## Unit - 2 MCQ Set - 1

## Results



# #1. Q1. "Āyurveda" is derived from two words: 'āyu' + 'veda'. Which of the following best defines "āyu"?

The physical body only
Combination of doṣa and dhātu alone
The span of life involving body, mind, and soul together
Strictly prāṇa or breath

Explanation: Āyurveda posits that āyu includes śarīra (body), indriya (senses), satva (mind), and ātma (soul) all together.

## #2. Q2. Fill in the blank: A commonly quoted definition of Āyurveda states "यस्य चतुर्णां संयोगो \_\_\_ स आयुः" referring to body, mind, soul, and senses.

□ lokapuruṣasāmya □ svasthavṛtta □ āyurveda □ āyu

Explanation: Āyu (life) is defined as the combination of four factors: body (śarīra), mind (mana), senses (indriya), and soul (ātma).

## #3. Q3. Which set of synonyms (paryāya) is used for the term "āyu"?

Satva, Ojas, Bala, Teja
Dhāri, Jīvita, Nityaga, Anubandha
Ceta, Smṛti, Prajñā, Ātmā

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Rasa, Rakta, Māṃsa, Meda
Explanation: In classical texts, āyu is referred by these synonyms: Dhāri (that which sustains), Jīvita (life), Nityaga (continuous), and Anubandha (connected).
#4. Q4. "Hitāyu" and "Ahitāyu" in the definitions of Ayurveda classify life based on:
□ Lifespan alone □
Ethical-lifestyle dimensions of beneficial or harmful living    Hereditary patterns
Socioeconomic status
Explanation: Hitāyu (beneficial life) indicates a lifestyle that supports health and virtue, whereas Ahitāyu (harmful life signals destructive or unhealthy living.
#5. Q5. The "Trisūtra of Āyurveda" enumerated in Caraka includes:
□ Hetu, Liṅga, Auṣadha □
Prāṇa, Teja, Ojas □
Sattva, Rajas, Tamas
Ākāśa, Vāyu, Teja
Explanation: Caraka highlights that knowledge of causes (hetu), symptoms (linga), and therapy (auṣadha) forms the three pillars of disease management and health preservation.
#6. Q6. Match the following conceptual terms of Ayurveda with their brief meaning:
#7. Q7. Reasoning: Why does Ayurveda consider "loka-puruṣa sāmya siddhānta"
fundamental?
□ It posits man is separate from the cosmos
It states the microcosm (human) is a reflection of the macrocosm (universe) $\Box$
It is purely a ritual concept  □
It denies any environmental influence on health
Explanation: The principle states humans are miniature forms of the universe, sharing the same pañcamahābhūta structure.

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#8. Q8. Fill in the blank: "Ekadhātu puruṣa" in certain contexts signifies:
□ The body as formed by only the mind
□ Pure consciousness without bodily association
□ A being with five doşas
□ Microcosm reflecting macrocosm
Explanation: Ekadhātu puruşa can represent the purely spiritual or conscious element, distinct from bodily tissues.
#9. Q9. Which among these statements best fits "ṣaḍdhātuja puruṣa"?
Formed by six sense organs exclusively
Comprising mind plus five sense organs
A being formed by five elements plus the sixth element, consciousness
Only akāśa and vāyu principle
Explanation: Şaḍdhātuja indicates five mahābhūta plus cit/ātmā, making the sixfold constitution.
#10. Q10. "Caturviṃśati tatvātmaka puruṣa" enumerates:
□ 24 elements (prakṛti, mahad, ahaṃkāra, tanmātra, indriyas, etc.), forming the embodied being □ 24 essential herbs in Ayurveda
□ 24 neti procedures in yoga
□ 24 bīja mantras in Vedic chanting
Explanation: Sāṅkhya philosophy describes 24 tattvas leading to the concept of caturviṃśati tatvātmaka puruṣa.
#11. Q11. According to the "hitāyu-ahitāyu-sukhāyu" classification, 'dukhāyu refers to:  Long lifespan with virtue
Short lifespan but beneficial
Disease-prone, distressful living
Insufficient knowledge only
Explanation: Dukhāyu is associated with constant illness and lack of well-being.
#12. Q12. In "trisūtra āyurveda," how is "liṅga" understood?
□ Therapy □ Symptom/sign □ Etiology

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□ Prognosis	
Explanation: Hetu (cause), Liṅga (signs/symptoms), Auṣadha (treatment) are t	he three pillars.
#13. Q13. Svastha-lakṣaṇa includes equilibrium of dadditional factor does Caraka highlight?	oṣas, dhātus, and mala. Which
□ Balanced mental state (ātma, indriya, mana)	
Strict rationing of food	
Sleep only	
□ Minimal range of emotions	
Explanation: Caraka defines health (svastha) as doṣa, agni, dhātu, mala balan	ce plus contented soul, senses, and mind.
#14. Q14. "Dimensions of Health" in Ayurveda roughly pa	rallel modern definitions but also
incorporate:	
Exclusive physical well-being	
Social well-being ignoring spirituality	
Spiritual and dosic harmony dimension	
Genetic data alone	
Explanation: Ayurveda includes physical, mental, spiritual, and doșic balance	or complete health.
#15. Q15. Fill in the blank: "Prakṛti" in Ayurveda es	sentially means an individual's
<del></del>	
Basic temperament and psycho-somatic constitution	
□ Disease manifestation	
□ Doshic imbalance	
□ Seasonal cycle	
	mand at appropriate
Explanation: Prakṛti denotes an individual's innate doṣa-based constitution for	med at conception.
#16. Q16. "Rtucaryā" in Ayurveda deals with:	
□ Daily regimen	
Seasonal regimen	
Ethical regimen   Spiritual cleansing	
Spiritual cleansing	
Explanation: Retucarya outlines lifestyle changes for each season, preventing of	loşa aggravation.

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#17. Q17. The principle of "Paṃca-mahābhūta" says that all matter is composed of:
□ Five doṣas □
Five physical and mental categories only
Five gross elements – ākāśa, vāyu, agni, jala, pṛthvī
Five senses plus manas
Explanation: Ayurveda states the entire cosmos, including the human body, is derived from these five elemental states.
#18. Q18. Reasoning: Why is understanding pañca-mahābhūta essential for diagnosing or prescribing in Ayurveda?
They are purely mythic concepts
Each dravya or doşa's property is traced to an elemental composition, guiding both pathology and treatment
No application in therapy
They define only cosmic illusions
Explanation: Doṣas, dhātus, and dravyas are considered expansions of these elements, helping in comprehending qualities, therapeutic rationales.
#19. Q19. "Sāmānya and viśeṣa" principle is typically used to:
Expand diseases only
Categorize diseases strictly
Explain how like increases like, and opposite qualities reduce each other
Subclassify tastes
Explanation: Sāmānya fosters increase; viśeṣa fosters decrease of a quality. This guides pathology and therapy selection.
#20. Q20. Match the following padartha with its short definition:
#21. Q21. Fill in the blank: is the distinct padārtha among these known as "non-perceivable doṣa but essential entity."
□ Guṇa
□ Karma
□ Samavāya

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Viśeșa

Explanation: Samavāya is the concept of an inseparable relationship (like substance-quality), intangible but crucial in classical Indian philosophy.

#22. Q22. Sharīrika doṣas are:
Sattva, Rajas, Tamas
Rajas, Tamas, Tamo-harsha
Vāta, Pitta, Kapha
Dhātu, Mala, Upadhātu
Explanation: Sharīrika doṣas are the physiological functional triads Vāta, Pitta, Kapha.
#23. Q23. Mānasika doṣas in Ayurveda revolve around:
□ Mind's illusions only
Sattva, Rajas, Tamas but Rajas and Tamas specifically counted as doṣa
Achintya and Viparyaya
Five karmendriyas
Explanation: Sattva is the balanced quality, whereas Rajas and Tamas are mental doṣas if excessive.
#24. Q24. Dhātu in Ayurveda refers to:
□ Tissue constituents like Rasa, Rakta, Māṃsa, etc.
Indriya classification
Ten types of body parts
Chakra alignment
Explanation: Dhātu are the seven bodily tissues—Rasa, Rakta, Māṃsa, Meda, Asthi, Majjā, Śukra.
#25. Q25. Reasoning: Why is "mala" essential in understanding bodily function?
□ All malās must be eliminated
□ They represent normal waste byproducts (like purīṣa, mūtra, sveda), crucial for maintaining health if excreted properly □
☐ They are purely pathological ☐
They have no role in homeostasis
Explanation: Ayurveda sees mala as normal waste. Proper excretion or imbalance of malās can affect health status.

#26. Q26. "Agni" in Ayurveda mainly denotes:

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The literal fire of the stomach only
⊔ The digestive/metabolic power at multiple levels (jāṭharāgni, dhātvāgni, bhūtāgni)
Merely the body temperature
LI A separate external entity
Explanation: Agni is crucial for converting food into nutrients, operating from GI (jāṭharāgni) to tissue transformations (dhātvāgni).
#27. Q27. "Srotas" in Ayurveda indicates:
Channels or passageways for fluids and nutrients in the body
Dosha subtypes
Mind-based illusions
Merely anatomical blood vessels
Explanation: Srotas are physiological channels that carry dhātu, mala, etc., facilitating normal bodily functions.
#28. Q28. Match the following doṣa with its primary seat:
#29. Q29. Which is a correct statement about "mana" (mind) in Ayurveda?
□ It is dravya without guṇa □ It is an indriya (sense organ)
LI It coordinates senses, intangible, but considered an instrument to perceive
Always visible to naked eye
Explanation: Mana is subtle and an internal sense organ bridging ātma, indriya, and external objects.
#30. Q30. Fill in the blank: is the aspect of mind that stores past impressions (saṃskāra) and helps in recalling memories.
□ Buddhi □ Citta
orted □ Ahaṃkāra
Prakṛti
Explanation: Citta (mind-stuff) is responsible for memory and storing mental impressions.

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#31. Q31. "Buddhi" is characterized by:
□ Emotional reactivity only
Decisive, discriminatory intelligence
□ Ego sense "I-ness"
□ Physical organ for hearing
Explanation: Buddhi discerns knowledge, judges, and processes the input from manas and senses.
#32. Q32. Ahaṃkāra in philosophical context means:
Pure consciousness  □
A sense of individuality or "I-ness"
Collective universal identity
Memory storage
Explanation: Ahaṃkāra is the ego sense, attributing ownership and identity to self.
#33. Q33. Fill in the blank: means the immortal or permanent aspect of existence in
Ayurveda.
□ Dravya □
Samavāya □
Ātmā □
Guṇa
Explanation: Ātmā (soul) is the eternal conscious principle distinct from transient body-mind complexes.
#34. Q34. Which of the following indicates a "ṣaḍdhātuja puruṣa"?
□ The union of panchamahābhūta + citta
□ The union of panchendriya + atma
□ The union of panchamahābhūta + consciousness
□ The union of rajas + tamas
Explanation: Şaḍdhātuja indicates five elements plus caitanya/ātma, making a living being.
#35. Q35. Reasoning: Why is "caturviṃśati tatvātmaka puruṣa" relevant in Ayurvedic diagnosis or therapy?
□ It denies bodily composition
□ The 24 Sāṅkhya components help assess psycho-physical constitution, leading to an integrated approach □

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Only an abstract philosophical model  ☐ Excludes doṣa concept
Explanation: The Sāṅkhya-based 24 elements model helps conceptualize mind-body constituents, aiding holistic understanding of disease causation.
#36. Q36. The significance of "svāsthavṛtta" is:
Only diagnosing disease
A daily routine for health maintenance, balancing doşas, diet-lifestyle tips
Is purely surgical guidelines
Post-mortem procedures
Explanation: Svāsthavṛtta prescribes daily habits (dinacaryā, ṛtucaryā, etc.) ensuring doṣa equilibrium.
#37. Q37. "Samāyoga" and "Viśeṣa-yoga" reflect the principle of sāmānya-viśeṣa in therapy. Samāyoga means:
Using opposite qualities  □
Using similar qualities to enhance or augment a doṣa or state □
Nullifying doșic function  □
A step in panchakarma
Explanation: "Samāyoga" implies introducing like qualities, thus can increase or aggravate that quality/doṣa.
#38. Q38. Dravya in Ayurveda is:
□ Purely intangible
□ A substance possessing guṇa (properties) and karma (action)
□ Only an active dosa
Synonymous with ahamkāra
Explanation: Dravya is that in which guṇa and karma inhere, forming the basis of all materials used in Ayurveda.
#39. Q39. "Manasika doṣa" enumerates two doṣas that can cause mental disorders. They
are:
□ Vāta and Pitta □ Rajas and Tamas □ Tamas and Kapha □ Rajas and Sattva
Explanation: Sattva is the balanced state, while Rajas and Tamas in excess become mental doṣas.

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#40. Q40. Introduction to "dhātu" clarifies that:
□ Dhātus are excretory materials
□ Dhātus are structural and functional units (e.g., Rasa, Rakta, etc.)
□ Dhātus are intangible mental states
□ Dhātus have no role in health
Explanation: Dhātus (7 in number) maintain and nourish the body.
#41. Q41. Fill in the blank: are considered normal wastes (mala) in Ayurveda.
Rasa, Rakta, Mamsa
Purīṣa, Mūtra, Sveda
Majjā, Shukra, Ojas
Dhātu, Upadhātu
Explanation: These three are principal excretory byproducts recognized as malās.
#42. Q42. The concept of "agni" includes:
□ Jāṭharāgni □ Dhātvāgni
□ Bhūtāgni
☐ All of the above
Explanation: Agni has multiple levels—digestive fire in GI tract (jāṭharāgni), tissue-level metabolic fire (dhātvāgni), and elemental level (bhūtāgni).
#43. Q43. A "srotas" can be best understood as a:
□ Hormone
□ Channel or pathway for flow of dhātu, mala, or essential substances
Psychic phenomenon
Dosha sub-type only
Explanation: Srotas carry essential fluids (rasa, rakta, etc.) and excretory products.
#44. Q44. Reasoning: Why are srotas crucial in pathogenesis?
□ They have no role in transport
Blockage or malfunction in srotas disrupts nutrient flow or waste excretion, leading to disease
☐ They are purely hypothetical ☐

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They only manage vata diseases

Explanation: Proper function of srotas is essential for normal physiology; their obstruction or hyperfunction leads to pathologies.

#45. Q45. Which among the following is not included in tri-guṇa (qualities of mind)?
□ Sattva
□ Rajas
□ Tamas
□ Abhīrutatva
Explanation: Only Sattva, Rajas, and Tamas are recognized as guṇas of the mind.
#46. Q46. "Mānasika doṣa" (Rajas, Tamas) differ from "śārīrika doṣa" (Vāta, Pitta, Kapha)
mainly by:
Having no role in mental diseases
Being intangible mental factors vs. physical functional factors
No functional significance
Equivalent therapy
Explanation: Rajas and Tamas directly influence mental processes, while Vāta, Pitta, Kapha govern body physiology.
#47. Q47. Which pramāṇa is considered valid if knowledge arises from direct sense
perception?
Account for
Anumāna □
Pratyakṣa
Āptopadeśa □ Yukti
Explanation: Pratyakşa means direct perception through the senses, recognized as one type of pramāṇa.
#48. Q48. "Āptopadeśa" pramāṇa is best described as:
□ Inference-based knowledge
Verbal testimony from reliable authorities or āptas
Common sense approach
□ Personal guess
Explanation: Āptopadeśa means knowledge from a trustworthy or authoritative source, a fundamental evidence method in Ayurveda.

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#49. Q49. Fill in the blank: " jñānendriya."	_ is the sense organ for hearing (śrotrendriya) and it is a
□ Ghrāṇendriya □ Cakṣurendriya □ Karṇendriya □ Rasanendriya	
Explanation: Karṇa means ear, the organ for h	nearing, classified as a jñānendriya in Ayurveda.  le from classical references is:
□ Cakṣus (eye) □ Pāyu (excretory organ) □ Śrotra (ear) □ Tvak (skin)	
Explanation: Karmendriyas are organs of action	n: Pāyu (anus), Upastha (genital), Pāda (feet), Pāṇi (hands), Vāk (speech).
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