

Review of: "Designing a Hypothetical Model of Fourfold Vedic Music Therapy (FVMT) from the Aśvamedhic Uttaramandrā-Gāthā"

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Potential competing interests: No potential competing interests to declare.

Dear Authors,

Thank you for writing this article, which I found interesting to read. I have attached a pdf with comments that I feel would improve your discourse. The main point is whether you can contextualise your proposed four-stage model within existing uses of music, either for therapeutic purposes or in the music therapy profession. My questions to you are 'does your model fill a gap in knowledge and practice'? What does your model offer that does not already exist? Does it bring qualities lacking in other approaches or that are specific to Indian culture and North Indian classical music? The historical context is clear enough - it would be helpful to 'introduce' the history more clearly and explain in a clear way why you are going to discuss the historical and cultural background - particularly in the abstract, which should lay out the structure, argument and discussion for the reader, so that they understand what they are about to read and why.

Other points concern consistency in your terminology (music as therapy or music therapy?), in who would most likely benefit from this approach and why, who would deliver it (music therapist or musician - if the latter, then how would they need to be trained in order to deliver it?).

Good luck.

Kind regards.