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The purpose of practicing Faradarmani treatment; an Iranian complementary and alternative medicine

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Abstract

"Faradarmani", a newly introduced Iranian complementary and alternative treatment (founded by Mohammad Ali Taheri) is based on the theory of "Common Consciousness of the Parts". As a qualitative complementary method of treatment, Faradarmani takes action to improve the condition of the patient without any kind of intervention in the quantitative process of treatment and without any hardware manipulation (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). Faradarmani can be considered in treating various kinds of physical, psycheal and mental diseases. It is aimed to reach the following objectives: (1) Practical acquaintance with the Interuniversal Consciousness (Divine Intelligence) and practical theology, (2) Becoming free from being captive of 'Self, (3) To attain practical worship, (4) Recognition of the inner treasure, (5) Providing a way for public salvation.

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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"

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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*) (Taheri, 2010), Psyche (Taheri, 2010) and body, thus healing and recovery take place (Taheri, 2011a). In other words, the consciousness distribution management center of the mind will be equipped and this center will be in contact with all parts, thus all constituents will be scanned and corrected. Consciousness of ‘constituents’ consists of consciousness of the infinite numbers of human’s constituents. The ‘whole’ consciousness is the awareness or consciousness governing the universe, thus the ‘whole’ consciousness is a collection that constituents, on their own, are not capable of benefiting. Once a connection is made between the whole consciousness and the consciousness of the constituents, ‘The Consciousness Bond’ will be formed.

3. Process of Treatment in Faradarmani; Establishing Ettesal, Scanning Stage, Externalization, and Treatment

In this type of therapy, the patient becomes connected (*Ettesal*) to the Interuniversal Consciousness (Taheri, 2010) 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’ (Taheri, 2011a) and we can only study the ‘effects’ of *Ettesal* -which are indeed the subject of *Faradarmani*- and not the nature of *Ettesal* itself.

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 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. Scanning is followed by a phase called "**Externalization**" that happens in accordance with certain graphs (Taheri, 2010). 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 (Taheri, 2010). 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. For a deep-rooted treatment to take place, the patient must allow the externalization and its manifestations to be completed with patience. Following Externalization, the signs and tensions of the ailment disappear and recovery starts.

This discipline can be effective for treating all kinds of illnesses because it is the "Interuniversal Consciousness" who indeed carries out Faradarmani. Thus the Fara-therapist cannot consider any kind of disease as incurable or attribute anything (power of healing) to himself.

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

Fighting illness is among the most significant challenges of man throughout his lifetime on Earth, and the dream of overcoming illness has formed one of his greatest wishes. 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 with a little attention, one can see

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.

*Hafez! You, yourself, are the veil getting in the way. Arise from this midst and go away.
Blessed he who can go through the path with no veil.*

-Hafez

Because the major enemy of human being and the veil that conceals his happiness is his own being, even by eliminating illnesses his problems will not be solved, and may even increase. The reason is that the illness itself serves as an effective factor in preventing man's extravagant ambitions and his unruliness, the very ambitions that dragged the egocentric human being to destruction and devastation.

*If Pharaoh were in illness and pain,
That rebellious man would not dare to do such claims (of being God)*

-Molana Rumi

Consequently, we can understand that 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) (Taheri, 2011b); and without such radical change, human beings will always live in devastation. In order to materialize this ideal, we view man and his problems from a new perspective and we consider and analyze every possible solution for transforming him. Accordingly we discover that solutions outside such perspective will not have much effect in creating a radical positive change. Therefore, 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. This method, in addition to treating the patient, directs his attention toward a conscious source, an eternal consciousness which in turn establishes a basis for a transcendental inner transformation; man's problem is that he is not familiar with such a source in practice.

Faradarmani is capable of providing such experience for the patient in a manner that, while he observes the process of treatment taking place intelligently and without the interference of any material factor or any attempt based upon the expertise and knowledge of humans, he is subconsciously exposed to an enormous power. Eventually this can lead him to the perception of this conscious source, and the necessary subsequent changes in his perspective will follow. Therefore, it is extremely important to ensure that the originality of the above mentioned insight must be preserved so that the individual merely connects to the *Interuniversal Consciousness*.

To achieve this goal, the 'simultaneous' interference of complementary treatments must be avoided, such as herbal medicine, phlebotomy, massage therapy, homeopathy, and any other unconventional treatment that might distract the patient's mind from the Divine intelligence. This not only saves the patient from confusion, but also prevents him from continuing the same manner of thinking and keeping the same perspectives. Otherwise, the 'simultaneous' interference of complementary treatments not only undermines the magnificence and glory of *Interuniversal Consciousness*, and deprives the patient from accessing the pure and salvaging awareness, but also brings about conflict and disorder for the Fara-therapist. When the *Ettesal* (link) to the *Interuniversal Consciousness* is in operation, human-prescribed instructions are nothing but a desire to show off and it causes nothing but disturbance.

5. The Purpose of [Practicing] Faradarmani

Faradarmani, as an *Erfan*-based practice, is applied by a Fara-therapist for achieving the following objectives:

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 world of existence 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:

Look clearly, because the light which you call the "moonlight" is indeed the "sunshine."

-Shah Nemat-Allah Vali

By seeing the moonlight, we are led to the main source providing the light, the Sun. Although we cannot bear to look at the Sun for long, we can look at the moonlight with no concern and enjoy its light.

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. This is how a human being has been trapped in the prison of 'self' and has become imprisoned in a futile circle. The entangled human being cannot comprehend the truths of the universe around him when he is confined in the fort of self.

If you get so engaged, entangled in Self, This self of you will be a veil, imprisoning you from the surrounding universe.

-Sheik Mahmoud Shabestari

Therefore, in this branch of *Erfan*, therapy serves as a means for becoming separated from the self. As the Faratherapist 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, and realizes that he has been imprisoned in such a fort in vain.

5.3. *To Attain Practical Worship*

There are two kinds of worships: **Theoretical** or verbal worship and **Practical** worship. For better understanding of this concept, we compare worship to friendship, which also has verbal and practical aspects. In its verbal form, utterance (of the tongue) is the determining factor to such a degree that, in words, one may even give his life for others [having a smooth tongue]! Such flattery shows that we are at the service of others. But once someone is in trouble, those who were verbally devotees and companions leave the stage of action by bringing up all kinds of excuses. After all, how can we count on somebody's friendship? Definitely, when they stay by our sides in difficult times, indeed, this could be the proof of real friendship.

This principle also implies to practical worship. Addressing God we say 'praise belongs to God' and all gratitude is reserved for Him, 'God is All-Pure', 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. Therefore, "Come! Towards the best of deeds" is the ultimate factor determining our friendship with the higher realm. Otherwise, flattering words are easy to utter, and everybody can do so. '**Friendship in Practice**' is a guarantee for '**Verbal Friendship**,' and without the practice, although verbal friendship is sweet and pleasant, it holds no value. However, 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?

We can say that all man's positive deeds must be focused on 'manifestations' of God; which is indeed the entire universe. Subsequently, our practical services must also embrace human beings as one of God's manifestations. Therefore, in the world of *Erfan*, it is said, 'Worship is nothing but being at the service of people,' and 'Come! Toward the best of deeds.' Following this explanation we discover that the blessing and opportunity of *Faradarmani*, that is now available and bestowed to us with the aid of Divine grace, is an appropriate means for attaining practical worship, and while helping others solve their problems, it also familiarizes them with Divine consciousness.

5.4. *Recognition of the Inner Treasure*

Man, in connection and *Ettesal* 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

5.5. 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 (Taheri, 2011b). As *Ibne Arabi* says: 'When people become downcast and degraded in your sight, it is when *Haqq* (one of the names of God) has also of no importance to you.'

*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 (Taheri, 2009). 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) (Taheri, 2011a). Establishing such connection can accomplish affairs and bring about results that man is not capable of attaining singlehandedly and through his own abilities. Since Halqeh mysticism 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.

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