

VOHUMAN AND AKOMAN

Concept of Vohuman and Akoman

The human mind is a mechanism which if properly understood and rightly operated can lead to healthy, enriched and fuller life for the individual. The prophet emphasised the necessity of having a clean steady and unclouded mind for living a good and an integrated life if the Spirit in tune with the infinite.

The human organism with its five senses (gnyan indriyas), the sense of sight, hearing, taste, smell and touch meant to contact the outer world of 'name and form' has an inner instrument or mind which is meant to reflect 'what is' life in various forms. The mind is thus a mirror. It is 'Bodh' swarup-it is light, life, knowledge, it is a place where a corporeal organism experiences awareness of itself, the I am I consciousness, Existence, knowledge, Bliss or Sat-chit-ananda aspect of itself. The ideal condition of the mind is the one where there are no thoughts. The main tenet of Zoroastrianism is Humata, Hukta and Huvarsta. The right meaning of these words is however not generally understood. The word hu comes from the root ah = "to be", implying the exact reflection of 'what is' from moment to moment as regards thought, speech and action and making the individual experience the Unity consciousness with all life.

Take the analogy of the glass

mirror once again. It will not reflect properly "what is" placed before it if it is covered up with dust, if it is twisted into concave, convex shape or imprinted with a past picture. Similar is the condition of the mechanism of the mind. If the mind reflects a sense object and is enamoured of it and goes on ruminating on the same, it gets caught up forming encrustations spoiling the mechanism of its correct function of reflecting "what is" from moment to moment. That mind thus becomes completely useless for experiencing the Unity Consciousness of God life and drifts to disintegration of life. Instead of seeing 'what is' the man sees the rope as snake and behaves accordingly. As he does not experience the core of his own being-the pole of spirit-the mind tends to fly off towards formal objects as the centrifugal movement is uncheckable under such circumstances and makes the individual experience only the pole of matter-sense of separateness and disintegration of life. In the scriptures this condition is designated Akoman and this movement of the mind Dravandi.

It is also a general complaint that people are unable to control their thoughts and bad thoughts do not cease pestering them. This condition of the mind is inevitable as the mechanism is like a Duplicating machine and

so long as the original stencil (Ruminated thought forms) is not removed the machine will reproduce the copies of the same stencil impression. The removal of this stencil will happen only with the control over and extinction of the ego. Divine justice is tinged with mercy and the law of limitation is prevalent in nature as in common business life. Nature gives an opportunity to turn back by the force of suffering undergone. The centripetal movement of the mind takes place with surrender of the ego to the core of the inner reality (ahura) - namana accomplishing the miracle. The above said ideas are considered sufficient to make the Avestic prayers explicit to the layman. May our brethren remove their misery with the proper use of the prayers - farhangan=e-farhangh Manthra Spenta. Nature abhors vacuum. Repetition of Vohumana prayers are necessary to displace Akomana from the mind where it is lodged.

Humata=e-ahmi, Dushmata=e=noit
ahmi
Hukta=e-ahmi, Duzukhta=e=noit
ahmi
Huvarast=e-ahmi, Duzvarsteis
noit ahmi
Sraoshem ahmi, Asraostem noit
ahmi
Ashavano ahmi, Dravato noit
ahmi.

(Hom yast.)

H. R. Balsara