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Report on the effect of Faradarmani on mood disorder
symptoms in patients under the age of 18

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Abstract

Introduction: Faradarmani (Founded by Mohammad Ali Taheri) is an Iranian complementary and alternative medicine that is based on the theory of "consciousness bond of the parts". This report intends to study the effect of Faradarmani on mood disorder symptoms of patients under the age of 18. **Method:** The volunteers used Faradarmani treatment. They were asked to close their eyes (optional) 10-15 minutes a day and report the scanning they felt to the Fara-therapist. The survey is based on the reports of 19 patients (11 female and 8 males) from different cities of Iran. The recovery criteria were the patient's self-reports on removal or enhancement of their symptoms. **Results:** All types of mood disorders that existed among the 19 patients were treated with Faradarmani. **Conclusion:** Faradarmani, as a complementary and alternative medicine, can be effective in the treatment of mood disorders.

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Keywords: Faradarmani, Interuniversal Consciousness, complementary and alternative medicine, mood disorder;

1. Introduction

1.1. Definition of Faradarmani

The organization of the National Center 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. Hardware means the treatments applied physically such as surgery, physiotherapy, massage therapy, or any other similar method in which devices are implemented. (Taheri, Report on drug rehabilitation with Faradarmani, WCPCG 2012)

Faradarmani, founded by Mohammad Ali Taheri, is based on the theory of "**The Consciousness Bond of the Parts**" or "**Constituents Having Consciousness in Common**". "Through this therapy, the patient/individual becomes connected to the Interuniversal Consciousness (The collection of awareness or consciousness encompassing the universe) via the Fara-therapist [the practitioner only plays an intermediary role in providing the

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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 diseases. Scanning means inspecting the individual's whole being which encompasses countless different constituents (Diverse bodies including the physical body, psycheal body, mental body, astral body and so on, various energy transformers namely known as "Chakra", numerous energy channels like those of limited, restricted or the fourteen non-physiological channels in the body as studied in acupuncture, varied energy fields, components such as cellular intelligence, molecular frequency, several software constituents, and an infinite number of other unidentified elements, software-based constituents, and the like). Therefore, accomplishing this task is not possible except via the help of a grand intelligence beyond the wisdom, expertise and knowledge of human." (Taheri, 2012)

As discussed, in this type of therapy, the patient becomes connected or linked (Ettesal) to the Interuniversal Consciousness (the network of awareness and consciousness governing the universe - Divine Intelligence) via the Fara-therapist. Following this procedure the patient undergoes the Scanning process [in other words the Interuniversal Consciousness begins to assess and scan the individual]; and while the patient states some information on the process of his Ettesal in the form of: seeing colors, lights, feeling activity and movement of some kind of energy throughout the body, feeling heat, pain, sharp aches, pulsations, twitching or convulsions, and so on., the defective and distressed parts of the body are revealed. In this way, the patient goes through the so-called Scanning process, and by eliminating the symptoms, the treatment process initiates (Taheri, 'Effect of Faradarmani on public health,' PSYSOC 2012).

Scanning means that the patient's entire existence is scrutinized by [the metaphoric magnifying lens of] the Interuniversal Consciousness, which [categorically] reveals the patient's past and current illness records. Scanning takes place in a holistic manner affecting all aspects of one's body, psyche, and Zehn (mind). Sometimes during scanning, certain symptoms appear that indicate the body's susceptibility to a particular disease that could emerge in the future. For example, the occurrence of tremors may be a sign of one's susceptibility to Parkinson's disease. Pain in the heart area or the occurrence of abnormal heartbeats without any past history of heart disease indicates certain heart problems that will be healed and eliminated following the scanning process.

Once the patient's record of illnesses is activated, the stage of Externalization begins. These files could be related to any of the existential elements of the patient, such as body, psyche, Zehn (mind), and so on. For a deep-rooted treatment to take place, the patient must have patience and allow these Externalizations to be finished (Taheri, 2010).

Important Note: The term Externalization refers to a process in which the symptoms of diseases and history of the illnesses are externalized and revealed. The history of illnesses might even go back to the embryonic or childhood stages and may include the current diseases, current but undiagnosed illnesses, hidden fears, emotional stresses and psychological obstacles, mental disorders, and so on.

In this doctrine for curing the human being, attention is directed toward all his existential constituents simultaneously, and he, as a whole, comes into contact with the Interuniversal Consciousness. Then according to the Interuniversal Consciousness's discretion, the necessary actions take place for eliminating the disorders of different constituents, and the patient progresses through the different stages of the treatment (Taheri, 'Effect of Faradarmani on public health,' PSYSOC 2012).

The name of Faradarmani was applied to this type of treatment because it originates from a meta-holistic view called "Interuniversalism". This discipline can be effective for treating all types of illnesses, and the Fara-therapist is not permitted to assume any particular type of illness as incurable. The reason is that the treatment is performed by the Interuniversal Consciousness Network, and not by the Fara-therapist. Therefore, from the perspective of Interuniversal Consciousness, cure and elimination of any disorder is easily possible (Taheri, 2010).

As mentioned, the Interuniversal Consciousness is the collection of consciousness, wisdom, or intelligence governing the universe, which is also called Awareness, and is one of the three existing elements of the universe. These elements are: matter, energy, and awareness. In the view that awareness is neither matter nor energy, the dimensions of time and space do not apply to it; therefore, treatment via this network is possible from short and long distances. Also, awareness does not possess quantity, is not measurable, and as it was explained, it is only through some indicative manifestations on the patient's body that the consciousness's point of effect is revealed. Therefore, the therapist cannot attribute any of its power to himself (Taheri, 2010).

Important Note: In this doctrine, contrary to many other methods (polarity therapy, for example), the actual treatment is not accomplished by the therapist, but takes place via connection (Ettesal) to the Interuniversal Consciousness, and the Fara-therapist merely plays the role of a [intermediary] connector to form a [symbolic] circle (Halqeh) called the “Halqeh of Unity.” The Divine Communal Mercy flows in this very intelligent Halqeh and causes the healing (Taheri, 2010).

Note: The essential condition for obtaining a result from Faradarmani is being impartially present (without any prejudice and judgment) in the Halqeh as an observer or a witness. Having faith or belief in Faradarmani is by no means necessary for becoming present or taking part in Halqeh (Taheri, 2010).

Note: In view of the above explanation, it is clear that treatment does not depend on the expertise or energy of the Fara-therapist, and there is no need for having any special kind of talent, power, and energy. Because the treatment is conducted by a much higher consciousness, the practitioner’s personal abilities have no effect on the therapy. Consequently, the Fara-therapist does not encounter any complication such as tiredness or physical exhaustion, and there is no need to compensate for energy from natural and other resources. In addition, a “**Protective Layer**” shields the Fara-therapist from the dangers of the Emitted Defective Cellular Consciousness and other negative emissions of the patient, and from Non-organic Beings (Taheri, 2010).

Note: Age, gender, level of education, studies, knowledge, spiritual and different mental experiences and trainings, personal abilities and talents, the type and style of nutrition, physical exercise, rigorous self-discipline and abstinence, and the like have absolutely no effect on interacting with the Interuniversal Consciousness. The reason for this independence is that Ettesal and its benefits are indeed Divine Communal Mercy and Grace, which embraces everybody without any exception.

1.2. Purpose

This report intends to study the treatment of mood disorders symptoms with Faradarmani in patient’s under the age of 18.

2. Method

Nineteen volunteers used Faradarmani treatment. They were asked to close their eyes (optional) for 10-15 minutes each day. In this therapy, the patient becomes connected to the Interuniversal Consciousness via the Fara-therapist. Following this procedure, the patient undergoes the Scanning process; in other words the Interuniversal Consciousness begins to assess and scan the individual. Then the treatment process commences through a phase called "Externalization"; in accordance to certain patterns in Faradarmani’s treatment graphs (Taheri, 2010). Due to the nature of this connection, some information is conveyed and the defective and impaired parts are treated.

The present study is based on the reports of 19 patients from different cities of Iran who were treated with Faradarmani. The recovery criteria were the patient’s self-reports on the removal or enhancement of symptoms (parent’s reports in case of children).

3. Results

All types of mood disorders that existed among the 19 patients (11 female and 8 males) were treated with Faradarmani.

4. Conclusion

The purpose of this paper is studying the effect of Faradarmani on the symptoms of various types of mood disorders. Based on the data, evidence shows that Faradarmani has generally a positive impact on relieving the symptoms of mood disorders. In other words, it could be concluded that Faradarmani, as a C.A.M can be useful and effective in improving people’s mood disorders.

As Faradarmani does not intervene with conventional medicine and no medicinal supplements are prescribed in this treatment, and considering that becoming familiarized with Faradarmani is done through a short period, it is

considered cost effective and applicable, thus if proven effective, it can be used to treat many illnesses that would otherwise require high treating or management costs.

One of the features of Faradarmani is that it does not rely on the skill or experience of the Fara-therapist and regardless of the person carrying out the treatment, the outcome will be the same. Therefore, it is once again suggested to facilitate the grounds for exhaustive research in this field.

Finally, **due to Faradarmani's high potentials as a complementary and alternative medicine that comes with no side effects, and improves the quality of life and well being, we suggest multi-central research be carried out in order to achieve more precise statistics on the effectiveness and degree of permanence of this treatment method in treating physical and mental illnesses.**

Study limitations: Because Faradarmani has recently been used in researches, we need more extensive studies and possibly randomized clinical trials to compare its efficacy with that of other therapeutic methods.

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