

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



☐
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, Auśadha
☐ Prāṇa, Teja, Ojas
☐ Sattva, Rajas, Tamas
☐ Ākāśa, Vāyu, Teja

Explanation: Caraka highlights that knowledge of causes (hetu), symptoms (liṅga), and therapy (auśadha) forms the three pillars of disease management and health preservation.

#6. Q6. Match the following conceptual terms of Āyurveda with their brief meaning:

- ☐
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☐

#7. Q7. Reasoning: Why does Ayurveda consider “loka-puruṣa sāmāya siddhānta” fundamental?

- ☐ It posits man is separate from the cosmos
☐ It states the microcosm (human) is a reflection of the macrocosm (universe)
☐ 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.



#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 doṣas
- ☐ Microcosm reflecting macrocosm

Explanation: Ekadhātu puruṣa 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: Ṣaḍdhātuja indicates five mahābhūta plus cit/ātmā, making the sixfold constitution.

#10. Q10. “Caturviṃśati tatvātmaka puruṣa” enumerates:

- ☐ 24 elements (prakṛti, mahad, ahaṁkāra, 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-dukhāyu” classification, ‘dukhāyu’ refers to:

- ☐ Long lifespan with virtue
- ☐ Short lifespan but beneficial
- ☐ Disease-prone, distressful living
- ☐ Insufficient knowledge only

Explanation: Duhāyu is associated with constant illness and lack of well-being.

#12. Q12. In “trisūtra āyurveda,” how is “liṅga” understood?

- ☐ Therapy
- ☐ Symptom/sign
- ☐ Etiology



☐
Prognosis

Explanation: Hetu (cause), Liṅga (signs/symptoms), Auśadha (treatment) are the three pillars.

#13. Q13. Svastha-lakṣaṇa includes equilibrium of doṣas, dhātus, and mala. Which additional factor does Caraka highlight?

- ☐ 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 balance plus contented soul, senses, and mind.

#14. Q14. “Dimensions of Health” in Ayurveda roughly parallel modern definitions but also incorporate:

- ☐ Exclusive physical well-being
☐ Social well-being ignoring spirituality
☐ Spiritual and doṣic harmony dimension
☐ Genetic data alone

Explanation: Ayurveda includes physical, mental, spiritual, and doṣic balance for complete health.

#15. Q15. Fill in the blank: “Prakṛti” in Ayurveda essentially means an individual’s _____.

- ☐ Basic temperament and psycho-somatic constitution
☐ Disease manifestation
☐ Doshic imbalance
☐ Seasonal cycle

Explanation: Prakṛti denotes an individual’s innate doṣa-based constitution formed at conception.

#16. Q16. “Ṛtucaryā” in Ayurveda deals with:

- ☐ Daily regimen
☐ Seasonal regimen
☐ Ethical regimen
☐ Spiritual cleansing

Explanation: Ṛtucaryā outlines lifestyle changes for each season, preventing doṣa aggravation.



#17. Q17. The principle of “Pañca-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 doṣa’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 padārtha 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
- ☐



Viśeṣa

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:

- ☐



The literal fire of the stomach only

☐

The digestive/metabolic power at multiple levels (jāṭharāgni, dhātvāgni, bhūtāgni)

☐

Merely the body temperature

☐

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:

☐

☐

☐

☐

☐

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☐

☐

#29. Q29. Which is a correct statement about "mana" (mind) in Ayurveda?

☐

It is dravya without guṇa

☐

It is an indriya (sense organ)

☐

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

☐

Ahaṃkāra

☐

Prakṛti

Explanation: Citta (mind-stuff) is responsible for memory and storing mental impressions.



#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. Ahaṁkāra in philosophical context means:

- ☐ Pure consciousness
- ☐ A sense of individuality or “I-ness”
- ☐ Collective universal identity
- ☐ Memory storage

Explanation: Ahaṁkāra 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: Ṣaḍdhātuja indicates five elements plus caitanya/ātma, making a living being.

#35. Q35. Reasoning: Why is “caturviṁśati 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
- ☐



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 doṣas, 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 doṣic 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 doṣa

☐

Synonymous with ahaṁkāra

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.



#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
- ☐



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?

- ☐ Anumāna
- ☐ Pratyakṣa
- ☐ Āptopadeśa
- ☐ Yukti

Explanation: Pratyakṣa 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.



#49. Q49. Fill in the blank: “_____ is the sense organ for hearing (śrotrendriya) and it is a jñānendriya.”

- ☐ Ghrāṇendriya
- ☐ Cakṣurendriya
- ☐ Karṇendriya
- ☐ Rasanendriya

Explanation: Karṇa means ear, the organ for hearing, classified as a jñānendriya in Ayurveda.

#50. Q50. A “karmendriya” example from classical references is:

- ☐ Cakṣus (eye)
- ☐ Pāyu (excretory organ)
- ☐ Śrotra (ear)
- ☐ Tvak (skin)

Explanation: Karmendriyas are organs of action: Pāyu (anus), Upastha (genital), Pāda (feet), Pāṇi (hands), Vāk (speech).

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