

The Examination of the Effect of the Training Faradarmani and Psymontology on the Perception of God for the Clients in Erfane-Kamal Center in Tehran

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ABSTRACT

Faradarmani and Psymontology are Iranian complementary medicines that apply Taheri Consciousness Fields (TCFs) to treat disturbances of human existential dimensions, founded and introduced by Mohammad Ali Taheri with over 40 years of history. In these complementary medicines, the Connection between the partial and Whole (Cosmic) T-Consciousness is established, and consequently, the scan of the system under study is performed for repair and correction. The current research aimed to examine the effect of the Faradarmani and Psymontology training courses and their TCFs on the perception of God among the clients of the Erfane-Kamal center in Tehran. The quasi-experimental method with the pretest-post was utilized for 35 participants who were simply-randomly selected from 100 persons who actively and voluntarily underwent the Faradarmani and Psymontology TCFs and training courses (56 sessions, twice a week for 120 minutes, including theoretical subjects and practical experience of TCFs). Greeley's perception of the God scale includes 72 phrases with six subscales. A Four-point Likert scale was used. Data collected from scales were analyzed, using Analysis of Variance (ANOVA) and SPSS software. Results demonstrated that the Faradarmani and Psymontology education had an effect on the perception of God and determined a 66% change in post-test ($p < 0.001$). The Faradarmani and Psymontology training courses have an additive effect on these subscales: presence 56% ($p < 0.001$), impact: 11% ($p < 0.001$), providence: 48% ($p < 0.001$), goodwill: 57% ($p < 0.001$). This training course has no significant effect on subscales of challenge and reception. In conclusion, in the case of the Faradarmani and Psymontology training courses that focus on correcting worldviews, and the philosophy of human creation, it is anticipated that people's worldviews, regarding these topics, would be corrected after undertaking the training courses which has been confirmed by statistical results.



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INTRODUCTION

Western medicine is regarded as only one of humankind's approaches and methods to solving health and illness problems. In addition, there are other medical methods that while having differences in principles, rules, and diagnostic and therapeutic styles, attempt to restore people's health and prevent illness in healthy individuals. These methods are known as complementary or alternative medicine worldwide. This group of therapies comprises various medical systems which differ from the prevalent medical approaches in terms of diagnosis and/or treatment. In this process, different civilizations and cultures, based on their viewpoints, have proposed various pathways to health outcomes. Among them, it could be pointed to the old techniques like traditional medicine, including those of Iran, India (Ayurveda), yoga, China, American-Indian, and hand-healing. There are also methods with shorter histories like homeopathy, osteopathy, chiropractic, and so on. This type of treatment aims to promote the level of health and quality of life and its expectancy via wise employment of natural/complementary-substitute medicine supported by research and clinical experiences (Easthope & Tranter, 2000).

The nature of consciousness and its position in science has received much attention in the current century. Many philosophical and scientific theories have been proposed in this area. In the 1980s, Mohammad Ali Taheri introduced novel fields with a non-material/non-energetic nature named Taheri Consciousness Fields (TCFs). T-Consciousness is one of the three existing elements of the universe apart from matter and energy. According to this theory, there are various TCFs with different functions, which are the subcategories of a networked universal internet called the Cosmic Consciousness Network (CCN).

The influence of the TCFs begins with the

Connection between CCN as the Whole T-Consciousness of the universe and the subjects of study as a part.

The major difference between the theory of TCFs and other theoretical concepts about consciousness is related to the practical application of the TCFs. TCFs can be applied to all living and non-living creatures, including plants, animals, microorganisms, materials, etc.

The connection, called "Ettesal", is initiated by Faradarmangar's mind (a certified and trained individual who has been entrusted with the TCFs).

The human mind has an intermediary role (Announcer) which plays a part by fleeting attention to the subject of study and then the main achievement obtained as a result of the effects of the TCFs.

Mohammad Ali Taheri, the founder of Erfan Keyhani Halqeh, a school of thought with over 40 years of history, and the founder of CosmoIntel Research Center, introduced a new science in 2020 as a branch of this school. He coined the term Sciencefact for this new science because it utilizes scientific investigations to prove the existence of T-Consciousness as an irrefutable phenomenon and a fact.

Although science focuses solely on the study of matter and energy and Sciencefact, by contrast, explores the effects of the non-material/non-energetic TCFs, Sciencefact has provided a common ground between the two by conducting reproducible laboratory experiments in various scientific fields, and it has used the scientific approach in proving T-Consciousness Fields. These fields cannot be directly measured by science, but it is possible to investigate their effects on various subjects through reproducible laboratory experiments (Taheri, 2013).

The influence of the TCFs begins with the connection between CCN as the whole consciousness of the universe and the subjects of study as a part.

This connection called “Ettesal” is established by the Faradarmangar’s mind (a certified and trained individual who has been entrusted with the TCFs). The human mind acts as an intermediary (Announcer) which plays its part by paying an instant attention to the subject of study and then the main achievement is obtained as a result of the effects of the TCFs.

The research methodology in the study of T-Consciousness has been founded on the process of Assumption, Argument, and Proof, in which the basic Assumption is: The Cosmos was formed by a third element called T-Consciousness that is different from matter and energy.

The Argument: The existence of TCFs can be demonstrated by its effects on matter and energy (e.g., humans, animals, plants, microorganisms, cells, materials, etc.)

The Proof: is the scientific verification of the effects of TCFs on matter and energy (according to the Argument) through various reproducible scientific experiments.

Accordingly, to investigate and verify the existence, effects, and mechanisms of TCFs, the following five research phases (Phases 0 through 4), and the aims of each phase are outlined below.

Phase-0 studies aim to prove the existence of TCFs by observing their effects. The nature of T-Consciousness and what it is will not be addressed in this phase. Phase-1 explores the varied effects of different TCFs. Phase-2 examines the reason behind the varied effects of these fields. Phase-3 investigates the mechanism of TCFs effects on matter and energy. Finally, Phase-4 draws significant conclusions, particularly with regard to the mind and memory of matter and their relation to the T-Consciousness, etc.

Faradarmani and Psymontology, as complementary medicines, are based on the Connection to the Cosmic Consciousness Network (CCN).

The current research aimed to investigate

the effect of the Faradarmani and Psymontology training and their T-Consciousness Fields on God perception for the clients of the Erfane-Kamal center in Tehran (capital of Iran).

What our multiple senses report to the brain is analyzed by the mind; therefore, different people each have their own unique interpretations of these findings, and they reach different conclusions from their senses (Okozi, 2010). In Faradarmani and Psymontology, the mind is not only regarded as part of the brain but also the brain’s function is considered to be a sub-function of the mind’s activity, and the brain is considered to be managed by the mind. “Mind” in Psymontology is responsible for software-based management of all aspects of human existence, memory management, learning, recalling, data-setting management, and cell & body management.

According to Gutierrez (2005), the “perception of God” (image of God) is a functional, psychological model through which the person gives form to and imagines “God”. Perception of God can be an indication of the degree of moral reasoning development and psychological maturity, or from a deeper point of view, a person’s entire personality.

Hertel (1995) maintained that the perception of God is a cognitive-emotional pattern that is formed by a child’s primary communications with important people in his life and with those taking care of him. This is repeatedly renewed throughout life along with a person’s psychological growth and maturity. This model directs the orientation, behavior and feeling of a person in relation to God. For the same reason, the perception of God is a consistent set of a person’s most recent perceptual level regarding abstract issues and the supernatural.

Perception of God can be an indication of a person’s cognitive transformation, his/her personality, his/her perception of the meaning of life, and level of moral development. This psy-



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chological variable narrates the quality of one's relationship with God, which is itself one of the most important communications of each person and examining it can reveal the quality of other important communications of a person's psychological life. This concept is rooted in a school of psychology; Object Relations.

Character is a person's chief psychological aspect and structure that helps shape his lifestyle. In addition, the individual's perception of God and the image of God he has deduced becomes very important when we talk of understanding people and their characters in order to choose a psychological structure for discovering many of their psychological features. (Lawrence, 1997)

Research has shown that having a positive mental image of God and maintaining a close relationship with God, result in the escalation of psychological health (Benson, 1973). In fact, religion and perception of God are truths constantly associated with human beings, which form the foundation of their lives and give meaning to them (Lawrence, 1997).

Thus, it can be concluded that, from several perspectives, religion and perception of God are among the main pillars of each nation's culture that bring identity and cohesion to society and create a sense of solidarity among its people. Amongst the most important values and beliefs that play an important role in shaping people's way of life are: their religious values and beliefs, and their perception of God (Koenig, 2013).

Values, beliefs and, above all, faith and religious beliefs are among the elements affecting one's character. Character is the most comprehensive psychological concept reigning all human functions. Accordingly, character traits are among the features affecting a human's type of relations, social interactions, and, in general, all his activities inside a community (Gutierrez et al., 2005). Thus, character and its traits can be

one of the determinants of how a person perceives God and the meaning of life.

From Taheri's point of view (2011), 'religion' is composed of two aspects: the appearance and the interior. The appearance of religion is the rituals, including the principles and sub-principles that offer definitions, instructions, duties, musts, and must-Nots. However, the essence of religion, which is called mysticism, includes truths about God. The essence of religion is obtained through [spiritual] Discovery and Intuition as the upshots of Connecting to CCN. God and the truth of religion are infinite, and so too are mysticism, Discovery, and Intuition. Therefore, the perception of God is related to the interior of the religion.

From Taheri's perspective (2011), the nature of this universe is mono-structured, that is, matter and energy are formed from T-Consciousness, and God, the creator of T-Consciousness of the whole universe, is beyond time and space, and there is no description for Him.

Various studies have proved how -depending on people's different characters- having an incorrect perception of God and being in conflict with Him can easily threaten their psychological and physical health throughout life. Since the perception of God can be an indication of a person's cognitive transformation, his/her personality, moral development level, and his/her perception of the meaning of life, this study aims to understand whether the training of Faradarmani and Psymetology can be effective on the perception of God.

Methods

Application of the Faradarmani Consciousness Field

TCFs were applied to the samples according to the protocols regulated by the COSMOintel

research center (www.COSMOintel.com). A request for Connection to the CCN to utilize TCFs can be placed through the COSMOintel website in the "Assign Announcement" section. This access is available for everyone at no cost. In order to study and experience this Connection, the researchers can register on the website at any time and in order to report the experiment to the COSMOintel research center. Certain details of the experiment must be provided to the center; for example, the characteristics or number and name of samples and controls must be specified.

Participants were simple-randomly selected from among 100 persons who actively and voluntarily underwent Faradarmani and Psymenology practical training courses (56 sessions, twice a week for 120 minutes) including theoretical subjects and practical experience of its TCFs.

A brief description of the sessions: Generally speaking, the training period. Each session was divided into two theory and practice sections. In addition to the theoretical subjects, the practice session included connections with (Cosmic Consciousness Network) CCN which were implemented during the session. Namely, at the outset, middle and end of each session, the participants were asked to connect with the universal awareness network while their eyes were closed for 10-12 minutes. Then the participants reported their understandings and perceptions of the group. There were different kinds of connections that pursued various goals related to the types of specific subjects pertinent to each session. Through activation of existential software, access to the predetermined goals of each class would be facilitated. The participants had to make duly 10-15 minutes connections with CCN at self-determined specific times of the day or night.

Greeley's perception of God scale (Lawrence

1997) includes 72 phrases with six subscales used for assessment of the God perception.

A four-point Likert scale was used. "The scale's norm, reliability, and validity have been measured by Ghanbari Hashemi (1379).

Test subscales are as follows:

- 1) Presence: This subscale deals with whether God is present at my side, and He is there for me. It measures the fundamental topics of presence or absence [of God], and it is anticipated that people with a more mature perception of God will receive higher points on this subscale.
- 2) Challenge: The second subscale is "challenge" which deals with whether God desires my growth and development. This subscale measures the person's level of belief in whether God desires a person's growth and spiritual perfection during difficult moments and times.
- 3) Acceptance: This subscale deals with the question of whether the person considers himself worthy of being loved by God. This subscale focuses more on a person's self-perception and self-value.
- 4) Benevolence: This subscale deals with the topic of whether God loves a person in the same way that other people love us, and does God also desires the best for us.
- 5) Influence: To what extent do we have an impact on God and His will?
- 6) Providence: To what extent does God have an impact on us?

The highest score obtained in this test was 288 and the lowest was 72. Reliability and validity of the test were as follows: subscale of presence: 0.94, a subscale of challenge: 0.86, a subscale of reception: 0.90, a subscale of goodwill: 0.91, subscale of impact: 0.92, subscale of providence: 0.92, total reliability: 0.91 and total validity of the test: between 91- 98 percent (Golzari, 2000).



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Results

Repeated measures analysis of variance was used for the analysis of study data, test hypothesis, and subscales.

Hypothesis:

1-The Faradarmani and Psymmentology training have an effect on the perception of God.

Wilks's Lambda test results show a significant difference between mean scores of pre-tests and post-test (Table 1).

Table 1 . Wilks's Lambda test results

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0,66	0.001>	34.00	1.00	67.97	0.33	Wilks's Lambda

Wilks's Lambda test results show a significant difference between mean scores of pre-tests and post-test.

Table 2 . Perception of God with ANOVA analysis

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source changes
0.66	0.001>	67.97	1924.129	1	1924.129	Intergroup
			28.30	34	962.37	Error

The hypothesis is confirmed. One-way analysis of variance for correlated measures revealed a significant effect of education on the improvement of the perception of God (Table 2).

The Faradarmani and Psymmentology training have an effect on improving the perception of God, and Faradarmani and Psymmentology education determine 66 percent change in post-test scores.

education determine 66 percent change in post-test scores.

2-The Faradarmani and Psymmentology training have an effect on the subscale of presence.

Wilks's Lambda test results show a significant difference between mean scores of pre-test and post-test (Table 3).

Table 3 . Wilks's Lambda test results

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.56	0.001>	34.00	1.00	44.58	0.43	Wilks's Lambda

The hypothesis is confirmed. One-way analysis of variance for correlated measures revealed a significant effect of education on increasing subscale score of presence (Table 4).

revealed a significant effect of education on increasing subscale score of presence (Table 4).

Table 4 . Presence ANOVA analysis

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.56	0.001>	44.58	110.62	1	110.62	Intergroup
			2.48	34	84.37	Error

The Faradarmani and Psymmentology training have an effect on increasing scores of attendance, and the Faradarmani and Psymmentology training determine 56 percent change in post-test scores.

3- The Faradarmani and Psymmentology training have an effect on the subscale of challenge.

Wilks's Lambda test results show no significant difference between mean scores of pre-test and post-test (Table 5).

Table 5 . Wilks's Lambda test results

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.09	0.073	34.00	1.00	3.43	0.90	Wilks's Lambda

The hypothesis is not confirmed. One-way analysis of variance for correlated measures did

not reveal a significant effect of the training on increasing subscale score of challenge (Table 6).

Table 6 . Challenge ANOVA analysis

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changeS
0.09	0.07	3.43	20.62	1	20.62	Inter groups
			6.01	34	204.37	Error

4-The Faradarmani and Psymontology training have an effect on the subscale of reception.

Wilks's Lambda test results do not show a significant difference between mean scores of pre-test and post-test (Table 7).

Table 7 . Wilks's Lambda test results

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.57	0.182	34.00	1.00	1.82	0.94	Wilks's Lambda

The hypothesis is not confirmed. One-way analysis of variance for correlated measures did

not reveal a significant effect of the training on increasing the subscale score of reception (Table 8).

Table 8 . Reception ANOVA analysis

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.05	0.182	1.82	20.62	1	20.62	Intergroup
			5.74	34	195.37	Error

5-The Faradarmani and Psymontology training have an effect on the subscale of goodwill.

Wilks's Lambda test results show a significant difference between mean scores of pre-tests and post-test (Table 9).

Table 9 . Wilks's Lambda test results

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.57	0.001>	34.00	1.00	46.66	0.42	Wilks's Lambda

The hypothesis is confirmed. One-way analysis of variance for correlated measures re-

vealed a significant effect of education on increasing subscale score of goodwill (Table 10).

Table 10 . Goodwill ANOVA analysis

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.57	0.001>	46.66	268.12	1	268.12	Intergroup
			5.74	34	195.37	Error

Faradarmani and Psymontology teaching have an effect on increasing the scores of goodwill, the Faradarmani, and Psymontology training determine a 57 percent change in post-test scores.

6- The Faradarmani and Psymontology

training have an effect on the subscale of impact.

Wilks's Lambda test results show a significant difference between mean scores of pre-tests and post-test (Test 11).

Table 11 . Wilks's Lambda test results

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.11	0.047	34.00	1.00	4.26	0.88	Wilks's Lambda



The hypothesis is confirmed. One-way analysis of variance for correlated measures

revealed a significant effect of the training on decreasing subscale score of impact (Table 12).

Table 12 . Impact of God ANOVA analysis

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.11	0.047	4.26	22.85	1	22.85	Intergroup
			5.35	34	182.14	Error

The Faradarmani and Psymontology training, with 99.53 percent reliability, has an effect on decreasing scores of impacts, and the Faradarmani and Psymontology training determine an 11 percent change in post-test scores.

Psymontology training have an effect on the subscale of providence.

Wilks's Lambda test results show a significant difference between mean scores of pre-tests and post-test (Table 13).

7- The Faradarmani and Psymontology and

Table 13 . Wilks's Lambda test results

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.48	0.001>	34.00	1.00	31.32	0.52	Wilks's Lambda

The hypothesis is confirmed. One-way analysis of variance for correlated measures revealed

a significant effect of education on increasing subscale score of providence (Table 14).

Table 14 . Providence ANOVA analysis

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.48	0.001>	31.32	246.22	1	246.22	Intergroup
			8.43	34	286.77	Error

The Faradarmani and Psymontology training have an effect on improving providence, the Faradarmani and Psymontology training determine a 48 percent change in post-test scores.

Briefly: The training courses have an effect on the perception of God and determines 66% change in post-test ($p<0.001$) (Table1)

The Faradarmani and Psymontology training courses have an additive effect on these subscales:

- presence: 56% ($p<0.001$),
- impact: 11% ($p=0.047$),
- providence: 48% ($p<0.001$),
- goodwill: 57% ($p<0.001$)

These training courses have no significant effect on subscales of challenge and reception. The training courses had positive effects on the perception of God.

Discussion and Conclusion

The current study results show that the Faradarmani and Psymontology training have upgraded the perception of God in the test group by 66 percent. This significant percentage shows that the Faradarmani and Psymontology training methods have managed to change people's mental interpretation of God in a relatively short time.

One of the main goals of Faradarmani and Psymontology training is to improve human vision and attitude towards himself/herself and the world around him/her. Since the roots of insights are formed in human beings from a very young age and are recorded in the subconscious and semi-conscious (software), Faradarmani and Psymontology use their theoretical and practical methods with the aim of modifying this software.

As a result of worldview correction, the quality of a person's relationship with God will undoubtedly become affected. Maslow classifies religious people into "peakers" meaning those who reach the climax and highest degree and "none-peakers"; those who do not reach the zenith (Maslow, 1968). The peakers have a soaring or "transcendental" experience. They experience the world as an integrated whole. As a result of the recognition, they have achieved about the universe, they perceive everything in a comprehensive way and apart from human experience. According to Maslow, such experiences of the peak, which he considers a healthy type of religious experience, help resolve life's conflicts and dualities. On the other hand, according to Maslow, non-peakers or people who do not reach experience of the peak fear such a climax experience and so they deny such experience. Considering that the majority of non-peakers are materialistic people who think inside a certain mental frame, they neglect their transcendent experience since they are considered outside their mental frame.

Taheri views human life as being governed by two steps or spheres: reason and love. In his view, the world of reason involves contemplation and reasoning, skill and technique, science and knowledge, advice and preaching, imagination and visualization, effort and endeavor, determination and will, suggestion and repetition. In contrast, the world of love deals with fervor and eagerness, ecstasy and joy, amazement and wonder, kindness and affection, enthusiasm and excitement, devotion and self-sacrifice, and fondness.

The realm of reason is the basis of understanding the realm of love, and all human perceptions should be completed through the

realm of love. Thus, these two realms are complementary. If humans are not acquainted with the realm of love and its results, they will not succeed in understanding God.

From Frankl's view, religion, in its broad and correct sense, is the human struggle for finding the ultimate meaning. Since Faradarmani and Psymontology training are done on the wisdom and love steps, people who understand the world of love will understand the meaning of life and the unity of the universe, their contradictions with themselves, God, the universe and others will disappear (Frankl, 1963).

Moreover, the important issue in the Faradarmani and Psymontology training courses is that besides correcting the person's understanding and worldview through the theoretical part of this treatment, Faradarmani and Psymontology's practical aspects were also used which, includes connections to the Cosmic Consciousness network (CCN), and these connections played an accelerating role in improving the perception of God and sense of God's presence.

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Conflict of Interest

The authors declare no conflict of interest.



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