

The Spiritual Examination of the Psycho-Physiology of Mind-Body Regulation and its Significance in Mental Health within Homoeopathy

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A spiritual examination of the psycho-physiology of Mind-Body regulation in homoeopathy uncovers a system intended to synchronise the "Trinity of Life" (Body, Mind, and Spirit) by rectifying the fundamental energy disruption referred to as the Vital Force. Homoeopathy sees mental health as more than just not having an illness. It sees it as a balanced, harmonious state in which the spirit controls the body's functioning. This method can also be used to treat PTSD (Post-Traumatic Stress Disorder). Homoeopathic medicine focuses on achieving a holistic healing by restoring balance in physical, emotional, social, and mental aspects. The Homoeopathic Pharmacopoeia is based on the essential rules for making homoeopathic medicines. In 1805, Dr. Samuel Hahnemann published *Fragmenta de Viribus Medicamentorum Positivis sive in Sano Corpore Humano Observatis*, which was the first Repertory of Homoeopathic Materia Medica. This was his innovative way of doing pharmacological research. His *Materia Medica Pura* and *Chronic Diseases* were published between 1811 and 1833. Keywords: Vital Force, Trinity of Life, Mental Wellbeing, Harmonious State, Psychosomatic, Inner Harmony.

The World Health Organization says that health is a condition of complete physical, mental, and social well-being. Homoeopathy views health holistically, emphasising mental and emotional equilibrium. It is based on the idea that "Like Cures Like." Homoeopathy treats the "patient" instead of the disease. Medicines are given based on the person's symptoms, habits, personality, mental state, and family history. Our body works by having different parts work together, from organ to organ, tissue to tissue, and cell to cell.

Homoeopathy is based on the idea that a "Vital Force" that is dynamic, immaterial, and spiritual keeps the body healthy. When this force is affected by emotional stress, mental trauma, or lifestyle circumstances, it causes problems that first show up in the mind and then change the body's tissues. Homoeopathy does not believe in the mind-body duality; instead, it sees the mental, emotional, and physical levels as interrelated. For true health, these three must be in balance, with the spirit being the most important. In homoeopathy, spirituality is conceptualised as "Reality as Energy." The healing process is not just chemical; it also involves the transmission of dynamic energy through potentised medicines that make the Vital Force correct itself, just like the body's own healing systems (like WBCs).

Homoeopathy concentrates on the fundamental principle for prescription (The Simillimum) by tackling the underlying cause. This gets at the root of mental disease instead than just hiding the signs. Homoeopathy acknowledges the strong connection between emotions and physical health. People with chronic mental diseases are treated as "psycho-somatic types," which means that treating the mind brings the body back into balance. The goal is to transition a sick person from a condition of disease (disharmony) to a state of ease (harmony). This will help them become more emotionally strong, reach their full potential, and feel good about themselves.

Treatment is tailored to each person because their spiritual, mental, and physical composition is different. This is important for long-term mental health. Homoeopathy uses ultra-diluted potentised treatments to activate the body's natural potential to heal itself. This promotes mental independence and long-term stability instead of dependency. Studies show that homoeopathy can change how the body reacts to stress by affecting neurotransmitters and lowering cortisol levels that are linked to long-term stress and anxiety.

The spiritual examination of homoeopathy emphasises its function as a "Soul-Science" or "Science of Life," wherein the restoration of mental well-being is accomplished by allowing the Vital Force to reclaim its inherent, harmonious governance over the human organism.

Bibliography

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