

## An Applied Analytical Research Study on Dietetics and Nutrition in Ayurveda and Yoga

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### 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 *Aptopadesha 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*



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## 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**<sup>1</sup>.

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

Sr. No.	Concepts of Dietetics and Nutrition	Pramana (Ayurvedic Fourfold Examination Criteria)	Classification according to Applicability
Concept 1.	Importance of <i>Arogya</i> (Health) <sup>2</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 2.	Importance of <i>Trayopstambha</i> (Tripod of Life) <sup>3-4</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 3.	Importance of <i>Aahara</i> (Food) <sup>5-18</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 4.	Importance of <i>Nidra</i> (Sleep) <sup>19</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 5	Importance of <i>Bramhacharya</i> (Celibacy) <sup>20-21</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 6.	Importance of <i>Vyayama</i> (Exercise) <sup>22-24</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 7.	Importance of <i>Ahara Dravya Vargikarana</i> (Ayurvedic	Pratyaksha	Easy to

	Classification of Foods and Drinks) <sup>25-26</sup> .	(Perception) (Demonstrable)	understand and easy to follow
Concept 8.	Importance of Ayurvedic Classification of Foods according to their method of intake <sup>27-29</sup> .	Pratyaksham (Perception) (Demonstrable)	Easy to understand and easy to follow
Concept 9.	The concept of <i>Panchabhoutik Ahara</i> . (Five elemental diet) <sup>30</sup> .	Anumana (Inference)	Difficult to understand and difficult to follow
Concept 10.	The concept of <i>Shadarasatmaka Ahara</i> . (Food comprising of all six tastes) <sup>31-32</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 11.	The concept <i>Satvika, Rajas</i> and <i>Tamas</i> Food <sup>33-35</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 12.	The concept individualistic or customized approach in Dietetics and Nutrition <sup>36</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 13.	The concept dieting according to <i>Prakruti</i> (one's own constitution) <sup>37</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 14.	The concept of Diet according to individuals own <i>Agni</i> (digestive power) <sup>38-39</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 15.	The concept Diet according to specific <i>Ritu</i> (Seasons) <sup>40-41</sup> .	Anumana (Inference)	Difficult to understand and difficult to follow
Concept 16.	The concept Special conditions in the intake of food <sup>42</sup> .	Yukti (Rationale)	Difficult to understand and difficult to follow
Concept 17.	The concept Special types of diet and their specific recommendations <sup>43</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 18.	The concept <i>Anupana</i> (after drinks) in dietetics <sup>44</sup> .	Yukti (Rationale)	Impossible to follow
Concept 19.	The concept Tasty and Non-Tasty Food <sup>45</sup> .	Pratyaksha (Perception) (Demonstrable)	Easy to understand and easy to follow
Concept 20.	The concept of <i>Santulita Ahara</i> (Balanced Food) <sup>46</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 21.	The concept of Conductive and Non-conductive Diet <sup>47</sup> .	Aptopadesha (Authoritative)	Easy to understand but

		Statement)	difficult to follow
Concept 22.	The concept of Ideal food or ever wholesome food <sup>48</sup> .	Yukti (Rationale)	Easy to understand and easy to follow
Concept 23.	The Yogic concept of Ideal or ever wholesome food <sup>49</sup> .	Yukti (Rationale)	Easy to understand and easy to follow
Concept 24.	The concept of Healthiest and Unhealthiest Diet <sup>50</sup> .	Yukti (Rationale)	Easy to understand and easy to follow
Concept 25.	The concept of Wholesome & Unwholesome Diet <sup>51-58</sup> .	Yukti (Rationale)	Easy to understand and easy to follow
Concept 26.	The concept of <i>Satmya</i> (Adjusted) Diet <sup>59-60</sup> .	Pratyaksha (Perception) (Demonstrable)	Difficult to understand and difficult to follow
Concept 27.	The concept of Unwholesome/ Avoidable/Bad kinds of Diet/ Totally Avoidable/ Rejectable Foods <sup>60-66</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 28.	The concept of three especially avoidable foods <sup>67</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand and easy to follow
Concept 29.	The concept of <i>Viruddha Aahara</i> (Incompatible diet /Unconsanguenous diet) <sup>68-69</sup> .	Aptopadesha (Authoritative Statement)	Difficult to understand and difficult to follow
Concept 30.	The concept of <i>Vishama Bhojana</i> (Unbalanced Dieting) <sup>70</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 31.	The concept of <i>Agnimandya</i> (Poor Digestive fire) as a root cause of all diseases <sup>71</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 32.	The concept of <i>Ajirna</i> (Indigestion) as a root cause of all diseases <sup>71-74</sup> .	Pratyaksha (Perception) (Demonstrable)	Easy to understand but difficult to follow
Concept 33.	The concept of <i>Satmikarana</i> (accustomisation) of food <sup>75-76</sup> .	Aptopadesha (Authoritative Statement)	Impossible to follow
Concept 34.	The concept of <i>Aama</i> (Undigested food/chime) and its comparison with poison <sup>77-78</sup> .	Aptopadesha (Authoritative Statement)	Difficult to understand and difficult to follow
Concept 35.	The concept of Quantity of diet according to the <i>Ahara Guna</i> i.e., Qualities of food <sup>79-84</sup> .	Pratyaksha (Perception) (Demonstrable)	Easy to understand but difficult to follow
Concept 36.	The concept of exceptions in following the restrictions	Aptopadesha	Easy to

	about the Quantity of diet <sup>85-87</sup> .	(Authoritative Statement)	understand and easy to follow
Concept 37.	The concept of Physiological desires and their compliance <sup>88-89</sup> .	Pratyaksha	Easy to understand and easy to follow
Concept 38.	The concept of <i>Aahara Kaala</i> i.e., Best /Exact time of dieting <sup>90-97</sup> .	(Perception)	Easy to understand but difficult to follow
Concept 39.	The concept of <i>Ahara Vela</i> (Frequency of dieting) <sup>98-102</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 40.	The concept of <i>Rutu Anusarena Ahara Kaala i.e.</i> , Dieting Time according to Season <sup>103</sup> .	Anumana (Inference)	Difficult to understand and difficult to follow
Concept 41.	The concept of <i>Upadravas</i> (Side effects) of non-following <i>Aahara Kaala</i> and <i>Maatra</i> (Dieting Time and Quantity) <sup>104-107</sup> .	Pratyaksha (Perception) (Demonstrable)	Easy to understand but difficult to follow
Concept 42.	The Concept of <i>Mahanasa</i> (Kitchen) <sup>108</sup> .	Pratyaksha (Perception) (Demonstrable)	Easy to understand and easy to follow
Concept 43.	The Concept of <i>Bhojana Upakalpana</i> i.e., various arrangements of food preparations and of a Food Dish <sup>109</sup> .	Aptopadesha (Authoritative Statement)	Impossible to follow
Concept 44.	The Concept of <i>Bhojana Patra</i> (Utensils of Food) <sup>109-111</sup> .	Aptopadesha (Authoritative Statement)	Impossible to follow
Concept 45.	The Concept of <i>Bhojana Patra Upakalpana</i> i.e., Method of Serving a Food Dish <sup>112</sup> .	Aptopadesha (Authoritative Statement)	Difficult to understand and difficult to follow
Concept 46.	The Concepts of <i>Bhojana Vidhi</i> i.e., The Ideal Method of Dieting <sup>113</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 47.	The Concept of <i>Bhojana Purvakarma</i> i.e., Regimen to be followed before food consumption <sup>113</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 48.	The Concept of <i>Bhojana Sthana</i> i.e., Place of dining <sup>114-116</sup> .	Pratyaksha (Perception) (Demonstrable)	Easy to understand but difficult to follow
Concept 49.	The Concept of <i>Bhoktara Lakshanas evam Charya</i> i.e., Regime / Condition of the Diner <sup>117</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 50.	The Concept of <i>Mangala Darshanam</i> (seeing auspicious things) while eating <sup>118-122</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to



			follow
Concept 51.	The Concept of <i>Rasa Sevana Krama</i> i.e., Sequence of partaking various tastes in the food <sup>123-124</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 52.	The Concept of habit of partaking food with all the Tastes and Nutrition <sup>125</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 53.	The Concept of habit of partaking food with Singular i.e., Monotonous Tastes and Nutrition <sup>126-127</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 54.	The Concept of Sequence of partaking various forms of foods <sup>128-134</sup> .	Yukti (Rationale)	Difficult to understand and difficult to follow
Concept 55.	The concept of <i>Aahara Matra</i> i.e. Ideal Quantity of Diet <sup>135</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 56.	The concept of <i>Trividha Kukshiya Aahara</i> i.e., 3-fold belly in dieting <sup>136-138</sup> .	Anumana (Inference)	Easy to understand but difficult to follow
Concept 57.	The concept of following the signs and symptoms of <i>Matrayukta Ahara</i> (Proper Quantity of food) <sup>139-144</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 58.	The concept of <i>Mitahara</i> i.e., Measured Quantity of food or Moderate Diet <sup>145-152</sup> .	Yukti (Rationale)	Easy to understand but difficult to follow
Concept 59.	The concept of Water and Dieting <sup>153-164</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand and easy to follow
Concept 60.	The concept of Post prandial activities or Specific Regimen after Dieting <sup>165-181</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 61.	The concept of Overnutrition <sup>182</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 62.	The concept of Undernutrition <sup>183</sup> .	Aptopadesha (Authoritative Statement)	Easy to understand but difficult to follow
Concept 63.	The concept of <i>Langhana</i> i.e., Reducing Therapy <sup>184-186</sup> .	Pratyaksham (Perception) (Demonstrable)	Easy to understand and easy to follow
Concept 64.	The concept of <i>Ekatmika Sarvangina Aahara</i> i.e., Integrated Holistic Dietetics.	Yukti (Rationale)	Difficult to understand and

Concept 65.	The concept of <i>Ekatmika Sarvangina Poshana</i> i.e., Integrated Holistic Nutrition.	Yukti (Rationale)	difficult to follow Difficult to understand and difficult to follow
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### STATISTICAL ANALYSIS OF THE CONCEPTS OF DIETETICS AND NUTRITION :

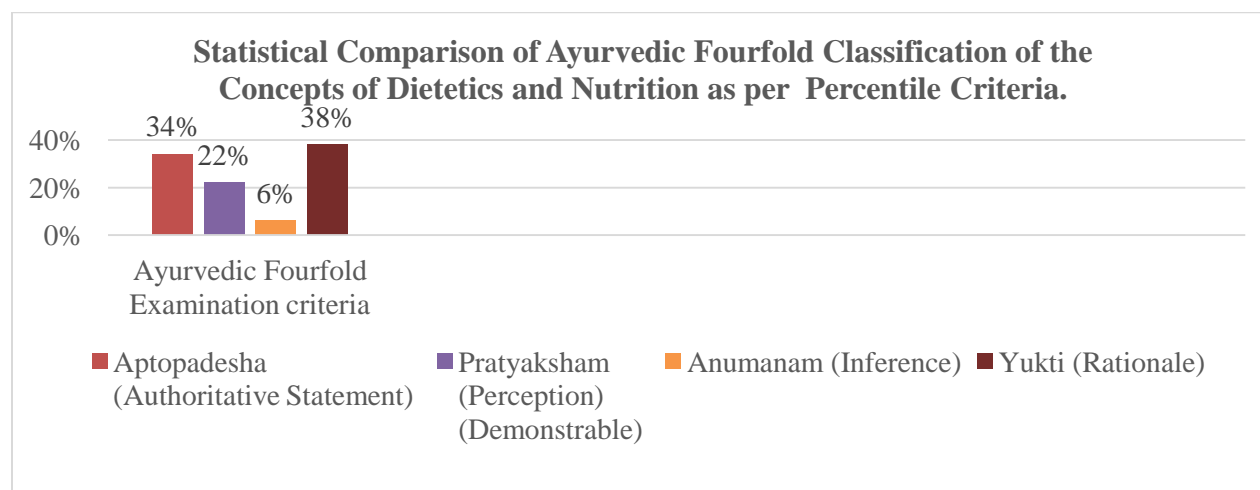
The classification of the concepts of dietetics and nutrition into four categories as per *Pramana* i.e., Ayurvedic Fourfold Examination and also the classification as per the Applicability was tested statistically.

The statistical test of percentile was applied to them to understand exactly how the concepts of Indian Dietetics and Nutrition are stated in various scriptures of *Ayurveda* and *Yoga* and how they could be applied today.

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

No. of Concepts	Aptopadesha (Authoritative Statement)	Pratyaksham (Perception) (Demonstrable)	Anumanam (Inference)	Yukti (Rationale)
Total No. of Concepts = 65	22	14	4	25
Percentile	33.84%	21.53%	6.15%	38.46%
Percentile Considered	34%	22%	6%	38%

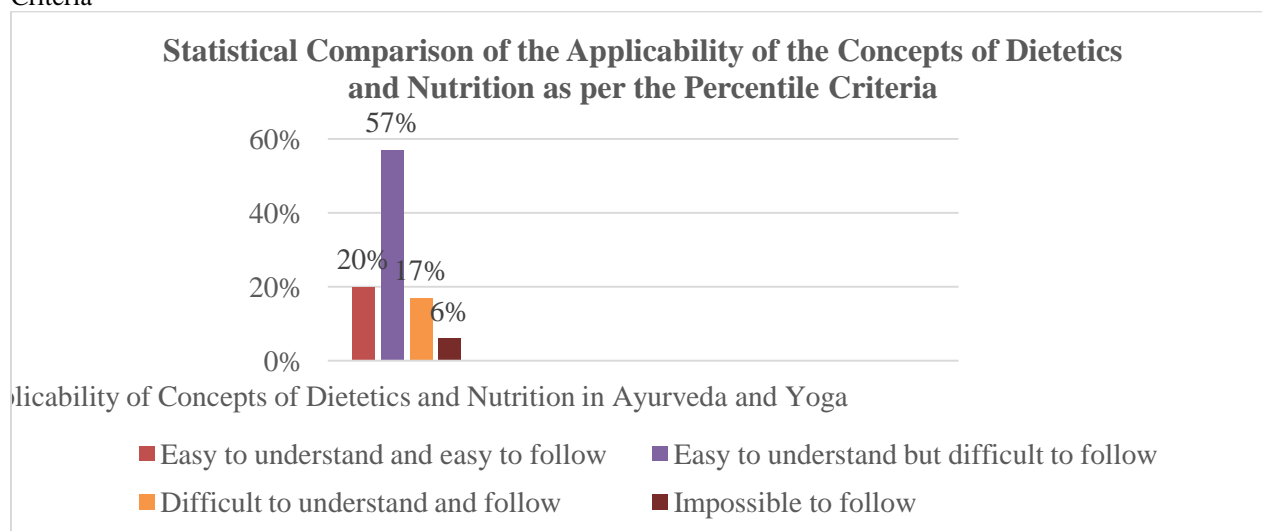
**Graph 1** Statistical Comparison of Ayurvedic Fourfold Classification of the Concepts of Dietetics and Nutrition as per the Percentile Criteria



**Table 3** Statistical Comparison of the Applicability of the Concepts of Dietetics and Nutrition as per the Percentile Criteria

No. of Concepts	Easy to understand and easy to follow	Easy to understand but difficult to follow	Difficult to understand and difficult to follow	Impossible to follow
Total No. of Concepts = 65	13	37	11	4
Percentile	20%	56.92%	16.92%	6.15%
Percentile Considered	20%	57%	17%	6%

**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 *Aptopadesha 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 *Aptopadesha 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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