

Neuro-Ayur Genetics Legal Framework For Mental Healthcare In India: Addressing Ethical And Regulatory Deficits In The Mental Health Act

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Abstract –

The is no proper definition and law in implementing ayurneuro genetics legal framework in the Mental Health Act regulatory - valuation in India. The Indian legal system lacks in addressing the ethical and regulatory deficit in Genre of ayurveda, neuroscience and neurogenetics, to address the mental trauma and stress faced by people in work setting both in national and multinational companies, thus, to address the ethical inefficiency there needs a neuroayur genetics legal framework to prevent health related issues in more earlier stage of metal distress. Our Indian-traditional medicine, Ayurveda-Achara Rasayana, and neurogenetics cognitive detailing describe human conduct, human psychology, ethical practice, and lifestyle practice to enhance the way of living in a more disciplined way with proper guidance and counseling from childhood till death. The role of ayurvedpsychogenetic counsellor and therapist could enhance the thinking and lifestyle of people in distress with catalyst factors such as self-awareness, implicit prejudices, inbuilt capabilities, personal values, and cognitive biases with adopting achara rasayana techniques.

Keywords: Neurolaws, neurocognition, neuroayur genetic legal framework, legal psychology, stress, health laws, ayurveda, neurogenetics, cognitive neuroscience, personality traits.

Introduction:

Achara rasayana has been considered as one of the eight branches in the Ayurvedic medicine and Vedha samlohittha, thus the rasayana plays an intangible asset to support the physical, mental, social and spiritual health (Nikhil and Asmita,2024). There are two approaches that a human should adhere to lead a healthy life, one is SADVRITTA-Good conduct for oneself and Achara rasayana- good conduct for society. The science of rejuvenation can be attained by medicine free life that is ADRAVYABHUTA, The concept that we utilize to have a healthy human body and soul includes,Sushruta Samhita defining the Vedic lines

“samadosha samagnishcha samadhatu malahkriya, Prasanna atmendriya manah Sastha iti abhidiyate”

From the scripture of ayurvedha its been defined as the human health and soul both are interconnected and the role of human dhosha (human feelings like vata,pita etc) and dhatus includes body tissues and Mala means waste products which are interconnected with each other to be balanced to influence the intellectual abilities of the human directly or indirectly.the main gateway to influence the longitvitiy,memory, intelligence and disease free life is all influenced by rasayana Tantra that sense organs in cellular level.

The factors that influence the role of human health and peace in ayurvedic proportions of Charanya Samhita that are Achara Rasayana will be Specified as in terms of psychological aspects in terms of Tapa, Japa, prashantam etc, the brain and its function has direct and indirect influence on thoughts we process, the actions we do perform that are directed towards attaining moksha and the methods a human shall follow to overcome the ego and stress causing factors that would cultivate the psychological imbalance. The general basic concept a human should acquire Qual is based on the concept of Differentiating the good and bad conduct. certain element's from achara rasayana has been classified as good conduct that includes Satyavati- the one who always speaks the truth, Akrodha- the one who never feel angry, brahmacharya- the one who follows the righteousness path, japa- who chants holy verses, nityakarunvedinam- who is always merciful, anhankritam- who are free from ego. para who are always clean and hygienic and yuktigya- who's knowledge are rational. In simple terms the stat a Guna rasayana, in terms of personal aspect. The personal aspects that are related to achara rasayana includes the basic slogan, that is prevention is always better than cure. the role of rasayana is to prevent and cure the disease, that is broadly physical and psychological disorder which are related with Shrestha buddhi -intelligence, Medha-intellect, Smruti-memory, and shreshtadhatu. Raja and tamas are the two Gunas that human possess that are directly are indirectly related with manasika toga that is mental illness, which has still not been considered as the root cause of stress and other mental related issues in the mental health act,

The objective of the research

- The role of achara rasayana in neurogenetics legal framework, that could enhance the implementation of the stress related legal deficient in the mental health act, and the need to derive the neuroprakriti Ayurved achara dharma in the terms of satva and Satmya inheritance with expression of genotype aspect of ahara, vihara and kala of women the neural behaviour of humans that are defined from embryo, based on mental states of women.
- with Prakriti where the expression of genotype has been based on the influence of the environmental factors that would influence the gene modelling.
- The influence of achara dharma matrix can enhance the mental state of humans in very early stage of causes of stress and conflicts that could enhance the way we could handle human mental distress.

The aim of the research

- One of the major aim of the research is to include the neuro Ayurved prakriti achara dharma in to mental health act in india to enhance the efficiency of human mind to set free from ego, stress, anger etc. in very early stage to recent future diseases.
- The general aspect of the research dwells with the aim to determine a prerequisite methodology to enhance the protections of dharma of Ayurved-achara rasayana originated from Indian traditional knowledge ayurvedha in Manorasa Gyanam, which could treat all mental trauma and stress in very early stage by adopting the achara rasayana swasthavrittha.

Based on the aim of the research the factors that directly or indirectly influence the manorasa ayurvaidhya dharma swasthavrittha are

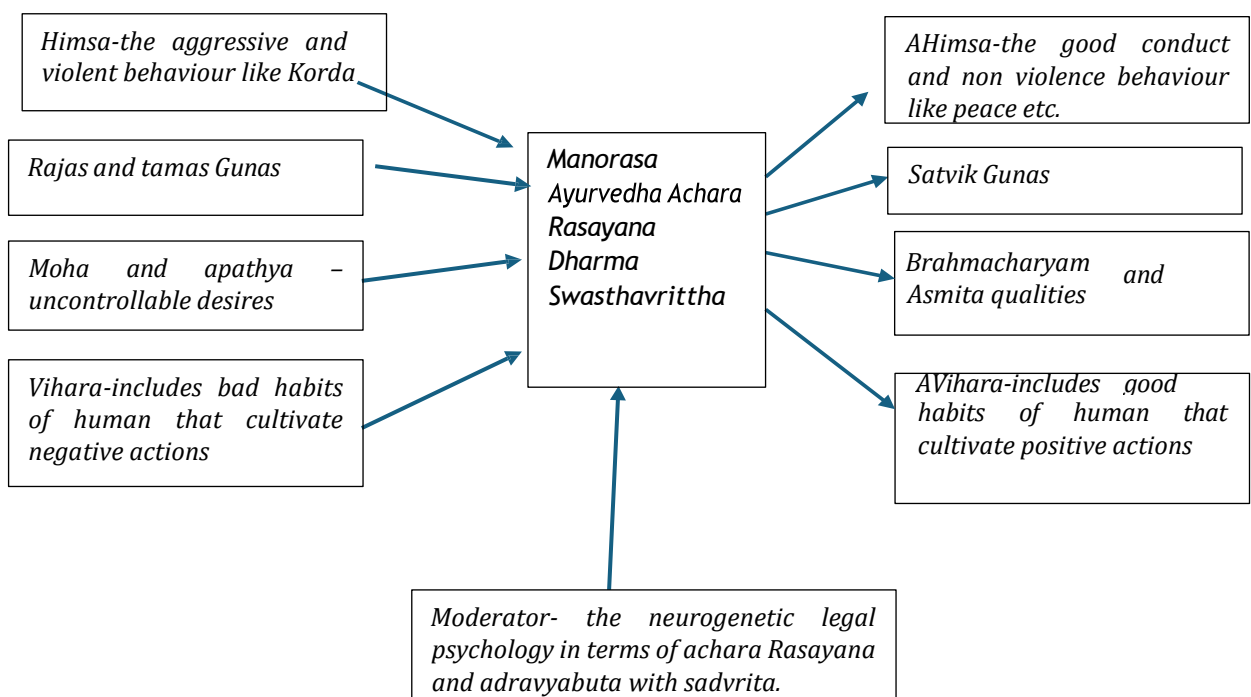


Figure 1: the conceptual model of Manorama ayurvedha achara rasayana dharma Swasthavrittha

The above designed model, explains the bad influence or absence of achara rasayana in the current modern context of handling stress and anxiety depression and negative thoughts of the employees, thus the ideal context towards the theme of the mental health act has the direct or indirect influence of how the modern mental health act still haven't provided any provisions to adopt the traditional methods to address the mental deficient that are curable with achara rasayana techniques.

From the literature we could determine that the role of factors such as ahimsa, krodha, moha, vihara are considered to be the negative emotions that influence the human behaviour to pursue the negative actions that would ideally reflect to negative thoughts and behaviour, hence being the achara rasayana as the mediator that could enhance the positive aspect of transforming the identification of negative Gunas in to positive context of Gunas and vies Vera's, thus the role of achara rasayana can be determined as the guidelines to swasthavrittha dharma rules to enhance the role of negative emotions in to positive emotions etc.

The role of Ayurveda that are concentrated on the brain science and the emotions towards the behaviour of the humans are ideally described with achara rasayana, the role of the techniques that could be utilised to address the human behaviour and character deficient. the simple techniques like

Anaya's, prashanham, priyavadhinam, japanithyam, shoucha Nithya's, Dheeraj, tapasvinam, desha kala Prasana jam, Upasana, adhyatma, Shastha achara, anahakritham etc. As per achara rasayana if a person do follow deeds against all the specified dharmas, he or she may undergo vial health issues and mental pressures through out their life.

Factors such as dhi, Dhritarashtra, smriti shall help in keeping away the prajnaparadha, thus considered to be the root cause of the diseases, and those factors in achara rasayana can also eradicate the dhoshas and papas of the human that they are committing in their life times.. in general the behaviour depicts the persons attitude and characters that's the reason where achara rasayana could work with Prakriti of a human with influencing the increase in sattva Gunas, which when followed with prolonged period of time the genetic aspect of human can be modified and further feel of being oneness among the society can be determined with actions of good deeds.

The favourable physical health with spiritual, social and emotional balance could enhance the role of human attainment of moksha that could ideate the reason for being a human of reason to be born in earth. A ideal achara rasayana human would be free from disease, and could feel the aspect of success in their life by adopting the ayurvedha method of achara rasayana.

The research questions

1. Does himsa has significance impact of human stress related issues
2. Does the role of rajas and tamas Gunas of human can significantly impact on Prakriti of humans in mental health aspects
3. The moha and apathy has significant impact on the mental health of human employees in national and multinational companies
4. The vihara have significant impact on mental health of the employees?

The defined research questions do have the direct and indirect impact of Gunas, Prakriti, kala ideals in achara rasayana dharma, where the human emotions are being controlled with techniques that can be performed with self care and awareness techniques. But at present in mental health act there has not been any space or even definition or law to address the stress related general mental trauma or depression which are curable with various Ayurvedic techniques which need vital general ethical guidelines to implement in the act to overcome shortcoming of mental stress and depressions.

RESEARCH METHODOLOGY

The ideal research method adopted here is structured questionnaire that will be framed to target the people of your Veda doctors, practitioners, counsellors, legal medical experts in law council india. A questionnaire will be framed to address both social workers and ayurvedha doctors. The secondary method of research method adopted in this research will be utilising the journals, articles, news articles, mental health act etc.

Comparison of neuro psychogenetic cognitive framework and Manorasa Ayurvedha Achara Rasayana Dharma Swasthavrittha

Mental health act (2017) - applications in context	Definitions	Neuro genetic cognitive personality traits	Manorasa Ayurvedha Achara Rasayana Dharma Swasthavrittha
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Section2-defining mental illness	The mental disorder that have been caused due to extreme stress and abnormal thinking that are caused through environments	The role of influence of specific neural genes such as PAX6, MAOA, SLC6A4, BDNF, APOE, which has ideal relations in influencing the human behaviour	There is no proposed definitions that have been explained in the mental health act 2017-india where the achara rasayana is defined as a Vedic method in ayurvedha that describes about the ethical, mental and behavioural deeds of the humans by following the basic lifestyle techniques from childhood till death.
Section115-decriminalisation of suicide	These sections explain about general actions that has been performed by humans to destroy himself due to undergoing extreme stress and the human has to undergo rehabilitation	The implementation of genetic testing needs to be made mandatory for all employees who need some guidance towards the role of proportion of certain suicide causing genetically risk genes like 5-HTTLPR, SLC6A4, TPH, BDNF genes, where we could implement the safety, equity, equality, tranquility, humanity, awareness where the ethical and regulatory framework to utilise the genetic testing for brain behaviour of humans	There are no proper guidance that has been provided in legal context of achara rasayana in mental health act, thus the variance towards the good and bad conduct of the human should be defined during genetic

		could ideally help in determine ing the brain functions of specific genes that could influence the negative thoughts	Prakriti, that could enhance the Satvik Gunas of humans
Right to access to mental health care section-18	Ensure of providing proper mental health care through government services and hospitals in case of directions from government, doctors etc	Then right to nerolaws and neuro genetic testing must be idealised with employees health laws and labour laws with special considerations to genetic description of individual handling higher level of stress in their working areas.till now there hasn't been any ethical regulatory framework that has been laid to address the genetic test in brain to overcome the neural deficiency etc.	The right to utilise the ayurvedic concept of the achara rasayana has to be inculcated with in mental health act to further concentrate on human eating habits and Prakriti analysis with epigenome framework based on lifestyle practices.
Conclusion	The mental health act in terms of stress and depression concentrates only on definition, mental disorder and other severe mental illness and the right to mental health act done not force see the legal aspect of ethical and regulatory frames that address thenormal mental stress and depression with categorisation of short term mental flu like we	The need to determine the predispositions neuro genetic testing could enhance the hr recruiting process to scrutinise the employee health factor and further determine the considerable general criteria to foresee the genetic inefficiency in them in term of neural productivity with high confidentiality	The role of achara rasayana must be considered to be influencing the general human ethical and behavioural conductthat could overall consider the general lifestyle practice that can enhance the humans to attain Satvik
	have cold flu, fever, and viral infections		Gunas to attain moksha.

The outlook of case analysis description with above conceptual frame work of integrating mental health act 2017 with ngept and Manorasa Ayurvedha Achara Rasayana Dharma Swasthavrittha in mental health act in providing justice

Case 1-Kerala high court case-MHCA has retrospective effect -2016 suicide case

In this case the person committed suicide and the court has insisted upon providing the mental health treatment to the person, which would have saved a life

In terms of implementing NGCPT-SETEH- framework can be utilised in this aspect when there seem to be in abnormality in behaviour of the concerned person at initial stage itself, where there need a psychologist and therapist to ensure the normal basic mental health at employee settings, thus to ideally overcome this suicide thought its better to get the detailed genetic informations of the employee in the first case and to analyse the medical access to address the stress and depression in early stage of disease

Now utilising the Manorasa Ayurvedha Achara Rasayana Dharma Swasthavrittha

In this dharma the general judicial result can be provided with amending laws that can address the health wellness of employees in mental being aspects that can enhance the employee being sound and aware of achara rasayana techniques to ensure the right to access to mental health, where the traditional methods to adopt to overcome stress and depression in very early stage of stress idealization's. To enhance the thoughts of suicide a well equipped legal amendments achara rasayana techniques could help in overcoming the situations in more positive context. Mental health act 2017- sections that deals with mental stress and disorders with access to mental health act

Case 2: Bombay high court -fir quashed in suicide attempt case-august 2024

In this case the women constable committed suicide, where the cause was due to personal distress, the judgement was made with fir under section 306ipc and section 115(1) of the MHCA, which asked for general mental health protection to employees

With adopting ngcpt-Seetha framework we could have determined the stressful behaviour of the constable when there seems some evidence of work unethical behaviour and proper psychologist counselling can be provided thereafter to undergo the counselling procedure to make them come out with their stress and share their instability towards emotions in a very early stage. With appropriate neuro genetic profile report of the constable a necessary analyzation can be made by the counsellor or therapist to further deal with stress and to solve it in early stages, where these provisions are not generally provided in mental health act or human rights act in Indian constitution where a right to neurolaw and right to general counselling and psychology therapy has to be included to overcome and eradicate suicidal thoughts.

Implementing the Manorasa Ayurvedha Achara Rasayana Dharma Swasthavrittha- where the dharma has to be laid to address the stress related issues faced by the constable, the role of self care and self awareness in utilising the ayurvedic achara rasayana techniques would have enhanced the thinking of constable to overcome the suicide level thoughts and world have adopted a proper decision making methods.

THE HYPOTHESIS GENERATION AND DISCUSSION

**H1:does ahimsa has direct influence over mental health of the humans H1a:dos
ahimsa has no influence over the mental health of the humans Proposition:**

In general the actions and deeds are karmic in nature, thus the himsa could trigger the negative consequences where as the ahimsa could validate the positive consequences, thus the role of cultivating the reason the perform good deeds. Y the humans has to be developed from the childhood by adopting the achara rasayana from the childhood The direct factors that could be utilised to destroy the himsa in order to cultivate a positive character includes Ahimsa,Priya Vadhnam,tapasvinam,Dheeram etc.

Discussions:

The general factors that could determine the role of reducing the Prakriti of himsa can be enhanced by adopting the Ayurvedic achara rasayana techniques such as ahimsa- to eradicate the violence with accepting the ahimsa factor, because if we follow violence we do become slaves to health issues and diseases etc.

Outcome:

The role of acquiring the ahimsa qualities inbuilt through achara rasayana ayurvedha techniques could help in human to concentrate more on how to change oneself in to more effective and aspiring individual that could make them feel that he is the finest of human who can exile in his work, home and self care responsibilities and to ensure the mental well-being of himself and the dependent individuals to enhance the life towards moksha.

Hypothesis 2:

**H2: Does rajas and tamas Gunas has no significant impact on mental health of the employees
H2a-does rajas and tamas Gunas has significant impact on mental health of the employees Propositions:**

Gunās are considered to be the epitome of character and behaviour of humans, usually Gunās can ideally define the actions of the human being with perspective of thinking and making decision. In day today life. The types of Gunās present are rajas, tamas, Satvik, here the role of rajas thomas has been said to be the quality of anger, desire, and selfishness with ego.

Discussions:

To analyse the propositions of rajas and tamas qualities in humans to address the Gunās with achara rasayana technique to over come the ideal situations of stress and depressions. When a human is with rajas and tamas his actions seems to be self destructive or selfishness is what a raise a questions of human Gunās with rajas and thomas qualities.

Outcome:

The general aspect of role of achara rasayana could help in injecting the Satvik Gunās that can enhance the human thinking and actions to overcome the negative Gunās like Kritha, and violence etc

Hypothesis 3:

H3: Does Moha and apathya has no significant impact on mental health of the employees H3a: Does moha and apathya has significant impact on mental health of the employees. Propositions:

The general desire has been broadly classified as id, ego and super ego, thus all this three are bound to be with different proportions in human beings, thus the identity describes the ideal human exciting his actions towards attaining his desires and with destroying the other human sense of respect and selfishness with performing the selfish deeds and the reason towards this self desire seems to be caused due to dhrogam, poverty, no proper recognitions, inequality and lack in opportunities.

Discussions:

The major discussion that has been laid to overcome the general rule towards controlling the desires needs the clarity in reaching or doing deeds towards human wellness and self realization's and awareness.

Outcome:

if the aspect of ego is more than the self actualisations of what is need than what is wanted is to be made clear with differentiating the desire and need, thus a human could reach moksha with simply implementing the achara rasayana techniques into his day-to-day life by analyzing the reason for birth and death cycle by attain more good karmic deeds than the a karmic actions.

Hypothesis4:

H4: does vihara of humans has no significant impact on mental health act

H4A: does vihara of humans have significant impact of mental health of human. Proposition

The vihara are certain bad qualities a human acquires by addictions and escaping from reality or cannot know to handle stress and situations that are bound to make them undergo cultivate the unhealthy habits within themselves, or through there surroundings and peers. Which can directly or indirectly influence the mental health being of the employees.

Discussions:

In this statement the role of vihara has a negative or positive influence with context to human beings undergoing stress or depression that can in turn lead them to commit suicide or kill some one or do all illegal things

Outcome:

The general achara rasayana avihara techniques may help in getting rid of all bad qualities which they can foster to cultivate with proper guidance from therapist or ayurvedic counsellor to over come mental disorder.

APPLICATION TO RESEARCH THEORY

The general aspect of prejudicing the role of the achara rasayana has been impacted from more than 5000 years ago where its origin has been laid from brahma created human Dhanvanthri, the role of herbs and ayurvedha has been

written and passed down through ancestral lined through sages and munis, who has ideally been guiding us for ages with the concept of healthy

ice style and medicines with self practice of achara rasayana, which needs some vital important considerations to add the legal theory of neurolaws and ayurgeneticneuro laws in terms of mental health act 2017. Thus, to enhance or overcome the mental. Stress and depression it has been advised and suggested to the Indian constitution to amend certain laws and definitions of ayurneurogenetic legal framework to over come the inefficiency of mental trauma pre requisite treatment to address the common stress and depression in very earlier stage with adopting the neuro cognitive genetic personality traits testing, which can provide details scientific proof to determine the Prakriti of genomics that are related to brain and vies versa.

Global presence of the achara rasayana has still been not implemented in to practice or there has not been any relavent evidence from the literature that has adopted this neuroayurgenetic dharma to enhance the preventative advance care to over come mental stress and depression to overcome mental instability with in the employees. There has been no living evidence the most developed countries like UK,USA,AUSTRALIA etc has adopted this traditional method to address the mental stress and depression

Conclusion:

In enhancing the general prepositions and legal aspects of neuro genome cognitive framework and the mandatory genetic and ethical regulatory, its been in need to adopt the right to neuro laws with considerations to enact the Seetha framework to idealist the genetic neuro cognitive screening in all organisations and to implement a standard practice of achara rasayana in every organisations to enhance the behavioural, genetically and cognition health of the employees to overrule the present mental health act 2017 which concentrated only on the metal disorder with severe mental stage of humans, hence to address the stress and depression in very preventative states it is important to consider the neuro cognitive genetic personality traits testing with Seetha framework along with ayurneuropakritidharmas that can enable the self conduct of employees in to their day to day life that can provide a future scope of positive outcomes in having a peaceful mind and stress free work with eradicating suicidal thoughts.

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