REPORT ON THE TREATMENT OF CONVERSION DISORDER SYMPTOMS IN PATIENTS UNDER THE AGE OF 18 WITH FARADARMANI
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Introduction
Faradarmani, an Iranian complementary and alternative medicine, is based on "the consciousness bond of the parts" or "parts having consciousness in common" (Figure 1). According to this concept, the consciousness of a part is related to the corresponding part of the body; the consciousness of the mind will be able to connect with the corresponding parts of the body and can influence them. In Faradarmani, the meaning of this bond is establishing a form of communication, connection or link for which there is no accurate definition, because it is taking place in a world that is "free of device" and we can only study the effects and influences of this bond, but not the nature of this bond.

In this type of therapy, the patient becomes connected (Ettesal) to the Interuniversal Consciousness (the network of awareness and consciousness governing the universe - Divine Intelligence) via Fara-therapist (Figure 2). Following this procedure the patient undergoes the Scanning process; in other words the Interuniversal Intelligence begins to assess and correct and self-repair the psyche and the body, thus healing and recovery will take place. Scanning means "free of device" and we can only study the effects and influences of Ettesal, but not the nature of Ettesal itself.

Based on the nature of this Ettesal, some information is conveyed and the defective and or a link for which there is no accurate definition, because it is taking place in a world that is "free of device" and we can only study the effects and influences of Ettesal, but not the nature of Ettesal itself.

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Materials & Methods
The study was carried out in the 3 children with conversion disorder (2 female and 1 male) with convulsion and an 8 year old boy with muteness. The children, who came from different cities, started to use Faradarmani. Faradarmani was administered by a trained practitioner (Fara-therapist). During a Faradarmani session the patient is asked to close their eyes for at least five minutes and then the therapist scans the patient's body from head to toe. The therapist reports the experience encountered during the therapy (Figure 2). The children were required to do this procedure at least once a day and all details of their treatment and the subsequent outcome and feelings were discussed once a week with the Fara-therapist.

The survey is based on self-report or parents reports of these 3 children with conversion disorders. In this study, self-report are considered as criteria of recovery to show removal of specific symptoms.

It should be noted that before starting Faradarmani, medical experiments were carried out by the treating psychiatrists. According to these tests no physical cause was found for disorder symptoms.

Results
According to the study, in the 3 children with conversion disorder (2 female and 1 male) sympotms such as convulsion, hemiplegia and muteness were treated with Faradarmani.

Conclusions
The study shows the effectiveness of Faradarmani on treating symptoms of conversion disorder. This is done by healing the mental and emotional body of a patient. Alternatively, Faradarmani can be considered as a treatment that operates at higher levels of reality and can influence different levels of physical, emotional, mental and spiritual health of a person.

The advantage of Faradarmani, in comparison with other C.A.M (Complementary and Alternative Medicine) methods, lies in the fact that it is a simple treatment requiring no special place or time. Furthermore, it does not interfere with conventional medical treatment and can in fact proceed concomitantly with conventional medication and treatments. However, the most prominent advantage Faradarmani offers is that the diagnosis and treatment can be carried out very fast and at the same time will have no side effects. Other advantages include patient satisfaction and comfort.

Limitations:
In the study, due to the lack of a control group, quasi-experimental and control tests could not be carried out, especially because the study was retrospective.

Acknowledgment:
We would like to thank Dr. Mohammad Ali Taheri and Faradarmani & Psymentology medical team for their contributions to this article.

References
(1) Taheri, M.A., Human From Another Outlook, Bjran publication, 2009

Acknowledgment:
"Faradarmani" and "Psymentology" are considered as subdivisions of "Erfan-e Halqeh (Interuniversal Mysticism) - Human From Another Outlook." This book focuses on presenting the basis of the complementary medicine of "Faradarmani" and has been translated and published in English. It also has an Arabic copy available. In this study, Faradarmani and "Psymentology" are considered as subdivisions of "Erfan-e Halqeh (Interuniversal Mysticism) - Human From Another Outlook." This book focuses on presenting the basis of the complementary medicine of "Faradarmani" and has been translated and published in English.

Futhermore, different age and levels of expertise in medicine, psychiatry and psychology of the Fara-therapists implies "irrelevance of Faradarmani’s effectiveness to the Fara-therapists” in the study.

The study shows that 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 conducting a quasi-experimental and controlled research to be carried out on the effectiveness of Faradarmani in comparison with other treatment methods.

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