

# Glossary of Rahani Concepts

## Preface

This glossary contains descriptions of terms that have special meanings in relation to Rahani concepts. The majority of these terms and their descriptions are direct reflections of those that appear in Paradgan. However, this glossary also includes some additional terms and explanations.

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### admentation

Admentation is using one's mental abilities in facing illness. Admentation is generating hope in oneself: deep hope that the health-restoring powers of the body can overcome the illness. Admentation is a form of meditation with the added dimension of hope for recovery from illness. The word admentation is derived from "mentation" (mental activity).

In the worrying state of being ill, some people resort to all kinds of superstition to rid themselves of the illness. Resorting to superstition creates the hope of being saved from illness and this hopeful state of mind can have some useful effects in combating the illness. Therefore, any possible effect of superstition, in helping with the recovery from illness, is through the generation of hope. However, it is much better if, without resorting to superstition, one encounters the illness with faith in the effectiveness of the health-restoring powers of the body and generates hope in oneself.

### axiom

Amongst the beliefs of Rahani philosophy there are three pivotal beliefs, each of which is called an axiom. The term axiom means a basic principle and a fundamental belief whose acceptance is mainly based on feeling rather than logical proof. The three Rahani axioms are the axiom of universe that appears in the first Parad, the axiom of Hamdad that appears in the second Parad and the axiom of resilience that appears in the fifth Parad:

- The axiom of universe, in a symbolic way, reflects the belief that the universe is an interwoven, self-propelling and self-regulating system of evolving phenomena, and that a human being is a tiny part of this system. This axiom likens the universe to a restless and roaring ocean and depicts a human being as a drop in this ocean.
- The axiom of Hamdad expresses the belief that human societies move towards an ideal social system along paths which are full of ups and downs. This ideal social system is referred to as Hamdad.
- The axiom of resilience expresses the belief that a human being is able to go through the twists and turns of life with dignity and stability relying on her/his ingrained mental abilities.

## **coda**

Each of the second, fourth and fifth Parads has a separate end part which is called a “coda”.

## **cogitation**

Cogitation is using one's power of thinking to find ways of facing the complexities of life. Cogitation is the focusing of the mind on a problem of life with the aim of analysing the problem, understanding its roots and working out ways of dealing with it. Cogitation is a focused and self-conscious mode of the normal process of thinking for solving the problems of life.

## **determinism and probability**

“Determinism and probability” is the name of a natural law in the context of which all changes in phenomena take place. See phenomenon.

## **free will**

The decision-making ability of a living being is referred to as free will. See phenomenon.

## **group meditation**

Group meditation is a form of meditation that involves more than one person.

## **Hamdad**

Hamdad is an ideal social system that is in a state of absolute perfection in relation to human rights, access to facilities and social justice and security. A common characteristic of all human societies is that they move towards Hamdad along paths that are full of ups and downs and twists and turns. However, no society can ever reach Hamdad. Hamdad represents the essence of a just and humane society, without its details being known or relevant. The term Hamdad means “widespread justice” (from Persian “ham” together + “dad” justice).

Each of the social changes that are characteristics of movement towards Hamdad is referred to as a Hamdadial trend (see Hamdadial trend). A Hamdadial trend is progress towards perfection in an aspect of society, and the path of every Hamdadial trend involves its own particular ups and downs and twists and turns. Hamdad is an ideal social system in which all the Hamdadial trends have resulted in perfection.

## **Hamdadial**

The term Hamdadial means “of Hamdad” or “in relation to Hamdad”.

## **Hamdadial trend**

Each of the social changes that are characteristics of movement towards Hamdad is referred to as a “Hamdadial trend”. For example, improvement in the level of social care for children is a Hamdadial trend and so is reduction in bribery. A list of Hamdadial trends, in a number of groups, is given at the beginning of the second Parad. However, it should be noted that the degree of relevance and relative importance of these trends change in the course of time in accordance with the changing circumstances.

A Hamdadial trend is progress towards perfection in an aspect of society. In some cases, the state of perfection for a Hamdadial trend can be defined with clarity. For instance, in relation to reduction in bribery, the state of perfection may be regarded as the “complete absence of bribery”. However, in many cases the state of perfection for a Hamdadial trend cannot be defined specifically. The state of perfection in relation to the social care of children is an example of this kind. To define perfection in this case, it is necessary to specify a system of social child care that cannot be improved upon, and it is impractical to produce such

a definition that remains valid for ever. On the other hand, it is not necessary to have a specific definition of perfection for a Hamdadi trend. In general, for any Hamdadi trend, the state of perfection may be regarded as the state at the end of the path of progress and gradual improvement within the context of trial and error and experience. Of course, in whatever way it is defined, perfection is an ideal and unreachable state.

## meditation

Meditation is using one's mental abilities to find tranquillity, to gain hope, to get rid of accumulated nervous tension, ... . Meditation is the freeing of the mind from any undertaking other than focused attention on one thing.

The roots of meditation go back thousands of years and through long human experience a multitude of ways of meditation have been found. However, these ways of meditation are often mixed with various superstitious beliefs and unnecessary constraints and conditions. A feature of Rahani techniques of meditation is that they are simple and free from any kind of superstition. In fact, most Rahani ways of meditation are derived from the proven techniques of meditation that have been practised through the ages, by simplifying them and freeing them from superstition.

## mental phenomenon

A mental phenomenon is a phenomenon whose existence is in the mind. See phenomenon.

## Paracord

The term "Paracord" is used to refer to a paragraph of Paradgan. To specify a Paracord, one can quote an initial part of it. For instance, the third paragraph of the first Parad can be specified as: Paracord "Everything in the universe, other than radicons, ... ". The word Paracord is obtained from the contraction "Para(d re)cord".

## Parad

The fundamentals of Rahani philosophy are presented in five sections, each of which is called a Parad. The discourse that contains the Parads is called Paradgan. The summary of the material presented in the Parads is as follows:

- The first Parad contains a philosophical interpretation of the universe. This philosophical interpretation includes a description of the general structure of the universe and shows the place of human beings in this structure.
- The second Parad contains a fundamental theory about the evolution of human societies. According to this theory, social changes in a human society are full of fluctuation and oscillation, but the long term resultant of these changes tends towards an ideal social system. This ideal social system is called Hamdad. A part of the material presented in the second Parad is about socio-political responsibilities and the relationship between these responsibilities and philosophical beliefs. Also, in the coda of the second Parad, some points regarding international organisations and their responsibilities are presented.
- The third Parad is about human relationships and the role of morality, law and customs in human societies. In this Parad, the reasons for the appearance and evolution of morality, law and customs, and appropriate attitudes towards these concepts are discussed.
- The fourth Parad is about the role of knowledge, art and sport in human societies. This Parad encourages the pursuit and support of knowledge, art and sport. In the coda of the fourth Parad, some points regarding the known and the unknown, and appropriate attitudes towards them, are presented.
- The fifth Parad is about the fact that, relying on one's mental abilities, one can lead a hopeful and dignified life and deal with hardship and complexities in appropriate ways. In this Parad, a number of ways for relaxing, dealing with difficulties and facing illness are

discussed. In the coda of the fifth Parad, some Rahani attitudes in relation to life are described.

## Paradgan

Paradgan is the name of the discourse that contains the fundamentals of the Rahani philosophy. Paradgan has five sections, each of which is called a Parad.

Paradgan is based on thousands of years of human knowledge and experience. The aim of Paradgan is to establish a new outlook on life, and this aim is achieved in terms of some simple concepts. Paradgan contains a philosophy of life for all human beings. This philosophy is a guiding light for a purposeful and hopeful life in the context of humanity and justice.

## phenomenon

Everything in the universe, other than radicons, is a phenomenon. A pebble is a phenomenon. A tree is a phenomenon and so is the height of the tree and the growing of the tree. A bird is a phenomenon and so is the flying of the bird and the living of the bird.

Phenomena such as a pebble, a tree and a bird are called “primonic phenomena”. Primonic phenomena take form from primon in space and time in accordance with the natural laws. Phenomena such as the height of a tree and the living of a bird are effects of primonic phenomena but are not formed from primon themselves. Such phenomena are called “proprimonic phenomena”.

Every phenomenon is interrelated with many other phenomena in different ways. Every phenomenon influences many other phenomena, and is influenced by many other phenomena. Every phenomenon comes into existence through some other phenomena, and every phenomenon plays a part in the coming into existence of some other phenomena.

A phenomenon whose existence is in the mind is called a “mental phenomenon”. The feeling of tranquillity is a mental phenomenon and so is the mental image of a tree. In fact, any feeling is a mental phenomenon and the mental image of anything or visualisation of anything is a mental phenomenon. Every mental phenomenon is a proprimonic phenomenon but the converse is not true. For instance, the height and the age of a tree are proprimonic phenomena but they are not mental phenomena.

A phenomenon that is an action, a motion or a change is called a “transcessional phenomenon”. The growing of a tree, the flying of a bird, the changing of the temperature of a rain drop, the decaying of a pebble and the rotation of a galaxy are instances of transcessional phenomena. Every transcessional phenomenon is a proprimonic phenomenon but the converse is not true. For example, a thought is a proprimonic (mental) phenomenon but it is not transcessional, although thinking is a transcessional phenomenon.

A primonic phenomenon has both primonic and proprimonic effects. Also, a proprimonic phenomenon has both primonic and proprimonic effects. The feeling of hunger of a bird, which is a proprimonic phenomenon, is an effect of the living of the bird, which is itself a proprimonic phenomenon. The living of the bird has also many primonic effects. For instance, the nest of the bird, which is a primonic phenomenon, is an effect of the living of the bird.

A phenomenon can be the effect of a number of phenomena: The nest of a bird is an effect of the physical endeavour of the bird in building the nest, is an effect of bits of material that have been used for building the nest, is an effect of the nest building technique of the bird which has evolved in the course of many generations of the bird, ... .

The existence of a phenomenon is in the present moment. The state the phenomenon has had before the present moment does not exist any longer and the state the phenomenon will have after the present moment has yet to take form. On the other hand, the state of a phenomenon at the present moment is the result of the past developments of the phenomenon. In fact, every

phenomenon is an outcome of the past but the “past” itself only exists in the mind. In other words, the past is a mental phenomenon. Also, the “future” is a mental phenomenon that exists on the basis of predictions, expectations, fantasies, hopes and fears in the context of past experiences.

Every phenomenon has a beginning and an end, but the universe that contains all the phenomena has no beginning and no end. The universe, at any moment, contains all the phenomena that exist at that moment (and by containing all the phenomena, it also contains all the radicons, since radicons exist within phenomena). The universe having no beginning and no end implies that it has existed at every moment in the past, it exists at the present moment and it will exist at every moment in the future. The universe has no beginning and no end because it cannot have appeared out of “nothing” (therefore, it cannot have a beginning) and it cannot turn into “nothing” (therefore, it cannot have an end).

Every phenomenon is continuously in a state of change, and the manner in which it changes is determined by a combination of “determinism and probability”. In this context, “determinism” means that changes in a phenomenon are governed by conditions that are created by the natural laws, as well as the phenomenon itself and the phenomena that form its environment (these conditions are called “deterministic conditions”). Also, “probability” means that for a phenomenon, at any moment, there may be more than one mode of change that is compatible with the deterministic conditions, and which of these modes of change will actually happen is a matter of probability (the occurrence of each of these modes has a degree of probability). Normally, at any moment, change in a phenomenon may consist of many changes with different degrees of interrelation, and each of these changes may have different possible modes with different degrees of probability of occurrence. Also, for a phenomenon, the probable changes that have actually taken place at a given moment, will become parts of the deterministic conditions in the next moment, and these deterministic conditions will affect the probabilities in the next moment, ... and this cycle continues. Thus, determinism and probability are interacting continually.

Determinism and probability constitute a natural law, in the context of which all changes in phenomena take place. These changes include the inception and coming to an end of phenomena. In fact, all the events that happen in the universe are nothing but changes in phenomena. At the same time, every phenomenon is involved in the creation of the deterministic conditions that govern the changes in itself and the phenomena that form its environment. Therefore, every phenomenon plays a role in the arena of determinism and probability. In other words, the relationship of phenomena with determinism and probability is two-sided. On the one hand, phenomena come into being, follow their paths and fade away in the context of determinism and probability and, on the other hand, phenomena influence the process of determinism and probability (this is, the process which is the result of the working of the law of determinism and probability). In the case of a living phenomenon with decision-making ability (human or non-human), the influence of the phenomenon on the process of determinism and probability is partly effected through its decisions. In other words, the “free will” (decision-making ability) of a living being influences the process of determinism and probability. Normally, the aim of the decisions of a living being is to bring about conditions that suit that living being, or to increase the probability of the occurrence of such conditions.

## Primon

Primon means the most primitive building blocks of the universe. Primon is one of the four agents that form the universe (primon, space, time and the set of all natural laws, see radicon). The word primon is derived from the Latin word “primus” (first).

There was a time when it was thought that atoms were the most primitive building material of the universe. Later, it became evident that every atom is formed from more primitive parts

and every such part, in turn, is formed from more primitive parts, ... . Also, it became evident that matter and energy are deeply interrelated. Where does this chain of scientific discoveries lead to? What is the form of the most primitive building material of the universe that is called primon? These questions do not have clear answers. Advancement of human knowledge in this area will gradually shed light on many unknowns. However, to have the concept of primon, it is not necessary for all its particulars to be known. From the point of view of Rahani philosophy, primon is the most primitive building material of the universe, in whatever form and shape it may be.

The above comments regarding primon should not create the false impression that there are no unknown points relating to the other radicons. With a superficial look, the concepts of space, time, and the natural laws may appear to be simple and straightforward. However, many aspects concerning the nature of these radicons and their interrelations (as well as their relations with primon) are shrouded in mystery. In fact, shedding light on unknowns in these areas is an important goal for human science. On the other hand, none of the fundamental concepts of the Rahani philosophy are dependent on the detailed particulars of the radicons.

### **primonic**

Primonic means “related to primon” or “containing primon”.

### **primonic phenomenon**

A primonic phenomenon is a phenomenon that is formed from primon. See phenomenon.

### **proprimonic**

See phenomenon.

### **proprimonic phenomenon**

A proprimonic phenomenon is a phenomenon that is not formed from primon. See phenomenon.

### **purpose of life and being**

At the end of Paradgan, two frequently asked questions are considered: “What is the purpose of life?” and “What is the purpose of being?”. Paradgan's answer to the first question is: “The purpose of life is to live”. The purport of this answer is that the purpose of human life is not to be found in strange and mysterious things, but in familiar things such as eating, laughing, working, listening to music, falling in love, raising children and being active in advancing social justice. With regard to the manner of living of human beings, in Paradgan, the answer to the first question is followed by: “and it would be good if one's living is Rahani-wise”.

Paradgan's answer to the second question is: “The purpose of being is to exist”. Here, “being” implies “the being of the universe” which contains the being of everything. In Paradgan, the answer to the second question is followed by: “and it would be good if one appreciates the splendour of the existence of the universe and feels a part of it”. An interesting aspect of the two questions and answers at the end of Paradgan is that, it is as though these questions contain their own answers.

### **Radicon**

The agents that form the universe are primon, space, time and the set of all natural laws, and each of these four agents is called a “radicon”. Radicons are not independent of each other but are highly interrelated. Radicons are responsible for the formation of all phenomena. However, the existence of radicons is not separate from that of phenomena. Radicons exist within phenomena.

The word radicon is derived from the Latin word “radix” (root). The meanings of the words space, time and natural laws, as used in Rahani concepts, are not different from the usual meanings of these words. However, the word primon is specific to Rahani concepts and means the primary building material of the universe (see primon).

## Rahani

The word Rahani, as an adjective, is used in such combinations as “Rahani way”, “Rahani philosophy” and “Rahani concept”. As a noun, the word Rahani is synonymous with “Rahanist”. The word Rahani is derived from the Persian word “rahanidan” (to free, to save).

## Rahani concept

The phrase “Rahani concept” means a concept that is related to Rahani philosophy or Rahanism (see Rahani philosophy and Rahanism).

## Rahani philosophy

Rahani philosophy is the set of beliefs and viewpoints the fundamentals of which are described in Paradgan. Rahani philosophy is the basis of a way of life that is called the “Rahani way” or “Rahanism”. Rahani philosophy is based on human knowledge and experience. However, belief in this philosophy (like belief in any kind of philosophy of life) is mainly based on feeling rather than logic.

## Rahanism

Rahanism is a way of life that is based on the Rahani philosophy. The fundamentals of the Rahani philosophy are described in Paradgan (see Rahani philosophy and Paradgan).

## Rahanist

A Rahanist is a person who has chosen Rahanism as her/his way of life. A Rahanist is a person who believes in the Rahani philosophy and wants her/his life to be compatible with this philosophy.

## Rahani way

The phrase “Rahani way” is synonymous with Rahanism (see Rahanism).

## resilience

In Rahani philosophy, resilience means the capability of a human being to go through life standing on her/his own feet, with reliance on her/his mental abilities. Resilience implies one's ability to calm oneself, generate hope in oneself, find ways of dealing with the complexities of life, face hardship with patience, encounter illness with hope for recovery, ... .

## socio-political activities

Socio-political activities are human endeavours for finding, publicising and effecting policies that seem capable of improving the social conditions. Socio-political activities normally take place within the framework of political parties and activist groups. A Rahanist wants to be informed of socio-political events and to know about the current situation as well as the history of socio-political movements in society. A Rahanist wants to take part in socio-political activities and wants these activities to have Hamdial orientations. On the other hand, the Rahani philosophy points to the general social ideals, but does not include any specific suggestions for the details of socio-political activities. Belief in Rahani philosophy indicates the general inclinations of a person in socio-political activities but this belief does not determine the details of these activities. It is up to a Rahanist to use her/his own judgement

in choosing the manner of involvement and suitable organisations for her/his socio-political activities. Also, a Rahanist is free to choose her/his levels of involvement in socio-political activities to suit her/his personal circumstances and inclinations. These levels of involvement may vary from simple supportive actions to full time professional activities.

It is natural for a progressive socio-political organisation to define its long term goals with a Hamdadial outlook. However, the adoption of Hamdadial orientation cannot determine the details of socio-political policies. Human knowledge in the economic, political and social fields is an important aid in formulating suitable socio-political policies. But, these policies, in the main, take form through trial and error and experience. Bearing this fact in mind, a progressive socio-political organisation would continuously re-examine its directions of movement without dogmatism, and would take corrective action if necessary. Also, a Rahanist should be prepared to re-examine her/his socio-political beliefs in the context of social circumstances and experience, and be aware that dogmatic and inflexible socio-political beliefs can be harmful. In fact, while philosophical ideas are long-lasting, suitable policies for socio-political activities are changing constantly. Also, while philosophical ideas can guide human beings in the same manner in different societies, suitable paths for socio-political activities are not normally the same in different societies.

### transcession

Transcession means the process of self-propelling, self-regulating and perpetual change of the universe. Also, it may be said that transcession, at any moment, consists of all the transcessional phenomena that exist in the universe at that moment (see transcessional phenomenon). With this interpretation, transcession consists of all the actions, motions and changes in the universe. Transcession is an inseparable aspect of the universe and, like the universe, has no beginning and no end. The word transcession is derived from Latin trans (through) + cedere (go).

Transcession is the symphony of perpetual moving, turning, twisting and pulsating of the universe. Transcession includes the falling of rain, the flowing of rivers, the tumbling of waterfalls and the spiralling of whirlpools. Transcession includes the growing of wheat, the flowering of jasmine, the rustling of willow in the breeze and the falling of oak leaves. Transcession includes falling in love, showing affection, laughing and crying. Transcession includes the blazing of a fire, the shimmering of moonlight on a lake, the flashing of a lighthouse and the erupting of a volcano. Transcession includes the orbiting of a satellite, the dancing of the solar system and the coming into being and the dying of stars.

### transcessional

The word transcessional means “related to transcession”.

### transcessional phenomenon

A transcessional phenomenon is a phenomenon that is an action, a motion or a change. See phenomenon.

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