

**Purpose of Faradarmani,
an Iranian
complementary and
alternative medicine**

Mohammad Ali Taheri ^a





1. Definition of Faradarmani

The organization of the National Centre for Complementary and Alternative Medicine (NCCAM) has classified C.A.M. into five categories. Faradarmani falls under the fourth category of Mind-Body Intervention and the sub-category of Mental treatment.

As a *qualitative* method of treatment, *Faradarmani* recognizes the essence of man and takes action to improve the condition of the patient without any kind of intervention in the quantitative process of treatment (classic conventional medicine) or any hardware manipulation.

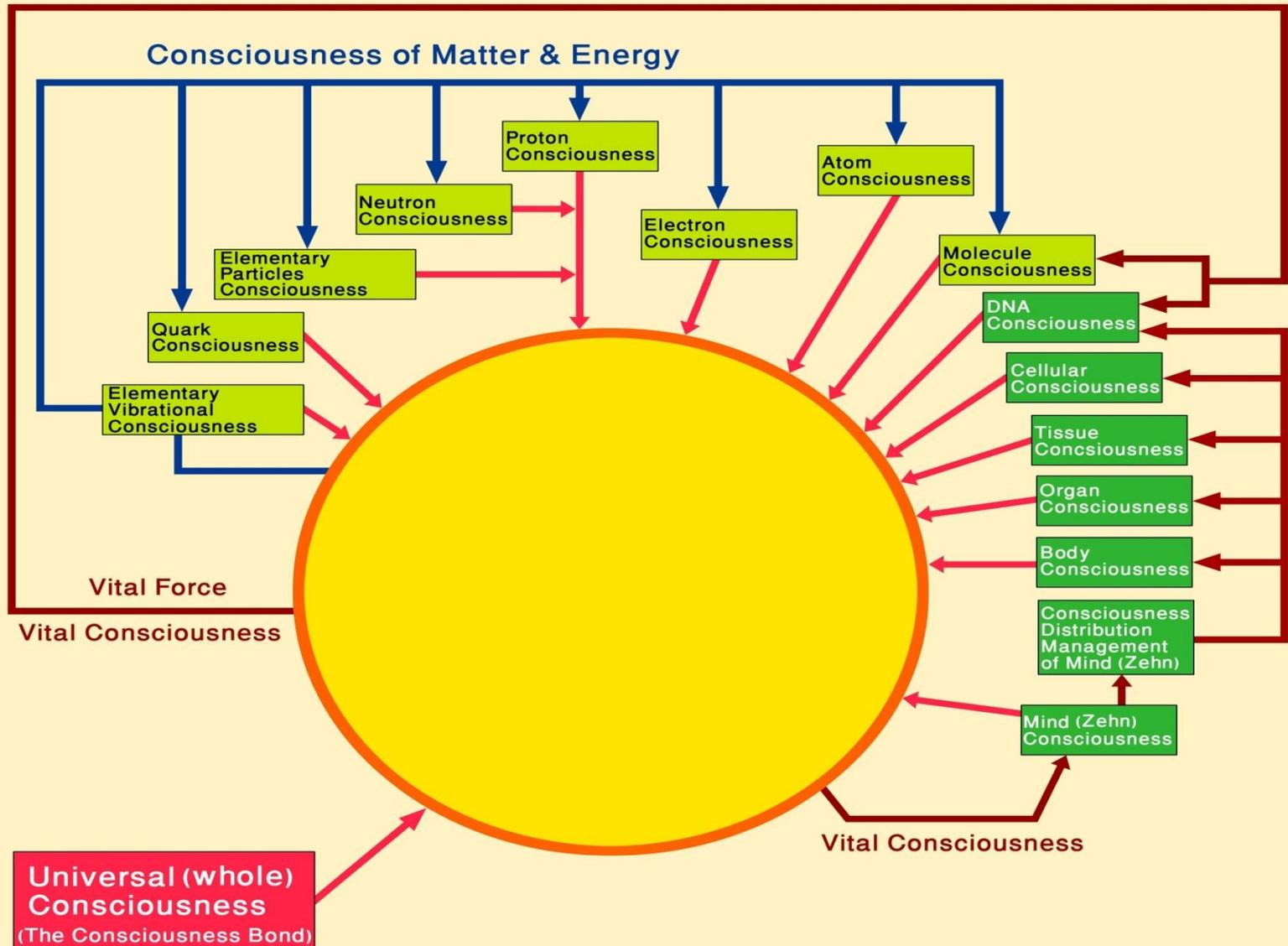
By hardware we mean the treatments applied physically such as pharmaceutical, invasive & surgical, physiotherapy, massage therapy, or any other similar method in which utensils and devices are to be implemented.



2. The Theory of "Consciousness Bond" or "Constituents Having Consciousness in Common"

Faradarmani is based on the theory of '**Consciousness Bond**' or '**Constituents Having Consciousness In Common**'. According to this theory, when a link is established between the 'whole' consciousness and consciousness of the 'constituents'; the whole consciousness -via the consciousness of the Mind- is capable of correcting, repairing and curing the consciousness of constituents including the Mind (*Zehn*), Psyche and body, thus healing and recovery take place .

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





3. Process of Treatment in Faradarmani; Establishing Ettesal

First the patient becomes connected (*Ettesal*) to the Interuniversal Consciousness via the Fara-therapist.

The meaning of "**Ettesal**" (connection) is establishing a form of connection or link to the Interuniversal Consciousness.

Since *Ettesal* is a concept originating from mysticism, it happens merely by Fara-therapist's 'brief attention' or glance (*Nazar*). There is no precise definition for *Ettesal* (indescribable) as it takes place in a realm 'free of tools' and we can only study the 'effects' of *Ettesal* -which are indeed the subject of *Faradarmani*- and not the its nature.



3. Process of Treatment in Faradarmani, Scanning Stage

During *Ettasal*, 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 *Ettasal* some information is conveyed and the defective and distressed parts of the body are revealed in the form of seeing colours, lights, the feeling of movement and activity of some kind of energy throughout the body, or by feeling heat, pain, sharp aches, pulsation, twitching or convulsions and so on.

In this way the patient goes through the '**Scanning**' process; in other words the Interuniversal Consciousness begins to investigate and scan the individual's countless constituents.



3. Process of Treatment in Faradarmani; Externalization, and Treatment

Scanning is followed by a phase called "**Externalization**" that happens in accordance with certain graphs.

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. The history of illnesses might even go back to the embryo or childhood stages. It may include the currently apparent diseases, current undetected illnesses, hidden fears, emotional stresses and obstacles, mental disorders, and so on...

These files could be related to any of the existential elements of the patient such as body, psyche, mind and so on.

Following Externalization, the signs and tensions of the ailment disappear and recovery starts.

Faradarmani can be effective for treating all kinds of illnesses because it is the "Interuniversal Consciousness" who indeed carries out Faradarmani.

Faradarmani can be used to treat all kind of illnesses including congenital or genetic, dysfunctional organs, infectious diseases, mechanical dysfunctions, old age and exhaustion, mental, psychological, psycho-somatic and mentosomatic disorders [involves mind (mental) and body (soma)] and chronic or acute illnesses.

4. Man, Illness, and Transformation



Human beings have always thought that if there were no illnesses, they could taste the sweetness of happiness and at least for moments live in peace. However, if humans were not struggling with the hindrance of illnesses, could they really reach such happiness, peace and prosperity?

Without a doubt, our answer to this important question is “No”.

The reason is that the factor impeding man from reaching happiness, peace, and prosperity is not the illness, but man himself; his own poisonous being has been always used against him.



4. Man, Illness, and Transformation

illness itself serves as an effective factor in preventing man's extravagant ambitions and his unruliness. The treatment of illnesses is not the way to salvation and freedom for the lost human being. He needs something beyond treatment, a source that can transform, and free him from himself, a positive change toward *Kamal* (spiritual completeness).

in this doctrine, treatment is merely a means for creating such transformation for both the Fara-therapist and the patient. *Faradarmani* is an *Erfan*-based path for reaching much higher purposes, which, in addition to treatment, creates a ground for mental transformation and changes of perspective.



5. The Purpose of [Practicing] Faradarmani

5.1. Practical acquaintance with divine intelligence (the Interuniversal Consciousness) and practical theology or theism in practice

By applying *Faradarmani* in practice, the intelligence and consciousness governing the universe is proved in practice, and following that, the question will be raised about the source of the *Interuniversal Consciousness*. Therefore, we have to say this *Interuniversal Consciousness* in turn has come from somewhere or has a source or owner that we call "God or the Creator"; in fact, we want to discover the cause through the effect



5. The Purpose of [Practicing] Faradarmani

5.2. Becoming Free From Being A Captive Of 'Self'

One of the greatest problems of the human being is the prison of 'self' or being imprisoned within oneself. Everybody constantly thinks and talks about their own problems; however, if somebody else wants to talk about his problem, he is told that it is 'his' problem and it does not concern others.

As the Fara-therapist inquires and understands the problems of others, he will come out of himself; and after gaining this experience, he becomes aware of the beautiful and pleasant surroundings that also exist outside his fort.



5. The Purpose of [Practicing] Faradarmani

5.3. To Attain Practical Worship

Addressing God we say 'praise belongs to God' and all gratitude is reserved for Him, and other tokens of flattery. But how can heaven count on our words?

That is when our sweet-talks are accompanied by our actions, and our actions confirm our words.

When a human being intends to attain practical friendship with regard to God, he finds out that God is by no means in need of any of our services and He is the absolute 'Free of Need.' So what should we do?

5. The Purpose of [Practicing] Faradarmani



5.3. To Attain Practical Worship

We can say that all man's positive deeds must be focused on 'manifestations' of God; which is indeed the entire universe. Therefore, in the world of *mysticism* it is said, 'Worship is nothing but being at the service of people,'

The blessing and opportunity of *Faradarmani*, is an appropriate means for attaining practical worship, and while helping others solve their problems, it also familiarizes them with Divine consciousness.

5. The Purpose of [Practicing] Faradarmani



5.4. Recognition of the Inner Treasure

Man, in connection and *Ettasal* to the eternal Divine consciousness, can find the key for accessing the inner treasure of his existence, and subsequently increase his spiritual competence, and travel faster on the path of *Kamal*.

*You are hidden from yourself,
If you finally find yourself,
The hidden treasure inside your soul will appear. -Sheikh Attar*

5. The Purpose of [Practicing] Faradarmani



5.5. Providing A Way for Public Salvation

If a person wishes to only save himself, it is due to his selfishness and egocentricity. On the contrary, one finds the way to God through saving others. In other words man's salvation is a collective (group) salvation .

*Whom you see gloomy and sad,
Is in love with his self affairs,
Let's not remark affairs of self,
And see affairs of others!
-Molana Rumi*

6. Halqeh Mysticism (*Erfan-e Halqeh*) and its theoretical and practical aspects



More than three decades have passed since **Mohammad Ali Taheri** introduced the concept of **Halqeh Mysticism (*Erfan-e Halqeh*)** or **Interuniversal Mysticism**, including the two fields of complementary and alternative medicines of **Faradarmani** and **Psymentology** in Iran.

This doctrine that is based on pure witness-like revelations, stemming from direct insight, aims to help man achieve Kamal (spiritual completeness; the collection of awareness that is transferable to the next life).

Halqeh mysticism consists of two aspects: theoretical and practical. The theoretical part necessitates discussion, study, descriptions, reasoning, and contemplation to clarify where it intends to take the human being. The practical aspect is made possible through establishing a form of link or connection (Ettesal) between human (as constituent-consciousness), and the "**Interuniversal Consciousness**" or "Interuniversal Internet" (as the whole consciousness).

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