and derived from divine providence or consider it independent and self-existent, because dependability and undependability of essence does not impact on man’s freedom and destiny. So it is very ignorantly that someone considers determinism deriving from destiny and divine decree. If the purpose of destiny and divine decree is avoidance of causes such as man’s ability, will power, and choice, there is not such a destiny and divine decree and cannot be existed. In the stable logical divine wisdom, it is complained about the falseness of such a destiny and divine decree, and if the aim of destiny and divine decree is the decisive connection of each evidence with its reasons and connection of the formation of each evidence from its reason side, of course this is an obvious truth, but believe to such a destiny is not among the theologies’ features. Every school and scientific and philosophical method that emphasizes general causality principle is forced to accept these connections and with this difference that theologies believe that cause chain leads to a dimension except of local and time dimensions i.e. cause of all causes (God) that is leads to a truth that He is self-existent and has no reliance except of Himself. So all destines (certainties) and divine decrees (determinations) are stopped in a specified point (Motahari, 1996, pp. 56-57).

According to Don Juan, fighting mystic of his approach selects particles of his world by relying on forces and cause and effect connection of world phenomena. Finally, in Don Juan school, the power that determines the destiny of all beings is called eagle not for this reason that it is eagle or is related to eagle, but in the view of spectator it emerges like a great black eagle that stands like the eagle and its height has gone beyond the sky (time wheel, 1998, p 195). According to such a viewpoint, what exist outside are exactly eagle virtues. In fact, when Don Juan says that eagle gives awareness by its virtues is exactly the same as the religious person’s speech that says about God: “God gives life with love”; according to Don Juan, these two statements have the same meaning, difference is that spectators see how eagle gives awareness by its virtues but the believers don’t see how God gives life with His love (refer to inner fire, 2001, p 153).

Final Speech

As it was determined above, both proposed pilgrims tended to moderation in the middle way of determinism and divine decree. In the investigation of Castaneda’s journey, we obviously encounter with matters that are clearly integrated with determinism and choice and destiny and divine decree. In fact, to change and inner evolution, Carlos put the fighting pilgrim of his approach in the middle way of determinism and choice. While fighting pilgrim of Don Juan’s teachings is informed that he cannot fundamentally change, he tries to change and this is his only head start over ordinary people. By using his preceptor’s thoughts, Don Juan, Carlos
Castaneda is claiming about the existence of a great and indescribable force over the world named "intention" that with all world particles has connected with a solid link and by involving with it, pilgrims can pave the way to attach to immensity. So not only Don Juan's approach pilgrim possess awareness, the power of selection and selecting his life deeds by intention force but also he can intend a new status for his junction by intending to transfer his junction and makes another world for himself by stabilizing it for a long time and escapes from this ordinary routine world. He believes that all world parts are overcome by eagle and its virtues as well as alignment of eagle virtues with current bright fibers in multitude energy fields at the level of universe. So in this journey, he mentions to another independent force alongside these virtues and alignment named "will" that plays a main role in forming brightness of lighted energy fields and alignment of these forces that according to Don Juan, it proves responsibility for everything in the world as well as human. According to Don Juan, man can direct all his deeds and behavior through "will" force, so magic mystic approach of Castaneda has allocated a significant role for human and human will and he considers a special originality for human and his choice to select his destiny on the earth. In fact, he has considered will as a category of other kind. So will is defined as a force that is real connection field between human and its understood world. So in the pilgrim worldview of Indian mystic - Don Juan's mystic approach, will force is interpreted as the alignment source of virtues and shiny fibers as well as secretion of awareness and along with it the action of deed and human behavior selection in every moment of life. Another effective factor that Don Juan proposes in proving choice in human is personal authority and access to it. Based on the Carlos Castaneda's teachings, in all his decisions in forming their deeds and behavior, humans will be overcome by intention and their authority view that is emerged by strengthen human tonal and naval.

Also, Molana accepts "no absolute determinism, no absolute divine decree, something between them" rule after multitude war and escapes that proposes against the destiny and divine decree, and determinism and choice in his poems. And he tries to state human's freedom and choice against destiny and divine decree as a distinction factor and human head start over several beings. According to him, creature's deeds along with God's deeds is real that is proposed by human's will. But human deeds are made by God power. But it is administered by human. So human deeds will be derived from effects of God's deeds. When human goes to divine pot-houses and destroys the edifice of humanity and his, he will be worthy to enter into the friend's shrine and takes wine from cupbearer and becomes intoxicated and reaches to a drop of knowledge and choice in the infinite ocean of divine science and will by losing a drop in ocean; then what he does, it is right and what he says, it is right.

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