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**Definition of psymentology, an Iranian complementary and
alternative medicine**

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Abstract

Being categorized with other fields of Complementary and Alternative Medicine (CAM) in Iran, and concerning the mind-psychology of humankind, "Psymentology" ['Psyche' + 'Mental' + 'Logy'] or "Interuniversal Mind-Psychology" has an Interuniversalist perspective on the human being with an all-inclusive approach. In *Psymentology*, mind and psyche are each addressed as a separate concept, comprising a specific part of an individual. The main target of *Psymentology* is understanding and gaining knowledge about human being, the constituent software of human existence, diagnosis and treatment of psymental (mental and psychological) disorders, as well as other related unidentified problems. Psymentology is based on the theory of "Consciousness Bond of the Parts" or "Parts Having Consciousness in Common". Through this therapy, patient becomes connected to Interuniversal Consciousness via psymento-therapist. After this bond is established, he/she automatically undergoes Scanning stage in which all existential constituents of individual undergo scrutiny through Consciousness Bond in order to detect any manifested or hidden diseases.

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Definition of Psymentology

Any method of treatment other than the classic conventional medicine falls under the Complementary and Alternative Medicine or C.A.M. The organization of National Center for Complementary and Alternative Medicine (NCCAM), a subsidiary of Health and Human Services (H.H.S.) and National Institute of Health (NIH) in the U.S.A, which is in close cooperation with the World Health Organization (WHO), has classified C.A.M. into five categories:

- 1- Energy Therapies
- 2- Manipulative and Body Based Therapies
- 3- Alternative Medical Systems
- 4- Mind-Body Interventions

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5- Biologically Based Therapies

Psymontology falls under the fourth category of *Mind-Body Intervention* and the *sub-category of Mental treatment*.

Being categorized with other fields of Complementary and Alternative Medicine (CAM) in Iran, and concerning the mind-psychology of humankind, *Psymontology* ['Psyche' + 'Mental' + 'Logy'] or "*Interuniversal Mind-Psychology*" has an Interuniversalist perspective on the human being with an all-inclusive approach. In *Psymontology*, Mind (Zehn) and psyche are each addressed as a separate concept, comprising a specific part of an individual. This approach attempts to alleviate mental and psychological disorders.

History of Psymontology As Stated By the Founder

Founded by me thirty years ago, '*Psymontology*' or '*Interuniversal Mind-Psychology*' has now gone through its experimental phases quite successfully, beginning with encountering the truths and facts of existence, which dominated my attention as a child. In that stage, I reflecting upon the great questions, such as 'Where do we come from? Where are we going to? Why are we here? Where are we heading? Who is the Creator? What has He made the creation for? What is the outcome of this creation? Who is humankind? What are the possible ways to approach and acknowledge Him? How are human's potential powers activated? What are life and death?'. I felt great enthusiasm for understanding the existing universe, discovering its mysteries and secrets which incessantly bombarded my mind. Then suddenly, on November 1st, 1978, several inspirations and revelations occurred to me, following which certain dimensions/angles of the humankind and existence were disclosed, and those led me to the understanding that there is an immense Awareness and Consciousness dominating the whole of existence. Exactly like a 'Cosmic Internet', this all-encompassing awareness has integrated all its constituent elements, purposely obscuring. This revelation included not only theoretical issues but also the applicable information and operational instructions for practice; therefore, *the manner of utilizing such an Internet was my reason for establishing fields like Faradarmani, Psymontology, and others.*

As a consequence to such a perception came the '*Interuniversal*' worldview, based on which humankind is supposed to expand his reflections unto the entirety of creation, viewing life from a wider viewpoint, figuring out and growing into his/her own unique position. [In summary, *Interuniversalism* includes the ascendance of human thoughts up to the level of the whole universe. This worldview desires to pass beyond and above all ancestral, tribal, racial, national, etc limitations, and to perceive the universe through the *Interuniversal Consciousness/Divine Intelligence*] (For details please refer to '*Definition of Interuniversal*' from the book '*Human From Another Outlook*' by M.A. Taheri)

General Subjects in Psymontology

The subjects of *Psymontology* fall into two general categories:

1. Theoretical

- Definitions regarding the components of human existence as well as an understanding of the setup of humankind's structural blueprint.
- Understanding man's status in the ecosystem.
- Recognition and recovery methods of (the software-based) psymental disorders (psycho-mental refers to psychological and mental) and psychosis.
- Analysis and description of the complications concerning mental perceptions, psychological emotions and drives, and the resulting behavioural phenomena.

2. Practical

- Includes all the prevention methods, elimination procedures of psymental injuries, and healing unidentified disorders.

Psymentology's Approach and Process

'Psymentology' or 'Interuniversal Mind-Psychology' is a framework in which the treatment is achieved through a software approach and without any hardware interventions or manipulations. By hardware we mean the treatments applied physically [i.e. externally] such as pharmaceutical, invasive & surgical, physiotherapy, massage treatments, or any other similar method in which utensils and devices are to be implemented. On the contrary, by software interventions we mean only those therapeutic applications related to the existential software embedded in man, away from any pharmaceutical, operational or other similar treatments and without resorting to any technique, in order to examine and resolve the patients' ailments.

Although psychoanalysis, psychotherapy and so on are classified as software interventions; none of them are applied in *Psymentology*. In fact, *Psymentology is not technique-based; in this approach the probing and the removal of any software disorders would be achievable with the aid of the "Interuniversal Consciousness Network"* and thus it is clearly distinguished from other common psychology and psychiatry therapies (For details please see section '*Psymentology* and Its Significant Practical Application' in the same article).

'Psymentology' seeks to understand humankind and the constituent software of his existence, and also to cure humankind's unidentified mental conflicts by serving as Complementary and Alternative Medicine (CAM) in helping those who are troubled.

Psymentology Objective

The main target of *Psymentology* is the recognition of humankind and the constituent software components of human existence, the diagnosis and treatment of **psymental disorders (refers to psychological and mental)**, as well as the unknown and unidentified disorders, which could also be pursued further as sub-classified below:

- 1- Self-exploration [the process of understanding or gaining knowledge of self] in order to truly find the human's status in the universe and to recognize the software-based constituents of human existence.
- 2- Acquiring self-recognition in order to truly locate humankind's status in the universe and the constituent software of human existence.
- 3- Provision of precise definitions embracing the Human, Excellence, Perfection and Humankind's ultimate purpose, etc.
- 4- Assisting humankind to attain the best quality of:
 - a. Well-being [Health]
 - Well doing [Behaviour]
 - b. Well having
 - c. Well thinking
- 5- Diagnosis of mental and psychological disorders along with effective and software component treatment of the above-mentioned problems.
- 6- Provision of up-to-date definitions of mental and psychological maladies, other than diagnosis and dissociation of normality and abnormality.

Psymentology: General Principles

1- Human existence possesses an infinite number of interrelated components. Likewise, any method intending to analyse a person must already take an ‘*Interuniversalist*’ approach, simply to be able to comprehensively explore all his infinite number of interrelated existing components together. (For details please refer to ‘A brief definition of the dimensions of human existence’ in the same paper)

2- To learn about humankind's essence and philosophy of existence, in addition to his true status in the ecosystem, his behaviour and personality, as well as other definitions relating to humankind, must be lucidly interpreted and illustrated. With this perspective, *Psymentology* pays special attention to the comprehension of humankind's place in the ecosystem.

According to *Psymentology*, the ecosystem contains all the material connections in the universe, with every particle interconnected with every other particle. The ecosystem pursues a certain and determined objective, knows from where it has started and to where it is heading; what goal it is pursuing, and what distinct interchanges, alterations, and/or designs it must manifest in order to achieve its desires and aims.

Accordingly, the ecosystem possesses personality, manner and identity. Its progress in a direction identifies and personifies it. Therefore, its behaviour is consistent with having both a trajectory and a personality. As a result, the ecosystem enjoys a character entitling it to be considered a living entity. This very living being has a memory called ‘**Cosmic Memory.**’ Such a being should inevitably possess a mind, too, as it enriches the system with speculation and contemplation, all of which bestow upon the ecosystem an identity. This portion we call ‘**Cosmic Mind**’, which ought to contain ‘Awareness and Consciousness’ leading the universe toward a specific end.

Once we admit the fact that the Cosmos is alive, we must acknowledge that it should also contain a ‘**Vital Force.**’ The vital force permeates the universe and is manifested in a variety of detectors. Different forms of life on Earth represent these diverse detectors, which have generated the various species of humankind, animals, vegetation, and micro-organisms.

However, each part and every particle of the universe requires an exchange of daily bread by which they survive. As examples, each bit (of existence) continues to exist thanks to a universal and cosmic gravity, rotation is based on two opposite forces (centrifugal and gravitational), and the relationships among various parts/pieces in the entire immense ecosystem enable them all to exist. The combination of all such interactions supplies the sustenance and livelihood to the whole of existence, where, in a sense, the God of creation has set up these correlations based on certain rules and regulations. In *Psymentology* All of these principles and such regulations are recognized as ecosystem or the supplier of sustenance and livelihood.

3- A person's psyche, physique, and other constituent elements of his existence are considered as integrated and unified, such that separating them would lead only to erroneous consequences. With regard to the fact that *Psymentology* is an Interuniversal science, it fully investigates each and every internal and external factor contributing to humankind's conduct all together.

A Brief Definition of the Dimensions of Human Existence

‘**Interuniversalism**’ or ‘**Interuniversalist perspective**’ is a totally holistic way of viewing the human being. *In this perspective man is not considered just as a pile of flesh and bones, but as vast as the world of existence.* As stated earlier, in *Psymentology*, defining the dimensions of the human existence is a function of the

'Interuniversalist' approach by having an omni-lateral view of the human being. Within this perspective, the aspects of the human dimensions are viewed as countless, comprised of various counts of software and hardware fragments. The entire hardware components are ultimately managed and controlled by a software compartment.

Some of human constituent components are:

- 1- Diverse bodies such as the physical body, emotional body (psychological body), mental body (Mind/*Zehn*), astral body and so on.
- 2- Various energy transformers, known as 'Chakras.'
- 3- Numerous energy channels, such as those that are limited, restricted, or the fourteen non-physiological channels in the body utilized in acupuncture.
- 4- Various energy fields surrounding the body, such as the polarity field, bio-plasma field, etc.
- 5- Diverse additional components, such as cellular consciousness, molecular frequency, certain software components, and an infinite number of other unidentified elements.

In the Interuniversal approach, each fragment is contemplated in correspondence with every other element. Physique, psyche, mind, different bodies, and other human components of existence are interrelated, where any impairment to one part could lead to the destruction of the others. Consequently, any exact diagnosis and/or even locating the particular component pertinent to the malady [by human beings] would be out of question.

Here, only an intelligent system with thorough competence, via an exhaustive scrutiny, or Scanning, could diagnose and cure any afflicted constituent part. Such a superb conscious grid, known as the 'Universal Consciousness Network - or Interuniversal Consciousness' is being utilized in *Psymentology*. This network is the overall awareness and consciousness, dominating the entire universe, just like a 'Universal Internet' that intelligently integrates and cohesively overlaps all the components.

Body, Psyche and Mind: The Principle of Interactive Effect

This principle indicates that the eventual result of mental, psychological, and physical activities undergo a cycle, as illustrated in **figure 1**.

Let's say that if there is a blow to one's body, the resulting pain would cripple the individual's mental and perceptual function, thus scarring their psychological and emotional activity. However, the individual's mental organization in taking on the pain and accommodating it, would determine their feeling on the manner of their negative reaction against the blow, after which the degree and scale of the pain as well as its tolerability would in turn redefine the intensity of the pain for the body.

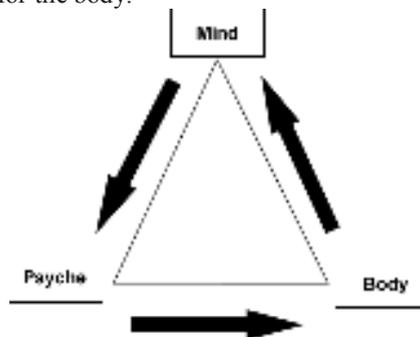


Figure 1: Interactive Effect of Body, Psyche & Mind

Given that someone whose life is in jeopardy sustains physical injury while attempting to escape, their mind does not give permission the pain to manifest itself; following this, the individual's psyche also forbids any occurrence of such sensations, and therefore the body feels lesser pain. Thus, the higher the risk level, the more pain control by the mind.

In addition, this entire issue grows more tolerable from having justifications for enduring pains, such as reaching one's most desired ideal through cosmetic surgeries, or being blessed via a spiritual recompense by participation in rituals involving tension and/or physical stress. In such cases, the body's pain level report is a subordinate function to a mental software program.

When a mouse pursues a piece of inaccessible cheese, it would resort to a variety of data arrangements in its mind. It would first try out several routes and methods to reach it, in which case any failure could lead to confusion and disturbance. The case is the same with humankind, where, for example, if all one's endeavours for making a living fail, one may suffer derangement and total disorder.

The Definition of Normality and Abnormality (Malady)

Based on the *Interuniversal* theory (*Interuniversalism*), normality is defined as being in harmony with the ecosystem and being in line with the goal that the ecosystem is following. Viewed as a tiny member in this set-up, humankind is supposed to play his/her role quite accurately. Again based on *Interuniversalism*, abnormality (malady) refers to any type of disorder, blockage, damage or imbalance in any of the infinite constituting components of humankind's existence.

Assuming the definition of the malady and implementing it in accordance with that of the Interuniversalist approach, drawing a diagnosis [by a human being], in that case, would be something unlikely and impossible. One of the reasons for the existence of such a variety of specialized fields in current medicine is to achieve a more accurate diagnosis as well as implementing a more appropriate treatment procedure. Therefore, a common field of therapy is divided into as many subcategories and specialties as necessary to facilitate a more accurate diagnosis. Finally, the patient's status is diagnosed with many varied opinions and several diagnostic statements.

In Psymatology, the patient's treatment process is followed as described by an 'Interuniversalist Approach.' Through this complementary method and quite unlike other medical fields, neither the diagnosis nor its treatment is attained by a human being; it is a process in which the therapist plays no role at all. This distinctive diagnosis, free from any human initiative or even intervention, takes place principally by the grand Consciousness (the unique Cosmic Awareness), through investigating (Scanning) the being, diagnosing/locating the defective components, and then healing them.

Some Theories as Proposed by Psymatology

Theory of Nonorganic Viruses

One of the most indispensable theories in *Psymatology* is the 'Nonorganic Virus Theory.' According to this theory, humankind encounters viruses that could affect the mind, body, and psyche, infiltrating a person's diverse components and data files, and contaminating them with parasites and derangements. When such parasites occupy the mind's data files, they cause all manner of hallucinations, abnormal behaviours, and unusual drives. In *Psymatology*, through resolving the symptoms of this contamination as well as by purifying the patient of nonorganic viruses, we are able to get rid of these and other such complications.

In *Psymatology* there is a specific approach toward these types of disorders and the treatment for such cases lies within a special branch of treatment called ‘**Defensive Radiation**’, which is thoroughly discussed in the book written by the present author titled ‘Nonorganic Viruses’. During the past few decades, several successful experiments have been conducted proving the aforementioned theory.

It is worth mentioning that the term ‘**Nonorganic Beings**’ is applied for beings devoid of any organic or material aspect, whose unidentified form is not comprised of atoms or molecules. At least for the moment, they possess no physical or understandably tangible form. As a result, and due to the lack of any bodily or identified structure, the world of science is not capable of identifying them or tracing them. However, the only possible way yet to distinguish and remove them with their associated disorders is to apply the available experimental evidence and documents. This might at first glance seem quite bizarre and incredible, as Dr. Koch and Dr. Pasteur’s theory of ‘bacteria’ was at first mocked and ridiculed’, but was eventually proved. [For detailed information please refer to the book ‘Nonorganic Viruses’, M.A. Taheri]

Theory of Consciousness Field

1- Particle Behaviour in the Consciousness Field

From *Psymatology*’s point of view; Matter and Energy, in other words, ultimately the basis of the universe and all its constituents and particles has been created from and are made of intelligence, awareness or consciousness.

In other words in any given time there are three elements in the material universe; **Awareness** or **Consciousness**, **Matter** and **Energy (Figure 2)**. Figure 2 shows the constituent elements of the universe. As it illustrates, each of the above elements are convertible to one another. The conversion of matter and energy into consciousness is a complex and all inclusive discussion, which we intend to discuss separately in near future.

Consciousness is neither matter nor energy, whereas matter and energy themselves have been originated from consciousness; consequently none of the definitions of matter and energy apply to consciousness. Consciousness is neither wave (frequency) nor particle, and lacks quantity, thus is not measurable and no graphical diagram can be illustrated to represent it. Consciousness is only a function of quality, it lacks the dimensions of time and space, its transfer and translocation are not time-bound (is instantaneous) and it is not a function of space either.

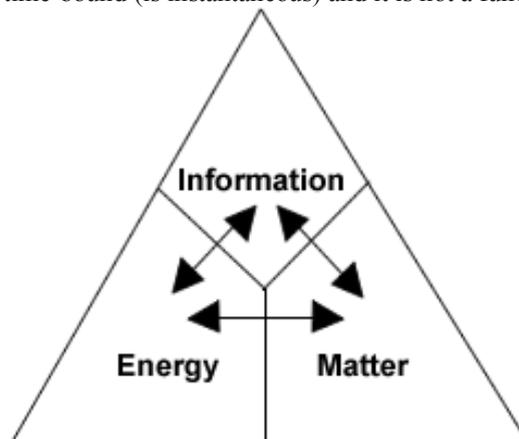


Figure 2. The Constituent Elements of the Universe

In particle behaviour, every particle is influenced by a variety of fields such as gravitational, electromagnetic, etc. Here, another field is introduced, the ‘**Consciousness Field**.’ For now this field can be identified only through

experience. ***Within such a domain, each particle behaves subordinately to its superior consciousness.*** The overall behaviour of particles in such a field differs from those of other fields. *Conformability, decomposability, and re-composition (reparability) are among the properties of this field.*

2- Software Behaviour in the Consciousness Field

a- Software Repair/Correction

In a 'Consciousness Field', human, animal, and plant software programs are all reconstructable and improvable, via exposure to the Consciousness Field. For instance, one can apply the Consciousness Field to correct sleep patterns

b- Software Compatibility

In a 'Consciousness Field', the software programs can harmonize and gain coherence with a new Consciousness Field. One of the byproducts of Software Compatibility in the Consciousness Field is 'Consciousness Immunity.' (For details please refer to the book '*Faradarmani*', M.A. Taheri)

Theory of Consciousness Contamination

Based on one of the theories of *Psymentology*, human psychological/emotional mood and temperament generates '**Non-physical Radiations**' or in other words '**Consciousness Radiation**' which is neither a wave nor a particle. These positive or negative radiations can have positive or negative effects upon others, which explains our various pleasant or unpleasant feelings when visiting different people.

More importantly in this regard is the contagion of varied disorders via negative consciousness radiations. In a sense, while the psychological body is producing negative radiations, this radiation could contaminate and involve others, affecting them as well. As an example, those who are in touch with, encounter, or deal with depressed people are bound to feel depressed after some time. Among the groups gravely exposed to radiation contamination we can list psychologists, psychotherapists, dentists, hypnotists, lawyers, and similar professionals.

Theory of Brain Function

In *Psymentology*, the brain is considered as a collection of antennas which broadcast, transmit, receive and/or translate into the language of the body the entire sensory data set from inside and outside of the physical body unto the various bodies of human existence: mental body (Mind/Zehn) (perceptual), psychological body (emotional), and astral body the rest. [For detailed information please refer to the section 'Definition of Brain in *Faradarmani*', from the book 'Human From Another Outlook', M.A. Taheri]

Psymentology and Its Significant Practical Application

It is more than three decades since the foundation of **Interuniversal Mysticism (Erfan-e Halgheh)** and its subdivisions including the two complementary and alternative medicines of '*Faradarmani*' and '*Psymentology*' by *Dr. Mohammad Ali Taheri* in Iran. Interuniversal Mysticism examines the mystical concepts both in theory and in practice, and since it embraces all human beings, everybody regardless of their race, nationality, religion and personal beliefs, can accept its theoretical part and experience and make use of the practical aspect (such as *Faradarmani* and *Psymentology* treatments and so on).

Interuniversal Consciousness or Cosmic Internet

The world of existence has been created from motion, therefore all its different manifestations also result from motion. For the reason that any motion requires a primary motivator to cause the movement, also a directing factor to give it a direction, ***there is an awareness or consciousness governing the universe which***

we call ‘Interuniversal Consciousness’. Similar to a ‘Cosmic Internet’, *this all-encompassing consciousness has covered up all its constituent elements and subsets by intelligence/consciousness*. Thus a meaningful resemblance could be established between the Interuniversal Consciousness and a Universal or "Cosmic Internet". To clarify this expression (Cosmic Internet) one should consider the capabilities of the internet at the present time and comparable features with those of the Cosmic Internet.

One of the many features of the web is accessing the catalogue of various products from different manufacturers and their technical features and abilities. Nowadays the product catalogue could be retrieved by browsing the manufacturer’s website and unlike the past, no more paper catalogues are to be found within the product package. This economizes the final expenditures as well as reducing the weight and volume of the package.

Proper handling of any complex product necessitates a comprehensive study of its accompanying catalogue; otherwise lack of adequate knowledge on how to operate the product, leads to technical faults and the product would soon cease to function, leaving the grumbling user pessimistic about the brand or the factory. Yet the user himself is to blame, and this situation could be avoided if the user had taken some time going through the catalogue well before operating the product. *The same applies to mankind. If only he was able to carefully browse through his own existential catalogue, he would then neither get entangled with his current struggles nor hold pessimistic contradictions against the Creator.* As a matter of fact, it must be stated literally that a human being is analogous to a machine, and gaining knowledge on his personal catalogue helps him to operate it more efficiently and manage it smoother.

In this manner, there is a Cosmic Internet (Interuniversal Consciousness) and a Manufacturer Website (The Creator) for mankind. In fact human beings are regarded as ‘parts’ (like single websites) which make sense when their link to the ‘whole’ (like the Internet network) is considered. As in **Figure 3**, by establishing a connection with the Cosmic Internet (Interuniversal Consciousness), the user can attempt retrieving his existential catalogue from the manufacturer website, to utilize it for self-exploration or to even heal himself or others with the use of the facilities of this Network; witnessing unbelievable therapeutic phenomena. (Note that such example is used for comprehension of the importance and impact of mankind’s communication with his Creator, without the least indication, nor purpose to identify God as a factory). [For detailed information on the Cosmic Internet please refer to the section "Cosmic Internet and software switching", from the book "*Faradarmani*", M.A. Taheri].

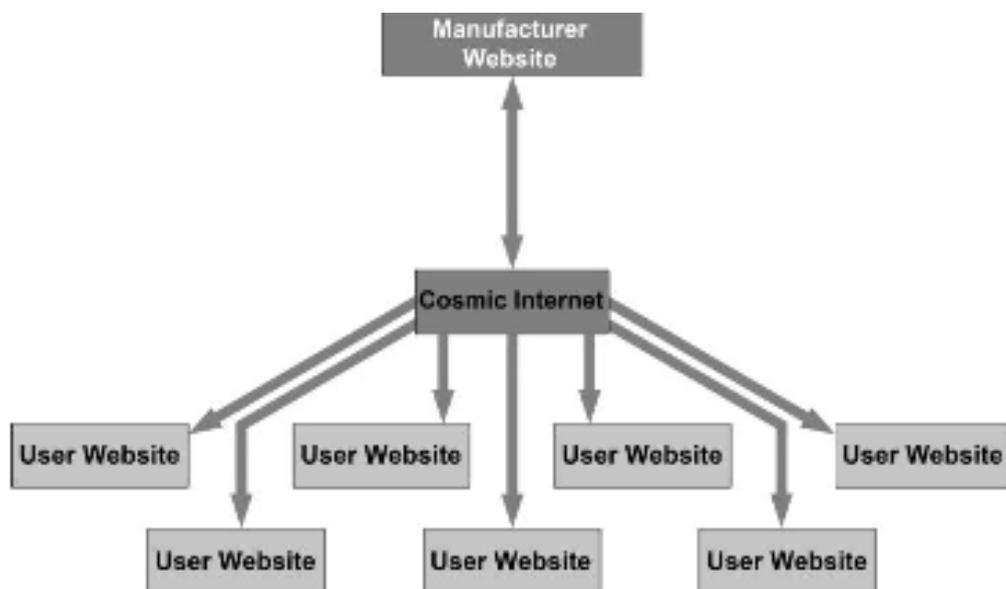


Figure 3: Establishing a Connection with the Cosmic Internet (Interuniversal Consciousness)

The Theory of "The Consciousness Bond of the Parts" or "Parts Having Consciousness in Common"

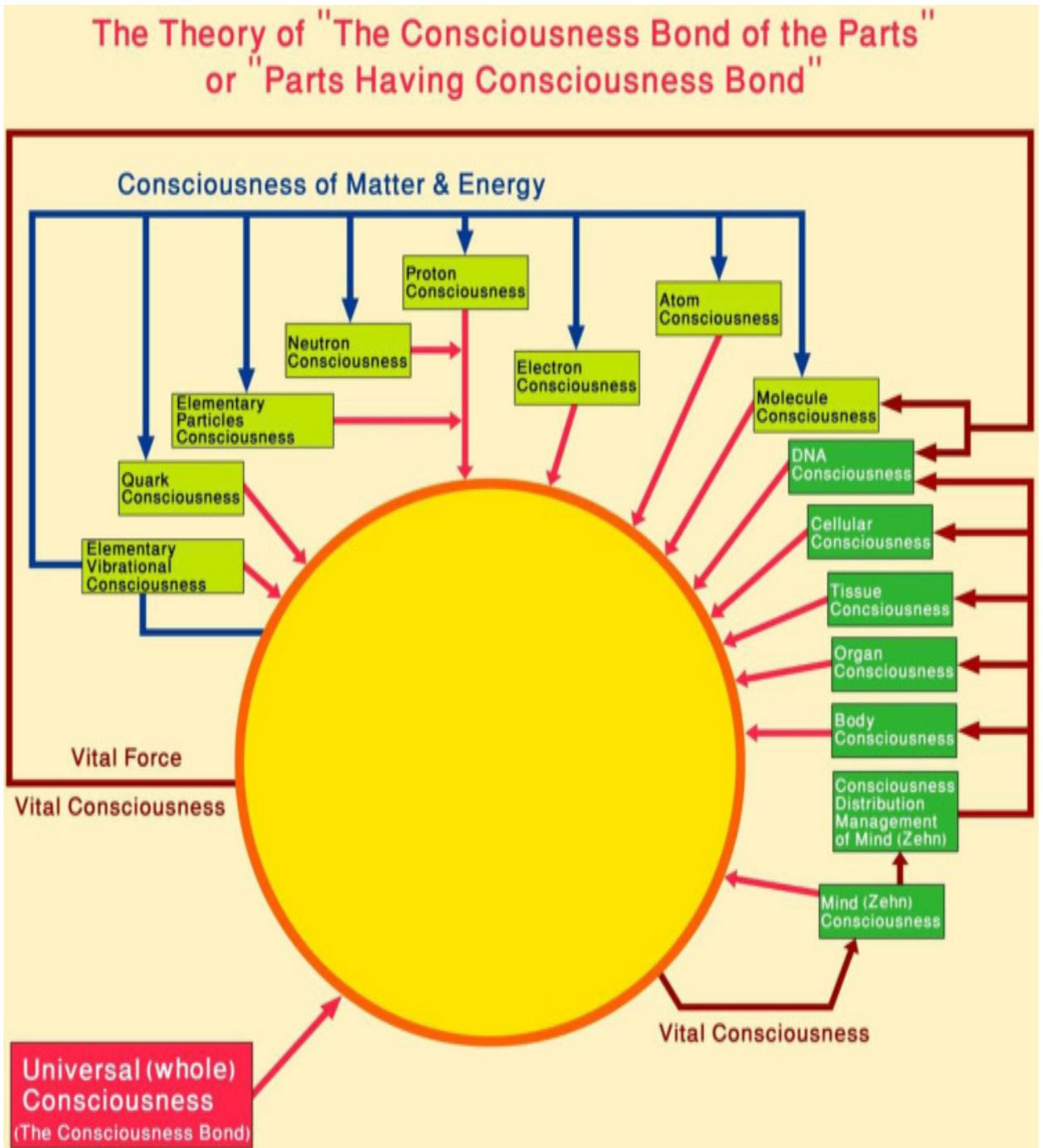


Figure 4. Theory of "Consciousness Bond" or "Constituents Having Consciousness In Common"

Psymontology is based on the theory of ‘**The Consciousness Bond of the Parts**’ or ‘**Parts Having Consciousness in Common**’ (Figure 4). Through this therapy, the patient/individual becomes connected to the Interuniversal Consciousness via the Psymonto-therapist [the practitioner only plays an intermediary role in providing the connection between the individual and the Interuniversal Consciousness]. After this bond is established, the person automatically undergoes the *Scanning* stage in which all existential constituents of the individual undergo scrutiny through the Consciousness Bond in order to detect any manifested or hidden defects or diseases. *Scanning means inspecting the individual’s whole being* which as we explained before, encompasses countless different constituents/components. Therefore, accomplishing this task is not possible except via the help of a grand intelligence beyond the wisdom, expertise and knowledge of human.

The Process of Treatment in Psymontology; Establishing Ettesal, Scanning Stage, Externalization

Psymontology is based on connecting or establishing a link (*Ettesal*) to the "Interuniversal Consciousness" (Figure 5) and the entire pathway of exploration and transformation is made possible through this connection which can be applied and utilized in practice.

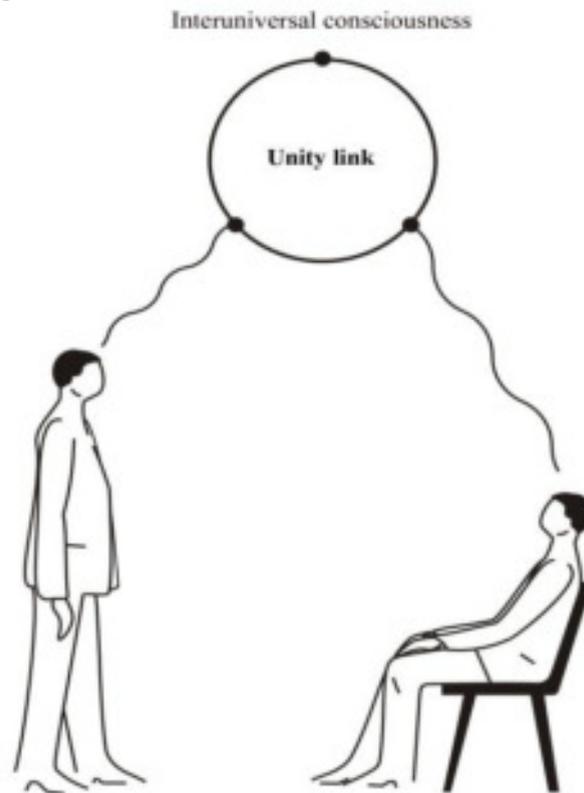


Figure 5. Establishing a Connection or Link (*Ettesal*) to the Interuniversal Consciousness

Establishing a link or connection between human (as constituent-consciousness) and the Interuniversal Consciousness (as the ‘whole’ consciousness or the collection of awareness or consciousness encompassing the universe - Divine Intelligence) can bring about results that man is not capable of attaining singlehandedly and through his own abilities. Healing/treatment is one of such feats which is indeed the subject of *Psymontology*. Amongst other outcomes of this connection are comprehensions of the truths of existence, the unity of the world of existence, the purposefulness of creation, human’s mission in ecosystem, attaining self-recognition and so on.

As discussed, in *Psymatology* the meaning of ‘**Ettesal**’ is **establishing a form of connection or link to the Interuniversal Consciousness**. Since *Ettesal* is a concept originating from mysticism, it happens merely by Psymento-therapist’s ‘*Nazar*’ or ‘brief attention’ (In mysticism *Nazar* means Glance). *Nazar* establishes a connection between the part-consciousness and the whole-consciousness. ***There is no precise definition for ‘Ettesal’(indescribable) as it takes place in a realm ‘free of tool’ and we can only study the ‘effects’ of Ettesal which are indeed the subject of Psymatology and not the nature of Ettesal itself.*** Therefore it can be said that *Ettesal* happens through a short glance, through which, the connection between the 'whole' consciousness and the consciousness of 'parts' is established. Once the connection is made, its effects which is the subject of *Psymatology* manifest. In brief; *Psymatology* commences through a *Glance* which is initiated by the Psymento-therapist.

During *Ettesal*, the consciousness distribution management centre of the patient’s mind will be equipped and this centre will be in contact with all parts [of the patient’s body]; based on the nature of this *Ettesal* some information is conveyed and the software-based defects are revealed. In this way the patient goes through the so-called ‘**Scanning**’ process and by eliminating the symptoms, the healing process will be initiated. ***The Scanning stage is the process in which all existential constituents of the individual undergo scrutiny through the Consciousness Bond in order to detect any manifested or hidden defects or diseases,*** which categorically reveals the patient’s health record and systematically removes the problem through various manifestations such as pain, swelling, wounds, itching with unidentified reason, feelings such as fear and stress, movement of pain, convulsion, signs of depression, short time hallucinations and so on. These signs might appear in some patients; however it does not necessarily mean that a patient should feel any or part of the above symptoms for the treatment to take place. Scanning takes place in a holistic manner affecting all aspects of one’s body, psyche, and mind.

Then the treatment process commences through a phase called ‘**Externalization**’; in accordance to certain patterns in *Psymatology*’s treatment graphs. ***Externalization is a process in which the present and past problems and disorders are revealed, and following that, the signs and tensions of the ailment disappear and recovery starts.*** In other words, the term ‘Externalization’ refers to a process in which the symptoms of diseases and problems (history of the illnesses) are revealed and the patient’s record of illnesses is activated. These files could be related to any of the existential elements of the patient such as body, psyche, mind and so on. ***For a deep-rooted treatment to take place, the patient must tolerate the so-called externalization and allow these manifestations to be completed with patience.***

Patterns in Psymatology Treatment Graphs

A) The Treatment Trends for Patients with Mental Complications

The following charts show the general treatment trend of patients with mental problems who undergo *Psymatology* treatment. As shown, the process of treatment follows a positive gradient which we call *the treatment line* (Figure 6).

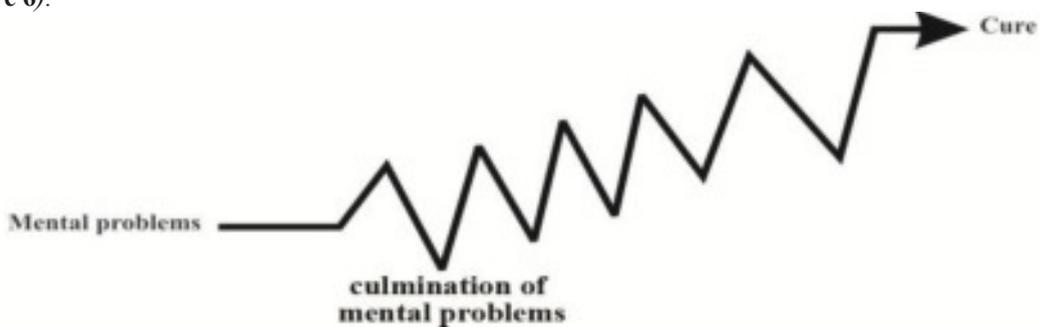


Figure 6: General Treatment Trend of Patients with Mental Problems

The *treatment line* generally follows a fluctuating 'zigzag' pattern that is displayed in the general charts below (**A** & **B** diagrams). The patient can be relieved of their illness by persistently following the course of *Psymentology* treatment.

A.1) Group "A" Diagrams

The patients in this group progress along the *treatment line* in a fluctuating "zigzag" manner, and in every relapse, their condition is better than previous time. In **type A1**, as the patient progresses along the treatment line, the troughs become bigger and the duration of each trough increases and prolongs (**Figure 7**).

A.1.1) Diagram M-A1

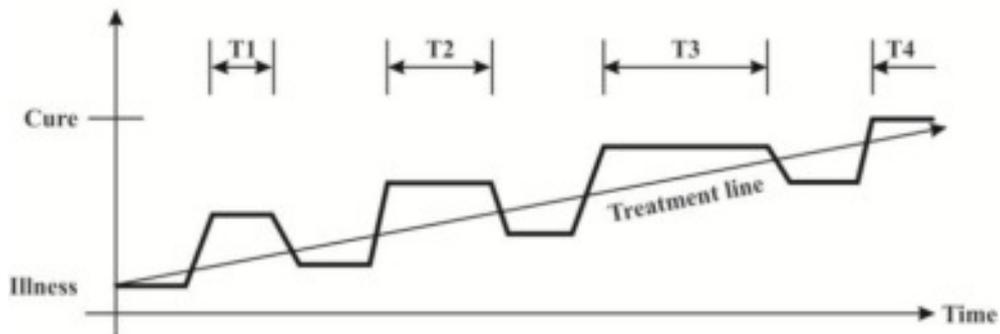


Figure 7: Treatment of Patients with Mental Complications

A.1.2) Diagram M-A2

On the contrary, for patients corresponding to **type A2**, as one goes along the treatment line, the troughs get smaller and their durations shorten (**Figure 8**).

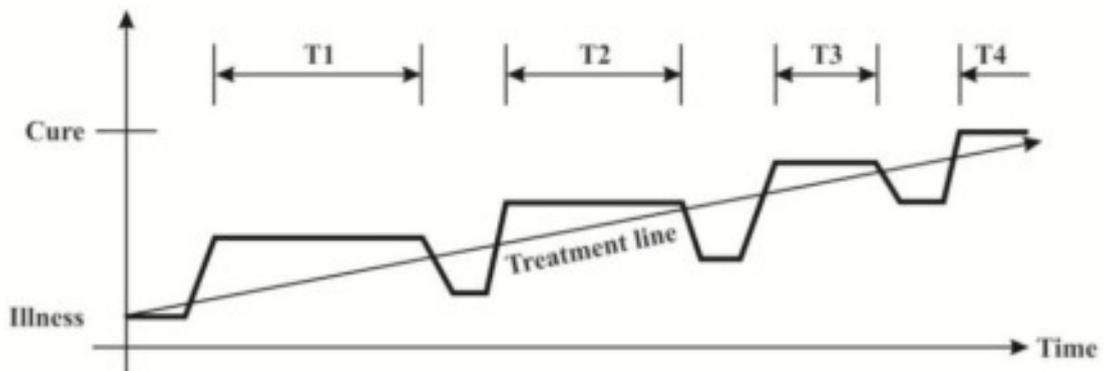


Figure 8: Treatment of Patients with Mental Complication

A.1.3) Diagram M-CA1: Similar to Diagram M-A1 (irregular)

A.1.4) Diagram M-CA2: Similar to Diagram M-A2 (irregular)

A.2) Group "B" Diagrams

The general trend of treatment for this group of patients is similar to that of those mentioned above and is along the sloped treatment line; with the difference that during the initial pattern of fluctuation, at the first trough, a relapse can be worse than the original state of the patient. Therefore *after the first reoccurrence, they report a worst state*

of condition compared to their original state. However, by continuing the treatment, their condition improves in accordance to the treatment line. This group generally has two types of diagrams:

A.2.1) Diagram M-B1

On this diagram, the troughs become larger and the intervals between the relapses increase (Figure 9).

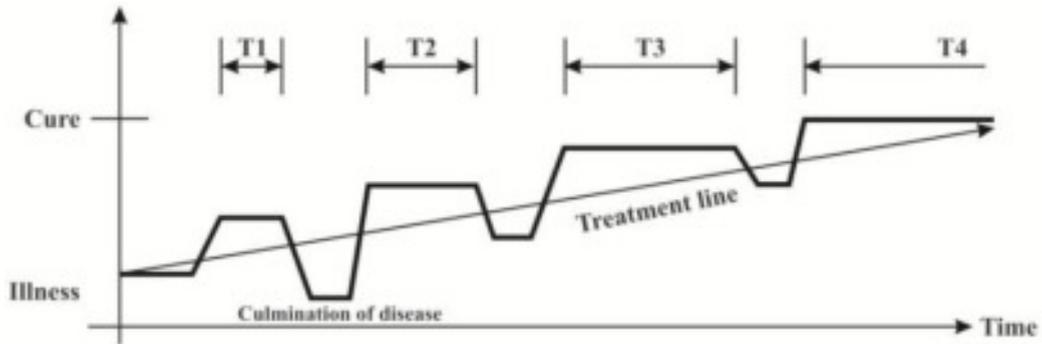


Figure 9: Treatment of Patients with Mental Complications

A.2.2) Diagram M-B2

In this case, the troughs get smaller and the intervals between relapses decrease (Figure 10).

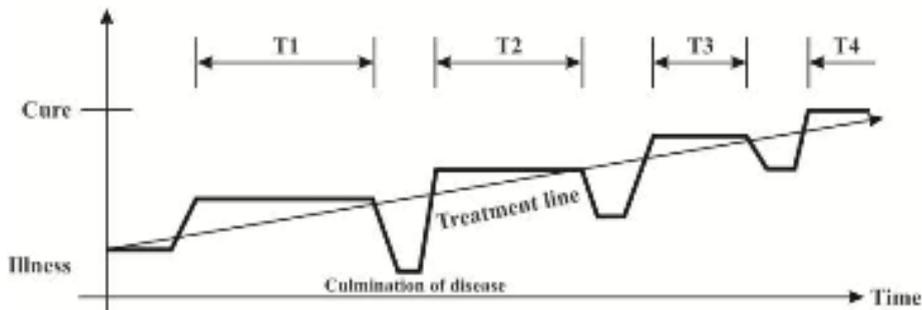


Figure 10: Treatment of Patients with Mental Complications

The above charts are not particularly desirable conditions because after experiencing the first relapse that worsens the patient’s original condition, the patient might reconsider their choice for undergoing the therapy and eventually discontinue any further treatment. In this case, it is the Psymeto-therapist’s duty to inform the patient on this mechanism, which greatly helps the patient in understanding the process.

A.2.3) Diagram M-CB1: Similar to Diagram M-B1 but with irregular pattern

A.2.4) Diagram M-CB2: Similar to Diagram M-B2 but with irregular pattern

B) The Treatment Trend for Patients with Psychological Complications

The general pattern of treatment in patients with ‘Psychological’ conditions is often without a relapse. It progresses along the sloped treatment line; the only difference lies in the timeframe of stabilization of the satisfactory condition in different patients. (Figure 11)

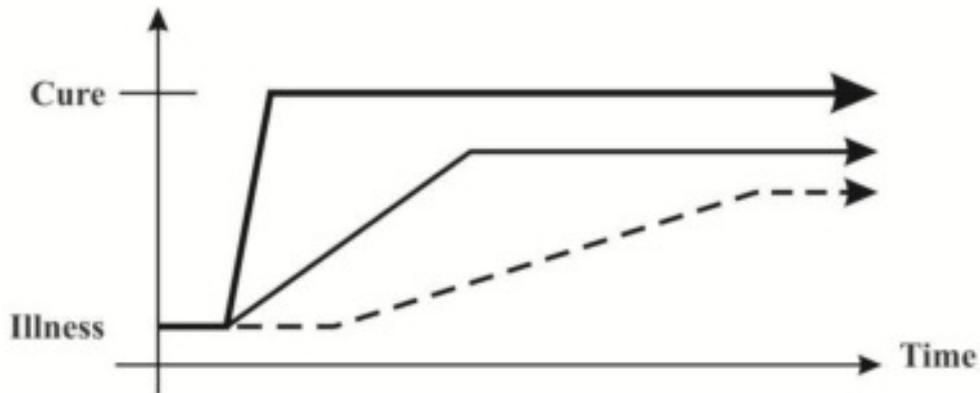


Figure 11: Treatment of Patients with 'Psychological' Conditions

Distinctive Characteristics of Psymatology

- The advantages of *Psymatology* are that it is a simple treatment **requiring no special place or time**. Furthermore, **it does not interfere with conventional medical treatments** and can in fact proceed concomitantly with conventional medication and treatments.
- Considering that it is the "Interuniversal Consciousness" who indeed carries out the treatment, *Psymatology* can be effective in treating various types of illnesses and the Psymato-therapist cannot consider any kind of disease as incurable or attribute anything (power of healing) to himself.
- On the view that *Psymatology* is carried out only by the whole consciousness, the number of Psymato-therapists applying the treatment or number of patients receiving it is not important or of significance.
- Becoming present in *Psymatology's* connection **does not require any faith or any kind of belief**. In view of the above explanation it is clear that treatment does not depend on the expertise or energy of the therapist and **there is no need for having a special kind of talent, power and energy**. On the other hand, it is conducted by a much higher intelligence and **personal abilities have no effect on this therapy**. Consequently, the therapist does not encounter any complications like tiredness or physical exhaustion and there is no need to compensate for energy from natural resources. In addition, the 'Protective Layer', shields the therapist from dangers of radiation emitted from defective cellular intelligence, the interference of negative radiation and particularly against the penetration of nonorganic viruses.
- The most prominent advantage *Psymatology* offers is that the diagnosis and treatment processes are **error free; hence there will be no side effects**.
- Considering that Awareness is neither Matter nor Energy, the dimensions of time and space do not apply to it; therefore **healing via Interuniversal Consciousness is possible from close and far distances**.
- The essential condition for obtaining a result from *Psymatology*, is being **impartially present** in the connection (without any prejudice and judgment), thus taking part in the connection as an 'observer' or a 'witness'. **An 'observer' is defined as one who only observes and while observing, avoids imagination, visualization, and anything that causes the observer to come out of the state of observing**. An observer does not have any prejudgment or speculation and observes any changes without personal interpretation.

- For the patient, treatment serves as a mystical journey of *spiritual transformation*, because in this doctrine, treatment/healing without a constructive inner revolution fails to deliver the necessary values. Linkage of the patient to the Interuniversal Divine Consciousness directs his attention toward an intelligent source and establishes the grounds for *inner spiritual awakening*. The final conclusion is that *Psymentology is not the destination, but is a means of self-exploration and the main purpose is to reach personal [inner] revolution*.

Conclusion

The practice of *Psymentology* has revealed the existence of the Interuniversal Consciousness. It has also exposed man *to experience and exploit the Interuniversal Consciousness's functional and practical applications*. Through such experiences, *new portals of intellectual revolution* have been opened to mankind, because he is on the way to observe and ponder over the whole creation from a different outlook. In other words at this stage mankind would attain a practical acquaintance with the Consciousness encompassing the universe.

By making use of the consciousness encompassing the existing universe, *in addition to attaining therapy and self-exploration*, it is hoped that we will be able to *comprehend the Creator's (On High) strategy and manner of managing the world of existence as well as perceiving His excellent design and the breath taking creation*. It is hoped that through understanding the precise calculation of the universe we perceive this important point; what splendid preparations the Creator has foreseen to facilitate our presence on the planet Earth. Having this knowledge, more than ever, we become aware of our negligible and trivial presence; and in reaction to such a spectacular creativity, express our genuine and heartfelt praise.

Note: Issues explained within this preface are meant only to serve as an introductory presentation of '*Psymentology*.' The most core issues of this field of study are elaborately explained in a book being published, which hopefully will soon be available to the researchers and all those interested.

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