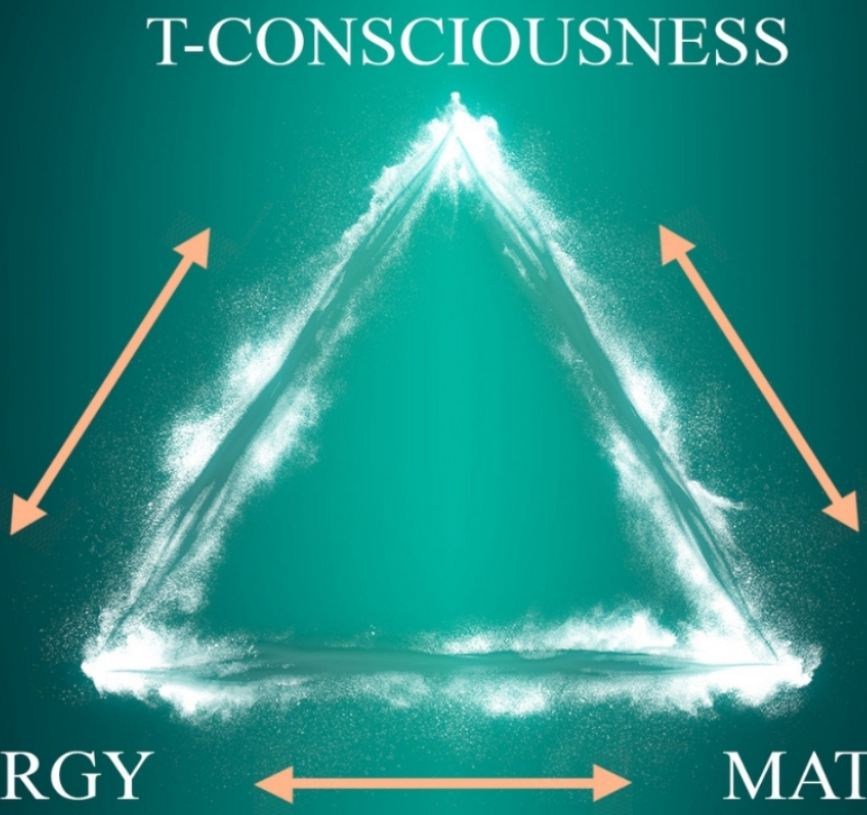
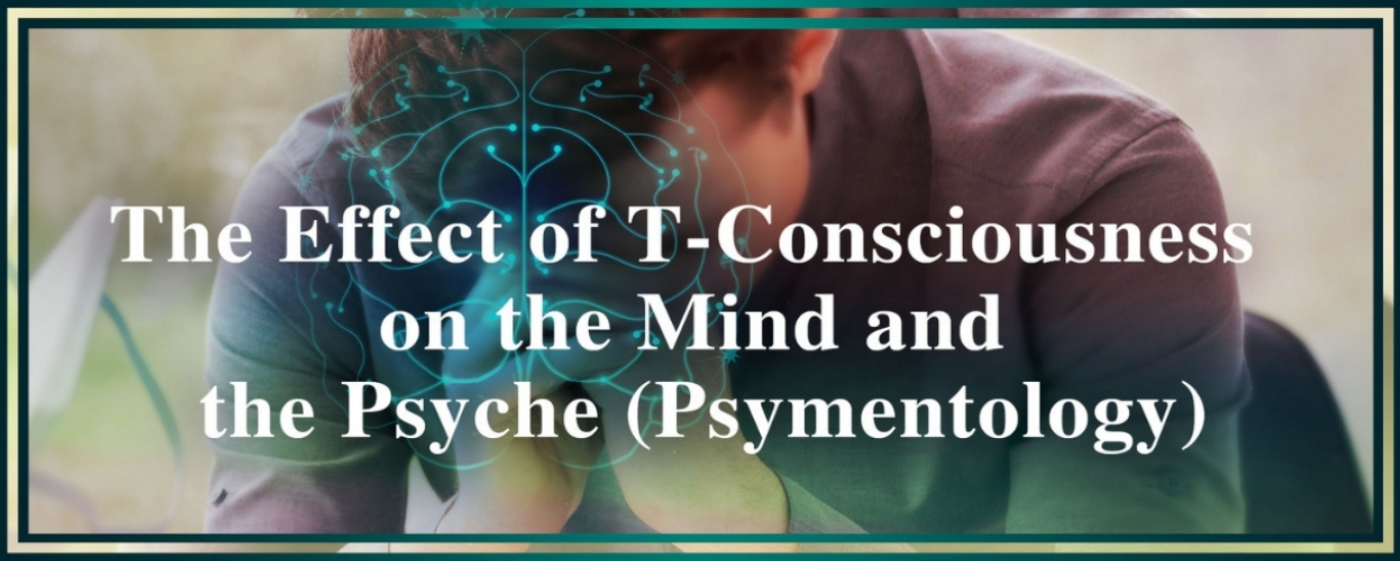
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The Effect of T-Consciousness on the Mind and the Psyche (Psymentology)

Mohammad Ali Taheri | Founder of T-Consciousness Theory

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EDITORIAL



MOHAMMAD ALI TAHERI
Founder of
T-Consciousness Theory

The Journal of Cosmointel was established in 2022. It is an open-access, multidisciplinary journal that focuses on research related to T-Consciousness. The journal is published on a rolling basis to accommodate authors and allow for the flow of the large volume of written research that has been submitted and is becoming available for publication. Journal access is free to all users; registration will be available in the future to ensure receipt of updates on the publication of issues and news. The journal focuses on **Sciencefact** research results and is published by **Cosmointel Inc**.

The Journal of Cosmointel publishes scholarly articles from all fields of science, engineering, medicine, and social sciences that report experiments utilizing Taheri Consciousness Fields (TCFs). Given that Sciencefact focuses on researching the effects of TCFs that are new to the scientific world, the journal is not yet peer-reviewed in the traditional sense at this time (although, the journal articles currently do undergo a rigorous review process by the Cosmointel Committee of Scientific Researchers and Editors). It is our hope that this journal will expand far-reaching interest in the nature and function of TCFs and over time develop a broad base of trained and experienced researchers that will enable a more traditional peer-review process in the future. Cosmointel Inc. is the main monitoring center for **Taheri Consciousness Fields** studies based exclusively on Sciencefact principles. For more information, please visit www.comsointel.com .

Mohammad Ali Taheri is a scholar, visionary thinker, and innovationist known for his numerous theoretical concepts, including *Cosmic Consciousness Network (CCN)* and *Taheri Consciousness Fields (TCFs)* with over 40 years of history. T-Consciousness is introduced and defined as one of the constituent components of the Cosmos in addition to matter and energy, from which TCFs, as non-material/non-energetic

fields, are derived. TCFs are unique qualitative fields that are immaterial in nature but have a direct effect on matter and energy, including humans, animals, plants, microorganisms, cells, molecules, and particles. As far as the practical application of T-Consciousness is concerned, two complementary medicines of **Faradarmani** and **Psymentology** have been introduced and put into practice.

In 2020, Mohammad Ali Taheri introduced Sciencefact, that utilizes science as a means to demonstrate and record the effects of TCFs. Although science studies matter and energy alone, Sciencefact and science do share a common ground which is reproducible laboratory experiments that involve matter and energy. What distinguishes Sciencefact from science is the investigation and utilization of CCN through the application of the TCFs.

Established and managed by Mohammad Ali Taheri in 2022, the Journal of Cosmointel is an all-science journal that publishes original research on TCFs. As a scientific journal, all types of scientific research that adhere to ethical guidelines and publishing standards of Cosmointel Journal and T-Consciousness research protocol are eligible for publication. Cosmointel establishes the guidelines for conducting scientific research on TCFs and publishes the results in its journal spanning various disciplines, including biology, *T-Consciousness biology*, physics, engineering, material science, medicine, and neurosciences, psychology, etc.

From Taheri's point of view, T-Consciousness is neither matter nor energy. But, rather, matter and energy both arise from "T-Consciousness" and, when necessary, they are capable of converting back to "T-Consciousness" and vice versa. T-Consciousness operates through TCFs that can alter the *Mind-of-Matter*, which has recently been proven to exist by Sciencefact experiments. The results of these experiments demonstrate that TCFs are capable of rewriting a new *Matter-Memory* [for the *Mind-of-Matter*]. Depending on the different types of TCFs, different types of *Matter-Memory* and different types of programs are formed.

According to these experiments, matter records information in itself through no physical or chemical process. This is the very first time that such a phenomenon is demonstrated in the history of consciousness.

Taheri Consciousness is composed of contrasting subsets that include *T-Consciousness* and *Anti T-Consciousness* which are being introduced for the first time in the history of this subject.

It also consists of categories and functions such as *Constant T-Consciousness* and *Variable T-Consciousness*. It is important to note that the theories of *T-Consciousness Bond, General Connection of Particles, T-Consciousness Charge, Communal-Mind,* and *T-Consciousness Aided Conception*, among many others that have been proposed for the very first time, have been subjected to various field research and laboratory experiments for the past several decades. Within the experience of *Communal-Mind* and *T-Consciousness Aided Conception*, the theory of *T-Consciousness Aided Information Transfer* has also been proposed.

As the above theoretical concepts elucidate, and according to the teachings of the school of **Erfan Keyhani Halqeh**, consciousness in Taheri's view (T-Consciousness) is entirely different from any and all views that, to this day, have been proposed about the concept of consciousness. Hence, it is for the purpose of differentiating between consciousness in Taheri's view and all other views presented throughout history that we call this theory by the specific term of *Taheri's Consciousness Theory (T-Consciousness)*.

All manuscripts must fit into at least one category of the phases outlined below:

The Phase-based Studies of T-Consciousness Fields in Sciencefact.

Sciencefact[1] is taking an unprecedented step by introducing T-Consciousness as a non-material and non-energetic constituent of the universe that can be experienced through the application of TCFs in various areas of science. In the methodology of modern science, laboratory experiments have always been the foundation of research, and their results have served as reliable and firm criteria for accepting or rejecting hypotheses. Sciencefact, as a new field of scientific study, shares a common ground with modern science, in that it too conducts experiments on matter and energy. Therefore, with the aim of investigating and verifying the effect and the mechanism of TCFs, the following process and steps are suggested to achieve scientific findings and to design testing methods in the field of Sciencefact

Phase 0 Studies – Investigating the existence and effects of T-Consciousness Fields:

In this phase, the aim of the study design is to investigate merely the effect (regardless of its application) on the study system in reproducible, standard laboratory experiments. The results of this phase, first and foremost, confirm the existence of TCFs in a standard and limited study. The important factor in the studies of this phase is simplicity; the elimination of multiple and diverse variables with the aim of reaching more direct conclusions and analysis to confirm the existence of TCFs. The proper experimental design with minimal variables, confirmation of reproducibility of the study results, and meticulous presentation of the designed test conditions while detailing the effects of TCFs are among the essential and distinct factors in the studies of this phase.

Phase I Studies – Investigating the varied effects of different T-Consciousness Fields:

After completing phase zero (studying TCFs and designing a standard experiment to confirm their existence) the next step of Sciencefact studies deals with the types of TCFs and the potential variety of responses in the studied system. In this stage, after having confirmed the existence of TCFs (in phase zero), researchers explain the variation in the responses as a result of exposure to TCFs, and describe the results observed in the studied system based on justifiable and repeatable scientific documentation. Stating the standard conditions of study, detailing the effects of TCFs, and providing accurate reports of the effects of various TCFs on the system under study (utilizing approved statistical tests) are among the key factors in this phase (without secondary interpretations of the mechanism of action and by focusing exclusively on what has been observed).

Phase II Studies – Investigating the reason behind the [types of] effects of T-Consciousness Fields:

This phase establishes consistency between the results of the study and the theoretical basis of Taheri's teachings that introduce TCFs and their function. While meeting the objectives of phases zero and I, the researchers present proper and accurate analysis to give an account of corresponding relations between the

1. A term coined by Mohammad Ali Taheri to introduce this new science.

basis of the reported results and the fundamentals of Taheri's teachings with clarity and according to the approved standards of Sciencefact in terms of the special topic of T-Consciousness. For example, in phase II cell studies, after having observed the proliferation of cells in the cell culture medium and presenting data confirming the existence of the TCFs, and after reporting the possible variation of the effects of TCFs, we begin to explain the results based on the principles of T-Consciousness that governs the cell inside the culture medium. Accuracy in establishing a correct and precise correspondence between the obtained results and the Source Texts of Taheri's teachings (without the researcher's personal impression) is crucial and among key factors in this phase.

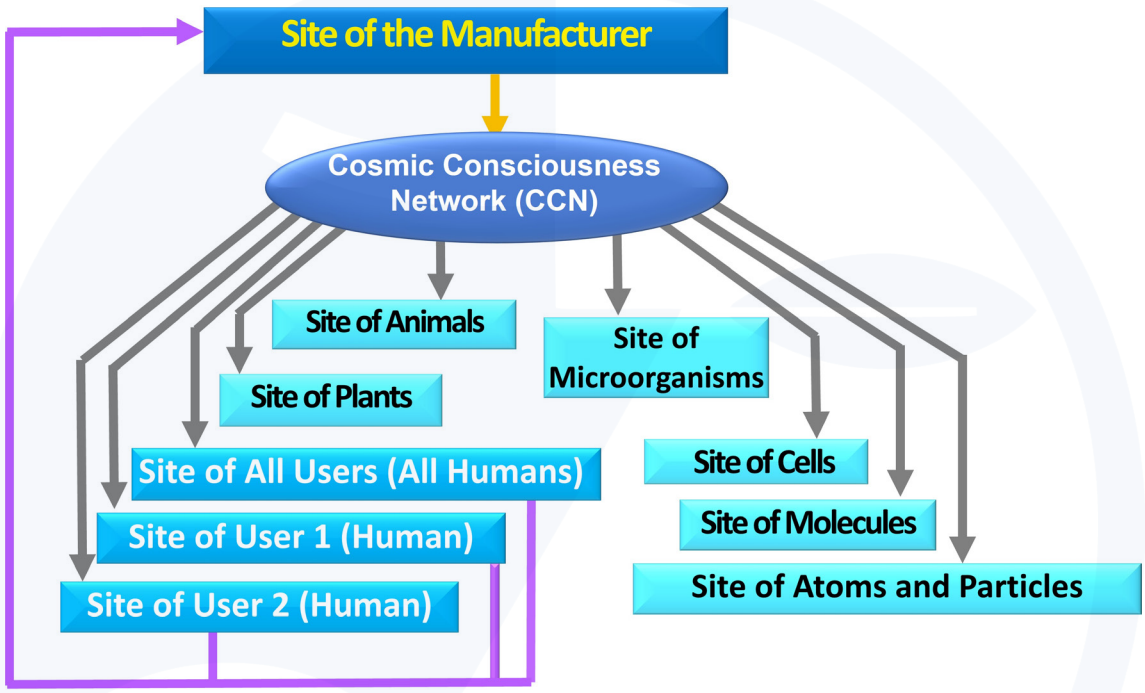
Phase III Studies - Investigating the mechanism of T-Consciousness Fields' effects:

The most advanced types of experiments designed in the study of TCFs are phase III experiments. In these studies, after completing the previous three stages in the preliminary phases and conducting additional and validating tests by researchers, the mechanism of the TCFs' effects on the studied system is meticulously examined. Among the prerequisites for this phase are rigorous experimental design, sufficient and well-reasoned analysis in accordance with the scientific method, and sufficient command of the principles of Taheri's teachings and the fundamentals of TCFs. In this phase, it will be possible to propose a new scientific theory based on empirical evidence.

Phase IV Studies –

Drawing macro-conclusions pertaining to the mind and memory of matter, etc.

Cosmic Consciousness Network (CCN)
or
Cosmic Internet According to Taheri



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Evaluation of indicators of anxiety, depression, stress, quality of life and frequency severity, and duration of migraine attacks under the influence of Psymentology Consciousness Fields

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ABSTRACT

Psymentology is one of the fields in Complementary and Alternative Medicine of Iran, and concerning the Mind-Psychology, founded and introduced by Mohammad Ali Taheri (having over 40 years of history). This complementary medicine has a supra-holistic view of human beings. It aims at the cognition of humans and their existential software as well as diagnosis and treatment of human psychological problems through establishing the connection between the components and constituents that is the subject of the study, and it is the Cosmic Consciousness Network (CCN). The purpose of this study was to evaluate the effects [of exposure to] Taheri Consciousness Fields (TCFs) via Psymentology (as one of the many TCFs) on the indicators of headache and psychic disorders caused by chronic migraine (such as depression, anxiety and stress), and the quality of life in patients. The research was performed among the patients with chronic migraine referred to the Migraine Clinic in Tehran (the capital of Iran) which was approved by a neurologist, 30 patients (22 females and 8 males between 18 and 60 years old) were randomly selected. Patients were divided into two groups: control and experimental groups. Before starting the study, each patient completed the MSQ v2.1 (Migraine-specific Quality of Life Questionnaire), and DASS42 (Depression, Anxiety, and Stress Scale) questionnaires under expert supervision. In addition, they received a migraine form accordance with IHS (International Headache Association) standards designed take notes during treatment.

Keywords: Migraine, anxiety, depression, stress, quality of life, Psymentology, Taheri Consciousness Fields

Two groups in the present study began their routine migraine treatment under the supervision of physicians. Moreover, the experimental group was justified by the researchers of the present study to use Psymentology sessions to complete the treatment process. The Psymentology approach consisted of 12 sessions, once a week, for 90 minutes of attending sessions. After presenting the theory required for the study method, the experimental group of patients was affected by TCFs for 20 minutes. After completing the number of Psymentology sessions and completing three months of conventional migraine treatment by the two groups of patients, the questionnaires were completed again, and the experts analyzed the completed forms during this period. Depression, anxiety, and stress were significantly reduced in the experimental group compared to the control group by 23, 20 and 13%, respectively (p-value <0.05). On the other hand, considering the short-term quarterly study of chronic migraine headaches, its effect on the quality of life in this study was not significant. In headache indices, Psymentology Consciousness Fields had a meaningful effect on the severity and duration of migraine attacks. The frequency of seizures due to symptoms of discharge (as explained to patients before beginning the study) was 22% higher than the control group (p-value = 0.004). The duration of migraine attacks in patients undergoing the Psymentology Consciousness Fields effect showed a decrease of about 2% (p-value = 0.009).

INTRODUCTION

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 the1980s, Mohammad Ali Taheri introduced novel fields with a non-material/non-energetic nature named Taheri-Consciousness Fields (TCFs). In this perspective, 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 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.

Mohammad Ali Taheri, the founder of Erfan Keyhani Halqeh, a school of thought, 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 TCFs.

The influence of the TCFs begins with the Connection between CCN as the Whole Taheri Consciousness of the universe and the subjects of study as a part. This Connection called "Ettesal" is established by a 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. 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.

Migraine is a neuropsychological disorder caused by increased excitability of the central nervous system (Sadeghi, et al., 2015). It is the

most common type of chronic headache, according to the International Society of Headache, a benign recurrent headache, is usually unilateral and throbbing, that lasts 4 to 72 hours, and usually includes nausea, vomiting, and other symptoms of neurological function that occur in a variety of ways (Shahandeh, et al., 2016).

The two main patterns of migraine are migraine without aura and migraine with aura. Genetic factors in migraine with aura are more important than migraine without aura (Ostad Sharif, et al., 2013).

The prevalence of migraines varies in different geographical areas. Some studies have shown that the prevalence of migraines in Asian countries is lower than in Western countries. Wang in a review of previous epidemiological studies showed that the prevalence of migraine varies from 11.4-3.4% in women and 3.6-6.7% in men (Wang, 2003). In European and American studies, its one-year prevalence is estimated at 10-15%. In Africa, community-based studies have reported a prevalence of 2.9-7.2% (Stewart, et al., 1992). The difference in the prevalence of these studies can be due to racial differences, as a meta-analysis showed that the highest incidence of migraine is seen in North America and South America, and in Asia, it is much lower (Scher, et al., 1999).

Clinical and comprehensive studies have shown that primary headaches, especially migraines, interact or have a two-way relationship with depression and anxiety. Depressed patients have a higher risk of developing migraines than non-depressed patients. Depressed patients with chronic daily headaches suffer more than those with recurrent headaches, especially those whose headaches have been transmitted. Depression and anxiety may increase headaches and correlate with migraine, depression, anxiety, and other psychological problems (Zhang, et al., 2017).

Research Findings and Clinical Observations

Complementary (and alternative) medicine is now widely used throughout the developed world. Like acupuncture, homeopathy, herbal medicine, and osteopathy are extensively used and increasingly accepted. In most countries of the world, especially countries such as the United States, the United Kingdom, France, and Germany, which themselves are leaders in Western medicine, complementary medicine is used alongside conventional medicine to diagnose and treat diseases.

Science is called “conventional medicine” or Western medicine. But in fact, Western medicine is only one of the human approaches. In addition to this method, there are other methods of medicine that with differences in principles, rules, and ways of diagnosis and treatment try to restore health to sick people and prevent disease in healthy people (Bozorgi, 2013). The collection of these methods with names such as complementary medicine or Alternative medicine is known all over the world, which differs from conventional medicine in the methods of diagnosis, treatment, or both. On the one hand, the ancient approaches such as Iranian traditional medicine, the ancient Indian medicine (Ayurveda), healing touch, and traditional Native American medicine and, on the other hand, less ancient methods such as homeopathy, chiropractic osteopathy, etc. can be mentioned (Landin, 1998).

Psymentology is a complementary medicine that was founded and introduced by Mohammad Ali Taheri. It studies mind-psychology from a supra-holistic perspective. The main purpose of Psymentology is the recognition of humankind, the human existential software, diagnosis, and treatment of unknown psychological disorders.

From the point of view of Psymentology, disease includes any disorder, obstruction, injury, and imbal-ance in any of the infinite constituents of huma n ex-istence. If so, the definition of the disease has infi nite l different components. Therefore, its scanning and improvement are not possible except with the help of the grand T-Consciousness (Taheri, 2011).

Type of view and how it works in Psymentology

There are two interventions in human treatment:

Hardware intervention: Therapies that consider the physical part of the human being and look at the human being as hardware and rely on physical examination and medicinal therapies, all phenomena are examined from a chemical perspective.

Software intervention: Therapies that focus on the behind-the-scenes planning aspects of human existence and do not rely on physical examination and medicinal therapies. Psymentology is a group of these therapies that help software modification and treatment of patients. Therefore, Psymentologyis a framework that has no hardware intervention in the dimensions of human existence (Taheri, 2011).

Today Iranian society is at the beginning of the use of complementary therapies, so access to accurate and scientific information about these treatment methods is essential for both physicians and patients. Due to the fact that migraine is a complex and debilitating disease and has a great impact on human functioning and is one of the diseases that have adverse effects on all aspects of a person's life, including the quality of life, the question is whether Psymentology has the desired effect on the frequency, severity, and duration of migraine attacks as well as anxiety, depression, stress, and quality of lives of patients with migraine?

Research Methods

Application of Taheri Consciousness Fields

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

This research has been made in a semi-experimental method with a control group. Of all migraine patients referred to a Medical Clinic in Tehran, 30 patients were chosen at random. After the pre-test, a group of 30 people was randomly divided into two equal groups. Every member of the group was given questionnaires for recording the duration, severity, and frequency of migraine pain. The control group then underwent medicinal treatment at the clinic, and the members of the experimental group were asked to participate in Psymentology and group therapy sessions. The Pre-test and post-test included DASS42 (Norton, 2007), and MSQ14 (Jhingran, et all, 1998) and the results were analyzed by using SPSS 23 software and descriptive statistics, central indicators, and multivariate covariance analysis.

Research Findings

The experimental and control groups were assessed based on age, sex and education, as shown in the following tables and charts (Table 1 and Figure 1).

Table 1 . The statistics of the experimental and control groups

VARIABLE	GROUP	AVERAGE ADJUSTED
FREQUENCY OF MIGRAINE ATTACKS	CONTROL	9.435
	TEST	11.499

VARIABLE	GROUP	MEAN SQUARES	TEST STATISTICS VALUE	THE SIGNIFICANCE LEVEL
FREQUENCY OF MIGRAINE ATTACKS	PRE TEST	573.757	21.904	0.00

VARIABLE	GROUP	AVERAGE ADJUSTED
ANXIETY	CONTROL	14.018
	TEST	13.815

VARIABLE	GROUP	MEAN SQUARES	TEST STATISTICS VALUE	THE SIGNIFICANCE LEVEL
ANXIETY	PRE TEST	2005.798	17.899	0.00

VARIABLE	GROUP	AVERAGE ADJUSTED
THE SEVERITY OF MIGRAINE ATTACKS	CONTROL	5.795
	TEST	5.731

VARIABLE	GROUP	MEAN SQUARES	TEST STATISTICS VALUE	THE SIGNIFICANCE LEVEL
THE SEVERITY OF MIGRAINE ATTACKS	PRE TEST	50.7	16.465	0.00

VARIABLE	GROUP	AVERAGE ADJUSTED
DEPRESSION	CONTROL	11.015
	TEST	8.519

VARIABLE	GROUP	MEAN SQUARES	TEST STATISTICS VALUE	THE SIGNIFICANCE LEVEL
DEPRESSION	PRE TEST	1121.606	31.626	0.00

VARIABLE	GROUP	AVERAGE ADJUSTED
DURATION OF MIGRAINE ATTACKS	CONTROL	14.018
	TEST	13.815

VARIABLE	GROUP	MEAN SQUARES	TEST STATISTICS VALUE	THE SIGNIFICANCE LEVEL
DURATION OF MIGRAINE ATTACKS	PRE TEST	2005.798	17.899	0.00

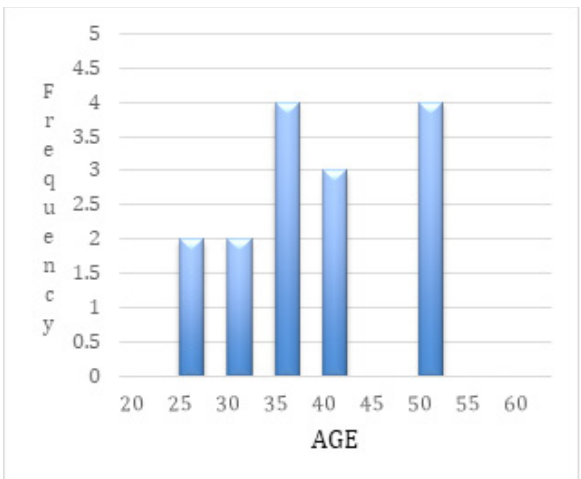
VARIABLE	GROUP	AVERAGE ADJUSTED
THE AMOUNT OF STRESS	CONTROL	16.97
	TEST	14.828

VARIABLE	GROUP	MEAN SQUARES	TEST STATISTICS VALUE	THE SIGNIFICANCE LEVEL
THE AMOUNT OF STRESS	PRE TEST	436.815	16.31	0.00

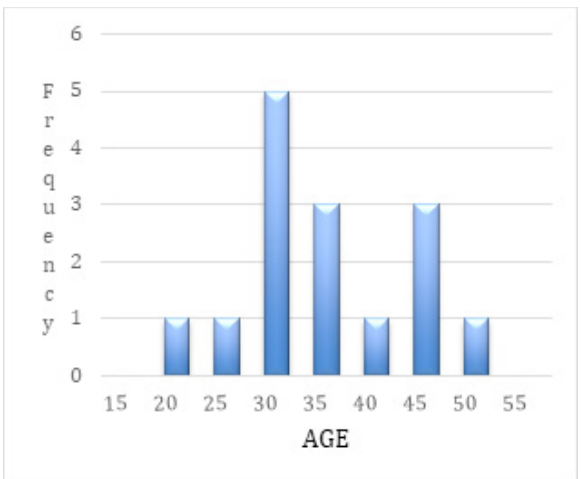
VARIABLE	GROUP	AVERAGE ADJUSTED
LIFE QUALITY	CONTROL	48.701
	TEST	63.299

VARIABLE	GROUP	MEAN SQUARES	TEST STATISTICS VALUE	THE SIGNIFICANCE LEVEL
LIFE QUALITY	PRE TEST	573.58	2.045	0.164

CONTROL GROUP



EXPERIMENTAL GROUP



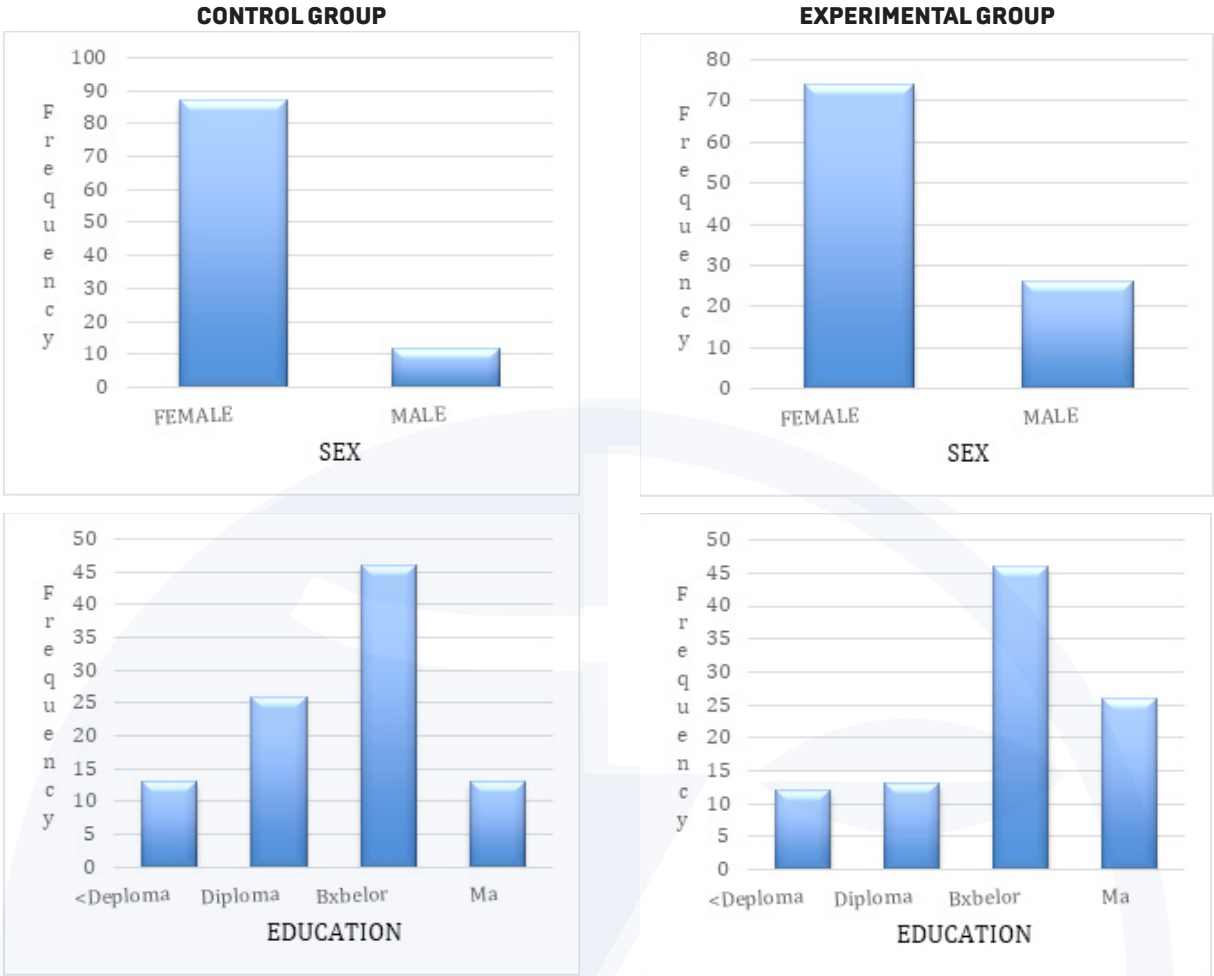


Figure 1. The graphs of the experimental and control groups based on age, sex and education

Results

Psymentology was performed on patients with migraine in the experimental group. Based on age, sex, and education in the graphs and the covariance analysis, the frequency of pain increased by a meaningful level of 0.05 compared to the control group. However, the severity and duration of pain in the experimental group decreased compared to the control group, with a meaningful level of less than 0.05. On the other hand, depression, anxiety, and stress were reduced in the experimental group compared to the control group with a meaningful level of less than 0.05. However, according to the covariance analysis, the quality of life was the same in both groups.

Discussion and Conclusion

Fighting the disease has been one of the most important human struggles during his life and the dream of victory has formed one of his greatest dreams. Migraine is a chronic disease that imposes a significant burden on the patient. According to a study conducted in other research, it seems that complementary medicine can affect both migraine pain and related psychic disorders.

For example, in a study by de Manincor et al. (2016), which was performed on 101 migraine patients with symptoms of depression and anxiety in a randomized controlled trial with yoga intervention for 6 weeks and with pre-test and post-test with Depression and Anxiety Questionnaire (Dass, 21). They were taken and compared with yoga intervention for the experimental group of two groups and the results showed that yoga has a positive effect on their depression and anxiety (de Manincor et al., 2016).

In 1996, Vincent and his colleagues conducted a study of more than 250 patients in three complementary medicine exercises, including acupuncture, bone

massage, and homoeopathy, with a ranking questionnaire of 20 potential answers to the desire for complementary medicine, and the reasons that strongly determined that medicine Supplements are more effective for common problems than conventional medical treatment. Because the person believes that complementary medicine enables him to play a more active role in maintaining his health while conventional medicine is not effective for some problems. The five factors identified in order of importance were: positive evaluation of complementary medicine treatment, the ineffectiveness of common treatments for their complaints, concern about drug side effects, concern with physicians, and less importance of access to complementary medicine.

On the other hand, the present study aimed to investigate the effect of Psymentology on patients with migraine headaches who suffers from psychic complications and disorders such as depression, distress, and stress and its effect on the quality of life that remove the psychic complications and alleviate the pain. The frequency of migraine attacks due to symptoms of discharges (as explained to patients before the study began) was significantly higher (p-value=0.004) than in the control group (22%). On the other hand, the duration of migraine attacks in patients undergoing intervention demonstrated a decrease of about 2% (p-value = 0.009).

The results of the present study justify continuing it with more patients and over a longer period in the process of treating migraine headaches and associated diseases. We conclude that Psymentology can be effective as complementary medicine to migraine pain, and its associated mental disorders. In connection with further research, it is suggested that other psychosomatic illnesses be studied. It is also suggested that more time be spent researching to assess factors such as the frequency of attacks and the quality of life.

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Conflict of Interest

The authors declare no conflict of interest.

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Comparing the effectiveness of behavior therapy and Psymentology in reducing women's anxiety

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ABSTRACT

This study aimed to compare the effectiveness of Behavior Therapy and Psymentology, founded and introduced by Mohammad Ali Taheri, in reducing anxiety in women referred to the Ferdis Medical Center between 2014 and 2015. The research method applied was the Quasi-experimental method, using the pre-test/post-test designs. Random sampling was conducted, and 45 people were picked and assigned to the three groups. Zung Anxiety Scale was used to collect data. The data collected through the questionnaire were analyzed using the co-variance method along with SPSS software. The results indicated that the level of female anxiety in the control group was significantly different from those subjected to Psymentology ($p<0.01$). There was a significant difference between the Psymentology group and the control group ($p<0.05$), as well as the Psymentology group with the behavior therapy group ($p<0.05$). The findings demonstrated that Psymentology was more effective than Behavior Therapy. The results showed that both Psymentology and behavior therapy significantly reduced anxiety levels in women. However, the effectiveness of Psymentology in reducing anxiety was greater than that of behavior therapy.

Keywords: Behavior Therapy, Psymentology, Anxiety, Taheri Consciousness Fields

INTRODUCTION

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 the1980s, 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, alongside matter and energy. According to this theory, there are various TCFs with different functions, which are the subcategories of the cosmic internet network called the Cosmic Consciousness Network (CCN).

The major difference between the theory of TCFs and other concepts about consciousness is the theory presented about consciousness, its application, and the practical usage of TCFs. These T-Consciousness fields are applicable to all living and non-living creatures, including plants, animals, microorganisms, materials, etc.

The new science of Sciencefact was introduced in 2020 by Mohammad Ali Taheri, the founder of Erfan Keyhani Halgheh, as one of the sub-branches of this school. The term "Sciencefact" is used 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 TCFs (the non-material/non-energetic). Furthermore, by conducting reproducible laboratory experiments in various scientific fields, Sciencefact provides a common ground between the two and uses it to prove T-Consciousness and the resulting 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 intermediator (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 Psymentology are two complementary alternative medicines introduced by Mohammad Ali Taheri, which apply TCFs to treat disturbances in different dimensions of human existence.

A need for a novel outlook

Research of history indicates that human societies have almost always been dealing with mental disorders, and intellectuals have always tried to control the disorders using various methods. In the last one hundred years, psychologists have put forward various therapies, and as Kazdin (1978) expresses, over 400 different methods had been offered until then. Despite their unquestionable positive effects, the offered therapies did not prove to be much successful since they dealt with only one or a few aspects of human existence and failed to address the deep, pervasive psychological and characteristic issues of human existence from philosophy, goals, and meaning of life to social relationships, interpersonal relationships, and behavior models. On the other hand, as Rogers (1999) suggests, persisting on traditional methods and ignoring the elements of religion and spirituality have led to unstable changes in the long-term and high rates of relapses and resorting to abnormal behaviors.

One of the most important reasons for the failure of traditional one-dimensional therapies in fulfilling complete and sustainable treatment of mental disorders is their inability to coordinately address various biological, psychological, social, spiritual, and universal human aspects when it comes to mental disorders, and behavioral abnormalities. Since the human personality is a cohesive and indivisible whole, his complete mental health is achieved only when the unity and consistency of this system are maintained and the biological, emotional, cognitive, social, and spiritual elements work together in harmony under an Interuniversal system and in connection with the whole existence. Psychotherapists need novel integrated therapies to influence the whole being of patients, uniformly improve their cognitions, emotions, excitements, behaviors, and more importantly, change their attitudes and recognition towards sustainable mental health through connection with Cosmic Consciousness Network (CCN). Faradarmangars have used Psymentology (Mind/Psychology Whole-viewing), and treatment methods based on CCN governing the universe. They aim at facilitating human growth and helping them to overcome hardship and difficulties in life. This thinking revolves around the Psymentology view about the rules and CCN governing the universe and recognizes the barriers on the path of human growth. In this view, the ground for the treatment of mental health is the harmony and unity between the human character, and the character governing the entire universe and ecosystem. The best way to achieve this harmony is to comprehend and respect the sacred and spiritual values that are behind the scenes of the universe (Taheri, 2011).

Anxiety refers to the state in which the person worries too much about what is going to happen in the future. Anxiety is both cognitive and emotional. When someone is anxious, they feel something dreadful is going to happen and they cannot do anything to change or prevent it. Then, they focus on their internal worries and stay alert about probable perils or threats (Halgin & Whitbourne, 2003).

A whole-viewing medical science encourages the health systems to establish a cooperative relationship that will lead to positive results in physical, mental, emotional, social, and spiritual health. This type of medical science emphasizes viewing the subject as a whole. It analyzes the person's physical, environmental,

social, and spiritual conditions and lifestyle. It is a behavioral view that is relatively simple and emphasizes concepts that can be easily turned into actual measures. Some psychologists believe that the extreme simplicity of the behavioral view can cause problems, too. As a result of this simplicity, patients learn to recognize stressful thoughts, replace them with more logical options and try to put them to the test (Beck et al., 1985; 2005).

The emphasis is on breaking the cycle of negative thoughts and worries. After breaking the cycle, the person can learn how to handle worrying behavior and improve his/her anxiety-controlling skills. Systematic desensitization is based on the view that while the person is calm, he/she can completely overcome his/her untamed anxiety by gradually approaching a horrifying stimulus. However, the therapist might decide that systematic desensitization is time-consuming, impractical, or unnecessary (Halgin & Whitbourne, 2003).

In Psymentology, anxiety is a state in which the person experiences worry and unpleasant psychological pressure. The person is alert for a perilous or undesired situation, precisely like a person who is due to attend a court in the morning and the night before, he/she has an unpleasant feeling, which is anxiety. Importantly, anxiety is related to the person's views of the outside world, events and their type and extent, and related environmental support. In addition to mental symptoms, anxiety causes some physical symptoms such as palpitation, sweating, headache, chest pain, physical unrest, etc. (Taheri, 2010 & 2011).

In the present study, we intend to compare the effectiveness of behavior therapy and Psymentology in reducing female anxiety. In order to do so, we pose the following question as to the principal question of the study: are behavior therapy and Psymentology effective in reducing female anxiety? It should be noted that the same type of study was previously conducted in Psychology about general health and anxiety (Taheri et al., 2011 & 2013).

Method

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

The present study is a pre-test, post-test, quasi-experimental with the control group. The research population is patients with symptoms of anxiety that have been treated in a Medical Center from 2014 to 2015. Through accessible sampling, 45 people diagnosed with anxiety (anxiety level was determined using the Zung test) were appointed in three groups, each contact containing 15 people. One group of 15 people was treated using behavior therapy, 15 others were treated using Psymentology, and

another 15 people who did not receive any treatment were considered the control group.

Measurement tools

The data collection method was Zung's self-assessment scale or S.A.S (Zung, 1971). It contained 20 multiple-choice questions based on physical-emotional symptoms. The advantage of this scale over other scales is that the subject cannot follow a specific method in answering, since some of the questions focus on positive symptoms (16 questions), and some others focus on negative symptoms (4 questions). Another advantage is that the ordinal scales are changed to an interval scale (using a ranking scale, which changes qualitative measures to quantitative ones). Thus, the test has changed to a parametric test. The validity of the test indicated that there is a relationship between Hamilton's (1959) anxiety test and Zung's S.A.S. The correlation between the two tests was 71% (r=0.7) based on the data collected from the two scales which were administered on more than 500 subjects and using the Pierson Correlation Coefficient method. The reliability of S.A.S using the cohesion coefficient was 84, which indicates high reliability.

Method of Implementation

Participants were chosen based on the initial interview and from those who received higher scores in the Zung anxiety survey. 45 females diagnosed with anxiety were selected for the research. They were randomly divided into three groups of 15. One group went under behavior therapy with the method of systematic desensitization. Another group received Psymentology, and one group was considered the control group. In two experimental groups, systematic desensitization and Psymentology were independent variables and anxiety was a dependent variable. The pre-test was done before interference and the post-test was performed two months after experimental measures. No interference was performed for the control group. The first group received behavior therapy with a systematic desensitization method, under the supervision of a psychologist for seven sessions, each taking 20 minutes. The second group received Psymentology treatment for seven 20-minute sessions.

Statistical analysis

The Analysis of Covariance (ANCOVA) was used to examine the data.

Results

Hypothesis 1: behavior therapy (Systematic Desensitization) is effective in reducing female anxiety.

Table 1 . Covariance analysis of female anxiety treated by behavior therapy

Source of variations	Sum of squares	Degree of freedom	Mean of squares	F	Sig
Corrected method	0.391	2	0.196	2.502	0.101
Intercept	0.026	1	0.026	0.338	0.566
Pre-test	0.123	1	0.123	1.569	0.221
Groups	0.204	1	0.204	2.611	0.118
Errors	2/110	27	0.078		
Total	482.364	30			
Sub-total	2.501	29			

As Table 1 shows: F=1.56 and p=0.2>0.05. This means that the correlation between the independent variable and the covariate (the pre-test) was not handled. The F value for the independent variable (groups)- (2.61 and p=0.1>0.05)- is not significant, which means there is no significant difference between the mean score of the two groups (control and behavior therapy) in the post-test (female anxiety) after extracting the covariate (the pre-test). This implies that the null hypothesis is accepted, and the authors' hypothesis is rejected.

Hypothesis 2: Psymentology is effective in reducing female anxiety

Table 2 . Covariance analysis of female anxiety treated by Psymentology

Source of variations	Sum of squares	Degree of freedom	Mean of squares	F	Sig
Corrected method	1.624	2	0.812	23.509	0.000
Intercept	0.002	1	0.002	0.047	0.829
Pre-test	0.301	1	0.301	8.706	0.006
Groups	0.898	1	0.898	25.995	0.000
Errors	0.932	27	0.035		
Total	455.126	30			
Sub-total	2.556	29			

The details of the Table 2e show that F=8.70 and p=0.006<0.05. This means that the correlation between the independent variable and the covariate is handled. The F value (of 25.99 and p=0.00<0.05) for the independent variable (groups) is not significant, which implies that there is a significant difference between the mean score of the two groups (control and Psymentology); in the post-test (female anxiety) after extracting the covariate. This means that the null hypothesis is rejected, and the authors' hypothesis is accepted. In other words, the anxiety level is highest in the control group and is lowest in the Psymentology group.

Hypothesis 3: There is a significant difference between the effectiveness of behavior therapy (systematic desensitization) and Psymentology in reducing female anxiety

Table 3 . Covariance analysis of female anxiety for the independent variable of two groups of behavior therapy and Psymentology

Source of variations	Sum of squares	Degree of freedom	Mean of squares	F	Sig
Corrected method	0.508	2	0.254	3.430	0.047
Intercept	0.022	1	0.022	0.294	0.592
Pre-test	0.109	1	0.109	1.468	0.236
Groups	0.317	1	0.317	4.276	0.048
Errors	2.001	27	0.074		
Total	433.303	30			
Sub-total	2.509	29			

The Table 3 outcome shows F=1.48 and p=0.2>0.05. This means that the correlation between the independent variable and Covariate is not handled. The F value (4.27 and p=0.04<0.05) for the independent variable (groups) is significant, which means there is a significant difference between the mean score of two groups (behavior therapy and Psymentology); in post-test (female anxiety) after extracting the covariate (pre-test). This implies that the authors' hypothesis is accepted, and the null hypothesis is rejected. In other words, the anxiety level is highest in

the behavior therapy group and is lowest in the Psymentology group. Thus, the findings indicate that Psymenotherapy is more effective than behavior therapy.

The LSD Test

One of the most important features of the LSD test is that it reveals even the smallest significant difference between groups.

Table 4 . LSD, post-experimental test

Group I	Group J	I-J mean variation	Standard deviation	Sig.	Reliability 95%	
					Low	High
Control	Behavior therapy	0.165	0.091	0.079	-0.020	0.394
	Psymentology	0.370*	0.094	0.000	0.180	0.559
Behavior therapy	Control	-0.165	0.091	0.079	-0.349	0.020
	Psymentology	0.205*	0.092	0.030	-0.020	0.390
Psymentology	Control	-0.370*	0.094	0.000	-0.559	-0.180
	Behavior therapy	-0.205*	0.092	0.030	-0/390	-0.020

LSD is a post-experimental test with equal variance for the examination of mean differences between groups. According to the Table 4, the anxiety level in the control group is significantly different from that of the Psymentology group (p=0.00). Also, the anxiety level in the Psymentology group (p=0.02) is significantly different from that of the control (p=0.00) and behavior therapy group (p=0.03). Therefore, anxiety is the highest in the control group and lowest in the Psymentology group. Therefore, Psymentology is a more effective method than the other two.

Discussion and conclusion

The principal aim of the present study was to compare the effectiveness of the two treatment methods of behavior therapy and Psymentology in reducing female anxiety. The findings indicated that Psymentology is a more effective method compared to behavior therapy. After the recognition of psychology as an experimental science and following the emergence of innovative therapies and the focus on the treatment of mental disorders, behavior change techniques developed massively and thousands of psychologists around the world tried to understand mental disorders using different methods and therapies. They made considerable efforts to control mental disorders and behavioral abnormalities (Taheri, 2011).

"Psymentology" or "Interuniversal Mind-Psychology" is a framework that provides treatment through software and without the interference of any hardware. In Interuniversal thinking, every single part of a system is examined in relation to other parts. 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). The body, mind, and other components of human existence are interconnected to each other, and disturbance in any part will cause damage to other parts too. Therefore, a true recognition of (human) illness and the discovery of the malfunctioning component is impossible, and only an intelligent system that is that has dominance over him can detect and improve the defected part following a thorough scan. In Psymentology, such an intelligent system is referred to as the "Cosmic Consciousness Network". The network is the intelligence and consciousness ruling the cosmos, and like a "Cosmic Internet" it has all the components under its intelligent cover. (Taheri, 2011).

Traditional behaviorists merely emphasized observable behaviors. As time passed, however, they expanded their knowledge to examine the relationship between thoughts and behaviors. Traditional behavioral psychologists refused to make assumptions about the underlying reasons for certain behaviors. Instead, they preferred to deal with different types of behaviors. They tried to specify the functional relationship between environmental events and human behavior. Classic conditioning and responsive principle were the basis of behavioristic views on mental disorders (Halgin & Whitbourne, 2003).

The findings of the study indicated that the effectiveness of Psymentology (3.68%) is more than that of behavior therapy (3.89%) in reducing female anxiety. Also, the efforts by the researcher from a long time ago to reduce anxiety cannot be ignored and should be acknowledged. A comparison of the findings of the present study with those of other studies presented in chapter two shows that all researchers and scholars have concluded that anxiety levels must be reduced. That's the important point that they have come up with in their research. The question now is, can any method be applied to any person from any race or age? In other words, can any method be generalized? The main feature of Psymentology is its generalizability. In fact, this method can be used for any person from any race, age, and religion and can yield results without mistakes. This is while other scientific methods need certain techniques, conditions, and costs, which means not everyone can easily use them. Researchers are trying to come up with simpler and more practical therapies so that more people can benefit from mental health. Healthy women would make better mothers and wives, raise better kids, and bring more comfort to society, which Psymentology can make this happen.

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Evaluation of the Effect of Taheri Consciousness Fields on Reducing Borderline Personality Disorders in Patients Visiting Psychology Clinic in the Capital of Iran

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ABSTRACT

Every particle in the universe is influenced by different fields, such as gravitational field, electromagnetic field, weak nuclear force, and strong nuclear force. According to the theory of Mohammad Ali Taheri, the founder of two complementary medicines, Faradarmani & Psymentology, there is another field with an immaterial and non-energetic nature, different from known physical fields, which is called Taheri Consciousness Fields (TCFs). These Fields can be currently examined only through empirical methods. One of the results of the application of TCFs is the diagnosis and treatment of mental disorders in human beings. Borderline personality disorder is a multidimensional disorder characterized by numerous deficiencies in interpersonal relationships, self-concept, and cognitive functions. This study aimed to investigate the possibility of reducing borderline personality disorder by being exposed to the TCFs. The present research method is quasi-experimental, including two control and experimental groups, and the pre-test scores are controlled during the analysis process. The statistical population was selected from clients with borderline personality disorder who visited one of the psychological clinics in Tehran's District 5 in 2019. The statistical sample included 28 females diagnosed with borderline personality disorder using the Borderline Personality Questionnaire (STB). Selecting the sample was random, and they were assigned to the control and experimental groups. In this study, the experimental group included patients who were exposed to the TCFs for 60 minutes. In order to determine the effects of this treatment, the ANCOVA test with the pre-test control was used. The results demonstrated that 27% of the variance between the two groups was due to the effects of TCFs. Therefore, the main hypothesis of the research is confirmed. The MANCOVA test was also used to explore the sub-hypotheses. There was a significant difference between the two groups in the dependent variables and the effects of treatment were 32%, and also the statistical power indicated the sample size was relatively adequate. According to the results, the effect of TCFs in reducing disappointment, impulsivity, and Dissociative identity disorder/paranoia was 25% and 14%, respectively. Therefore, sub-hypotheses number 1 and 2 were confirmed, and sub-hypothesis number 3 about the effects on the Dissociative identity disorder/paranoia was rejected.

Keywords: Taheri Consciousness Fields, Faradarmani, Psymentology, Borderline Disorder

INTRODUCTION

Borderline personality disorder is recognized as a pervasive pattern of instability in interpersonal relationships, self-concept, emotions, and impulsivity, and manifests itself in a variety of contexts (American Psychiatric Association, 2013). Patients with borderline personality disorder are on the verge of neurosis and psychosis and are characterized by instability in their emotional state, mood, behavior, objective relationships, and self-image. This disorder has also been referred to as ambulatory schizophrenia, the as-if personality (a term coined by Helene Doutsch in 1934), pseudo-neurotic schizophrenia (described by Paul Hoch and Philip Polatin in the 1940s), and psychotic disorder (cited by John Force) (Baltes and schaie, 2013). In ICD-10, it is also called emotionally unstable personality disorder (Sadock 2007). The primary cause of this disorder is still unknown (Dubovskyy and Kiefer., 2014). However, researchers have associated it with specific factors, such as heredity (Amad et al., 2014), and brain disorders (Bohus et al., 2003; Schmahl et al., 2003), and early life experiences (Lobbestael et al., 2015).

So far, there is no precise report of the definite prevalence of this disorder, but it seems to affect one to two percent of the world population (Paris, 2002; Stone, 1993), and is twice as common in women as in men (American Psychiatric Association, 2013). The disorder begins in adolescence, peaks in early adulthood, and declines in middle age (Paris, 2019). This disorder is five times more common among first-degree biological relatives than in the general population (Oldham et al., 2010). According to the DSM-IV-TR, if the disease meets at least five criteria from early adulthood (general instability, interpersonal relationships, emotions, perceptual impulsivity, and despair), a borderline personality disorder can be diagnosed. Biological tests can also help diagnose, as in some patients with borderline personality disorder, the REM period is shortened, and sleep continuity is impaired. Abnormal results on the dexamethasone suppression test are observed as well as the test of stimulation with thyrotrophic-releasing hormone (Kosten et al., 1990). But these changes are also seen in some patients with depressive disorders.

Patients with borderline personality disorder almost always appear to be in crisis. Rapid mood swings are common in patients: one moment they may be quarrelsome, the next moment they may be depressed, and the next time they may complain that they have no feelings (Eysenck, 2013). Such patients may have short-lived psychotic attacks, called micro psychotic attacks, but severe and full-blown psychotic attacks are not seen in them. The symptoms of psychosis patients with borderline personality disorder experience are almost always limited, transient, and suspicious (Kaplan and Sadock, 2010).

The behavior of such patients is very unpredictable; therefore, they rarely achieve the maximum efficiency they have. The inherent pain of their lives is obvious in their repeated self-harm attacks. Such patients may stroke their veins or beat themselves in other ways to get help from others, to express anger, or to become benumbed facing their crippling emotional state. Since patients with borderline personality disorder have a sense of dependence and hostility at the same time, their interpersonal relationships are disturbed. They may become attached to someone with whom they feel close, and on the other hand, if they feel disappointed with their best friends, they may express a great deal of anger (Sadock and Sadock, 2010).

Patients with borderline personality disorder cannot tolerate loneliness and seek insanely to establish a relationship to recover themselves, even if that relationship is not sat-

isfactory for them. To relieve their loneliness, even if it has not lasted long, they make friends with strangers or fall into debauchery (Ewen, 2014). They often complain of chronic feelings of emptiness, boredom, and lack of a uniform sense of identity (Identity diffusion), and when they are under pressure, they complain that despite the intense expression of other emotional states, they are often very depressed. Kernberg describes a defense mechanism called projective identification used by patients with borderline personality disorder. In this primitive defense mechanism, one projects his intolerable aspects to another person, thus forcing him/her to play the role projected to him/her so that they both act the same way (Kernberg 1967).

The therapist must be well aware of this process in order to be neutral in dealing with such patients. Most therapists believe that patients with borderline personality disorder show normal reasoning power in structured tests such as the WAIS and that only in unstructured projection tests, such as the Rorschach test, the disorders of the thought process can be seen. Patients with borderline personality disorder also function in such a way that disrupts their relationships because they consider everyone to be either absolutely good or absolutely bad. That is, they think that people are either their supporters and therefore should be loved or hated (sadistic) and disturb their sense of security, so they are considered as a threat to the patient. As the result of the mechanism of splitting, the patient sees the good people as ideal and the bad people as worthless. This is why these patients support different people or groups from time to time.

Some therapists cite the main characteristics of patients with borderline personality disorder with the following concepts: general fear (fear of everything), general anxiety (anxiety about everything,) general hesitation (being hesitant in everything) and Chaotic sex behavior. Differentiation between borderline patients and schizophrenia could be based on the fact that in borderline patients, psychotic attacks, thought disorders or other classic symptoms of schizophrenia never last for a long time. Patients with schizotypal personality disorder also have very unique ways of thinking and strange and repetitive thoughts. Patients with paranoid personality disorder are characterized by excessive skepticism (American Psychiatric Association, 2013).

Patients with borderline personality disorder generally have chronic feelings of emptiness and short-lived psychotic attacks; they act impulsively and expect to have unconventional relationships; they may commit self-harm and deceptive suicides. Therefore, such features and consequences of such disorders can affect the personal, professional, and family life of patients and those around them.

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). In this perspective, 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 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.

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duced 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 TCFs.

The influence of the TCFs begins with the Connection between CCN as the Whole Taheri Consciousness of the universe and the subjects of study as a part. This Connection called "Ettesal" is established by a 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. 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 fol-lowing 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, particu-larly with regard to the mind and memory of matter and their relation to the T-Consciousness, etc. This study aimed to evaluate the effect of TCFs on reducing borderline personality disor-ders in patients visiting the psychology clinic in the capital of Iran.

Application of Taheri Consciousness Fields TCFs were applied to the samples according to the protocols regulated by the COSMOintel research center (www.COSMOintel.com). A re-quest for Connection to the CCN to utilize TCFs can be placed through the COSMOintel website in the "Assign Announcement" section. This ac-cess is available for everyone at no cost. In order to study and experience this Connection, the re-searchers can register on the website at any time and in order to report the experiment to the COS-MOintel research center. Certain details of the ex-periment must be provided to the center; for ex-ample, 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. Double-blind is a gold standard that is common in science experiments in the field of medicine and psychology, involving theoretical and practical testing.

Procedure

Borderline Personality Scale (STB): The STB Personality Scale consisted of 18 questions that were answered yes-no. However, in this scale, 6 more items were added from the authoritative texts of pathological psychology to cover the DSM-IV-TR definition of BPD, so the STB scale has 24 items (Jackson and Claridge, 1984). The retest reliability coefficient for STB was 0.61. In addition, Rawlings (2001), have reported an alpha coefficient of 0.80 for STB. Concurrent validity of STB with EPQ scales of neuroticism and psychoticism in the main lexicon was 0.64 and 0.44, respectively. The revised form of the Eysenck personality questionnaire (EPQ-R) was used as an alternative tool on 65 subjects to achieve the concurrent validity of the STB. The reliability of the retest reported by the main constructors of the test was also a number between a minimum of 0.76 for the psychosis index and a maximum of 0.90 for the extraversion index (Eysenck, 2013). In counseling centers, the STB scale was distributed among the clients and then the target sample was screened. After determining the number of people in the control and experimental groups, participants were randomly assigned into two groups of 14 people and were asked to answer the questionnaires related to each variable in the pre-test stage. After the intervention, the post-test was performed and the data were entered in version 20 of the SPSS software and analyzed descriptively and inferentially. Two-month training sessions, 3 sessions per week for 60 minutes, during which patients with borderline personality disorder were exposed to Faradarmani Consciousness Field. The total number of sessions was 22 face-to-face training sessions.

Insights and definitions are given in these sessions, including the definition of borderline personality disorders, existential dimensions that consist of different bodies of existence, such as psychological body, mental body, astral body and physical body, the definition of psychosomatic disorders, definition of dual behaviors and defense mechanisms, definition of different types of Conflicts such as conflict against self, existence, God and others, the definition of Psymentology and the status of human being in the ecosystem were some of the theoretical topics.

This procedure was performed for the patients in the experimental group three days a week. Their condition was recorded in the daily report table and reviewed until the end of the course, which lasted about 2 months and at the end of the procedure, post-test (STB) was taken from both experimental and control groups.

Data Analysis Method

In order to objectively and systematically analyze the research and the possibility of descriptive comparison between the two groups of control and experiment, descriptive statistical methods including mean, standard deviation, skew, and elongation was used. In the statistical inference section, the ANCOVA and the MANCOVA tests to examine inferential presumptions were used. In order to check the presumption of variance and covariance equality and normality, the Levene, Mbox, and Shapiro-Wilk tests were employed.

Results

In this section, the results of the analysis of information obtained from the use of the stated statistical methods are presented. The research results are presented both descriptively by using tables and graphs as well as inferential and hypothesized tests. An attempt has been made to provide a brief description of the values of the tables and graphs.

Table 1 shows the frequency and percentage of demographic variables in the sample and control groups in the present study. As you can see in this table, based on the marital status and education variables, all the people in the control group were married, and nearly 29% were divorced. In the experimental group, about 29% were single. Also, the educational level of the majority of people in the control and experimental groups was a diploma.

Table 1 . Frequency and percentage of research samples based on demographic variables

Variable	Sub-scale	Experimental Group		Control Group	
		Frequency	Percentage	Frequency	Percentage
Marital Status	Married	6	42.85%	10	71.42%
	Single	4	28.57%	0	0%
	Divorced	4	28.57%	4	28.57%
Education Level	High school	6	42.85%	3	21.42%
	High school diploma	6	42.85%	6	42.85%
	Associate Degree	1	7.14%	1	7.14%
	Bachelor	0	0%	4	28.57%
	Master	1	7.14%	0	0%

Table 2 shows the mean and standard deviation of the age variable in control and experimental groups for a sample of 14 people. The mean difference in age between the two groups is about 36 units.

Table 2 . Mean and standard deviation of the research sample based on the age variable

Variable	Group	Mean	Standard Deviation	Quantity
Age	Control	29.42	8.01	14
	Experimental	33.78	8.87	14

Main Hypothesis: TCFs are effective in reducing borderline personality disorders. Table 3 shows the coefficients and values of the Shapiro-Wilk test for testing the normality of variable distribution in the control and experimental groups. Based on the significant probability of the test, the normality of the variable distribution of general symptoms of borderline personality disorder in both control and experimental groups is confirmed.

Table 3 . Shapiro-Wilk test to check for normality

Variable	Group	Shapiro-Wilk test		
		Statistic	Degrees of freedom	Significance
General symptoms of borderline personality disorder	Control	0.98	14	0.14
	Experimental	0.61	14	0.43

Table 4 shows the mean and standard deviation of the general symptoms of borderline personality disorder. The mean of the variable in the two groups has a difference of about 4 units, and the control group has a higher mean.

Table 4 . Mean and standard deviation of general symptoms of borderline personality disorder

Group	Mean	Standard Deviation
Control	10.07	3.62
Experimental	6.50	3.50

In Table 5, the results of the Levene test are presented to examine the assumption of the equality of variance in the variable of general symptoms of borderline personality disorder. According to the findings, the significance of the test was higher than 0.05, and this assumption was confirmed.

Table 4 . The Levene test

Significance	Degrees of freedom 1	Degrees of freedom 2	F
0.277	26	1	1.23

In Table 6, the results of the ANCOVA test are shown by controlling the pre-test scores and comparing the post-test scores of the two control and experimental groups. According to the results, the scores were controlled correctly, and the results of comparing the two groups indicated the effectiveness of the intervention. In fact, 27% of the variance between the two groups was due to the intervention. Therefore, the main hypothesis of the research was confirmed.

Table 6 . The ANCOVA Test

Source	Total squares	Degrees of freedom	Mean Square	F	Significance	Eta^2	Statistical Power
pre-test	69.05	1	69.05	6.605	0.017	0.209	0.695
Group	99.69	1	99.69	9.53	0.005	0.276	0.843
Bias	261.37	25	10.455	-	-	-	-

Sub-hypothesis testing:

Table 7 shows the mean and standard deviation of the subscales of borderline personality disorder in two groups, control and experimental. According to the results, the total score of the experimental group was lower.

Table 7 . Mean and standard deviation of subscales of borderline personality disorder in the post-test stage.

Variable	Group	Mean	Standard Deviation
Disappointment	Control	3.285	1.81
	Experimental	1.857	1.56
Impulsivity	Control	4.428	1.949
	Experimental	3.357	1.73
Dissociative identity disorder /Paranoia	Control	2.357	1.15
	Experimental	1.285	1.28

MANCOVA test was used to test the sub-hypotheses. But before the MANCOVA test, the assumption of the equality of variance and covariance must be checked. Table 8 shows the Shapiro-Wilk test has been done to examine the normality of the subscales of borderline personality disorder. According to the results, the distribution of all subscales was normal.

Table 8 . Shapiro-Wilk test to check for normality

Variable		Shapiro-Wilk test		
	Group	Statistic	Degrees of freedom	Significance
Disappointment	Control	0.205	14	0.113
	Experimental	0.249	14	0.09
Impulsivity	Control	0.125	14	0.200
	Experimental	0.185	14	0.200
Dissociative identity disorder /Paranoia	Control	0.0.84	14	0.061
	Experimental	0.202	14	0.126

In Table 9, the results of the Mbox test for checking the equality of covariance are shown. According to the results, the presumption of equality of covariance has not been rejected.

Table 9 . The MBox test

Mbox	F	Degrees of freedom 1	Degrees of freedom 2	Significance
2.50	0.364	6	4898.31	0.902

Table 10 presents the results of the Levene test for examination of the presumption of equality of variances among dependent variables. According to the results, the presumption of equality of variances for the dependent variables has also been confirmed, so the MANCOVA test can be used.

Table 10 . The results of the Levene test

Variable	F	Degrees of freedom 1	Degrees of freedom 2	Significance
Disappointment	3.32	1	26	0.058
Impulsivity	3.15	1	26	0.087
Dissociative identity disorder /Paranoia	2.78	1	26	0.107

MANCOVA test was used to compare the dependent variables in the two groups, the results of which are presented in Table 11. According to the results, in general, there is a significant difference between the two groups in the dependent variables, and the effectiveness of treatment is about 32% and the statistical power also indicates the relative adequacy of the sample size.

Table 11 . MANCOVA test

Effect		Value	F	Significance	Statistical Power	Eta^2
Group	Pillais	0.327	3.40	0.036	0.683	0.327
	Wilks Lambda	0.673	3.40	0.036	0.683	0.327
	Hotellings	0.487	3.40	0.036	0.683	0.327
	Roy's largest root	0.487	3.40	0.036	0.683	0.327

Table 12 presents the results of the MANCOVA test for each of the subscales separately. According to the results, the theory of TCFs was effective in reducing disappointment and impulsivity and its effectiveness was 25% and 14%, respectively. Therefore, the first and second sub-hypotheses are confirmed; and only the third sub-hypothesis was rejected Furthermore, Figure 1 in the following illustrates that the changes in the post-test stage decreased compared to the pre-test stage.

Table 11 . The MANCOVA test results

Dependent Variable	Total squares	Degrees of freedom	Mean Square	F	Significance	Eta^2
pre-test	18.775	1	1.452	7.67	0.011	0.25
Group	10.72	1	33.90	3.84	0.042	0.143
Bias	0.198	1	0.198	0.185	0.671	0.008

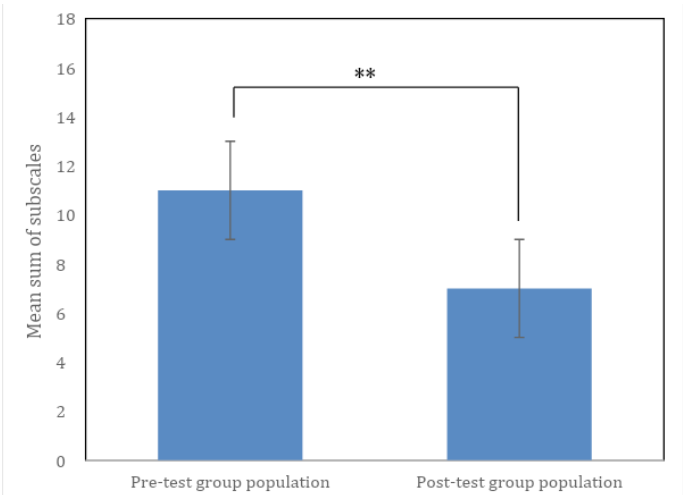


Figure 1. The mean changes of the parameters measured in the sample population in the pre-test and post-test stages are shown to be decreasing changes in the post-test stage. **: p-value < 0.01.

Discussion and Conclusions

To objectively examine the main hypothesis, the ANCOVA test was employed by controlling pre-test scores and comparing post-test scores between the control and experimental groups. According to the results, controlling the scores and comparing the results of the two groups indicated the effectiveness of the intervention. In fact, 27% of the variance between the two groups was due to the effects of TCFs. Therefore, the main hypothesis of the research was confirmed. In addition, the MANCOVA test was used to compare the dependent variables in the two groups and to examine the sub-hypotheses. According to the results, in general, there was a significant difference between the two groups of dependent variables. The effectiveness of treatment was about 32%, and the statistical power also indicated the relative adequacy of the sample size. The results of the MANCOVA test are also examined separately for subscales. According to the results, the effect of TCFs was effective in reducing disappointment and impulsivity, and their effectiveness was 25% and 14%, respectively. Therefore, the TCFs effectively reduced disappointment and impulsivity, and their significance was confirmed. Due to the low significance level of the Dissociative identity disorder/paranoia variable, which was more than 0.05 percent, the hypothesis of the effect of TCFs on the symptoms of Dissociative identity disorder/paranoia was not significant that seeks further investigation in future studies.

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

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ABSTRACT

Faradarmani and Psymentology 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 Psymentology 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 Psymentology 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 Psymentology education had an effect on the perception of God and determined a 66% change in post-test ($p<0.001$). The Faradarmani and Psymentology 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 Psymentology 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.

Keywords: Faradarmani, Psymentology, Perception of God, Complementary and alternative medicine, Taheri Consciousness Fields

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 intermediator (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 Psymentology, 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 Psymentology 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 Psymentology, 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 Psymentology 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-

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 Psymentology 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 Psymentology 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).

Results

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

Hypothesis:

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

2-The Faradarmani and Psymentology 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).

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

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

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

7- The Faradarmani and Psymentology and Psymentology training have an effect on the subscale of providence.

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

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 Psymentology training have an effect on improving providence, the Faradarmani and Psymentology 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 Psymentology 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 Psymentology training have upgraded the perception of God in the test group by 66 percent. This significant percentage shows that the Faradarmani and Psymentology 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 Psymentology 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 Psymentology 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 Psymentology 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 Psymentology training courses is that besides correcting the person's understanding and worldview through the theoretical part of this treatment, Faradarmani and Psymentology'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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The Examination of the Effect of Training Taheri Consciousness Fields, Faradarmani and Psymentology, on Meaning of Life for the Clients in Erfane-kamal Center in Tehran

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ABSTRACT

Faradarmani and Psymentology 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 Psymentology 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 Psymentology 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 Psymentology training courses, about 78% (F =126.28, P<0.001, n2 = 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 Psymentology train-ing 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, Psymentology, 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 the1980s, 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).

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 intermediator (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 Psymentology 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 Psymentology, 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 Psymentology 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

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, Psymentology 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 Psymentology, 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 Psymentology 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 Psymentology 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 Psymentology 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 Psymentology 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 Lambedai-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 Lambedai-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 Lambedai-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 Psymentology on increasing the meaning of life was significant, (F =126.28, P<0.001, n2 = 0.78) (Table 1-2). Thus, the hypothesis was confirmed.

Hypothesis 2: The Faradarmani and Psymentology 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 Lambedai-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 Psymentology on increase in justified behavior was significant, (F = 53.71, P<0.001, n2 = 0.61) (Table 2-2). The hypothesis was approved

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

Table 3-1. The results of the Lambedai-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 Psymentology on increasing the values of intimacy subscale was significant, (F =521.06, P<0.001, n2 = 0.93) (Table 3-2). The hypothesis was approved

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

Table 4-1. The results of the Lambedai-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 Psymentology on increasing e in the self-acceptance values was significant, (F = 83.87, P<0.001, n2 = 0.71) (Table 4-2). The hypothesis was confirmed.

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

Table 5-1. The results of the Lambedai-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 Psymentology on increasing the values of self-transcendence subscale was significant, (F = 78.92, P<0.001, n2 = 0.69) (Table 5-2). The data confirmed the hypothesis.

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

Table 6-1. The results of the Lambedai-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 Psymentology on increasing the values of the religion subscale was significant, (F = 125.11, P<0.001, n2 = 0.78) (Table 6-2). The hypothesis was approved.

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

Table 7-1. The results of the Lambedai-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 Psymentology on increasing the values of the connections subscale was significant, (F = 50.97, P<0.001, n2 = 0.60) (Table 7-2). Thus the hypothesis was accepted.

Table 8-1. The results of the Lambedai-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 Psymentology on increasing the values of the advancement subscale was significant, ($F = 36.11$, $P < 0.001$, $n2 = 0.51$) (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 Psymentology 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 Psymentology 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 Psymentology 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 Psymentology 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 Psymentology, 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 Psymentology 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 Psymentology, 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 Psymentology 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 Psymentology view life meaning as the movement towards perfection. Thus, Faradarmani and Psymentology 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 Psymentology 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 Psymentology, the subject of theoretical and practical love-

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 Psymentology 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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The Examination of the Effect of training Taheri Consciousness Fields, Faradarmani and Psymentology, on the Personality features of the Clients in Erfane-Kamal Center in Tehran

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ABSTRACT

Faradarmani and Psymentology 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 Psymentology 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 Psymentology 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 Psymentology training had a significant effect on participants' personality features. The amount of k2 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 Psymentology 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, Psymentology, 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 the1980s, 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 Psymentology, 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 Psymentology 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

Cattel (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 Alport'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-factory 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, co-operation 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 programmable 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.

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 Psymentology, 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 persistence), and character subscales (self-directedness, cooperation and self-transcendence). (Kavyani, haghshenas, 2001), using αCronbach 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 predetermined 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 Lambedai-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 Lambedai-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 Lambedai-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 Lambedai-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 Lambedai-Wilks test showed that the mean differences between pre-test and post-test were not significant (Table 3-1).

Table 3-1. The results of the Lambedai-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 Lambedai-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 Lambedai-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 Lambedai-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 Lambedai-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 Psymentology training has a significant effect on the personality trait of cooperation.

The results of the Lambedai-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 Lambedai-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 Lambedai-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 Lambedai-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.

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 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

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 Psymentology 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 Psymentology called "Pre-birth nature", that is potentially present in all human beings, and should be actualized. In Faradarmani and Psymentology, 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, identity 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 Psymentology, 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 Psymentology, 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 Psymentology 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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Investigating the Practical Function of Creativity and Innovation to Improve Learning Quality Using Spiritual Intelligence under the Influence of Faradarmani Consciousness Field

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ABSTRACT

Taheri Consciousness Fields (TCFs) were introduced by Mohammad Ali Taheri. These Fields are neither matter nor energy but it is possible to investigate their effects on objects with different controlled experiments. According to the importance of distinguishing between SQ and IQ, and regarding that the spiritual intelligence is a well-known source of creativity, innovation, entrepreneurship, self-esteem, intellectual independence, and managing negative emotions, the effect of Faradarmani CF on enabling the spiritual intelligence of 120 students every year at the educational institutions has been examined. This article is the result of a research project to enable spiritual intelligence under the influence of Faradarmani CF, which has been done at various educational institutions during the period 2008 to 2019 The methodology was to evaluate intrinsic intelligence under the influence of Faradarmani in the classroom followed by dynamic learning. Results showed that there was a significant increase in the level of creativity and spiritual intelligence for males and females of different ages with the variables defined in the test. Based on the statistical results, the group exposed to the Faradarmani CF showed 2.2 times higher levels of creativity and innovation in comparison with the control group.

Keywords: Taheri Consciousness Fields, Faradarmani, Psymentology, Borderline Disorder

INTRODUCTION

Howard Gardner developed the theory of multiple intelligences in the late 1970s and early 1980s, which posits individuals have eight or more relatively autonomous intelligences. People use these intelligences, individually and corporately, to solve problems and create products, which are related to the communities in which they live (Gardner, 1993, 2010, 2021).

Howard Gardner developed the theory of multiple intelligences in the late 1970s and early 1980s, which posits individuals have eight or more relatively autonomous intelligences. People use these intelligences, individually and corporately, to solve problems and create products, which are related to the communities in which they live (Gardner, 1993, 2010, 2021).

According to Gardner, there is a wide range of cognitive abilities. The weakness or strength in one ability is not necessarily related to other forms of intelligence. Gardner did not mention "leadership" in any of his multiple intelligence hypotheses. Thus, there is now a growing understanding that there are four types of intelligence that directly affect a person's leadership abilities and methods to become a successful leader. A holistic approach to leadership needs knowledge, i.e. intelligence, in several areas including Intellectual (IQ), Physical (PQ), Spiritual (SQ), and Emotional (EQ). They are so interconnected that by increasing the intellectual level of individuals over time through normal life experiences, academic achievement and professional expertise in our selected fields are built on each other (McCuistion, 2017).

Having a high rational intelligence (IQ), as it was believed in the early twentieth century, would guarantee success in life. In the mid-90's however, this theory was replaced with the notion that having a high emotional intelligence (EQ) would get you far in life. These are people who have the ability to better manage their emotions. This was also debunked when a new form of intelligence called spiritual intelligence (SI), or SQ, became the spotlight for the peak of intelligence. Spiritual intelligence allows for the effective functioning of IQ and EQ, also empowering humans to be more creative, change the rules, and give the gift of discernment. It gives us an inner voice that enables us to identify the difference between right and wrong within any social framework or situation. By enabling and using SQ which is hard-wired in our brains, we can experience a higher quality of life, however, most prefer to keep it dormant. Examining the practical performance of SQ creativity is the most fundamental and central intelligence because it becomes a source of guidance for others, an integrated intelligence that connects our intellectual and emotional intelligence. A person with a high SQ not only responds correctly to a particular situation but also analyzes why he or she is in that situation and how he or she can improve that situation. High SQ enables one to act beyond boundaries. Spiritual intelligence is available to everyone, but only a few people benefit from it (Singh & Sinha, 2013).

Spirituality can help people expand their consciousness and increase their knowledge (Krishnakumar, 2002). According to a study, there is a direct and significant correlation between the creativity of employees and spiritual intelligence. Therefore, it has been suggested that creating conditions in organizations and accepting spiritual intelligence can increase the level of creativity (Ziyaaddini and Moghadam, 2013).

College students' spiritual intelligence and self-esteem correlate with ways to control and manage stress. (Pourfarokh, 2014). To see a higher truth or have sparkles of the novel, creative ideas, SQ is necessary. The quality of life and success of adolescents in the 21st century are greatly influenced by spiritual intelligence, which is crucial to be considered. It enables

everyone to use their IQ and EQ better to express their blessings in the world. This will benefit not only us but also others and society, implying that it places our lives in a wider context. Through it, everyone can find meaning and purpose for living and can open up new possibilities (Mishra, 2014).

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 the1980s, Mohammad Ali Taheri introduced novel fields with a non-material/non-energetic nature named Taheri Consciousness Fields (TCFs). In this perspective, 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 major difference between the theory of TCFs and other theoretical concepts about consciousness is related to the practical application of the TCFs. These fields can be applied to all living and non-living creatures, including plants, animals, microorganisms, materials, etc.

Mohammad Ali Taheri, the founder of Erfan Keyhani Halqeh, a school of thought, 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 TCFs.

The influence of the TCFs begins with the Connection between CCN as the Whole Taheri Consciousness of the universe and the subjects of study as a part. This Connection called "Ettesal" is established by a 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. 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 their 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, particu-

larly with regard to the mind and memory of matter and their relation to the T-Consciousness, etc. (Taheri, 2019).

According to the Psymentology viewpoint, the dimensions of human existence are limitless and comprise numerous different software and hardware. All the hardware components are eventually managed by a software part. There is no hardware intervention in the healing process (the treatment does not physically perform medicinal/pharmaceutical treatment, surgical operation, physiotherapy, massage therapy, and any therapies that require hard devices). In fact, Psymentology is not technique-based. There is a precise difference between Psymentology, and other treatments performed in psychology and psychiatry today. Psymentology attempts to understand mankind, the software of his existence, and also to cure man's unknown mental maladies. This type of treatment is a complementary and/or alternative medicine. So the Cosmic Consciousness Network (CCN) finds the defects and improves the software disorders via the Psymentology process.

Taheri in his 2013 book presented his view that intelligence truly refers to wisdom or apparent intelligence (IQ), which is developed in each new generation. But spiritual intelligence (SQ) has retrograded from the beginning of humans' life. Spiritual intelligence (SQ) is developed via humans' taste, therefore, maintaining and increasing taste and avoiding depression is the first step in this direction. Moreover, the step of intelligence is higher than wisdom but is prior to wisdom. For presenting the appropriate views about developing creativity, man needs to define some concepts. We can call a purposeful and organized system such as an intellectual organization, an "intelligence" framework. Moreover, the ability to apply and enjoy each framework of logic is known as "wisdom". Thereby, memory refers to the capability of archiving and saving the data of the framework of logic (Taheri, 2013).

Intelligence requires a penchant hence a person who innovates is known as a tasteful one. However, the penchant needs motivation in order to create and innovate. Therefore, there must be an inner motivation to appear spiritual intelligence (SQ). This intelligence is innate that requires a factor to be manifested According to Taheri, Wisdom is the ability to reveal an individual's intelligence and the capability of applying skills and abilities such as:

A. The ability to use tools of data setup, for example: reasoning, statistics, analyzing, and calculation.

B. Skills of using the language of the physical body for expressing thoughts and emotions

C. Capability of applying: the ability of comprehension, distinction, influence others, memorize

D. The ability to identify: identifying space, time, color, line, and formation (Taheri, 2013).

Intelligence

In the Psymentology approach, spiritual intelligence is a capability of enhancing creativity, innovation, and producing new information. Intelligence creates humans' inspiration, the inspiration that can occur in wakefulness or sleep. The intelligence traits are as follows: spiritual intelligence is innate, common, hidden, and nonhereditary. It is equivalent to creativity, which is a qualitative ability. Spiritual intelligence is not programmable and learned. In other words, intelligence cannot be enhanced by training. Therefore, according to this approach, creativity as a qualitative issue is not measurable. It should not be ignored that developing all types of intelligence (with

different and current definitions) plays a significant role in the ideal educational systems. Intelligence quotient (IQ) actually refers to wisdom ability. While, in the Psymentology approach, Intelligence Quotient (IQ) is actually the Wisdom Quotient (WQ). Thus, IQ tests are wisdom tests that can be called WQ tests. (Taheri, 2013).

Materials and Methods

Application of 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 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.

In this study, the students were under the influence of Faradarmani CF during class time. They received this treatment for 10 minutes at the beginning of the class, then taught by the teacher in a loop that leads to creativity. This paper explains a practical method that initiates creativity in the quality and quantity stages. Using Faradarmani CF is the quality stage, and the quantity stage is four steps.

During the Faradarmani CF treatment, some information is conveyed, and the defective and distressed parts of the body are revealed. T-Consciousness is neither visible nor measurable; therefore, we can only observe the manifestations of it in the person, and then study or report them. The individual remains only an impartial observer throughout the connection and observes what the T-Consciousness is implementing on him.

Application of functional steps

These four foundations are similar to the legs of a table; creativity and innovation are placed on the legs. And the goals are like the chairs around this (Fig. 1). During the implementation of these four stages, the Faradarmani CF continues. The first stage is a new view to initiate amazement. Includes these activities, establishing the relationship between science, art, and technology as well as the relationship between scientific and life concepts and the creation of a divergent and boundless vision. Promoting a holistic vision with the relation of any science, technology, art, etc. with topics related to anthropology and ontology.

The second step is a new motivation to cause thinking. Holding a creative workshop, holding the thinking forum, and solving the problem in a creative way, are done at this stage.

Thirdly is a new discovery to motivate communication. The activities in this level are, brainstorming, and holding a creativity test. Step four is a new performance for putting a display. Holding conferences, and holding exhibitions, are done at this level. Creativity and innovation are placed on the four legs, and the goals are like the chairs around this table. The following objectives in carrying out the plan have been considered, promoting a broader world view, enhancing capabilities, increasing self-confidence and self-reliance, background incidence of dreams and talents, promoting teamwork abilities, promoting a sense of responsibility and free will, creating motivation, eagerness, and creativity, creating questions base for searching and thinking, enjoying pleasure when training.

The students were tested for one year before and after this project. In order to test the creativity and spiritual intelligence of the students, they were tested by "King SISRI-24" and "Torrance Tests of Creativity" before and after classes.

Statistical analysis

Results

Our results showed that there was a significant increase in the level of creativity and spiritual intelligence for males and females of different ages with the variables defined in the test.

According to the results of this study, the number of parameters in the population under study the SQ test in females increased 30.2%, and in males was 30% (Figure .1). Also, the creativity test in females increased 23.8%, and for males, was 18.8% (Figure .2).

The methodology was to evaluate intrinsic intelligence by the influence of the Faradarmani CF in the classroom followed by dynamic learning (stimulating enthusiasm and amazement). Based on the outcomes of the present study, the group exposed to the Faradarmani CF showed a 2.2 times higher level of creativity and innovation in comparison with the control group (Table .3).

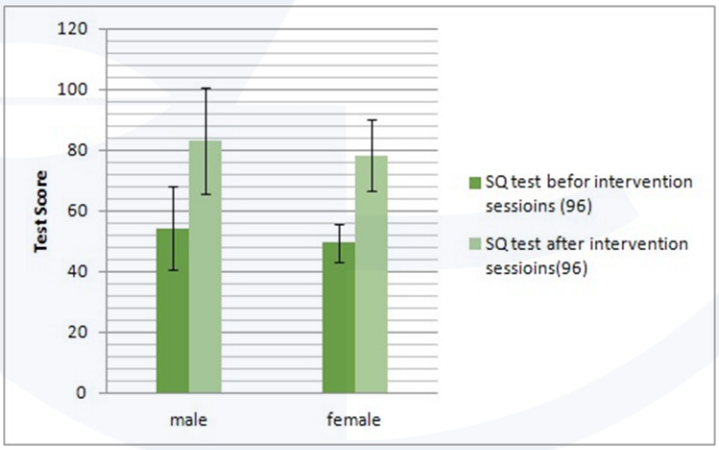


Figure 1. Average of males' and females' spiritual intelligence test before and after treatment sessions.

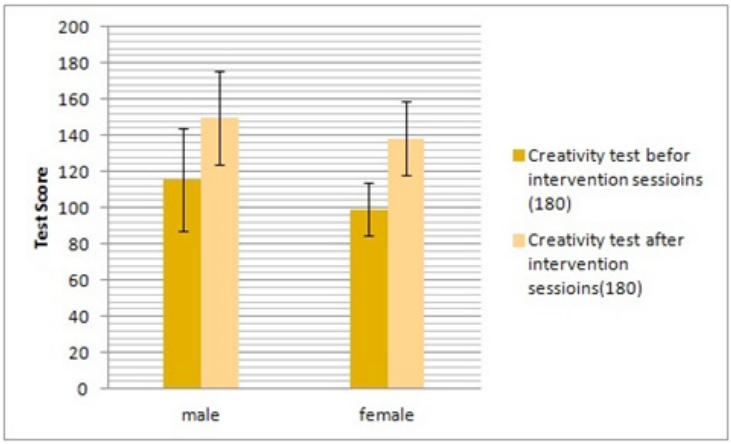


Figure 2. Average of males' and females' creativity test before and after treatment sessions.

Table 1. Average of males' creativity and SQ test with the control group.

SQ-Male	t-Test Paired Two Samples for Mean	
	Variable 1	Variable 2
Mean	54.27272727	83.27272727
Variance	187.2181818	38.81818182
Observations	11	11
Pearson Correlation	0.695818905	
Hypothesized Mean	0	
df	10	
t stat	-9.280945017	
P(T<=t) one-tail	1.56809E-06	
T Critical one tail	1.812461102	
P(T<=t) two-tail	3.13619E-06	
T Critical Two-tail	2.228138842	

Table 2. Average of females' creativity and SQ test with the control group.

SQ-Female	t-Test Paired Two Sample for Mean	
	Variable 1	Variable 2
Mean	49.41667	78.30556
Variance	304.0786	136.8468
Observations	36	36
Pearson Correlation	0.469408	
Hypothesized Mean	0	
df	35	
t stat	-10.9754	
P(T<=t) one-tail	3.51E-13	
T Critical one tail	1.689572	
P(T<=t) two-tail	7.03E-13	
T Critical Two-tail	2.030108	

Table 3. Average of males and females' creativity and SQ test with the control group.

	Male	Female
Case No.	120	155
Age Range/Years Old	5-56	8-60
Ave. C.T. test C.G	115.64±28.12	95.26±25.42
Ave. C.T. test C.F	149.73±14.72	138.26±20.58
Ave, SQ test C.G	54.27±13.68	49.42±17.44
Ave. SQ test C.F	83.27±6.23	78.31±1170

C.G: Control Group C.F: Under the influence of Faradarmani Consciousness Field

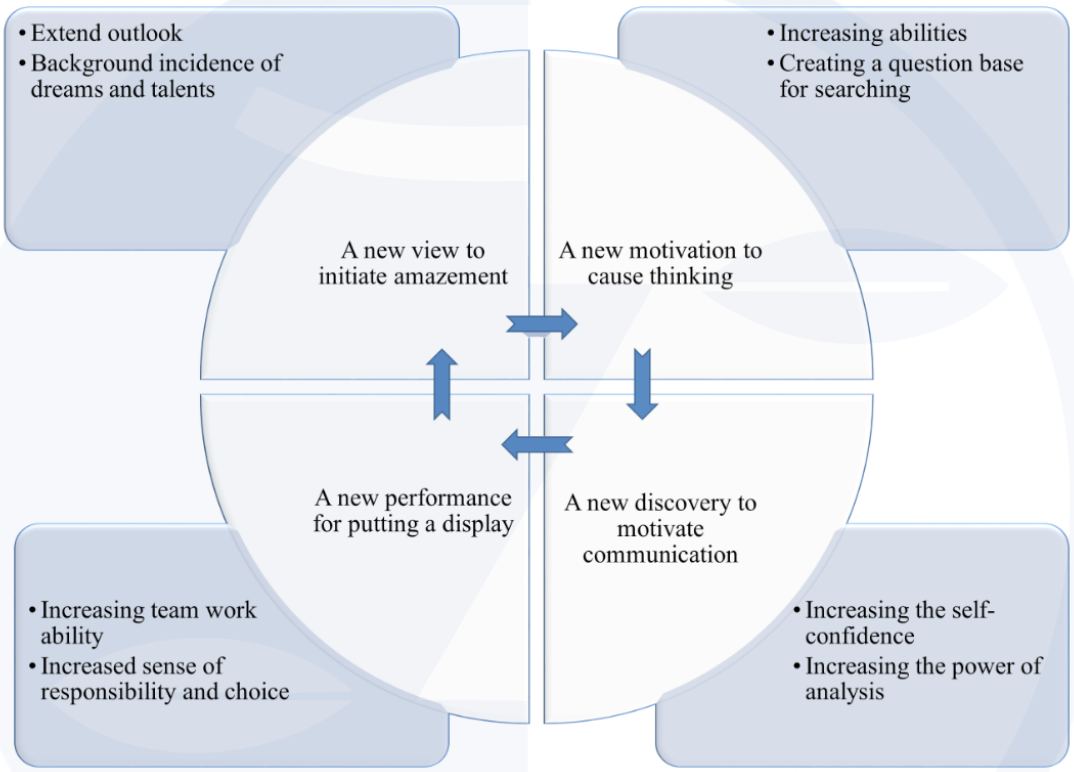


Figure 3. The objective of creativity and spiritual intelligence method.

Discussion and Conclusion

Creativity is a very important element in every successful educational system throughout the world. Today's educational programmers are considerably interested in developing and enhancing creativity faculties. Today, new educational methods have replaced traditional education to increase the efficiency of education and creativity. Among these modern teaching methods, we can mention: The Montessori method, Spaced Learning, Collaborative Learning, Flipped Classroom, VAK Teaching, Self-Learning, and Crossover Learning. However, traditional methods of teaching are still followed in most schools. Nevertheless, educational systems consider a limited part of this creativity faculty. Creativity has a broader meaning which is beyond the capabilities of apparent intelligence and memory. However, society and its educational system emphasize developing apparent intelligence and memory but not creativity. Spiritual intelligence (SQ) is the main factor in developing creativity. Therefore, human beings' step toward the path of perfection.

According to the results of this research, one of the effective ways to increase creativity is awakening spiritual intelligence. Because of the relationship between spiritual intelligence and creativity, one of the most effec-

tive methods to enhance students' creativity is the use of Faradarmani CF as a qualitative treatment to awaken spiritual intelligence. The method and manner of implementing all four consecutive steps of the executive can be gained by a trained teacher in the field of Faradarmani CF or Cosmointel website. For example, there are different ways for different ages to create amazement and ask motivational questions, etc. This design depends on the creativity of the teacher. Moreover, the arrangement of the four stages and the successive relationship between these stages, in different classes and for different ages, depends on the teacher's creativity and the level of awakening of his/her spiritual intelligence. So, a teacher who is familiar with the TCFs can manage this awakening context of spiritual intelligence and creativity in a creative way under the influence of TCF. The effectiveness of Faradarmani CF to activate spiritual intelligence in order to improve learning quality is the evidence of the sciencefact that can be used in the classroom to change the way to achieve creativity in this new branch of science. In previous research on the effects of the TCFs on MCF7 cancer cell line (Taheri et al., 2020a), in vivo and in vitro models of Alzheimer's disease (Taheri et al., 2021b), spatial memory and avoidance behavior of a rat model of Alzheimer's disease (Taheri et al., 2021c), wheat plant (Torabi et al., 2020), bacterial population growth (Taheri et al., 2021d), viral growth (Taheri et al., 2021a), and the electrical activity of the brain during Faradarmani in the Faradarmangars population (Taheri et al., 2020b) have been investigated. More investigation is still needed to determine the effects of TCFs on the level of creativity in students. We suggest that other researchers investigate the effect of the TCFs on the level of creativity of students.

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A Comparison of the Definition of Intelligence in Psychology and Psymentology

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ABSTRACT

Psymentology, or the supra-holistic approach to the study of the mind (*mento*) and psyche (psychology), is an Iranian complementary medicine founded by Mohammad Ali Taheri that identifies the mind and the psyche as distinct and separate from one another. Psymentology holds a very broad and supra-holistic view of human beings and the universe and aims to identify the various existential dimensions of the mind as well as the psyche and to heal the maladies related to both. In psychology, what is known as IQ (Intelligence Quotient), representing the potential of learning, computation, language, comprehension, memory, and abstract reasoning, from the standpoint of Psymentology, are considered "Wisdom" (*Aql*) or "Apparent Intelligence" that are aspects of Wisdom (*Aql*) and are called WQ (Wisdom Quotient). In Psymentolgoy, "creativity" is defined as the "Inner Intelligence" (*Bātin*), a potential in all humans that needs to be activated. This activation requires a high degree of thirst for knowledge and discovery of Truth, in addition to other measures. According to the Theory of Intelligence in Psymentology, Intelligence is the ability to create and bring about new informationin various fields; Wisdom (*Aql*), on the other hand, is the ability to apply, make use of, and utilize anything; while Memory is the ability to store and recall information. The ability to memorize information and events and the recollection of them is represented as MQ (Memory Quotient), which in Psymentology, unlike in psychology, is not considered among the faculties of Wisdom (*Aql*), but it does function in relation to Wisdom and Intelligence. Most current education systems are based on a memory-oriented approach that relies on rote memorization of the material. However, it is imperative for the education systems to be creativity-oriented if they are to foster the growth and development of individuals and help human societies thrive and flourish. For this to occur, it is necessary to activate the creative potential in children and adolescents, which is not activated through simple memorization of content; otherwise, their mental capabilities will gradually diminish over time and will be replaced by stereotypical teachings that are dry and devoid of any creative spark. Although with respect to scientific discoveries, human intuition is known to have elicited creativity, to this day, no method has been proposed to cultivate and enhance this faculty. Psymentology aims to introduce novel methods to make accessing constructive and productive insights and intuitions possible that would promote human growth and evolution and would lead to the activation of the creative genius in individuals and the emergence of new ideas in various areas of knowledge.

Keywords: Psymentology, Inner Intelligence, Wisdom, Creativity, Memory, Mind, IQ, MQ, WQ.

INTRODUCTION

This study examines different critical theories in the field of intelligence, memory, and creativity and compares the previous definitions with those of Psymentology theory on these topics. The present study is a review study that has been done using the keywords of multiple intelligences, intelligence, wisdom, memory, Inner intelligence, and apparent intelligence, and books and research papers in Persian and English in the fields of psychology and Psymentology.

Mohammad Ali Taheri is the founder of Psymentology, an Iranian complementary medicine that explores the existential dimensions of the human mind and psyche and their complications.

Taheri Consciousness Fields

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 the1980s, 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, in contrast, Sciencefact explores the effects of the non-material/non-energetic TCFs, 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).

Psymentology

From a Psymentology point of view, understanding the human being requires a comprehensive and supra-holistic view. From this view, human beings, in addition to physical sensors (five senses), also possess mental and supra-mental sensors. Supra-mental sensors are recipients of intuition. They have the ability to create information that does not exist previously and the ability to receive awareness from

beyond the mind.

Psymentology offers tried-and-true knowledge that can lead to a practical and precise definition of creativity and intelligence. From a Psymentology point of view, all intellectual activities comprise three categories: (Taheri, 2011)

– Intelligence (the creating agent)

– Wisdom (Aql) (the utilizing ability)

– Memory (the archiving ability)

Today's humans are familiar with the concept of mental invention and creation; however, they are not familiar with the center of the Software-based activities in the field of processing creativity and mental perceptions through supra-mental sensors, hence they have not discovered a lucid interpretation of how they function.

In psychology, what is considered the Intelligent Quotient is referred to as IQ, is, in fact, a quantitative measure of Wisdom (Aql), known in Psymentology as "Wisdom Quantity" or the "Apparent Intelligence". While the extent of intelligence, which in Psymentology is the extent of creativity and ability to create, is the true IQ (Intelligence Quality) or what we consider "Inner Intelligence" (Bātin), which is not quantifiable. Psymentology names it IQT. This IQT is qualitative in nature, and as such, cannot be measured by numbers.

A part of the brain translates Inner Intelligence, and another part translates Apparent Intelligence. For innovative people, part of their brain is translating Inner Intelligence. For many, this part remains unused. Based on a hypothesis in Psymentology, it is expected that humans would no longer suffer from memory disorders such as Alzheimer's disease provided that they could utilize their Inner Intelligence.

Psychology

The findings on intelligence showing that many definitions have been proposed for it so far:

According to A. Binet's definition (1916), intelligence is the ability to understand, reason, judge, and solve problems. Hence, IQ is the quantitative measurement of intelligence abilities within the scope of reasoning, mathematical calculations, learning, memorizing, abstract thinking, general information problem solving, interpersonal and spatial perception, and linguistic abilities.

D. Wechsler (1958) defined intelligence as the individual's ability to adapt to their environment effectively and to act purposefully.

According to H. Gardner's theory (1983), in order to assess all the abilities and talents of a person, the IQ alone should not be examined (which is equivalent to the logical-mathematical intelligence), but also other types of intelligence and talent, including musical, intrapersonal, interpersonal, visual-spatial, bodily kinesthetic, verbal-linguistic, and naturalist intelligence should be considered.

D. Goleman (1996) presented a definition of Emotional Intelligence (EQ) as the understanding and managing the emotions of oneself and others. In human beings, emotions react without a moment's delay and prevent a conscious and analytical reaction, which can be controlled by boosting emotional intelligence. In addition to humans, emotional intelligence is also found in mammals.

Spiritual Intelligence (SQ) is the third type of intelligence that has only gained attention in the late twentieth century. This intelligence is unique to human beings and deals with the underlying beliefs about the meaning of life, understanding the integration between human beings and their environment, the ability to receive intuition, a holistic view of the world, and the fundamental questions about why and how humans were created (Zohar, 1997). Conclusively, the three main fields in which intelligence is defined are Wisdom Intelligence, Emotional Intelligence, and Spiritual Intelligence.

Memory is a state or process that arises through progressively encoding, storing, and retrieving information, according to S. H. Klein (2015) in his paper "What Memory Is." Based on these criteria, memory or its traces can be seen in almost any state of mind that we can have.

Based on A. D. Baddeley's model of working memory (1974), human thought processes are supported by an integrated system for the temporary storage and manipulation of information. This memory is the center of attention and the primary process of sensory information and communication with long-term memory. It also takes on the roles of learning, storing, and removing irrelevant information.

M. Mumford suggested that "creativity involves the production of novel, useful products" (2003, p.110).

Much like "intelligence," no single definition exists for "creativity." Creativity requires the simultaneous presence of a number of traits, such as intelligence, perseverance, and the ability to think in a particular style.

T. Amabile (1983) divides the components of creativity into three categories:

1-Having a skill in a specific field

2-A person's traits and cognitive characteristics, such as independence, being a risk-taker, having novel perspectives on issues, regular working routines, idea construction skill

3- Intrinsic motivation to implement work

Creativity and innovation are among the most sublime characteristics of human beings. All sciences, productions, technologies, industries, innovations, inventions, arts, literature, music, architecture, and in general, the basis of all kinds of civilizations since the beginning of history until now, and all human achievements are multifarious manifestations of creativity and innovation. The development of human civilization and their lives are impossible without creativity.

C. R. Cloninger (2008), the psychobiological theorist, considers the following three fundamental aspects, effective in the formation of human personality:

1. Temperament or instinctual nature exists in humans the same as the other mammals. Temperament is actually the cause of the formation of EQ.

2. Character or personality traits developed in humans, during life and following environmental education are related to using Wisdom or IQ.

3. Psyche or Intuitive Self Awareness, which is the cause of wisdom, creativity, and well-being. Cloninger deems the growth of the psyche to be a factor in the growth and development of human personality. Psych is equivalent to SQ.

The quality of intelligence from the perspective of Psymentology

From the Psymentology point of view (Taheri, 2011), Intelligence Quality (IQT) is the ability to manifest creativity, innovation, and to create information and things that did not formerly exist or, one was unaware of those, that is, whatever human inspirations create. It also can occur during sleep or wakefulness. Characteristics of intelligence include the following:

-Intelligence is innate, common, and latent, and therefore it is not inherited.

-Intelligence needs awakening and activating.

-Intelligence, often described as the amount of creativity, is a qualitative concept, hence it's not quantifiable.

-Unlike wisdom, intelligence cannot be learned or programmed and cannot be increased by learning. Therefore, if personal ability is increased by learning, it is an effect of wisdom, not intelligence.

In psychology, intelligence equates to intellectual abilities, and memory is its component.

Intelligence is also considered to be distinct from creativity.

The definition of IQ in psychology differs from that of in Psymentology so that in psychology, IQ is quantitative in nature and IQT in Psymentology is qualitative in nature. (Taheri, 2011).

In Psymentology, creativity usually emerges as placeless, timeless, languageless, and in the form of a mental spark. Its occurrence is not time-consuming. While rational thinking is time-consuming, it is within the framework of the faculty of reason and Wisdom and results from putting a set of information together.

Memory Quotient (MQT), which is the ability to memorize events and information in Psymentology, is not part of the capabilities of Wisdom (Aql)) and IQT, but it is a separate software that works in conjunction with Wisdom (Aql)) and intelligence.

Conclusion

Looking at the history of humanity, it is clear that the extent of Inner Intelligence or insight has decreased throughout history. As Apparent Intelligence or wisdom has grown over time, the dilemmas and abnormal tendencies have become more complicated.

This is because the development of rationale, with no regard for the Inner Intelligence of people in the society, leads to the desire for superiority over others, the emergence of false emotions, energy accumulation, inner restlessness, and imbalance.

These imbalances led to the definitions of new types of intelligence called emotional intelligence (EQ), and then spiritual intelligence (SQ) to eliminate the mentioned defects according to these aspects of intelligence. However, the truth is that human beings cannot only grow by employing their mental, psychological, and physical abilities. It will not be perfect, but intuition and the benefit of inspirational information are the controlling factors of false emotions. Therefore, addressing this issue as a social and human matter must be seriously considered.

Core memory forms the basis of current education systems, which rely on content memorization. While it is imperative for the education systems to be creativity-oriented in order to foster the growth and development of individuals and help human societies thrive and flourish. For this to occur, it is necessary to activate the creative potential in children and adolescents, which is not activated through simple memorization of content; otherwise, their mental capabilities will gradually diminish over time and will be replaced by stereotypical teachings that are dry and devoid of any creative spark.

Connecting the humans' minds to the Consciousness and Intelligence that governs the universe (CCN) is an effective way to promote intelligence and cause the emergence of inventions and innovations. However, cultivating mere Wisdom or faculty of reason generates a waste of existing mental capacities and a memory-oriented education system.

In this regard, although human intuition is scientifically known to be the cause of emerging creativity, so far, no effective way to cultivate and promote it has been presented.

Acknowledgement

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Mohammad Ali Taheri is a scholar, visionary thinker, and innovationist known for his numerous theoretical concepts, including Cosmic Consciousness Network (CCN) and Taheri Consciousness Fields (TCFs) with over 40 years of history. T-Consciousness is introduced and defined as one of the constituent components of the Cosmos in addition to matter and energy, from which TCFs, as non-material/non-energetic fields, are derived. TCFs are unique qualitative fields that are immaterial in nature but have a direct effect on matter and energy, including humans, animals, plants, microorganisms, molecules, cells, and particles. As far as the practical application of T-Consciousness is concerned, two complementary medicines of Faradarmani and Psymentology have been introduced and put into practice.
In 2020, Mohammad Ali Taheri introduced Sciencefact, that utilizes science as a means to demonstrate and record the effects of TCFs. Although science studies matter and energy alone, Sciencefact and science do share a common ground which is reproducible laboratory experiments that involve matter and energy. What distinguishes Sciencefact from science is the investigation and utilization of CCN through the application of the TCFs.

Established and managed by Mohammad Ali Taheri in 2022, the Journal of Cosmointel is an all-science journal that publishes original research on TCFs. As a scientific journal, all types of scientific research that adhere to ethical guidelines and publishing standards of Cosmointel Journal and T-Consciousness research protocol are eligible for publication. Cosmointel establishes the guidelines for conducting scientific research on TCFs and publishes the results in its journal spanning various disciplines, including biology, T-Consciousness biology, physics, engineering, material science, medicine, neurosciences, psychology, etc.

Interuniversal Press