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Definition of 'mind (zahn)' or 'mental body' as approached by psymatology

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Abstract

In *Psymatology* ['Psyche'+Mental+Logy'], a Complementary and Alternative Medicine (CAM) of Iran that has an Interuniversalist perspective with a totally holistic way of viewing the human being, Mind (*Zahn*) is not regarded as a part of the brain, but the brain activities are a function of the *Zahn*, meaning that *Zahn* is in charge of managing the brain. Human *Zahn* is then separable into two divisions: **1. Instinctive Zahn:** Instinctive *Zahn*, in relation to provision of vital, natural or instinctive needs, by processing the required data arrangements, figures out and provides the most accessible solutions for survival. This part of *Zahn* is not exclusive to mankind. **2. Perceptive Zahn:** It takes care of the data arranging and data processing, in a way that yields in interpretations from self, the existence, any topic surrounding mankind and the creator. Therefore resulting in manifold understandings, sensations and comprehensions in regards to any phenomenon.

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1.1. Definition of *Psymatology*:

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
- 5- Biologically Based Therapies

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

Being categorized amidst other fields in Complementary and Alternative Medicine (CAM) of Iran, and concerning the Mind-psychology of mankind, "**Psymentology**" ['Psyche' + 'Mental' + 'Logy'] or "**Interuniversal Mind-Psychology**" has an Interuniversalist perspective with a totally holistic way of viewing the human being. Mind (*Zehn*) and psyche each are dealt as a separate concept in *Psymentology*, each comprising a specific part of an individual. This subject tries to alleviate mental and psychological disorders.

1.2. *Psymentology* Objective:

"*Psymentology*" or "Interuniversal Mind-Psychology" is a framework in which the treatment is achieved through a software-based approach, 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.

"*Psymentology*" seeks to understand mankind and the constituent software of his existence, and also to cure man's unidentified mental conflicts by serving as a Complementary & Alternative Medicine (CAM) in helping those who are troubled, whereas in this approach the probing and the removal of any software disorders would be achievable thanks to the "Interuniversal Consciousness Network". (For details please see section "*Psymentology* and Its Significant Practical Application" in the same article)

1.3. A Brief Definition of the Dimensions of the 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.

In "*Psymentology*", defining the dimensions of the human existence is a function of the "Interuniversalist" approach, by having an all inclusive prospect upon the human being. Within this perspective, the aspects of the human dimensions are viewed as countless, comprised of various counts of software & hardware fragments. The entire hardware components are eventually 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, namely known as "Chakra".
- 3- Numerous energy channels like those of limited, restricted or the fourteen non-physiological channels in the body as investigated in acupuncture.
- 4- Varied energy fields surrounding the body such as polarity field, bio-plasma field and so on.
- 5- Components such as cellular consciousness, molecular frequency, several software constituents, and an infinite number of other unidentified elements.

In the Interuniversalist approach, each fragment is studied in relation to other elements. Physique, Psyche, Mind (*Zehn*), different bodies and other human existential components are interrelated, where any impairment to one part could damage others.

Subsequently any exact diagnosis and/or even locating the particular defected component would be out of question. Here only an intelligent system with thorough competence, via a precise scanning, could diagnose and cure any defected part. Such a superb conscious grid, known as the "Universal Consciousness Network" or "Interuniversal Consciousness" is being used in *Psymentology*.

2.1. Definition of Mind (*Zehn*) or Mental Body

According to a theory in *Psymentology*, the Mind (*Zehn*) exerts a software management on all the dimensions of the human existence, controlling the entire software functionality of man's various components; scaling from cellular operation to memory management, learning, and so on. Man's perceptions are a product of the efforts of the Mind (*Zehn*).

In *Psymentology*, Mind (*Zehn*) is not regarded as a part of the brain, but the brain activities are a function of the Mind (*Zehn*), meaning that it is in charge of managing the brain. *Psymentology* subdivides the functions of the brain as follows:

1. Automation: The part that controls the automatic body functions
2. Control of voluntary reactions
3. Brain memory
4. Manifestation of activities related to Logic/Wisdom versus Love (For more information please refer to Step of Logic and Step of *Eshq* (Love), Human from Another Outlook, M.A. Taheri)
5. Receiving data from the environment with the aid of different sensory receptors
6. Conveying the received messages to the various bodies of man's existence and relaying the information sent by them
7. Translating the information received from these bodies into the language of the physical body via production and secretion of different chemicals.

Therefore, the cortex of the brain can be defined as:

A complex of antennae that relay the information received through the internal and external senses to man's various existential bodies; and also receives information from the bodies and translates them into the physical language through chemical/neural messengers.

2.2. Subdivisions of Mind (*Zehn*)

The mental body (Mind/*Zehn*) itself consists of several subdivisions which in turn can be considered as separate bodies. These include: **(Figure 1)**

- 1- Memory and archive of the everlasting data
- 2- Memory manager
- 3- Manager of data assembly (creation of thought)
- 4- Cell and body manager: This subdivision consists of hundred trillions of invisible branches to each and every cell and it is in this way that the cell and body manager relays the cell duties. Accordingly all cells are controlled by the Mental body.

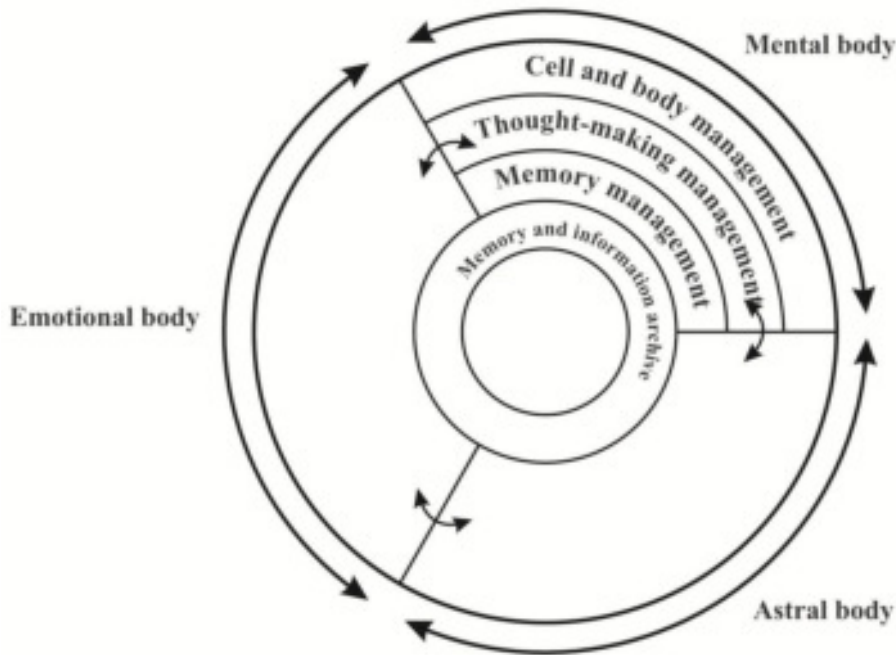


Figure 1. Subdivisions of Mind (*Zehn*) or the Mental Body

The mental body is the manager who organizes different parts and generally consists of the following subdivisions in terms of function: (Each subdivision, in turn, is composed of detailed subsets)

A- Cell and Body Organization

According to *Psymentology*, the man's existence, like other parts of the universe, is made up of three major elements: **Awareness, Matter and Energy**. Figure 2 shows the constituent elements of the universe (**Figure 2**).

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 applies 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 time and space dimensions, its transfer and translocation are not time-bound (is instantaneous) and it is not a function of space either.

In other words, Matter and Energy are ultimately the basis of the universe and all its constituents and particles has been created from and are made of intelligence, awareness or consciousness. Therefore the world of the particles and the essence of human existence both have a close relation with the consciousness of the universe.

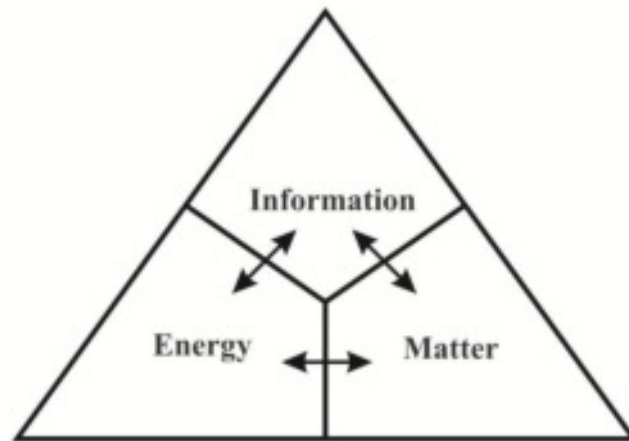


Figure 2. The Constituent Elements of the Universe

According to *Psymentology*, one of the functions of Mind (*Zehn*) is distribution of cellular consciousness which directs and delegates duties to the cells. Should there be a disorder for any reason in the cellular consciousness distribution or the delegation of cellular duties, the cell will deviate from its natural path and will encounter various problems that manifest their effects on the individual in various ways.

B- Human Perception Organization

As discussed man's perceptions are products of the efforts of the Mind (*Zehn*). Here, "**perception**" means how one considers the universe (inclusive of the human being's internal & external worlds).

What our multiple senses report/transfer to the brain would be analyzed by the Mind (*Zehn*). Every individual has their own distinctive interpretations and therefore gets different outputs from their sensations. Viewing a given phenomenon, an observer could regard it as favourable, while it stands quite unfavourable for another; whereas the subject for both observers has been the same. Simultaneously, it is also possible that an observer could perceive something which another observer would not be able to perceive, or witness a subject, which another observer would not be able to witness. In *Psymentology*, such an understanding is called "perception", which is manifested by the Mind (*Zehn*).

In other words, an individual's interpretation of his surroundings, the material world of existence and the external events are reported to his brain via his senses, which then passes through a certain filter and framework which we call perception. This filter is programmed in advance according to the type of thinking, experience, personal understandings and environmental effects; then accordingly the individual seeks to evaluate the intensity and weakness of the current events, their existential values and other criteria. Perception, in the broad sense, can be defined as the individual's interpretation of himself and the world. *Zehn's* perceptual reaction to an event is manifested only after the report of the event is passed through the filter of perception, then according to the programs of the filter; our mentality for that event is formed.

C- Data Organization (The Eternal Archive of Data)

2.3. Mental Energy Management

As discussed one of the functions of *Zehn* (mind) is distribution of cellular consciousness. *Zehn* directs and delegates duties to the cells through this consciousness distribution. Thus any kind of disorder in this area can cause various problems in the individual. Now, the question is what causes the body management to assign a false command to a cell or a group of cells, or for example cause a cell to overwork (cancer), or work less (weakness).

The answer lies in the fact that a great part of the body's energy management is being wasted. The reasons for this waste of mental energy are:

- Being involved with matters which are by no means related to the person in question and have no impact on his life.

Example: Consider a pedestrian who is passing by a pavement and is speculating on every other pedestrian. He categorizes them on the basis of their looks and appearance and even psychological traits and judges them accordingly, for no apparent reason, benefit or purpose; he just does this for the sake of it. He might even look deeper into their characters to find if they are virtuous or wicked and what their hidden thoughts are. This type of judgment causes a tremendous feeling of fatigue and disturbance and wastes a lot of mental energy and leads to body mismanagement.

- Mental conflicts regarding the unity of the world of existence and seeing the world in separate parts instead of a whole, thus leading to discrimination and multiplicity. In other words, getting into conflict with the unity of the universe and fragmenting it through bias, creates multiplicity which wastes a lot of mental energy.

Since man's mental energy is limited, a study guide titled "Mental Energy Management" is required for spending this energy.

2.4. "Instinctive Mind (*Zehn*)" & "Perceptive Mind (*Zehn*)"

Human Mind (*Zehn*) is then separable into two divisions "Instinctive Mind (*Zehn*)" & "Perceptive Mind (*Zehn*)":

1- *Instinctive Mind (Zehn)*

The Instinctive Mind (*Zehn*) processes the required data arrangements for providing vital, natural or instinctive needs. It figures out and provides the most accessible solutions for survival. The property of this part of the Mind (*Zehn*) is not exclusive to mankind. For example, with the support of its instinctive Mind (*Zehn*), an ant knows well how to build the nest, carry the seeds and how to store them.

2- *Perceptive Mind (Zehn)*

Perceptive Mind (*Zehn*), on the other hand, takes care of the data arranging and data processing, in a way that yields interpretations of self, the existence, any topic surrounding mankind and the Creator. Its outcome is manifold understandings, sensations and comprehensions regarding any phenomenon. This perception is exclusive to mankind. The Perceptive Mind (*Zehn*) is only activated within humans and is inactive in animals or plants.

3.1. *Psymentology* and Its Significant Practical Application

More than three decades have passed since Dr Mohammad Ali Taheri introduced the concept of **Interuniversal Mysticism (Erfan-e Halqeh)** and its subdivisions, including the two fields of complementary medicine *Faradarmani* and *Psymentology* in Iran. This doctrine is based on pure intuitive witness-like perception, stemming from direct insight.

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 including *Faradarmani*, *Psymentology* and so on.

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**" that is similar to a "**Universal Internet**" and is intelligently integrating and cohesively overlapping all the components.

The practical aspect of *Psymentology* is based on connecting or establishing a link to the "Interuniversal Consciousness" (**Figure 3**) and the entire pathway of exploration and transformation is made possible through this connection which can be applied and utilized in practice.

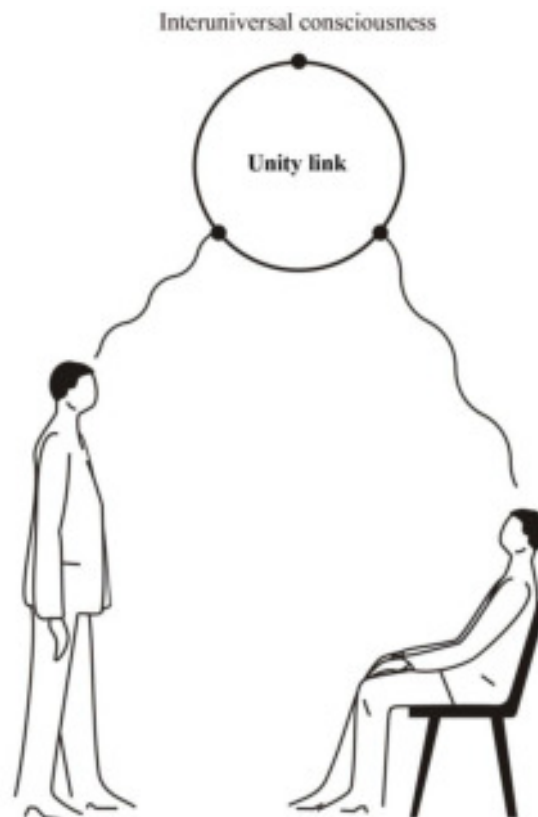


Figure 3. Connecting or establishing a link to the "Interuniversal Consciousness"

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 accomplish affairs and bring about results that man, singlehandedly, through his own abilities is not capable of attaining. Healing/treatment is one of such feats which is indeed the subject of *Psymentology*.

Psymtology 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 Psymto-therapist (the practitioner is just a mediator 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.

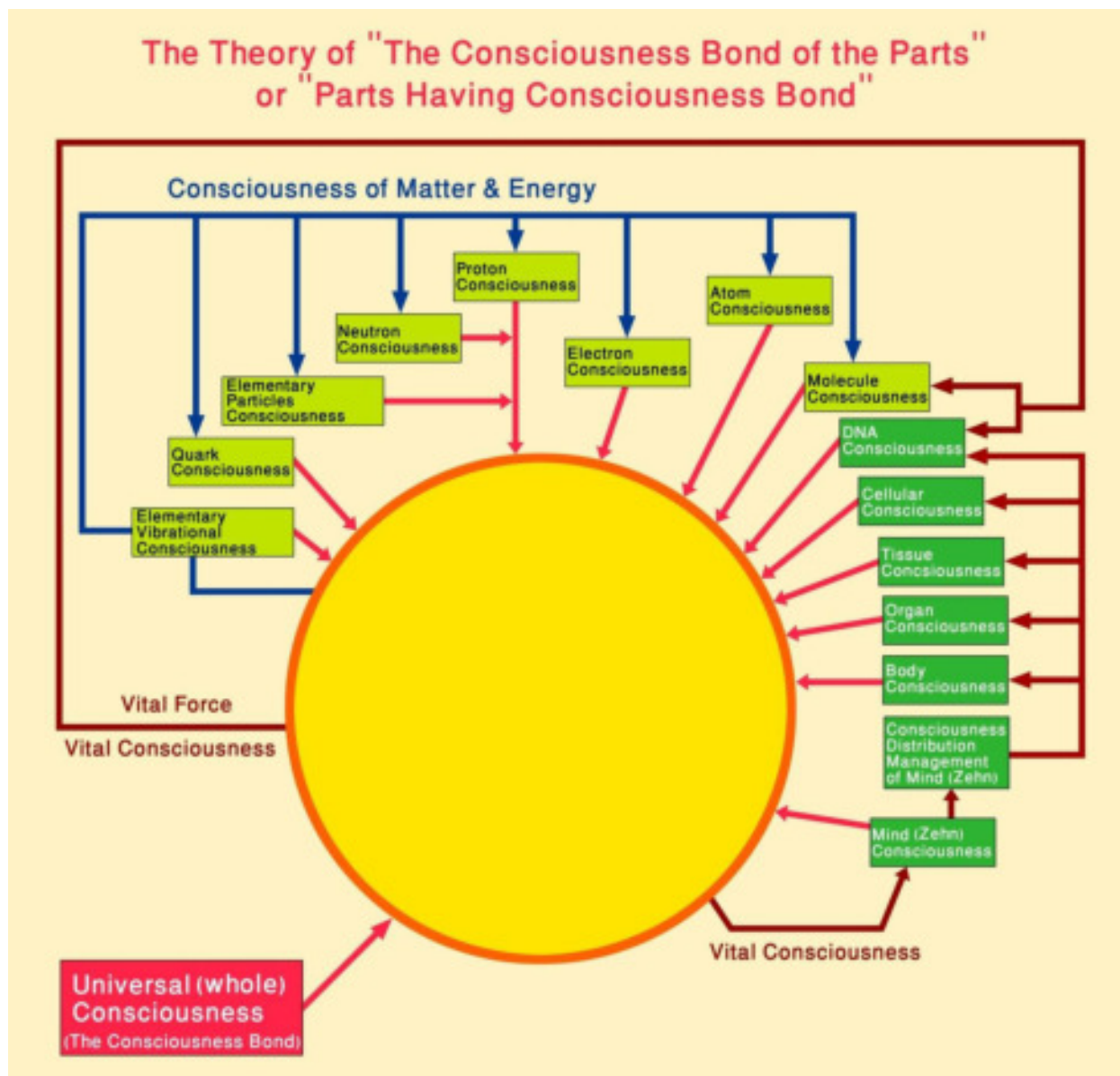


Figure 4. The theory of "The Consciousness Bond of the Parts" or "Parts Having Consciousness in Common"

The practice of *Psymmentology* has revealed the existence of the Interuniversal Consciousness, and also exposes its functional and practical applications to be experienced and exploited. 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.

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