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Programmable Self (Secondary/Acquired Personality) as Approached by Psymontology

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Abstract

Being categorized amidst other fields in complementary and alternative medicine of Iran, and concerning the Mind-psychology of mankind, "Psymontology" or "Interuniversal Mind-Psychology" has an Interuniversalist perspective with a totally holistic way of viewing the human being. *Psymontology*, through its software-based approach, seeks to understand mankind and the constituent software of his existence, and to cure man's unidentified mental and psychological conflicts. In this paper we will discuss the "programmable self" or secondary/acquired personality, one of human software playing a crucial role in the formation of his/her personality.

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1. Definition of Psymontology

Being categorized amidst other fields in complementary and alternative medicine (C.A.M) of Iran, and concerning the Mind-psychology of mankind, "**Psymontology**" ['Psyche' + 'Mental' + 'Logy'] or "Interuniversal Mind-Psychology" (founded by Mohammad Ali Taheri) 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, each comprising a specific part of an individual. Psymontology treatment is carried out through a software-based approach, without any hardware interventions or manipulations (the treatments applied physically such as pharmaceutical, invasive & surgical, physiotherapy, massage treatments, or other methods that require tools and techniques). By software interventions we mean only those therapeutic applications that are related to the existential software embedded in man. Psymontology seeks to understand mankind and the constituent software of his existence, and to also treat man's mental and psychological disorders and conflicts by serving as C.A.M. (Taheri, 2011c).

2. Programmable Self (Secondary/Acquired Personality)

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The human software that plays a crucial role in the formation of one's personality can be classified into "**programmed**" and "**programmable**" groups. Each of these two groups contains different formation and efficacy processes and is called the "**programmed self**" and the "**programmable self**" respectively.

The "programmable self" software is a collection of programs acquired after birth. In the formation of this software, factors such as, family, society, and education play a role in the three parts of human existence: the subconscious, semi-conscious, and consciousness. The *subconscious* software is programmed largely during the first 5 to 6 years of life. In this software, the programming defines primary principles of good and evil and fundamental beliefs that remain throughout life. Therefore, altering subconscious programs is extremely difficult, but the **Interuniversal Consciousness** (the collection of consciousness or awareness governing the universe) can help to alter this software. The subconscious part in turn contributes to the formation of worldview and one's ability to receive inspiration/awareness and illumination. For example, if the programming of the subconscious part is based on mere rationality, a person would have a mental block against receiving inspiration and illumination.

The *semi-consciousness* part of human existence is a collection of software that embodies the human worldview on existence and one's understanding of it which automatically affects his/her behaviour. People can access this software and alter it. The semi-conscious section operates according to pre-defined programs (the institutionalized lifetime data), and our actions and reactions are performed automatically, without spending time on decision-making. Different from the subconscious section, the semi-conscious section is accessible and changeable in adulthood; thus it can be reprogrammed if a person consciously decides to change it (Taheri, 2010b).

Thus, it is clear that both direct and indirect teachings program the subconscious, semi-conscious, and conscious of human beings. These three parts are factors in the formation and alteration of "programmable self" software. **Non-organic viruses**, too, can alter these programs. To summarize the complex relationships between these parts, the history prior to birth and direct and indirect trainings in early childhood form each person's behaviours and worldview, and so human beings have programmed and programmable parts that, together, determine a person's personality, behaviour, and identity attributes (Taheri, 2011a).

We must also consider the fact that after programming the programmable self, people define their ideals, and then the "**ideal self**" is defined for every person.

The software programs of the programmable self include (figure 1) (Taheri, 2012):

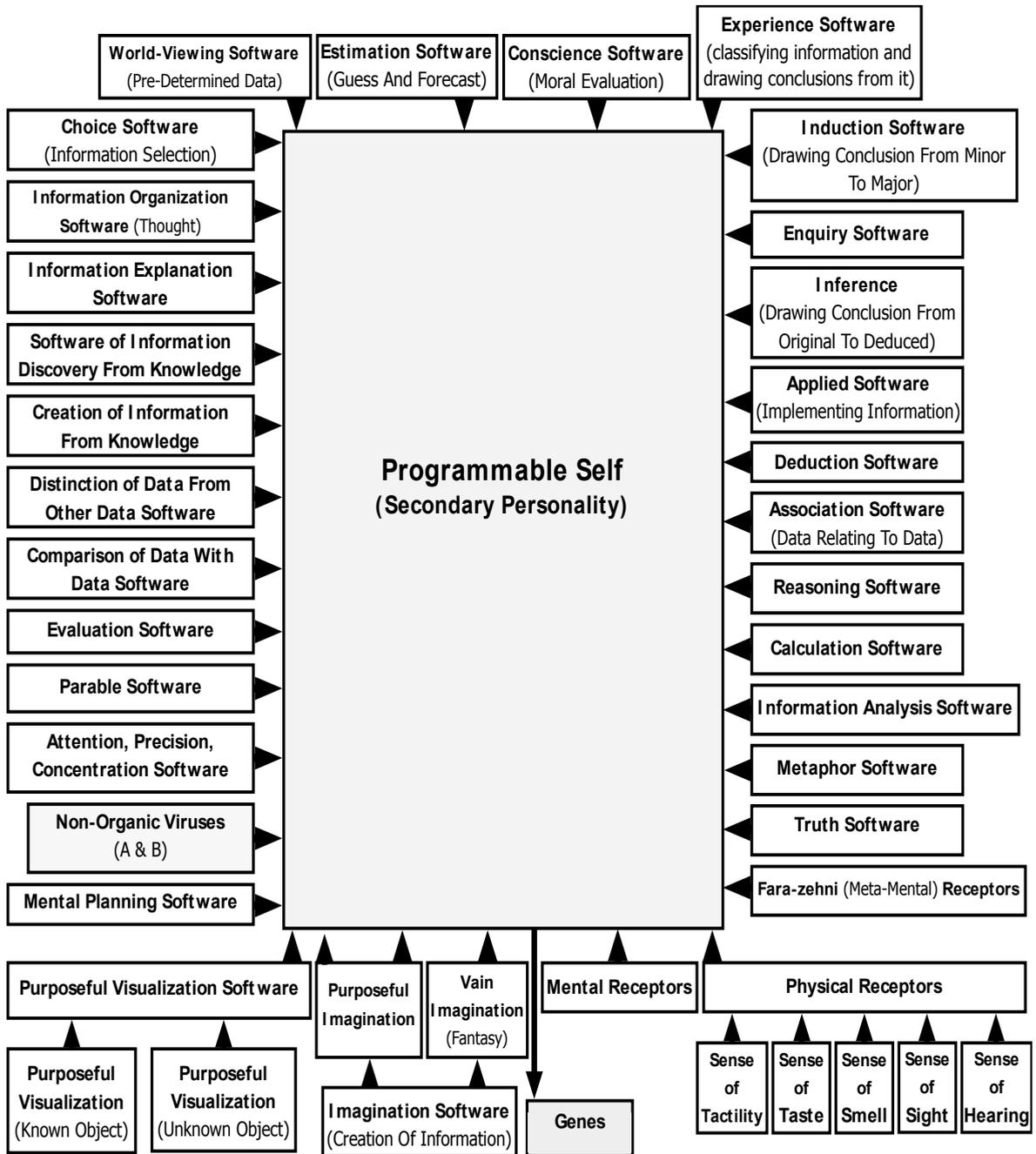
2.1. Experience Software: This software classifies information and draws conclusions from it. Earlier work prepares the ground for future work, even if these works are dissimilar. That is, conclusions can be drawn from previous work for future work. Therefore, experience is one of the most effective programs.

2.2 Inference (Drawing Conclusion from Original to Deduced): This software enables people to deduce (derive) conclusions from original (major) facts.

2.3. Induction Software (Drawing Conclusion from Minor to Major): This software enables people to induce greater conclusions from lesser original facts. This software exists in the programmable self at birth, but it is inactive and becomes activated later by the environment.

2.4. Conscience Software (Moral Evaluation): Conscience is part of the programmable self, and it enables people to judge and evaluate their behavior toward themselves and others. The conscience program varies among cultures. Social and religious cultures as well as the individual's family culture play roles in programming the conscience. Humankind is born with a clean slate of conscience or moral evaluation part, but gradually, this software is programmed by culture, people, nationality, race, and current social problems. Thus, depending upon these different programs, we observe different conscience software in different people. Interestingly, conscience is programmed with feedback that encourages people to do or not do things.

Figure 1: The collection of Programmable Self (Second Personality)



2.5. *Estimation Software (Guess and Forecast)*: This software provides people with the possibility to forecast, guess, and estimate. From known information, people can forecast or guess unknown information. That is, we can form an estimation of information not available from direct observations. Explaining the implications of this part and its software concept is extremely complicated.

2.6. *World-Viewing Software (Pre-Determined Information)*: This software is humankind's pre-determined information that filters incoming information. The resultant information is stored in the programmable self that, in turn, affects the world-viewing software elsewhere. This software interacts and exchange data. What shapes an individual's culture is worldview, which is how a person understands the universe containing both minor and major issues. Worldview affects mental, psychological, and physical reactions and defines the *conscious decision making process*, which indicates its significant role in programming the programmable self.

2.7. *Choice Software (Information Selection)*: This software selects information from an array, such as options A, B, C, D, choosing the appropriate information.

2.8. *Information Organization Software (Thought)*: This software arranges different information items in an order that supports thought. Thought is the factor that has transformed the human animal into the thinking human being. The organization of thought has been extremely crucial in creating mankind as we know it.

2.9. *Information Explanation Software*: This software analyzes information, breaking it into component parts and relating it to other information, forming an explanation by linking diverse items of information.

2.10. *Software of Information Discovery from Knowledge*: This software discovers new information from the information a person already has. Thus, it provides humankind with the ability to discover missing information by observing a scene. For example, an accident specialist can draw a conclusion about unknown information (fill in the blanks) by examining the scene of an accident and the pieces of evidence s/he finds there. This process discovers new information from existing facts, as in deductive discovery. Deduced information does not derive from innovative creation, but from a cause and effect relationship based upon observation of what exists, as in an accident scene investigation.

2.11. *Reasoning Software*

2.12. *Creation of Information from Knowledge*: This software enables humankind to create new information. That is, s/he uses the available information to generate new information.

2.13. *Distinction of Data from Other Data Software*: This software enables people to distinguish among pieces of information.

2.14. *Comparison of Data with Data Software*: This software compares pieces of information.

2.15. *Evaluation Software*: This software evaluates every piece of information by human value criteria.

2.16. *Parable Software*: This software enables people to express what we mean through parable and example.

2.17. *Metaphor Software*: This software enables people to express information through metaphor.

2.18. *Truth Software*: This software enables people to determine whether a piece of information fits a given information framework, and thus decide whether it is true.

2.19. *Association Software (Data Relating To Data)*: With this software, people can associate information, such as recall a long-"forgotten" event that occurred 30 years ago by seeing someone. This software logically relates one set of information with another set and associates the two pieces of information.

2.20. *Attention, Precision, and Concentration Software*: This software enables people to focus on one issue among many. For example, an orchestra conductor can focus on one sound he wishes to hear among several sounds.

2.21. *Non-Organic Viruses*: These are divided into two general groups, A and B, which are factors affecting both the programmable self and programmed self. Group A is subdivided into 7 subgroups. (Taheri,2011b)

2.22. *Applied Software*: This software provides us with a special feature for acting upon and implementing information. For example, when a person has a plan in his/her mind and wishes to implement it, this software enables him/her to determine how to perform the plan.

2.23. *Deduction Software*

2.24. *Enquiry Software*: This software enables people to pose purposeful questions to discover unknown information from known facts by connecting answers to questions, identifying the gaps, and posing further questions.

2.25. *Calculation Software*

2.26. *Information Analysis Software*

2.27. *Mental Planning Software*: This software enables people to invent a plan for any subject or purpose.

2.28. *Purposeful Visualization Software*: This software enables people to realistically envision anything in our minds. People may do this with something they have or have not seen before. For example, we envision a chair that we may or may not have seen before.

2.29. *Imagination Software (Creation of Information)*

2.29. a. *Purposeful Imagination*

2.29. b. *Vain Imagination (Fantasy)*: General imagination software enables people to create, in addition to purposeful imaginations, vain imaginations that will never be manifested in reality. Imagination is a world unto itself (a kind of creation), with peculiar attributes and its own special place in the universe.

2.30. *Physical Receptors*: Physical receptors are the senses of hearing, sight, smell, taste, and tactility. These receptors contribute to sensory memory.

2.31. *Mental Receptors*: These transfer many human understandings without the physical part's knowledge. For example, a lamp turns on and off 50 times per second, but the human physical perception threshold cannot recognize that, whereas the human mental threshold can understand it. As mental receptors analyze what the eyes see, all information is collected, registered, and recorded with great precision. For instance, we know that the eye does not recognize separate movie frames; and even if a person achieves this skill through practice, it does not mean that the physical sensors of the observer have indeed detected the single frames of the movie. On the contrary mental threshold receptors have transmitted this recognition to the *Zehn* (Mind), and the Mind transmits it to the brain, thus the observer becomes aware of the recognition. **The principle of mass conservation** states that nothing is destroyed: not matter, not energy, not information, nor knowledge. Other activities of mental receptors occur when people are asleep. Even while physical receptors are inactive, mental receptors are active and can receive different information.

2.32. *Fara-zehni (Meta-Mental) Receptors*: Fara-zehni receptors are able to perceive colors and etc that is not recognizable by the physical or mental receptors. In summary, the information related to the truth of existence that is not made up by the mind or discovered by it, is received through the Fara-zehni receptors.

2.33. *Gene*

2.33. a. *Hardware*: Genetic hardware determines the individual's physiques, appearance and morphology which are a result of Mendelian genetics such as the person's color of eyes, color of hair, height, and other morphological similarities with the parents.

2.33. b. *Software*: The software-based part is responsible for transferring any negative (ill) or positive (well) software-based physiological history of the past generation as well as the individual's behavioral tendencies. For instance, the tendency toward addiction exists in the genetic data bank of man, and provided that the gene's software-based part becomes activated and implements the existing hardware-based program, this tendency will in turn be passed on to the next generation. Nevertheless, the next generation can still decide to increase or decrease its intensity (Taheri, 2012)

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