

The Examination of the Effect of training Taheri Consciousness Fields, Faradarmani and Psymontology, on the Personality features of 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 in the Erfane-Kamal center in Tehran (capital of Iran). The participants were simple-randomly selected from 100 persons who actively and voluntarily underwent the Faradarmani and Psymontology training courses, 56 sessions, twice a week for 120 minutes, including theoretical subjects and practical experience of its TCFs. The Cloninger's Temperament and Character Inventory (TCI) were used to assess the personality changes triggered by/caused by training courses. To analyze the data, the Analysis of Variance (ANOVA) and SPSS software were utilized. The results demonstrated that except for the reward-dependence subscale, the Faradarmani and Psymontology training had a significant effect on participants' personality features. The amount of k^2 for subscales of self-transcendence, cooperation, self-directedness, vulnerability, and novelty-seeking were 0.54, 0.48, 0.46, 0.48, and 0.11, respectively. In conclusion, in the case of Faradarmani and Psymontology training courses that focus on enriching the worldviews of people, and providing them with the philosophy of human creation, it was anticipated that their worldviews regarding these topics would be corrected and modified after undertaking the courses, which become confirmed by the statistical results.

Keywords: Faradarmani, Psymontology, Taheri Consciousness Fields, Cloninger's personality features, Complementary medicine, Actual personality, true personality

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. This type of treatment 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 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.

While science focuses solely on the study of matter and energy; 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 TCFs. 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 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.

In Faradarmani and Psymontology, the mind is not 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 Psymontology 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).

'Personality' and 'character' from some psychological perspectives

Personality may be considered the most fundamental subject of psychology, because the main focus of the discussion is on areas, such as learning, motivation, perception, thinking,

emotions and feelings, intelligence and so on. Gordon Allport (1964), a well-known psychology researcher in the field of personality, defined personality as the organization of physical and psychological systems as a feature of mind and behavior in the individual and thus introduces personality as a structured system, not just related to psych or to the nervous system, but to a combined set of both (psychophysical system). In the twentieth century, the neurochemical term has a dual role in theorizing the biological approach to personality. Moreover, scientists have paid attention to the role of genetic, hereditary, and evolutionary processes in the formation of human behavior.

According to Hilgard (1953), personality is a distinctive pattern of thoughts, emotions, and behaviors that shape a person's personal style of interaction with his or her material environment. Accordingly, one of the first tasks of personality psychology is to describe individual differences, that is, the types and varieties of differences between one person and another

Cattell (1965) went beyond the content of the character and defines the functional aspect of the character as follows: "Personality is something that allows us to predict what a person will do in a given situation, that is, what action will result from it" (1965, p. 2).

In the twentieth century, the neurochemical term has a dual role in theorizing a biological approach to personality. Moreover, scientists have paid attention to the role of genetic, hereditary, and evolutionary processes in the formation of human's behaviors. Cloninger (1987), admitting Allport's definition of personality (1964), he believed Personality is formed due to the interaction between hereditary and environmental factors. Contrary to public opinion, the common environmental factors for siblings who have grown up together have little or no effect on the constitutional properties. However, it affects other personality dimensions.

According to Cloninger (1993), the structure of personality consists of temperament, character and psyche (intelligence). The temperament factor is the biological basis of personality. The character contains the social and cultural aspects of personality. The psyche (intelligence) enriches the temperamental and social features of personality and modulates its total and basic functions (the basic functions of personality include sensation, thought, perceptions and having them connected in purposeful (goal-directed behavior). Initially, Cloninger (1987) posed his three-factor theory, which only contained the main factor of temperament. In this theory, he considered three dimensions for the temperament factor, including novelty-seeking, harm-avoidance, and reward-dependence. These dimensions are connected to the activities of the brain systems and neurotransmitters.

Cloninger (1993), in collaboration with Svrakic, proposed the seven-factor theory of personality. In this new theory, they added a new dimension of persistence to temperament. Also, for the character, the dimensions of self-directedness, cooperation and self-transcendence were considered. Consequently, Cloninger's theory is a hierarchical viewpoint of personality being divided into two general factors of temperament and character which in turn are divided into 4 and 3 dimensions, respectively. Totally, these seven factors comprise 31 personality characteristics.

Over the recent decade, the 7-factor theory has been regarded as one of the most valid theories, which has been described within the personality disorders section of the comprehensive book of psychiatry (Sadock & Sadock, 2006).

From the birth of an individual, three types of inclusive temperaments would be identified and assessed which could be fixed throughout life. This group, being called temperamental

characteristics, consists of three major features: sociability, emotionality, and activity level. It could be discussed that, indeed, temperament plays the role of a frame, which forms the personality features. Temperament is the hereditary aspect of a human's personality. It is indicative of the nature of the relative, autonomic and unconscious reaction of him/her toward danger, the new stimulus and different kinds of rewards. Temperament is also related to mankind's four primary emotions: 1-Fear, 2-Anger, 3-Attachment, 4-Ambition (Cloninger, 1993).

If the emotions are stimulated to a great extent, they could dominate personality and affect the nature of perception, learning, and behavior. The temperamental attributes of harm-avoidance, novelty-seeking, reward-dependence and persistence, overarched by hereditary differences, lay the foundation for the involuntary reaction of the individual toward danger, novelty and different types of reward. These four temperamental qualities have close connections with the four main emotions, that is, fear (harm-avoidance), anger (novelty-seeking), attachment (reward-dependence), and mastery (persistence). Individual differences in terms of temperament and dominant emotions modulate and correct the processing of sensory information. The temperamental features are also involved in the formation of the primary learning qualities, especially conditioning and association of unconscious behavioral responses. These personality features are hereditary, observable in early childhood, relatively stable over time, predictors of adolescent and adult behavior, and consistent in different cultures (Cloninger, 1993).

In Cloninger's perspective (1993), character, in fact, involves the mind and the individual's understanding of self-concept. Character is indicative of goals and the individual's values. Contrary to temperament, the character is voluntary

and logical. It is considered to be the main center of the human's personality. If the dimensions of character grow well and are flexible, a mature personality would be generated. Otherwise, the personality will be perverted. In childhood, firstly, self-transcendence grows. Secondly, cooperation will be followed by self-directedness's growth. Character or the conceptual part of the personality contains the higher function of cognition which includes abstract, symbolic and reasoning thinking. Character is connected with hippocampus and neocortex regions related to long-term memory. Cloninger maintained that "character" comprises three parts, which are similar to a mental government:

- 1. Autonomy or self-directedness equals executive power, which organizes behavior.**
- 2. Cooperation or collaboration is equal to the legislative power which determines the individual's relationships.**
- 3. Self-transcendence is equal to judicial power, which indicates the concept of self as a part of the living world.**

Psymentology

From the viewpoint of Psymentology (Taheri, 2011), not only do humans possess personality, each part of the cosmic ecosystem has its own unique personality. This personality has two aspects: the Actual personality and the True personality.

The Actual personality is the way in which the behavior of each component is manifested, which also applies to human beings. The other is the True personality, which is a software program for the expression of behavior. Human behavior includes all the mental perceptions, psychological emotions and physical behaviors that form the Actual human personality.

The True personality is the set of the Primary personality (or The programmed self) and the Secondary personality (or The programma-

ble self):

The Primary personality is the personality with which a person is born and forms human nature.

The Secondary personality is the personality that is acquired during life, is obtained through upbringing and education, and shapes human insight.

The Primary and Secondary personalities that have a software nature and structure are composed of various other software components. For example, the Primary personality includes the Pre-birth nature, the soul, the institution, Prime-nature software, genes, the collective mind software, the collective memory software, and the mother-fetus sharing software.

The Secondary personality includes the insight software, the conscience software, the mental and meta-mental receptors (for Intuitions), and various software related to thinking, imagination, visualization and association. The Primary personality and parts of the Secondary personality form part of the subconscious. Insights, including the attitudes, ideologies, and overall, the way a person by which looks at life and the environment, are also part of the semi-conscious.

Unlike other components of the ecosystem, human behavior and True personality may not be the same. From this point of view, a normal personality is a personality whose behavior is consistent with the ecosystem and in which the individual has realized his/her special, grand position in the philosophy of creation

This research examines the effects of the Faradarmani and Psymentology training on personality features as measured by Cloninger's Temperament and Character Inventory. It was hypothesized that the training significantly influences the participants' scores on the subscales of the inventory: harm-avoidance, novelty-seeking, reward-dependence, persistence, self-transcendence, cooperation and self-directedness.



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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

Among the clients who were voluntarily for training by Faradarmani and Psymetology, 35 persons were randomly selected.

Measures

The Cloninger's Temperament and Character Inventory (1993) (TCI):

TCI was made on the basis of a general pattern covering normal and abnormal personality, which has been transferred to the individual by means of hereditary (temperament) or environment. Cloninger has presented his neuro-biological model in order to explain the temperament's components. This questionnaire is a self-report instrument that contains 240 statements assessing 7 factors, including temperament subscales (novelty-seeking, harm-avoidance, reward-dependence and per-

sistence), and character subscales (self-directedness, cooperation and self-transcendence). (Kavyani, haghshenas, 2001), using α Cronbach has measured the internal correlations of subscales in a sample of 1212 participants. His efforts have yielded scores of 0,72 for novelty-seeking, 0,80 for harm-avoidance, 0,73 for reward-dependence, 0,55 for persistence, 0,77 for cooperation, 0,84 for self-directedness and 0,72 for self-transcendence. The validity coefficient ($n=100$) is 0.75 for novelty-seeking, 0.72 for harm-avoidance, 0.87 for reward-dependence, 0.90 for persistence, 0.76 for cooperation, 0.66 for self-directedness, and 0.86 for self-transcendence.

Procedure

Initially, the researchers joined the Erfane-kamal center in Tehran in person and carried out random-sampling. They were provided with a briefing, including explanations about the research, measures and training. Then, Cloninger's questionnaire was filled out prior to and after the training period. Courses were held twice a week for 56 sessions of 120 minutes each. Finally, the data were analyzed using SPSS software.

A brief description of the session:

Generally speaking, the training period. Each session was divided into two sections: theory and practice. In addition to the theoretical subjects, the practical sessions included connections (Ettesal) with Cosmic Consciousness Network (CCN), which were implemented during the sessions. Namely, at the outset, middle and end of each session, the participants were asked to go through and experience the "Ettesal" with the CCN while their eyes were closed

for 10-12 minutes. The participants were also asked to be impartial observers of their bodies and minds during the connections. Then they reported on their feelings, understanding and perceptions in the group. There were different kinds of TCFs implemented, which pursued various goals each, and were related to the content of the specific subjects pertinent to each session. The upshots of the connections to CCN are the activation and modification of the many software that humans hold. Through activation of existential software, access to the pre-determined goals of each class was facilitated. In addition, the participants made duly 10-15 minute connections to CCN at self-determined specific times of the day or night.

Analysis

To describe the data, means and standard deviation were utilized. To test the hypotheses, analysis of variance (ANOVA) with repeated measures was used.

Results

Hypothesis 1: The training has a significant effect on the personality feature of harm-avoidance.

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 harm-avoidance

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.48	0.000	34.00	1.00	31.73	0.51	Wilks's Lambda

Table 1-2. The results of ANOVA for the harm-avoidance subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.48	0.001	31.73	9676.12	1	9676.12	Intergroup
			304.95	34	10368.37	Error

As can be understood from above tables, the hypothesis 1 was confirmed. The mean scores for harm-avoidance decreased after the training. The one-way correlated ANOVA (Table 1-2) revealed a significant difference. The training accounted for 48% of the variance in post-test scores.

Hypothesis 2: The training has a significant effect on the personality trait of novelty-seeking.

The results of the Lambdai-Wilks test showed that the mean differences between pre-test and post-test were significant (Table 2-1).

Table 2-1. The results of the Lambdai-Wilks test for the novelty-seeking subscale

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.11	0.047	34.00	1.00	4.24	0.88	Wilks's Lambda

Table 2-2. The results of ANOVA for the harm-avoidance subscale

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.11	0.047	4.24	321.42	1	321.42	Intergroup
			75.66	34	2572.57	Error

The hypothesis was accepted. The mean scores for novelty-seeking were reduced at post-test. The one-way correlated ANOVA (Table 2-2) revealed a significant difference. . The training

accounted for 11% of the variance in post-test scores.

Hypothesis 3: The training has a significant effect on the personality trait of reward-de-



pendence. The results of the Lambdai-Wilks test showed that the mean differences be-

tween pre-test and post-test were not significant (Table 3-1).

Table 3-1. The results of the Lambdai-Wilks test for reward-dependence

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.07	0.103	34.00	1.00	2.811	0.92	Wilks's Lambda

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

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.07	0.103	2.81	245.15	1	245.15	Intergroup
			87.21	34	2965.34	Error

The hypothesis was not confirmed. The mean scores for reward-dependence did not significantly change after the training. The one-way correlated ANOVA (Table 3-2) revealed that the training had no significant effect on an increase in the scores of the reward-dependence subscale.

Hypothesis 4: The training has a significant effect on the personality feature of persistence.

The results of the Lambdai-Wilks test showed that the mean differences between pre-test and post-test were significant (Table 4-1).

Table 4-1. The results of the Lambdai-Wilks test for the novelty-seeking subscale

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.10	0.05	34.00	1.00	3.87	0.89	Wilks's Lambda

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

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.10	0.057	3.87	716.80	1	716.80	Intergroup
			185.12	34	6294.20	Error

The hypothesis was not accepted. Although the mean scores for persistence decreased at post-test. The one-way correlated ANOVA (Table 4-2) indicated that the difference was not significant.

Hypothesis 5: The training has a significant effect on the personality feature of self-transcendence. The results of the Lambdai-Wilks test showed that the mean differences between pre-test and post-test were significant (Table 5-1).

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
0.54	0.000	34.00	1.00	39.95	0.46	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
0.54	0.000	39.95	8848.12	1	8848.12	Intergroup
			221.45	34	7529.37	Error

The hypothesis was approved. The mean scores for the self-transcendence increased after the training. The one-way correlated ANOVA (Table 5-2) revealed a significant difference. The training accounted for 54% of the variance in post-test scores.

Hypothesis 6: The Faradarmani and Psymtology training has a significant effect on the personality trait of cooperation.

The results of the Lambdai-Wilks test showed that the mean differences between pre-test and post-test were significant (Table 6-1).

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

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.48	0.000	34.00	1.00	31.58	0.51	Wilks's Lambda

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

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.48	0.000	31.45	14228.92	1	14228.92	Intergroup
			452.30	34	15378.37	Error

The hypothesis was accepted. The mean scores for cooperation increased at post-test. The one-way correlated ANOVA (Table 6-2) proved that the difference was significant. The training accounted for 48% of the variance in post-test scores.

Hypothesis 7: Training has a significant effect on the personality feature of self-directedness. The results of the Lambdai-Wilks test showed that the mean differences between pre-test and post-test were significant (Table 7-1).

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

Eta coefficient	Significance	Degrees of freedom for error	Degrees of freedom for hypothesis	F	Value	Effect
0.46	0.000	34.00	1.00	29.79	0.53	Wilks's Lambda

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

Eta coefficient	Significance level	F	Mean square	Degrees of freedom	Total squares	Source of changes
0.46	0.000	29.79	13664.50	1	13664.05	Intergroup
			458.64	34	15593.94	Error

The hypothesis was accepted. The mean scores for self-directedness increased after the training. The one-way correlated ANOVA (Table 7-2) showed that the difference was significant. The training accounted for 46% of the variance in post-test scores.

In an assay of personality except reward-dependence, additional subscales of the TCI questionnaire had some changes. Harm-Avoidance, novelty-seeking, persistence decreased and self-transcendence, cooperation, and self-directedness increased.

transcendental, spiritual goal. Dependence on reward, which requires the approval of others, has not changed significantly but is expected to moderate and decrease in the long run.

The data revealed that the components of character, namely, self-directedness, cooperation and self-transcendence improved significantly up to the levels of %46, 48%, and 54%, respectively. These findings demonstrated that having received advantages of the Connection with CCN, the individual's strength, cooperation, altruism and the tendency to understand spirituality and the divine aspects of life grow considerably.

From the psychological perspective, personality is formed by means of interactions among hereditary and environmental factors. Via cognitive therapy and psychoanalysis, one can work on beliefs and psychological defenses, and gradually correct and modify the dysfunctional defenses to some extent. One of the new types of cognitive-behavioral psychotherapy for the treatment of personality disorder is schema therapy, which

Discussion and conclusion

This study proved that the participants' harm-avoidance decreased up to 48%. This finding implies that, due to the training, the level of their anxiety, worry and fear may have decreased. The reduction of novelty-seeking at the rate of %11 was indicative of the decrease in the sense of bewilderment and in the pathway to achieve a



is based on changing maladaptive schemas of childhood, and many studies have supported the effectiveness of this therapy in improving personality disorders (Giesen-Bloo et al, 2006; Bamelis et al., 2014; Farrell, 2009). Drug treatment can also be effective in improving personality problems to some extent. Some research findings have shown that drug treatment reduces the diagnosis of personality disorders and traits (Ricciardi et al., 1992). The effect of medication, cognitive therapy, behavior therapy and psychoanalysis on the correction of personality have been confirmed. However, the effects are not complete or long-lasting. Furthermore, following the termination of treatment, the symptoms relapse (Sadock & Sadock, 2006).

Cloninger (2004), considers the only effective and permanent way to correct personality problems is the Psyche (the intelligent, and creative part of existence), which is achieved through intuitive self-awareness. From the point of view of Cloninger, the Psyche (the intelligent and creative part of existence) has 5 levels including: 1. The ability to understand being, 2. The ability to understand freedom, 3. The ability to understand beauties, 4. The ability to understand truth, 5. The ability to understand goodness and integration with the world.

In the Faradarmani and Psymmentology training, in addition to self-knowledge and awareness of personality traits and problems, connection with CCN and attaining intuitive self-awareness, correct personality problems. The statistics of this research prove this by enriching personality, temperament and character.

What Cloninger describes as the Psyche is a part of programmed self-software in Psymmentology called "Pre-birth nature", that is potentially present in all human beings, and should be actualized. In Faradarmani and Psymmentology, development occurs in the 5 levels mentioned above. Initially, the individual understands his/her role in the universe and views the creation of humans as being purposeful and programmed. Thus, iden-

tity problems and the sense of emptiness would be corrected. In this path, the creation of free human beings with the power of authority and choice is fully understood. Also, by virtue of connection to CCN, it is possible to comprehend the world of love and beauty. Those who used to live only on the basis of reason and logic (reason step) would experience a new manifestation of their existence. Understanding the truth behind the appearance of reality is another goal of Faradarmani and Psymmentology, and clients become familiar with other crucial facts about themselves and the universe. The ultimate goal of these courses is to achieve a sense of unity and integrity with the world of existence. According to Cloninger, this unity is the highest level of the Psyche which is reached by a lot of effort and practice.

In Psymmentology, by modifying insights and connection to CCN, the Primary and the Secondary personalities can be modified, which results in the improvement of human behavior or the Actual personality. The same thing that Cloninger expresses through the development of the Psyche (the intelligent and creative part of existence) in personality correction. However, Faradarmani and Psymmentology importantly offer practical ways to improve this aspect, and with its new training and connection to the CCN, it has paved the way for everyone.

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Conflict of Interest

The authors declare no conflict of interest.

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