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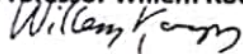
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## **The Impact of Metaphysical Methods on Treatment and Physical Injuries Control from the Claimant's Viewpoint: A Qualitative Content Analysis**

**Short title: Metaphysic and Treatment and Claimant's Viewpoint**

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### **Abstract**

#### **Objective**

To validate the claims of therapists, this study aimed to investigate the impact of metaphysical methods on treatment and physical injuries control from the sects' point of view: qualitative content analysis.

#### **Methods**

This study is a qualitative content analysis research. Purposive sampling was used in this study. Sufism and Dervishes have not a religious root but are a kind of deviation. Samples were selected from several types of deviant cults that have not religious roots; they claim to use metaphysics to treat patients. The experiences of them were collected through semi-structured interviews with up to ۱۰ interviewees. The interviews were repeatedly recorded by the auditors and notes; then, the codes were extracted.

#### **Results**

The dervishes claimed that by divine words and metaphysics prevented the wounded from bleeding. Dervishes seems to have more of a hypnotic aspect of himself, not praying of God. in hypnosis, a person may even receive an appropriate treatment before surgery. But the high skill of the hypnotist is also important and confirmed through many studies. The claims of the mysticism sect were also rejected due to serious physical and psychological harms to the patients. The background of "The movement to Body Interaction and Metaphysics" was derived from the analysis of interviews conducted with the four subcategories of "Body Dominance", "Body Sublimity", "Spirit Domination", "Spirit Sublimity" and various classes.

## **Conclusion**

Findings confirmed the metaphysical effects on treatment and physical problems, bleeding, anesthesia and pain without the current medical methods.

**Keywords:** Claimant; Treatment; Metaphysics; Dominance; Spirit

## **Introduction**

The relation of spirit and body, as well as their effects on each other, has an important question for human as a long time ago till now. There are several interpretations about this. The man can be regarded as a system that is composed from various physical components; the body and metaphysics, that is, the spirit. Some people regarded the physical and psychological phenomena as the natural property of "substance"; they deny any duality between the spirit and the body. On the other hand, some others regarded body and substance as untrue and merely view; a representation of the great dimension of the spirit, thus, they reject the same duality. The others regarded this subject beyond human power.<sup>1</sup> Plato, in philosophy, advocated the authenticity of the spirit. Plato made an inherent distinction between the spirit and the body, but did not deny the effect that the two may have on each other. Abu Ali Sina, following Plato, saw the spirit as a single substance that prepares the body for perfection. According to the viewpoint of Descartes, the human ego is only the source of thought; vital actions including emotions and passions are related to the mechanical function of the body. The materialism found in Descartes' theory makes it clear to man that he does not need the ego to survive, because the ego only thinks, like animal life, and may be without thought.<sup>2</sup> Watson, the founder of behaviorism, believed that what we call "the spirit" is nothing but behavior; the spirit and body are one naturally, and behavior is a form of physiological activity. This points of view proposed the



emotional states actually occur in the central nervous system of the owner (Witteveen, 2018).<sup>1</sup> According to philosophy interpretations, the importance of the concept of the system is when its components are linked together, new features appear at the system. If the spirit and the body define as two components of an integrated system, the synergistic properties of the whole human system will be observed, neither of which alone. Therefore, if empirical examples can be found to test such hypothesis, one can better explain it (Mulder, 2018).<sup>2</sup> Raymond Moody first coined the term "near death experience", 1976, in the book of "Life after Life" (Doolittle & Inkpen, 2018),<sup>3</sup> known in Islamic culture as a mystical trance before death. These experiences include various emotions, such as detachment, floating, absolute relaxation, the experience of complete disintegration, and the sight of light that some people regarded it as God or spiritual existence. Holden also demonstrated parameters such as consciousness, identity, memory and perception can be active even when the body is disabled (Daker, 2018).<sup>4</sup> It can be concluded that the spirit is something beyond the body because these parameters need factors to be active. An example for this is a nurse who removes an artificial tooth from an unconscious heart attack patient; he later asks the nurse to return it while previously he didn't see that nurse (Decock, 2018).<sup>5</sup> Schroter Krunhardt states "Although some elements of near-death experience can be artificially created by electrical stimulation of the temporal lobe in the right hemisphere and also by the use of hallucinogens, (Paredes et al., 2019),<sup>6</sup> but some other elements of experience, such as reviewing life events or obtaining objective information about the environment during the experience, not only reproducible, but also are not clear physiological explanations". In this section, it must first be shown that the near-death experience is a state of disconnection between the spirit and the body in the spirit-human system. It provided an opportunity for systematic theoretical analysis (Decock, 2018).<sup>7</sup> The spirit-body cohesion necessarily involves an exchange of information and influence because the spirit is aware of what is happening to the body; the body is also implements the wishes and commands of the spirit. They lose pain and feel pain again (Wren et al., 2019).<sup>8</sup> They also find that, during the exodus experience, they cannot physically communicate with others (Paredes et al., 2019).<sup>9</sup> The sudden transition from severe pain to pain relief and pain returning at the end of this experience is very significant. The body's natural endorphins can reduce pain about two hours (Talbot, Madden, Jones, & Moseley, 2019),<sup>10</sup> while the near-death experience may take only a few seconds or minutes. Therefore, it is not probable that these effects are due to body mechanisms (Daker, 2018).<sup>11</sup> This can be reinforced by examples in which people could see their bodies getting shocked, but not feeling physically. Individuality (unified consciousness), personality (moral rights and responsibilities), and activity (ability to decide and do it) remain intact. These attributes are all of the

spirit, not the body or the spirit-body system. As a spirit-body system, man has poor sensory perception and psychological movement. The ability of the human psychic movement is an unwanted feature of the spirit-body system, while extracurricular perceptions are the characteristics of the spirit that are hidden in the integrated spirit-body system (hidden features) (Doolittle & Inkpen, 2018).<sup>1</sup> Researches showed that the claimant groups of the society are trying to reduce the pain and physical problems of patients by metaphysical factors.

In recent years, hypnosis suggested as an effective strategy for controlling acute pain (Natural delivery) and chronic pain as a modified state of consciousness coupled with an increased capacity to respond to hypnosis. (Moss & Willmarth, 2019., Scaglione et al., 2019).<sup>2-3</sup> Since human creation, hypnosis has existed in his life. Evidences confirmed the effectiveness of hypnosis for treating patients' pain and anxiety (Terhune, Cleeremans, Raz, & Lynn, 2017).<sup>11</sup> In the last two centuries, hypnosis has more concerned and is effective in the treatment of personality disorder, anxiety and pain; it has even effective in the treatment of cigarette addiction (Asadi Wanani et al., 2018).<sup>12</sup> Fathi et al. confirmed the impact of hypnosis in pain reduction and death anxiety, increasing resiliency and recovery among cancer patients (Fathi et al. 2019).<sup>12</sup> Hypnosis was used in tooth extraction in 1829 at first and by 1900 it was used to pain and fear management (Armfield & Heaton, 2013).<sup>14</sup> A review of Chapin et al., 2012, studies showed hypnosis is used in the treatment of fibromyalgia, headache, cancer pain, low back pain and irritable bowel syndrome (IBS). Hypnosis can also be used in supportive therapies such as supportive group, biofeedback, drug therapy, relaxation therapy, autogenic exercises, attention control and cognitive behavioral therapies (Chapin, Bagarinao, & Mackey, 2012).<sup>15</sup> Montgomery et al., 2002, used hypnosis for anesthesia before, during and after surgery (Montgomery, David, Winkel, Silverstein, & Bovbjerg, 2002).<sup>11</sup> Scaglione and other (2019), performed 50 cases of AF well-being by hypnosis.<sup>12</sup> In order to investigate the claims of groups and sects who believed metaphysical factors affecting the treatment of individuals, this study conducted to explain the effect of metaphysical methods on the treatment and control of physical injuries from the claimants' viewpoints: qualitative content analysis. Researchers are investigating the claims of groups and sects that claim metaphysical factors affect the treatment of individuals. The present study was designed to explain the impact of metaphysical methods on the treatment and control of physical injuries from claimants' points of view: qualitative content analysis.

## **Methods**

This study is a qualitative content analysis research. The philosophical, historical and religious roots of the subject were investigated through library studies and credible online resources. Purposive sampling was used in this study. Three categories of cults including Dervishes, hypnosis experts and the mysticism group of "Halghé"(Ring) were selected. The experiences of these metaphysical therapies were collected through semi-structured interviews with up to 10 interviewees; data were gathered. This study identified three questions through research included: "How do you use metaphysics for treatment?", "How can you use metaphysics to help your body?" and "What would you do at the end?". The interviews were repeatedly recorded by the auditors and notes; then, the codes were extracted.

## **Results**

Dervishes and Sufism have several months of treatment and the need to perform and not perform a series of tasks that are difficult for many people, which is suitable for unrestricted period (up to one year) of treatments. On the other hand, in hypnosis, a person may even receive an appropriate treatment before surgery; but the high skill of the hypnotist is also important; it can reduce the pain and prepares for treatment. The claims of the mysticism sect were also rejected due to serious physical and psychological hazards. After the interviews, by merging 16 extracted codes, 39 codes were obtained which categorized into 4 sub-categories: body domination, body sublimity, spirit dominance and spirit sublimity which leads to the movement to Body Interaction and Metaphysics. When they reached this level of cognition, while awake, their sense of pain, attention and focus were disrupted; they felt nothing. This was common in the practice of dervishes and hypnosis experts; but Dervishes teach volunteers to strengthen their spirituality, to recourse and help the power of the prophets and God and to purify themselves from evils by praying God and austerity. They reach the excellence of the body and spirit and overcome physical problems by interacting them; finally, preventing bleeding and pain in physical injuries.

## **Discussion and Conclusion**

The study findings confirmed the metaphysical effects on treatment and physical problems, bleeding, anesthesia and pain without the current medical methods. The methods used in religious deviant cults, by a religious appearance with emotional and quasi-hypnosis, cause abnormal changes in the body



function. Metaphysics can be scientifically and rationally justified if it is reinforced by the spiritual methods and practices recommended by Islam.

### **Implications and suggestions for future research**

Further researches can be done in order to compare the lessons of divine religions about metaphysics and the treatment.

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