

The Examination of the Effect of Training Taheri Consciousness Fields, Faradarmani and Psymontology, on Meaning of Life for the Clients in Erfane-kamal Center in Tehran

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ABSTRACT

Faradarmani and Psymontology are two Iranian complementary medicines of applying Taheri Consciousness Fields (TCFs) in order to treat disturbances of human existential dimensions, founded and introduced by Mohammad Ali Taheri. In these methods, the relation between the partial and Whole (Cosmic) intelligence, and consequently, the scan of the system under the study is performed for repair, correction, and modification. The current research aimed to examine the effect of the Faradarmani and Psymontology training and their TCFs on the personality of the clients Erfane-Kamal center in Tehran. The quasi-experimental method with the pretest-post was utilized for 35 participants who were simple-randomly selected from 100 persons who actively and voluntarily underwent Faradarmani and Psymontology TCFs training course (54 sessions each 120 minutes, twice a week, including theoretical subjects and practical experience of its TCFs). The questionnaire of life meaning (Wong) was the measure for data collection. The findings were analyzed via analysis of the variance (ANOVA) using SPSS software. Due to the Faradarmani and Psymontology training courses, about 78% ($F = 126.28$, $P < 0.001$, $n_2 = 0.78$) change occurred in the participants' meaning of life according to the Meaning of Life Questionnaire (Wong). In other words, their perceptions, interpretations, judgments, and attitudes effectively improved after the training. In conclusion, in the case of the Faradarmani and Psymontology training course that focuses on correcting worldviews, and the philosophy of human creation, it is anticipated that people's worldviews regarding these topics would be corrected and modified after undertaking the training courses which have been confirmed by statistical results.

Keywords: the meaning of life, complementary medicine, Faradarmani, Psymontology, Taheri Consciousness Fields

INTRODUCTION

Traditional medicine, which generally views human existence with a holistic approach, stems from the geographical environment, civilization, and traditions. In contrast, modern medicine (allopathic) is rooted in northern Europe, Greece, and Rome. Along with modern medicine, more than a hundred medical approaches attempt to treat patients and prevent illness in healthy individuals despite differences in fundamentals, rules, diagnosis, and treatment methods. These methods are known as complementary or substitute medicine throughout the world. The new approach aims to promote a higher 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 place 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 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. 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 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).

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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.

The current research aimed to examine the effect of the Faradarmani and Psymmentology methods and their TCFs on the meaning of life for the clients of the Erfane-Kamal center in Tehran (capital of Iran). In Faradarmani and Psymmentology, the mind is not only regarded as part of the brain but the brain's function is considered to be a function of the mind's activity, and the brain is considered to be managed by the mind. "Mind" in Psymmentology is responsible for software-based management of all aspects of human existence, memory management, learning, recalling, data-setting management, and cell

& body management. By saying software, it refers to today's computerized world in which the devices have two aspects: (i) hardware and (ii) the programs and applications that should be installed on the hardware are called software. This analogy applies to humans and the entire universe (Taheri, 2011).

Steger and Frazier (2006) consider the meaning of life to be the constructive feeling of human beings and even claim that human nature and existence depend on having such a concept. Maddi (2004) considers the meaning of life to be inherent in life itself. According to him, in the essence of life (by the nature of the universe), there is a meaning or purpose that man must discover. He means the meaning of life is that life is purposeful, and the meaning of this purpose is to design the basic and intrinsic reasons for life.

Frankl (1963) conceives the meaning of life as a discovery process in an inherent meaningful world. His given theory mentions that the meaning is not created but is discovered in the world outside by people and thus governs the objective reality of their lives. Each situation has only one meaning, namely, the reality of the individual's search, which is the primary motivation of human's life. Based on Frankl's theory, if people fail to pursue meaning in their lives, they will experience existential vacuum of meaninglessness. He regards self-transcendence as one of the most necessary existential characteristics of human beings. People's existence becomes more complete and they transform into perfect human beings when they step into a domain beyond themselves and master their existential limitations. This aim could be achieved through actualizing meaning or love-oriented encounters with others. Frankl, instead of self-search, regards the search for the meaning of life and its actualization as the most basic needs and identity of human beings.

People might excessively concentrate on themselves. However, transcendence becomes



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evident when people forget themselves. The tolerance for psychological problems, which hinders transcendence is in contrast with the search for life meaning. There are two main factors that prevent the individual from pursuing transcendence: hyper intention and hyper reflection. Hyper reflection refers to excessive preoccupation with oneself issues. Hyper intention means extravagant attention to reach one's goals.

Taheri (2011) considers the meaning of human life in understanding the philosophy of human creation so that if humans fail to understand the meaning of their creation, they will only pay attention to material life and personal material benefits. To know the philosophy of existence, the nature of humans, and their place in the ecosystem, one must clearly picture and interpret human behavior, personality, and other definitions. With this in mind, Psymontology pays special attention to understanding the place of humans in the ecosystem. Human always has two steps ahead to know, understand and comprehend the universe: the step of reason and the step of love. The realm of the reason is called the world of tools and the realm of love is called the toolless world.

The step of the reason is the basis of understanding the step of love and all human understandings are done through it, so reason and love are necessary for each other. The step of love examines the existential quality of the universe and humans. Taheri considers love as the basis of creation and considers humans to have a level of growth on the steps of love during their lives, which is defined in order to give meaning to human life. He considers humans to be at the peak of self-love and narcissism at birth, but gradually during his life, love for others grows in them, so that earthly love (falling in love with another person) can be the peak of love for another__while paving the way for divine love__which in that person, in addition to self-love, he/she experiences love for another person. The

third stage of development in love occurs when a person is completely out of love with himself and his/her love realizes all beings and creatures. This stage is the highest stage in finding the meaning of human life and to reach it, one must go through self-knowledge and (Taheri, 2011).

The current study aimed to examine the effect of the Faradarmani and Psymontology, kinds of complementary medicines on the meaning of life, which in turn could affect the physical and mental health of people during their lifetime. It was hypothesized that the Faradarmani and Psymontology training could increase the meaning of life and its constituent constructs (as introduced by the meaning of life questionnaire) for the participants.

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. This entire experiment was carried out as a double-blind method where lab technicians were completely unaware of TCFs theory, and the Faradarmangar at the COSMOintel research center who established the Connection was unaware of the details of the study. Dou-

ble-blind is a gold standard that is common in science experiments in the field of medicine and psychology, involving theoretical and practical testing.

Participants

There were 35 participants who were simple-randomly selected from 100 persons who actively and voluntarily underwent the Faradarmani and Psymontology training in the Erfane-Kamal center located in North Tehran.

Measures

The measure used in this study was the meaning of life questionnaire. It involves the individual's perceptions regarding his/her meaning of life (Wong, 1998). It contains 75 questions placed in 7 subscales which covers an extensive amount of life meaning constructs, the questionnaire is similar to those inspired by Frankl (logotherapy) and Long (1994) reported Cronbach's alpha as 0.93. Steven Lazzari (2002) obtained the overall alpha of 0.94 and the alpha of its subscales as follows:

- 1) Advancement subscale 0.89
- 2) Communication subscale 0.85
- 3) subscale of religious values 0.82
- 4) Self-transcendence subscale 0.79
- 5) Sub-scale of self-acceptance 0.68

6) Intimacy subscale 0.59

7) Justified Behavior subscale 0.56

Design

A quasi-experimental design with pre-test-posttest was used in this study. The independent variable was the Faradarmani and Psymontology training. The dependent variables comprised the values on different subscales of the meaning of life questionnaire.

Results

To analyze the data descriptive statistics, Means and standard deviations were employed. To test the hypothesis, Analysis of Variance (ANOVA) with repeated measures was utilized. The data of the study were used to examine the following hypotheses regarding the effect of Faradarmani and Psymontology on the increase in the meaning of life and its constituent constructs presented by the meaning of life questionnaire. The results are as follows;

The Meaning of life: The Lambdai-wilks test indicated that the mean difference between pre-test and post-test was significant

Hypothesis 1: The training has a significant effect on the meaning of life.

The results of the Lambdai-Wilks test showed that the mean differences between pre-test and post-test were significant (Table 1-1).

Table 1-1. The results of the Lambdai-Wilks test for the meaning of life

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.78	0.000	34.00	1.00	126.28	0.21	Wilks's Lambda

Table 1-2. The results of ANOVA for the meaning of life subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.78	0.000	126.28	110803.21	1	110803.21	Intergroup
			877.42	34	29832.28	Error



Moreover, the correlated one-way ANOVA revealed that the effect of Faradarmani and Psymmentology on increasing the meaning of life was significant, ($F = 126.28$, $P < 0.001$, $n_2 = 0.78$) (Ta-

ble 1-2). Thus, the hypothesis was confirmed.

Hypothesis 2: The Faradarmani and Psymmentology training have an effect on the subscale of justified behavior.

Table 2-1. The results of ANOVA for the justified behavior subscale

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.61	0.000	34.00	1.00	53.71	0.38	Wilks's Lambda

Table 2-2. The results of the Lamedai-Wilks test for the justified behavior subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.61	0.000	53.71	223/21	1	223.21	Intergroup
			4.15	34	141.28	Error

The correlated one-way ANOVA confirmed that the effect of Faradarmani and Psymmentology on increase in justified behavior was significant, ($F = 53.71$, $P < 0.001$, $n_2 = 0.61$) (Table 2-2).

The hypothesis was approved

Hypothesis 3: The Faradarmani and Psymmentology training have an effect on the subscale of intimacy.

Table 3-1. The results of the Lamedai-Wilks test for intimacy

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.93	0.000	34.00	1.00	521.06	0.48	Wilks's Lambda

Table 3-2. The results of ANOVA for the intimacy scale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.93	0.000	521.06	885.72	1	885.72	Intergroup
			24.52	34	885.77	Error

Further, the correlated one-way ANOVA confirmed that the effect of Faradarmani and Psymmentology on increasing the values of intimacy subscale was significant, ($F = 521.06$, $P < 0.001$, n_2

$= 0.93$) (Table 3-2). The hypothesis was approved

Hypothesis 4: The Faradarmani and Psymmentology training have an effect on the subscale of self-acceptance.

Table 4-1. The results of the Lamedai-Wilks test for self-acceptance subscale

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.71	0.000	34.00	1.00	83.87	0.28	Wilks's Lambda

Table 4-2. The results of ANOVA for the self-acceptance subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.71	0.000	83.87	1760.01	1	1760.01	Intergroup
			20.98	34	713.48	Error

Furthermore, the correlated one-way ANOVA proved that the effect of Faradarmani and Psymmentology on increasing e in the self-acceptance values was significant, ($F = 83.87$, $P < 0.001$, $n_2 =$

0.71) (Table 4-2). The hypothesis was confirmed.

Hypothesis 5: The Faradarmani and Psymmentology training have an effect on the subscale of the self-transcendence.

Table 5-1. The results of the Lambdai-Wilks test for the self-transcendence subscale

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.69	0.000	34.00	1.00	78.92	0.30	Wilks's Lambda

Table 5-2. The results of ANOVA for the self-transcendence subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.69	0.000	78.92	2905.72	1	295.72	Intergroup
			36.81	34	1251.77	Error

Moreover, the correlated one-way ANOVA discovered that the effect of Faradarmani and Psymmentology on increasing the values of self-transcendence subscale was significant, ($F = 78.92$, $P < 0.001$, $n_2 = 0.69$) (Table 5-2). The data

confirmed the hypothesis.

Hypothesis 6: The Faradarmani and Psymmentology training have an effect on the subscale of religion.

Table 6-1. The results of the Lambdai-Wilks test for the religion subscale

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.78	0.000	34.00	1.00	125.11	0.21	Wilks's Lambda

Table 6-2. The results of ANOVA for the religion subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.78	0.000	125.11	5280.91	1	5280.91	Intergroup
			42.208	34	195.37	Error

The correlated one-way ANOVA discovered that the effect of Faradarmani and Psymmentology on increasing the values of the religion subscale was significant, ($F = 125.11$, $P < 0.001$, $n_2 =$

0.78) (Table 6-2). The hypothesis was approved.

Hypothesis 7: The Faradarmani and Psymmentology training have an effect on the subscale of connections.

Table 7-1. The results of the Lambdai-Wilks test for the connections subscale

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.60	0.000	34.00	1.00	50.97	0.40	Wilks's Lambda

Table 7-2. The results of ANOVA for the connections subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.60	0.000	50.66	1574.62	1	1574.62	Intergroup
			30.89	34	1050.37	Error

The correlated one-way ANOVA discovered that the effect of Faradarmani and Psymmentology on increasing the values of the connections

subscale was significant, ($F = 50.97$, $P < 0.001$, $n_2 = 0.60$) (Table 7-2). Thus the hypothesis was accepted.

Table 8-1. The results of the Lambdai-Wilks test for the advancement subscale

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.51	0.000	34.00	1.00	36.11	0.48	Wilks's Lambda

Table 8-2. The results of ANOVA for the advancement subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.51	0.000	36.11	4989.72	1	4989.72	Intergroup
			138.17	34	4697.77	Error



The correlated one-way ANOVA revealed that the effect of Faradarmani and Psymmentology on increasing the values of the advancement subscale was significant, ($F = 36.11$, $P < 0.001$, $n^2 = 0.51$) (Table 8-2). The hypothesis was approved. This training accounted for 93% of changes in the values from the pretest to the post-test.

Discussion and conclusion

The current study aimed to examine the effect of the Faradarmani and Psymmentology training on the meaning of life and its components as was represented by 7 subscales of the meaning of life questionnaire. It was hypothesized that the training would increase the values of all dependent variables. The data confirmed all the hypotheses.

Due to the training, a 76% change occurred in the participants' meaning of life. In other words, their perceptions, interpretations, judgments, and attitudes effectively increased after the training. This considerable figure proved the deep effect of Faradarmani and Psymmentology on the sense of responsibility and mission in people's life. Thus, taking the data into consideration, the training affected the meaning of life for the participants.

According to Frankl's theory and other logotherapists, the meaning of life is achieved via finding an answer to the riddle of life, the role, and mission of human beings, and setting valuable goals which in turn could lead to a sense of maturity and usefulness. Frankl stated that, in the outside world, the meaning is not created but discovered. Faradarmani and Psymmentology pose this concept by uncovering the truth beyond the curtain of reality. Having found the truth, the bitterness of reality vanishes. Such an approach to truth is not feasible by thinking and planning but via connection to the whole intelligence followed by getting access to the

truth. Frankl believes that if people don't pursue meaning in their lives, they will experience an existential vacuum of meaninglessness.

Faradarmani and Psymmentology also maintain that a lack of access to truth would generate a materialistic or mortal life. In logotherapy, this meaning could be a search for ethical and social values such as peace, beauty, justice, and brotherhood. In Faradarmani and Psymmentology, the meaning of life is defined as the movement towards perfection which, in addition to social and ethical values, contains the following goals: promotion of the quality in all aspects of life, giving love, getting released from self-conceit, achieving peace with oneself and the world of existence, being impartial and non-judgmental towards others, resolving contrast and conflict with others and making peace with them, avoiding multitude, unifying with the world of existence, and in sum, having an integrative view of the whole existence in the form of a unique body.

In contrast to logo-therapy, Faradarmani and Psymmentology don't consider specific definitions for life meaning in each situation. There are different meanings that are accessible by people in both particular (individual experience) and general (the role of experience as whole existence) ways. According to Faradarmani and Psymmentology, the individual finds a sense of responsibility, not only for life situations, but also for the whole existence. Upon taking such responsibility, each moment of life becomes full of purpose and meaning. Frankl maintained that this is the special feature of human beings, who can not live a spiritual life without thinking about the future, as the body is quickly becoming subject to mortality. In this regard, Frankl assumes another feature namely reaching transcendence by abandoning self-conceit which would be feasible through giving life and actualizing a meaning. The difference between Faradarmani and Psymmentology and Frankl's theory lies in the fact that Frankl regards meaning in life in the form

of a method that releases the human being from himself/herself and being steered to the outside world whereas Faradarmani and Psymontology view life meaning as the movement towards perfection. Thus, Faradarmani and Psymontology define the meaning not as an end but as a mean.

The results of the test showed that the values for justified behavior increased after training, and the finding accounted for 61% of changes in post-test values. The subscale points to the fact that having understood the unity and integrity of the world, the individual's viewpoints regarding others would change. His/her new attitude makes him/her sensitive to any suffering imposed on others. In this way, he/she will automatically develop justice and fairness towards others.

The data indicated that the effect of training on the results for the intimacy subscale was significant and accounted for 93% of changes from pretest to post-test. The category of intimacy is caused by minimizing conflict with others and gaining affection towards them through making peace with everybody. When the human being regards the whole human society as a unified body within which all the cells are connected and affect each other's health, he/she would feel responsible and intimate with others and see no part of the society separate from himself/herself. According to Sternberg's theory (1986), intimacy is one of the three main pillars of lovemaking. In cosmic mysticism, which aims to get acquainted with the world of love and enter it, the teachings are aimed at resolving conflicts and achieving peace with others, which results in an increase in the sense of intimacy in individuals.

The results regarding the self-acceptance subscale were significant. Self-acceptance is achieved when the inner conflict with oneself diminishes and peace with oneself occurs. Such peace with oneself would not be possible unless one could recognize his/her status in existence

and thus gain knowledge/awareness. When insight software is modified, self-attitude is also modified. This kind of approach would lead to healthy and dynamic management of individual strengths.

The significant results on self-transcendence accounted for 69% of changes from pretest to post-test. This subscale refers to the learning which would lead to change and transformation of the individual. The training in this section includes a discussion of the network of universal awareness, experiencing and understanding the states of being cophysic (i.e., cosmopolitan and temporal), reaching the status of a pious (peace with God, oneself, existence, and others) and understanding the realm of love and unity of the universe.

The findings showed the significant effect of the training on religious values (accounting for 78% changes from pretest to post-test) (Taheri, 2011). Experiencing the presence of God is attained by means of connection with CCN and divine awareness. In essence, the religious views will be promoted by correcting the people's recognition of the internal meaning of the ritual and performing specific operational connections. 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.

With respect to the significant results for connections (accounting for 60% of change), it should be taken into account that, following release from self-captivity, understanding the unity with the world of existence, and reaching peace with others, people's connections will be extended and improved. According to Sternberg's theory of love, a sense of commitment and responsibility is one of the three main pillars in lovemaking, that is, intimacy without commitment and responsibility does not mean lovemaking. In Faradarmani and Psymontology, the subject of theoretical and practical love-



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making is different. And the condition of having a true love is commitment, so the training in this study is associated with promoting the understanding of practical love and improving relationships.

The results showed the significant effect of the training on an increase in the values of the advancement subscale (accounting for 51% of change). Through this training, people come to the understanding that they reach and achieve their desires with taste, effort, and trust.

In conclusion, in the case of Faradarmani and Psymetology training courses that focus on enriching worldviews while providing humans with the philosophy of 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. Such evidence is coined by the originator of the method, Mohammad Ali Taheri, Sciencefact.

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Conflict of Interest

The authors declare no conflict of interest.

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