

CHAPTER IX

DIAGNOSIS AND THERAPY

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9.1. INTRODUCTORY

'Conscious fundamental psycho-physical processes do not end; they are continuous, and therefore, connote real growth and development. This applies to all the acts of life and the establishment of the psycho-physical uses which are associated with the processes of constructive control and continuous growth herein involved and is inseparable from that psycho-physical manifestation which we call 'happiness.'¹

Now-a-days more and more emphasis is being laid on the conscious control of physical and mental processes in

¹F.Mathias Alexander. Constructive Conscious Control of the Individual. Chatterson Ltd.,1946,p.190.

man so that he can keep his physical and mental health and happiness. From times immemorial, prevention of physical and mental disorder or unhappiness is considered to be a sign of wisdom and the need for conscious control is considered to be sine-qua-non for all preventive measures. All medical schools advocate prevention. But Ayurveda not only lays very much stress on prevention but prescribes measures for prevention in great details. 'The object of the science of medicine (Ayurveda) is two fold. Firstly it is for the preservation of good health and prolongation of life, for this task demands all the diligent effort man is capable of, and secondly the combating of diseases.'²

Ayurveda's emphasis is on prevention as well as on sound healthy life and in the very beginning Ayurveda makes this statement : 'He taught the science of causes, symptoms and medication, the supreme refuge of both the healthy and the ailing.'³

Ayurveda is a science of physical health as well as mental health and that is why there is seen a definite psychic view of life in general and of its different aspects in particular. Its domain covers not only the

²Charakasamhita: Vol.I,p.245

³Ibid. Vol.II,S.A.1,Sl.24,p.5.

strengthening of the physical powers of the body but also the strengthening and increasing the vitality of all the senses and the psyche. It contains specific injunction and clear-cut 'do's' and 'don'ts' with regard to the natural urges of the body and mind. That is why there is seen a definite psychic view in the diagnosis and therapy in Ayurveda. It is the purpose of this chapter to understand this psychic view in relation to its diagnosis and therapy. The following salient points are to be analysed and explained hereafter.

9.2. ANALYSIS

(1) Prevention emphasised. Psychological understanding in diagnosis.

(2) Psychic therapy and measures thereof.

(3) Emphasis on right conduct as a measure to ensure happiness, to secure prevention of physical and mental agony and to use it even as the prominent therapeutic measures

(4) Habit plays an important part in physical and mental health. Importance of habit and the method to change habits and formation of good habits.

(5) Repentance or atonement (Prayaschitta) is a measure of psychic import and its importance for redemption from sins committed is much and its value as a therapeutic measure is high in Ayurveda.

(6) Right conduct - daily and seasonal regimen should be quite in accord with natural laws and should be conducive to health of the body and the mind.

(7) A review of the psychic view in diagnosis and therapy in Ayurveda and appreciation thereof in terms of modern psychological terminology.

9.3. PREVENTION AND DIAGNOSIS

Ayurveda insists on good conduct for preservation of bodily and mental health. Good conduct is a means for prevention of diseases. Right behaviour keeps good health as well as prevents diseases. For this, Ayurveda very succinctly gives a few injunctions for observation in daily life. 'Avoidance of volitional transgression', control of the senses, recollection, knowledge of climate, season and the self and observance of the rules of good conduct.'⁴

In this one stanza Charaka has given the key to health and hygiene of both mind and body. As usual he has laid full stress on the control of the senses and self-control and observance of rules of conduct. It is suggested that, 'The knowledge of the authoritative instruction and its right application are the two factors necessary for the prevention and cure of diseases.'⁵

⁴Ibid. S.A.7,Sl.53,p.118

⁵Ibid. S.A.7,Sl.55,p.119

Herein it is not a blind following of the authoritative instruction that is advocated but such instruction is to be followed by the use of discretion and thereby to apply them with discernment. This suggests the use of discretion and free will with wise judgment. It is nothing short of saying that one should learn from experience of the past and the authoritative instruction and at the same time should apply them rightly with free will in actual practice. Avoiding of volitional transgression and using intellectual insight means the right use of understanding with full freedom to play its natural part. Prajna has quite this quality of freedom and wisdom well synthesized.

This is sufficient as far as the steps for preservation of health and prevention of diseases are concerned. It is seen that the view herein taken by Ayurveda is psychic as it lays due emphasis on the mental aspects of right behaviour.

As in prevention, so in diagnosis also, Ayurveda has taken psychological view. There are three modes of diagnosis according to Charaka: These indeed are the modes of ascertaining the nature of disease. They are - authoritative instruction, direct observation and inference.⁶

Here Charaka describes what are authoritative instructions. 'Now expert instruction means the teaching

⁶ Ibid. V.A.4,Sl.3,p.796.

imparted by the experts. Experts again are those who possess unequivocal knowledge, memory, the science of classification and whose observations are not affected by the favour or malice.⁷

Inference is to be made by senses and the mind and data to be collected are physical as well as mental. Here are a few specimen of data to be gleaned by the therapist for diagnosis: 'The following data are also to be gleaned by the method of inference... sense-organs like the ear etc. by their amity to perception, the mind by the power of concentration, the understanding by the purposeful nature of the action, passion by the strength of attachment, infatuation by lack of understanding, anger from actions of violence, grief by despondency, joy by exhilaration, pleasure from the sense of satisfaction, fear from dejection, fortitude from courage, vitality by the enthusiasm for undertaking, resolution by the absence of vascillation, faith by opinion, intelligence by the power of comprehension, wits by correct recognition, memory by power of the recollection, modesty by bashfulness, character by conduct, aversion by refusal, evil intention by subsequent performance, ⁸ firmness by the restlessness and docility by compliance etc.'

⁷Ibid. V.A.4,S1.4(1),p.797.

⁸Ibid. V.A.4,S1.8,p.802.

This long quotation is given with purpose to show how applied psychology was used by Ayurveda in using inference in diagnosis. This shows the subtle and pragmatic use of psychological understanding in diagnosis in Ayurveda. Ayurveda definitely gives importance to psychic understanding of the patient and that is why Charaka while summing up the subjects of diagnosis emphasizes the psychic aspect. 'Therefore, the patient must be examined from the point of view of habitus, pathological condition, tone of the system, compactness, proportions, homologation, psychic condition, capacity for food and exercises, and age specially with a view to ascertain the degree of his strength.'⁹ As in diagnosis, so in prognosis Charaka has laid equal emphasis on psychic condition of the patient. There are a number of instances for this but one will suffice as an illustration. 'Inclinations, good conduct, memory, the spirit of sacrifice, judgment and strength, desert without any reason the man that is to die within six months.'¹⁰ Similarly dreams suggesting good or bad events have been described by Charaka in Chapter fifth of Indriyasthan. Thus Ayurveda attaches due importance to psychic approach in diagnosis and prognosis.

⁹ Ibid., V.A.S. Sl, 94, p. 920

¹⁰ Ibid. Vol. III, I.A. II, Sl. 7, p. 1253.

difficulties and problems.

Summing up the subject, it can be said that there was a definite general psychological view in diagnosis though it was not specifically worked out in details in different cases of therapy as is done in the present day scientific therapies.

9.4. PSYCHIC THERAPY

As in the case of diagnosis, Ayurveda prescribes psychic therapeutic measures generally. As far as the medicinal aspect is concerned, Ayurveda prescribes a number of medicines in details in all sort of diseases. But as far as psychic view is concerned it suggests a few basic principles and measures which can be useful in all diseases in general because psychological approach is considered by Ayurveda as fundamental. This fundamental principle is that of right conduct - right conduct in mind, speech and physical action. This concept of right conduct is well developed in Ayurveda and is emphasized more than once in different contexts.

As is already observed in a previous chapter, etiology in Ayurveda emphasizes the psychic aspect. 'The right, as well as excessive, deficient and erroneous perceptions are the causes respectively of the order and the disorder of the mind and understanding.'¹¹

¹¹ Ibid. Vol. II, S.A. 8, Sl. 16, p. 126.

If the causes of diseases are psychological, the cures must be also psychological. 'For preserving the normality of the sense-organs and the mind, and protecting them from abnormality, effort should be made by the following means.'¹²

Charaka considers the psychological causes as primary and their cure should also start with the psychological approach. The means suggested by Charaka are both psychological and medical. He starts with the correction of psychic faults first. Basic therapeutic measures are like these. 'The wholesome contact of the sense-organs and their objects, the proper performance of actions after intelligent and repeated scrutiny, and resorting to the habitual use of agents that counteract the prevailing traits of climate, season and one's own constitution.'¹³

Key to health is right conduct. The rules of right conduct must be understood, remembered and should be practised for having welfare in life.' Therefore, all those desirous of their welfare should always remember and put into practice all the rules of right conduct.'¹⁴

¹²Ibid. S.A.8,S1.17(1),p.126.

¹³Ibid. S.A.8,S1.17(2),p.126

¹⁴Ibid. S.A.8,S1.17(3),p.127

The emphasis is on the practice of all the rules and these too should be observed 'always.' Then only one gets health and control of the senses. 'By the observance of these rules one achieves at once both the objects viz. health and the conquest of the senses.'¹⁵

The observance of the rules and of conduct and the very act of observance gives two fruitful results in the form of health and conquest of the senses. There is no contradiction here. Here is no begging the question of how to conquer the senses. The direct answer by Charaka is that the very fact of observance gives power of conquest of the senses. The entire emphasis is on right action and behaviour. That is why the approach is fundamentally pragmatic, behavioural and full of action with a psychic significance. The right conduct, thus, is the key-note of psychic therapy in Ayurveda.

Charaka has given a detailed description of right conduct according to the conception prevailing in his times. He has mainly based the rules of conduct on laws of nature and on eternal moral laws. Here are some of the rules having psychic significance 'Self control, piety, envy of merits and non-envy of the fruits of merits, freedom from anxiety, fearlessness, modesty,

¹⁵Ibid.S.A.8,S1.18(1),p.127.

sagacity, high-spirits, dexterity, forgiveness, faith... auspicious behaviour.. relaxing from work before feeling the strain...brotherhood to all creatures, winning over the angry...truthfulness, peaceful disposition..removing the causes of passion and aversion... etc.¹⁶

This description clarifies that Ayurveda has understood the proper significance of the psychic effects of mental attitudes and activities on health and had valued the use of faith, peace, love and relaxation on the normality of mind and body. As Charaka has shown the positive psychic ways for keeping health by giving some 'do's' he has shown some 'don'ts' also to abstain from wrong action.¹⁷

The enumeration of rules of conduct is pretty long still Charaka feels that there may be something remaining unwritten and something may be useful in different times and climes. That is why he advises in the end that whatever is for good is to be accepted as a rule: 'Whatever other observances there may be that are not spoken of here, provided they are good, are always to be welcomed.'¹⁸

Charaka does not rest content with merely describing the psychic measures for health of body and the mind but he unequivocally says on the basis of authoritative

injunctions that some basic moral rules are very exalting

16. Ibid. S.A.8,Sl.18(3) to 18,p.127-128,129.

17. Ibid. S.A.8,Sl.19(1) to 27,p.130-139.

18. Ibid. S.A.11,Sl.27,p.167.

and lead one to salvation. 'From such authoritative testimony we learn that charity, austerities, sacrifices, truthfulness, practice of non-violence, and Brahmcharya are the means of attaining exaltation and final emancipation.'¹⁹

But the central theme in the practice of the rules of conduct is mental-control. 'Mental control consists of restraining the mind from the desire for unwholesome objects.'²⁰

Ayurveda has given due place to vitalization of body. But according to Charaka best vitalization, is good conduct itself. After enumerating the general rules of conduct as above, he observes that one who obeys the rules, 'should be known as enjoying the benefits of vitalization therapy constantly.'²¹

Right moral conduct based on moral rules of eternal values is the main and basic therapeutic measures of very great importance.

Modern View :

In modern times, the importance of good conduct is appreciated in various ways and under different names. It may be valued either as a necessity for development of

¹⁹ Ibid. S.A.11, Sl.27, p.167.

²⁰ Ibid. S.A.11, Sl.54, p.183

²¹ Ibid. Vol.III, Ch.A.I, Sl.30-35, p.1347.

personality or observation of laws of nature for good manners. But the rules of good conduct are not strictly in accordance with moral laws or eternal laws of nature but they are more in agreement with the social and civic sense and notions. The concept of self-control too is not the same everywhere and is not always equated with rigidity. Anyhow, the notion of good conduct varies with the time and clime and is perhaps more liberal in matters of sex. Still however on good conduct and self-control is very well emphasized in modern psychology though current notions about them may be varied in society. Moral values have due place in therapy today. Uptil now character education was an important aspect of education. 'Not so long ago, character education was one of the fundamentals uniting the interests of the teacher, the church, the home, the court and even moral philosophy and the psychology of personality had certain stakes here.'²²

But even now character-education in a different sense has to be emphasized and even Freud advises the cultivation of virtues like truthfulness, freedom and love. 'Freud has expressed very explicitly what are the norms and ideals; he believes in brotherly love, truth

²²A.A.Roback: Present-Day Psychology, Philosophy Library, 1955, New York, p.255.

and freedom. Reason and freedom are interdependent according to Freud.²³

Para-Freudians laid great emphasis on moral values; Para-Freudians stress character fully. 'Similarly Karen Horney declared (1939) that absence of values judgment belongs among those ideals we should try rather to overcome than cultivate and our knowledge of cause and effect in psychic ailments should not blind us to the fact that they do involve moral problems... the moral problems are an integral part of illness.'^{23A}

Matthias Alexander advocates constructive conscious self control for proper functioning and development and that alone can bridge the gap between theory and practice in man's life, he says, 'Today I do not know any person who doubts that if man is to evolve in the right direction, the gap between instinctive and conscious self-control of the self must be bridged, in order to bridge 'The gap between idealistic theory and actual practice.'²⁴

Some modern writers on psychology emphasize the need for cultivation of the basic moral virtues like courage, love etc. as necessities for man's internal development. 'The qualities of freedom, responsibility,

²³ Erich Fromm: Psychoanalysis & Religion, 1950, New Haven University Press, p.13.

^{23A} Ibid. p.250.

²⁴ F. Matthias Alexander: Constructive Conscious Control of the Individual, Chasterson Ltd., 1946, 8th Edi., p.212.

courage, love and inner integrity are ideal qualities never perfectly realized by anyone but they are the psychological goals which give meaning to our movement towards integration.²⁵

This is the great emphasis on moral rules of good conduct and self-control in the context of integration of normality. This does not differ fundamentally from the stress on good conduct laid by Ayurveda. But Ayurveda's insistence is more on the positive side of character-formation by observance of the rules of good conduct with definite purpose of gaining the fourfold goals of health, wealth, religious merit and happiness in this and the other world. There is more weight on the prevention, still if some or more of moral sin is committed there is a way out to gain normalcy by psychic and other means of expiation. Ayurveda has not neglected this side of psychic therapy untouched.

9.5. PSYCHIC MEASURES

It has already been seen in a previous chapter on psychosomatic theory on Ayurveda that general approach of Ayurveda to all diseases is psychosomatic. That is why when Charaka talks of medicine in general he uses such equivalent names which convey a psychosomatic meaning;

²⁵Rollo May: Man's Search for Himself, W.W.Norton & Co., New York, 1953.

'Treatment,' 'Disease-remover,' 'Corrective,' 'Remedy,' 'Drug,' 'Redress,' 'Sedative,' 'Restorative' and 'Wholesome agents' - all these it should be known, are different names of medicine.'²⁶

All these are the names of medicine or ^{they are} different types of medicine or therapy? Charaka had a wide canvas of therapeutic measures and includes in them measures that have psychosomatic significance and so they mean both physical treatment, redress etc. and psychic 'treatment', etc. Ayurveda has all along prescribed psychosomatic cures and remedies in all possible cases of diseases known in those times. But out of these few therapeutic measures shown above, the term 'redress' is more of a psychic order than physical. The original word for 'redress' is Prayaschitta which really means atonement or penance for the sake of redress of sinful action. Why this sort of atonement is considered medicine is explained by Dasgupta by quoting Chakrapani: 'Charaka himself counts penance (Prayaschitta) as a name of medicine (Bhesaja) and Chakrapani, in commenting on this says, that as Prayaschitta removes the diseases produced by sins, so medicines (Bhesaja) also remove diseases, and thus Prayaschitta is synonymous with Bhesaja.'²⁷ So Prayaschitta

²⁶ Charakasamhita: Vol.III Ch.A.I,Sl.3,p.1278.

²⁷ Dasgupta: A History of Indian Philosophy. Cambridge, Vol.II,p.275.

is a psychic therapeutic measure for moral sins. It is a sort of penance but not an ordinary one but with a psychological significance. It suggests first the idea of confession of one's moral default before worthy elders; secondly it means also a determination not to repeat the sin again; thirdly, it means expiation or atonement for the sin and fourthly some physical and mental act of penance to extricate oneself from the sin and make oneself pure and concentrated, in mind and balanced in body. This is the general concept of prayaschitta in Indian moral ethical values and Charaka has used the word with its full significance. This is a sort of positive and dynamic catharsis of the mental and moral attitudes. The whole process is of making the sinner conscious of his sins instead of suppressing the sinful acts and emotions, makes himself conscious of them and by sincere atonement tries to rectify the unwholesome tendencies. He is making an attempt at a constructive conscious control of his undesirable tendencies and action. This is a sort of Catharsis practiced in those times. Jung describes such an ancient catharsis thus: 'The early method of Catharsis consisted in putting the patient with or without hypnotic aid, in touch with the hinterland of his mind - that is to say into that state which the Eastern Yoga system describe

as meditation or contemplation.²⁸

Jung's comparison is tenable and Catharsis has one more feature in common with Prayaschitta and it is confession.

The goal of treatment by Catharsis is full of confession - not merely intellectual acknowledgement of the facts but their confirmation by the heart and the actual release of the suppressed emotions.²⁹

It can be said from this that Prayaschitta covers all the three ideas of Catharsis, Confession and Penance. This means that the much talked of 'taking cure' of making the patient conscious of his faults and emotions in psychoanalysis was known to the ancients in one form or the other, under one name or the other. Jung rightly says: 'It is a fact that the beginnings of psychoanalysis were fundamentally nothing else than the scientific rediscovery of an ancient truth; even the name Catharsis (or cleansing) which was given to the earliest method of treatment comes from Greek initiation rites.'³⁰

But the concept of Prayaschitta is much more wide and covers all the meanings of confession, consciousness of the moral fault, determination, expiation, purgation or

²⁸ C.J.Jung-Reutledge: Modern Man in Search of a Soul, p.40.

²⁹ Ibid. p.41.

³⁰ Ibid. p.40.

Catharsis and recourse to right measures giving mental satisfaction and last but not the least the cooperation of worthy elders. The idea of confession is one of the basic principles in Christianity and it is considered a penance making the sinner worthy to follow the right path. It is a sort of repentance and a rectitude to make all the due amends.³¹ The concept of Prayaschitta in Indian theology and confession in Christianity seem to be similar to a great extent but with a difference in emphasis. Christianity puts more emphasis on the man's sinning and repentance while Indian concept of prayaschitta conveys that the emphasis should be more on conscious control, determination to avoid further sin and on purification by penance and right habit formation by expiation. This meaning is well supported by the interpretation of the word Prayaschitta shown in Kane's History of Dharmashastra. Therein the word is explained thus: Praya means Tapas or penance and Chitta means resolve or firm belief. So Prayaschitta means such conscious actions which makes the mind pure, firm and normal.^{31A}

It is interesting to compare the concept of prayaschitta with psychoanalytic method to remove suppression by making the patient conscious of the suppressed emotions.

^{31A} P.V.Kane: History of Dharmashastra: Bhandarkar Oriental Institute, Poona, 1943, p.59-60.

Ayurveda considers Prajnaparadha as the root cause of diseases mental or physical. Prajna is conscience the voice of the soul or it is intuitive knowledge of the laws of right living or it is inner urge for right living. When this inner urge or knowledge is suppressed, Prajnaparadha is committed and the result is disease in one form or the other, mental or physical. One would be tempted to compare this Prajna with super ego of Freud. But it would be a mistake to do so because super ego is a formation by parental instructive impressions while Prajna is right knowledge or intuition inborn in man due to the presence of the self in him. The other aspect of psychoanalytic method is well comparable in matters of confession and making the patient conscious. But in Psychoanalysis the patient has more to depend on the therapist while in Prayaschitta the worthy elders are mere witnesses and the repentant in making a right and sincere self-effort to overcome his weaknesses. In psychoanalysis there is a danger of transference but in Prayaschitta there is no danger but on the contrary the worthy elders work mostly as witnesses and help the process of self-correction by a few suggestions only when necessary.

9.6. RIGHT COURSE

Prayaschitta is for making amends in case of occasional

moral faults and is to be resorted to with sincerity. But what about giving up a bad course or a bad habit? Ayurveda here too has its say in this practical matter and prescribes a practical way to overcome bad habits and form good habits. 'The acquisition of the good habits and giving up of the old bad ones should be achieved by regular quarter-steps of decrease (as regards the bad habits) and increase (as regards good habits) at orderly intervals of one, two and three days.'³² Charaka recognizes the importance of habit in the right course of living and shows a very pragmatic way to overcome the bad ones and form the good ones. He knows well that the process is gradual and the change-over must be well planned and regulated so that there may not be any unusual strain or reaction. The plan of change of habits should be prepared in accordance with one's preparedness for the changeover. The emphasis is on the gradual change so that the new good habits should be firmly established. 'By gradual withdrawal, addiction do not revert and wholesome habits gradually acquired become firmly implanted.'³³

But this is not enough for following a right healthy course of life. For the formation of right habit and for following a right course, one should have a mental

³² Charakasamhita, Vol. II, S.A.7, Sl.38, p.115

³³ Ibid. S.A.7, Sl.38, p.115.

preparation for right action at the right time. So Charaka prescribes practical psychic cues to prepare oneself psychologically for right living: 'Do not let slip the right moment of action, do not undertake anything without deliberation, do not be a slave to your sense-appetites, do not pander to the fickle mind and do not over-burden the senses and the understanding, do not over-procrastinate.'³⁴

Here are suggested some basic precautions for saving oneself from distractions of the mind and fickleness of the senses and the reactions of the mind and the senses. Charaka is equally conscious of the importance of emotional disturbances. So he prescribes some primary but important precautions as to protect oneself from effective disturbances. 'Do not give way to anger and joy, do not nurse your sorrows; be not arrogant in success and dejected in defeat; remind yourself, constantly of the vanity of things, be decided as to causes and their effects and (consequently) devoted to benevolent enterprises; do not grow complacent with your achievements; do not lose heart; do not recall calumny.'³⁵

Thus it is made clear by Charaka himself that intelligent and effective precautions are necessary for right course of living. But Charaka's prescriptions do not end here. He mentions with equal emphasis the urgency of right habits

³⁴Ibid. S.A.8,Sl.27(1),p.138

³⁵Ibid. S.A.8,Sl.27,p.139.

in dietetics, daily and seasonal regimen and proper physical exercises in accordance with one's constitution. He definitely suggests to observe proper measure of food to be taken in a congenial place with a right mental attitude.³⁶

On the psychical attitude in diet he says: 'The food eaten by one who is given to anxiety, grief, fear, anger, pain, sedentary habits, or to keeping awake at night, though it may be a prescribed diet and is eaten with strict regard to measure, will fail to be digested properly.'³⁷

9.7. CONCLUSION AND SUMMARY

Charaka's psychical view throughout becomes quite apparent from this. He maintains a psychic view in all physiological behaviour and never neglects it any time but always insists on it.

This insistence and emphasis of Charaka can well be compared with William James' psychic approach to habit. James' masterly exposition well supports Charaka's insistence on the formation of good habits, psychic preparation for change of habits and psychic approach in regimen in dietetics etc.³⁸

It seems clear now that psychic view in Ayurveda in diagnosis and therapy ^{is} well-founded not only on practical

³⁶ Ibid. S.A.5, Sl.3,4, p.68,67 and V.A.I, Sl.25(6), p.754

³⁷ Ibid. V.A.2, Sl.9, p.761.

³⁸ Margaret Knight: William James, A Pelican Book, 1954 Edition, p.73-85.

and pragmatic grounds but seems sound enough from modern psychological and psychiatric tests and principles. Ayurvedic approach is thorough and can bring about resurgence in modern psychotherapy if properly pursued.

SUMMARY

Ayurveda emphasizes psychiatric view not in diagnosis but also in therapy. Right conduct is considered the best prevention. Good habits play their part in mental and physical health. Prayaschitta or atonement is given due importance in Ayurveda. This is completely a psychic measure. It has a peculiar significance much comparable to the talking cure in modern psychoanalysis. Daily regimen, dietetics and life in accordance with the laws of nature has a very beneficent effect on physical and mental health. Modern psychotherapy is slowly driving towards the same conclusions drawn by Ayurveda. But Ayurveda considers right conduct as the best tonic for mental and physical health. The concept can bring about resurgence in modern psychotherapeutic treatment.

