Abstract
The present Applied Analytical Research study of various concepts of dietetics and nutrition, in various traditional classics on life and health especially in Ayurveda and Yoga, explored many valuable principles and practices about dietetics and nutrition. The references were compiled, integrated, understood, interpreted, represented and analysed statistically in the context of applicability in the present era. As per the interpretation, the concepts were classified according to the Pramana (Ayurvedic Fourfold Examination criteria) and again as per their Applicability in the present era. Statistical analysis, Observation and Results followed by discussion revealed that Ayurveda and Yoga illustrate most of the concepts about Dietetics and Nutrition as per Yukti Pramana i.e., they should be understood by the rationale followed by Aptomadesha Pramana i.e., to be accepted as Authoritative Statements. Some percentage of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are found as per the Pratyaksha Pramana i.e., understood by perception i.e., demonstrated practically. Very few of the concepts were found as per Anumana Pramana i.e., could be understood by imagination or inference only. Some percentage of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are “Easy to understand and easy to follow” followed by the concepts which are “Difficult to understand and difficult to follow”. Most of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are “Easy to understand but difficult to follow”. Very few concepts about Dietetics and Nutrition in Ayurveda and Yoga are very difficult to understand and could not be followed so easily i.e., “Impossible to follow”.

Keywords
Dietetics, Nutrition, Ayurveda, Yoga, Research Study
INTRODUCTION

This research paper includes core concepts of dietetics and nutrition in various traditional classics on life and health especially in Ayurveda and Yoga etc. Ancient texts have splendid and valuable information in terms of principles and practices about dietetics and nutrition. Dietetics and nutrition forms the core part of health promotion, disease prevention and control of diseases in Ayurveda and Yoga. Ayurvedic texts are full of recommendations about dietetics and nutrition. Yogic texts also have many recommendations about concepts and practices of dietetics and nutrition especially for perfect and positive mental health in the view of spirituality. Such concepts about the dietetics and nutrition in such traditional health sciences are applicable even in the present era. An Applied Analytical Research study of various references in Ayurveda and Yoga may explore many valuable principles and practices about dietetics and nutrition. 

So in the present study the data regarding concepts of Dietetics and Nutrition in Ayurveda and Yoga was compiled, integrated, understood, interpreted, represented and analysed statistically, by applying simple percentile test, in the context of applicability in the present era.

AIMS AND OBJECTIVES:

1. To study all the concepts of Dietetics and Nutrition in Ayurveda and Yoga.
2. To enlist the principal concepts of Dietetics and Nutrition in Ayurveda and Yoga.
3. To classify the concepts of Dietetics and Nutrition according to Pramana i.e., Ayurvedic Fourfold Examination Criteria.
4. To study the applicability of the concepts of Dietetics and Nutrition, in Ayurveda and Yoga, in the present era.

RESEARCH DESIGN:

Type of Study-Applied Analytical Research Study.

MATERIALS AND METHODS

Materials

1. Tracing all relevant ancient literature, to explore various references regarding dietetics and nutrition.
2. Tracing the principle scriptures i.e., Sanhitas of Ayurveda and Yoga to explore various references regarding dietetics and nutrition.
3. Authentic Text Books or Reference Books of Ayurveda, Yoga and Swasthavritta (PSM in Ayurveda)
4. All such data will be reviewed and documented for the study.

**Methodology:**
1. Study of the principle scriptures i.e., classical texts of Ayurveda and Yoga along with other relevant traditional health literature was done to explore references about dietetics and nutrition.
2. Contemplation of the complied references was done in the context of the principles and practices of dietetics and nutrition.
3. Interpretation and Critical Analysis of the references was done with respect to their implacability in the present era.
4. The concepts of Dietetics and Nutrition were classified according to Pramana i.e., Ayurvedic Fourfold Examination Criteria.
5. The concepts of Dietetics and Nutrition, in Ayurveda and Yoga, were classified again as per their applicability in the present era.
6. Statistical analysis of the data collected was done.
7. Observations and Results were drawn from this Applied Analytical Study.
8. After discussions about Observations and Results, possible conclusions were drawn.
9. Thus, an Applied Analytical Study comprising the Collection, Contemplation, Interpretation and Statistical Analysis of the data and drawing conclusions was done.

**INTERPRETATION AND CRITICAL ANALYSIS**

**Interpretation**
Interpretation of the references drawn from the Literary Study of the Dietetics and Nutrition in Ayurveda and Yoga was done. As per the interpretation, the concepts were classified according to
1. Pramana (Ayurvedic Fourfold Examination criteria)
2. Applicability the concepts of Dietetics and Nutrition in Ayurveda and Yoga in the view of generalization.

**CRITICAL ANALYSIS OF THE CONCEPTS OF DIETETICS AND NUTRITION**
1. The concept of Pramana:
   Pramana (Ayurvedic Fourfold Examination Criteria):
   The above concepts of Dietetics and Nutrition were classified as per the Pramana (Ayurvedic Fourfold Examination criteria) namely Authoritative Statement, Perception, Inference, and Rationale.
This Fourfold classification differentiated the concepts of Dietetics and Nutrition into four major categories as per their observance in scriptures and their applicability.

2. The Applicability of the concepts of Dietetics and Nutrition in *Ayurveda and Yoga* in the view of their generalization:

   In the view of applicability, the concepts were again classified in to four categories namely

1. Concepts “Easy to understand and follow.”

2. Concepts “Easy to understand but difficult to follow.”

3. Concepts “Difficult to understand and follow.”

4. Concepts “Impossible to follow.”

The above classification was useful to understand exactly how the concepts of Indian Dietetics and Nutrition are stated in various scriptures and how much they could be applied today.

**Table 1** Classification of Concepts of Dietetics and Nutrition according to *Pramana* i.e., Ayurvedic Fourfold Examination Criteria and their Applicability

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Concepts of Dietetics and Nutrition</th>
<th>Pramana (Ayurvedic Fourfold Examination Criteria)</th>
<th>Classification according to Applicability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Concept 1.</td>
<td>Importance of <em>Arogya</em> (Health) ².</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 2.</td>
<td>Importance of <em>Trayopstambha</em> (Tripod of Life) ³, ⁴.</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 3.</td>
<td>Importance of <em>Aahara</em> (Food) ⁵, ⁶, ⁷, ⁸.</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 4.</td>
<td>Importance of <em>Nidra</em> (Sleep) ⁹.</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 5</td>
<td>Importance of <em>Bramhacharya</em> (Celibacy) ²⁰, ²¹.</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 6.</td>
<td>Importance of <em>Vyayama</em> (Exercise) ²², ²³.</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 7.</td>
<td>Importance of <em>Ahara Dravya Vargikarana</em> (Ayurvedic Pratyaksha)</td>
<td>Pratyaksha</td>
<td>Easy to</td>
</tr>
<tr>
<td>Concept 8.</td>
<td>Importance of Ayurvedic Classification of Foods according to their method of intake</td>
<td>Pratyaksha (Perception)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>Concept 9.</td>
<td>The concept of <em>Panchabhoutik Ahara</em>. (Five elemental diet)</td>
<td>Anumana (Inference)</td>
<td>Difficult to understand and difficult to follow</td>
</tr>
<tr>
<td>Concept 10.</td>
<td>The concept of <em>Shadarasatmaka Ahara</em>. (Food comprising of all six tastes)</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 11.</td>
<td>The concept <em>Satvika, Rajas and Tamas Food</em>.</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 12.</td>
<td>The concept individualistic or customized approach in Dietetics and Nutrition</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 13.</td>
<td>The concept dieting according to <em>Prakruti</em> (one’s own constitution)</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 14.</td>
<td>The concept of Diet according to individuals own <em>Agni</em> (digestive power)</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 15.</td>
<td>The concept Diet according to specific <em>Ritu</em> (Seasons)</td>
<td>Anumana (Inference)</td>
<td>Difficult to understand and difficult to follow</td>
</tr>
<tr>
<td>Concept 16.</td>
<td>The concept Special conditions in the intake of food</td>
<td>Yukti (Rationale)</td>
<td>Difficult to understand and difficult to follow</td>
</tr>
<tr>
<td>Concept 17.</td>
<td>The concept Special types of diet and their specific recommendations</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 18.</td>
<td>The concept <em>Anupana</em> (after drinks) in dietetics</td>
<td>Yukti (Rationale)</td>
<td>Impossible to follow</td>
</tr>
<tr>
<td>Concept 19.</td>
<td>The concept Tasty and Non-Tasty Food</td>
<td>Pratyaksha (Perception)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>Concept 20.</td>
<td>The concept of <em>Santulita Ahara</em> (Balanced Food)</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 21.</td>
<td>The concept of Conductive and Non-conductive Diet</td>
<td>Aptopadesha (Authoritative)</td>
<td>Easy to understand but</td>
</tr>
<tr>
<td>Concept</td>
<td>Statement</td>
<td>Rationale</td>
<td>Difficulty</td>
</tr>
<tr>
<td>---------</td>
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<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>22</td>
<td>The concept of Ideal food or ever wholesome food</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>23</td>
<td>The Yogic concept of Ideal or ever wholesome food</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>24</td>
<td>The concept of Healthiest and Unhealthiest Diet</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>25</td>
<td>The concept of Wholesome &amp; Unwholesome Diet</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>26</td>
<td>The concept of Satmya (Adjusted) Diet</td>
<td>Pratyaksha (Perception) (Demonstrable)</td>
<td>Difficult to understand and difficult to follow</td>
</tr>
<tr>
<td>27</td>
<td>The concept of Unwholesome/Avoidable/Bad kinds of Diet/Totally Avoidable/Rejectable Foods</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>28</td>
<td>The concept of three especially avoidable foods</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>29</td>
<td>The concept of Viruddha Aahara (Incompatible diet/Unconsangenous diet)</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Difficult to understand and difficult to follow</td>
</tr>
<tr>
<td>30</td>
<td>The concept of Vishama Bhojana (Unbalanced Dieting)</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>31</td>
<td>The concept of Agnimandya (Poor Digestive fire) as a root cause of all diseases</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>32</td>
<td>The concept of Ajirna (Indigestion) as a root cause of all diseases</td>
<td>Pratyaksha (Perception) (Demonstrable)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>33</td>
<td>The concept of Satmikarana (accustomisation) of food</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Impossible to follow</td>
</tr>
<tr>
<td>34</td>
<td>The concept of Aama (Undigested food/chime) and its comparison with poison</td>
<td>Aptopadesha (Authoritative Statement)</td>
<td>Difficult to understand and difficult to follow</td>
</tr>
<tr>
<td>35</td>
<td>The concept of Quantity of diet according to the Ahara Guna i.e., Qualities of food</td>
<td>Pratyaksha (Perception) (Demonstrable)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>36</td>
<td>The concept of exceptions in following the restrictions</td>
<td>Aptopadesha</td>
<td>Easy to follow</td>
</tr>
<tr>
<td>Concept</td>
<td>Description</td>
<td>Reference</td>
<td>Status</td>
</tr>
<tr>
<td>----------</td>
<td>-------------</td>
<td>-----------</td>
<td>--------</td>
</tr>
<tr>
<td>Concept 37.</td>
<td>The concept of Physiological desires and their compliance</td>
<td>88-89</td>
<td>Prayaksha</td>
</tr>
<tr>
<td>Concept 38.</td>
<td>The concept of <em>Aahara Kaala</em> i.e., Best /Exact time of dieting</td>
<td>90-97</td>
<td>(Perception)</td>
</tr>
<tr>
<td>Concept 39.</td>
<td>The concept of <em>Ahara Vela</em> (Frequency of dieting)</td>
<td>98-102</td>
<td>Aptopadesha (Authoritative Statement)</td>
</tr>
<tr>
<td>Concept 40.</td>
<td>The concept of <em>Rutu Anusarena Ahara Kaala i.e.,</em> Dieting Time according to Season</td>
<td>103</td>
<td>Anumana (Inference)</td>
</tr>
<tr>
<td>Concept 41.</td>
<td>The concept of <em>Upadravas</em> (Side effects) of non-following <em>Aahara Kaala and Maatra</em> (Dieting Time and Quantity)</td>
<td>104-107</td>
<td>Prayaksha (Perception) (Demonstrable)</td>
</tr>
<tr>
<td>Concept 42.</td>
<td>The Concept of <em>Mahanasana</em> (Kitchen)</td>
<td>108</td>
<td>Prayaksha (Perception) (Demonstrable)</td>
</tr>
<tr>
<td>Concept 43.</td>
<td>The Concept of <em>Bhojana Upakalpana</em> i.e., various arrangements of food preparations and of a Food Dish</td>
<td>109</td>
<td>Aptopadesha (Authoritative Statement)</td>
</tr>
<tr>
<td>Concept 44.</td>
<td>The Concept of <em>Bhojana Patra</em> (Utensils of Food)</td>
<td>109-111</td>
<td>Aptopadesha (Authoritative Statement)</td>
</tr>
<tr>
<td>Concept 45.</td>
<td>The Concept of <em>Bhojana Patra Upakalpana</em> i.e., Method of Serving a Food Dish</td>
<td>112</td>
<td>Aptopadesha (Authoritative Statement)</td>
</tr>
<tr>
<td>Concept 46.</td>
<td>The Concepts of <em>Bhojana Vidhi</em> i.e., The Ideal Method of Dieting</td>
<td>113</td>
<td>Yukti (Rationale)</td>
</tr>
<tr>
<td>Concept 47.</td>
<td>The Concept of <em>Bhojana Purvakarma</em> i.e., Regimen to be followed before food consumption</td>
<td>113</td>
<td>Yukti (Rationale)</td>
</tr>
<tr>
<td>Concept 48.</td>
<td>The Concept of <em>Bhojana Sthana</em> i.e., Place of dining</td>
<td>114-116</td>
<td>Prayaksha (Perception) (Demonstrable)</td>
</tr>
<tr>
<td>Concept 49.</td>
<td>The Concept of <em>Bhoktara Lakshanas evam Charya</em> i.e., Regime / Condition of the Diner</td>
<td>117</td>
<td>Aptopadesha (Authoritative Statement)</td>
</tr>
<tr>
<td>Concept 50.</td>
<td>The Concept of <em>Mangala Darshanam</em> (seeing auspicious things) while eating</td>
<td>118-122</td>
<td>Aptopadesha (Authoritative Statement)</td>
</tr>
<tr>
<td>Concept 51.</td>
<td>The Concept of <em>Rasa Sevana Krama</em> i.e., Sequence of partaking various tastes in the food&lt;sup&gt;123-124&lt;/sup&gt;.</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 52.</td>
<td>The Concept of habit of partaking food with all the Tastes and Nutrition&lt;sup&gt;125&lt;/sup&gt;.</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 53.</td>
<td>The Concept of habit of partaking food with Singular i.e., Monotonous Tastes and Nutrition&lt;sup&gt;126-127&lt;/sup&gt;.</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 54.</td>
<td>The Concept of Sequence of partaking various forms of foods&lt;sup&gt;128-134&lt;/sup&gt;.</td>
<td>Yukti (Rationale)</td>
<td>Difficult to understand and difficult to follow</td>
</tr>
<tr>
<td>Concept 55.</td>
<td>The concept of <em>Aahara Matra</em> i.e. Ideal Quantity of Diet&lt;sup&gt;135&lt;/sup&gt;.</td>
<td>Aiptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 56.</td>
<td>The concept of <em>Trividha Kukshiya Aahara</em> i.e., 3-fold belly in dieting&lt;sup&gt;136-138&lt;/sup&gt;.</td>
<td>Anumana (Inference)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 57.</td>
<td>The concept of following the signs and symptoms of <em>Matrayukta Ahara</em> (Proper Quantity of food)&lt;sup&gt;139-144&lt;/sup&gt;.</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 58.</td>
<td>The concept of <em>Mitahara</em> i.e., Measured Quantity of food or Moderate Diet&lt;sup&gt;145-152&lt;/sup&gt;.</td>
<td>Yukti (Rationale)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 59.</td>
<td>The concept of Water and Dieting&lt;sup&gt;153-164&lt;/sup&gt;.</td>
<td>Aiptopadesha (Authoritative Statement)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>Concept 60.</td>
<td>The concept of Post prandial activities or Specific Regimen after Dieting&lt;sup&gt;165-181&lt;/sup&gt;.</td>
<td>Aiptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 61.</td>
<td>The concept of Overnutrition&lt;sup&gt;182&lt;/sup&gt;.</td>
<td>Aiptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 62.</td>
<td>The concept of Undernutrition&lt;sup&gt;183&lt;/sup&gt;.</td>
<td>Aiptopadesha (Authoritative Statement)</td>
<td>Easy to understand but difficult to follow</td>
</tr>
<tr>
<td>Concept 63.</td>
<td>The concept of <em>Langhana</em> i.e., Reducing Therapy&lt;sup&gt;184-186&lt;/sup&gt;.</td>
<td>Pratyaksham (Perception) (Demonstrable)</td>
<td>Easy to understand and easy to follow</td>
</tr>
<tr>
<td>Concept 64.</td>
<td>The concept of <em>Ekatmika Sarvangina Aahara</em> i.e., Integrated Holistic Dietetics.</td>
<td>Yukti (Rationale)</td>
<td>Difficult to understand and...</td>
</tr>
</tbody>
</table>
The concept of *Ekatmika Sarvangina Poshana* i.e., Integrated Holistic Nutrition.

**STATISTICAL ANALYSIS OF THE CONCEPTS OF DIETETICS AND NUTRITION:**
The classification of the concepts of dietetics and nutrition into four categories as per *Pramana* i.e., Ayurvedic Fourfold Examination and also the classification as per the Applicability was tested statistically.

<table>
<thead>
<tr>
<th>No. of Concepts</th>
<th>Alopadesha (Authoritative Statement)</th>
<th>Pratyaksham (Perception) (Demonstrable)</th>
<th>Anumanam (Inference)</th>
<th>Yukti (Rationale)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total No. of Concepts = 65</td>
<td>22</td>
<td>14</td>
<td>4</td>
<td>25</td>
</tr>
<tr>
<td>Percentile Considered</td>
<td>33.84%</td>
<td>21.53%</td>
<td>6.15%</td>
<td>38.46%</td>
</tr>
</tbody>
</table>

**Graph 1** Statistical Comparison of Ayurvedic Fourfold Classification of the Concepts of Dietetics and Nutrition as per the Percentile Criteria

**Table 2** Statistical Comparison of the Ayurvedic Fourfold Classification of Concepts of Dietetics and Nutrition as per the Percentile Criteria

<table>
<thead>
<tr>
<th>No. of Concepts</th>
<th>Alopadesha (Authoritative Statement)</th>
<th>Pratyaksham (Perception) (Demonstrable)</th>
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<td>33.84%</td>
<td>21.53%</td>
<td>6.15%</td>
<td>38.46%</td>
</tr>
</tbody>
</table>

**Table 3** Statistical Comparison of the Applicability of the Concepts of Dietetics and Nutrition as per the Percentile Criteria
<table>
<thead>
<tr>
<th>No. of Concepts</th>
<th>Easy to understand and easy to follow</th>
<th>Easy to understand but difficult to follow</th>
<th>Difficult to understand and difficult to follow</th>
<th>Impossible to follow</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total No. of Concepts = 65</td>
<td>13</td>
<td>37</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>Percentile</td>
<td>20%</td>
<td>56.92%</td>
<td>16.92%</td>
<td>6.15%</td>
</tr>
<tr>
<td>Percentile Considered</td>
<td>20%</td>
<td>57%</td>
<td>17%</td>
<td>6%</td>
</tr>
</tbody>
</table>

**Graph 2** Statistical Comparison of the Applicability of the Concepts of Dietetics and Nutrition as per the Percentile Criteria

**OBSERVATIONS AND RESULTS**

A. The Statistical Comparison of the Ayurvedic Fourfold Classification of Concepts of Dietetics and Nutrition as per the Percentile Test reveals following facts.

1. The concepts about Dietetics and Nutrition in *Ayurveda* and *Yoga*, found as per the *Aptomadesha Pramana* (one of the Ayurvedic Fourfold Examination criteria) were 34% after the analysis i.e., 34% of the concepts in this context are Authoritative Statements and are time tested. They are second most in percentage.

2. The concepts about Dietetics and Nutrition in *Ayurveda* and *Yoga*, found as per the *Pratyaksha Pramana* (one of the Ayurvedic Fourfold Examination criteria) were 22% after the analysis i.e., 22% of the concepts in this context could be understood by perception i.e., demonstrated practically. They are in considerate amount in percentage.
3. The concepts about Dietetics and Nutrition in Ayurveda and Yoga, found as per the Anumana Pramana (one of the Ayurvedic Fourfold Examination criteria) were 6% after the analysis i.e., 6% of the concepts in this context could be understood by imagination and inference only. As compared to other, they are very few in percentage.

4. The concepts about Dietetics and Nutrition in Ayurveda and Yoga, found as per the Yukti Pramana (one of the Ayurvedic Fourfold Examination criteria) were 38% after the analysis i.e., 38% of the concepts could be understood by the use of rationale or wise ideas. As compared to other, they are maximum in percentage.

B. Statistical Comparison of the Applicability of the Concepts of Dietetics and Nutrition as per the Percentile Test reveals following facts.

1. The “Easy to understand and easy to follow” concepts about Dietetics and Nutrition in Ayurveda and Yoga are around 20%.

2. The “Easy to understand but difficult to follow” concepts about Dietetics and Nutrition in Ayurveda and Yoga are around 57%.

3. The “Difficult to understand and difficult to follow” concepts about Dietetics and Nutrition in Ayurveda and Yoga are around 17%.

4. The “Impossible to follow” concepts about Dietetics and Nutrition in Ayurveda and Yoga are around 6%. They very difficult and could not be followed so easily.

DISCUSSION

1. The Statistical Comparison of the Ayurvedic Fourfold Classification of Concepts of Dietetics and Nutrition as per the Percentile Test reveals following facts.

2. Ayurveda and Yoga illustrates most of the concepts about Dietetics and Nutrition as per Yukti Pramana i.e., understood by the use of rationale or wise ideas followed by Aptopadesha Pramana i.e., Authoritative Statements i.e., they should be accepted as they are.

3. Some percentage of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are found as per the Pratyaksha Pramana i.e., understood by perception i.e., demonstrated practically.

4. Very few concepts about Dietetics and Nutrition in Ayurveda and Yoga are found as per Anumana Pramana i.e., could
be understood by imagination or inference only.

5. Very few concepts about Dietetics and Nutrition in Ayurveda and Yoga are very difficult and could not be followed so easily i.e., “Impossible to follow” today.

6. Some percentage of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are “Easy to understand and easy to follow” followed by the concepts which are “Difficult to understand and difficult to follow”.

7. Most of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are “Easy to understand but difficult to follow”.

**CONCLUSION**

The present Applied Analytical Research study concludes following points.

1. Ayurveda and Yoga illustrates most of the concepts about Dietetics and Nutrition as per Yukti Pramana i.e., understood by the use of rationale or wise ideas followed by Aotpadesha Pramana i.e., Authoritative Statements i.e., they should be accepted as they are time tested.

2. Some percentage of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are found as per the Pratyaksha Pramana i.e., understood by perception i.e., demonstrated practically.

3. Very few concepts about Dietetics and Nutrition in Ayurveda and Yoga are found as per Anumana Pramana i.e., could be understood by imagination or inference only.

4. Some percentage of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are “Easy to understand and easy to follow” followed by the concepts which are “Difficult to understand and difficult to follow”.

5. Most of the concepts about Dietetics and Nutrition in Ayurveda and Yoga are “Easy to understand but difficult to follow”.

6. Very few concepts about Dietetics and Nutrition in Ayurveda and Yoga are very difficult and could not be followed so easily i.e., “Impossible to follow”.

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