

## 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 sāmya 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 doshas
- 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. “Caturvimśati tatvātmaka puruṣa” enumerates:**

- 24 elements (prakṛti, mahad, ahamkāra, 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 caturvimśati 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: Dukhāyu 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), Auṣadha (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. “Rtucaryā” in Ayurveda deals with:**

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

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



**#17. Q17. The principle of “Pamca-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:**

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**#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:

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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
- A separate external entity

Explanation: Agni is crucial for converting food into nutrients, operating from GI (jātharāgni) 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 dosa with its primary seat:**

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

- It is dravya without guna
- 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 (samskāra) and helps in recalling memories.**

- Buddhi
- Citta
- Ahamkara
- Prakrti

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. Ahamkāra in philosophical context means:**

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

Explanation: Ahamkāra 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 “śaḍdhātuja puruṣa”?**

- The union of panchamahābhūta + citta
- The union of panchendriya + atma
- The union of panchamahābhūta + consciousness
- The union of rajas + tamas

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

**#35. Q35. Reasoning: Why is “caturvimśati 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

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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:**

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- Only diagnosing disease
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- A daily routine for health maintenance, balancing doṣas, diet-lifestyle tips
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- Is purely surgical guidelines
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- Post-mortem procedures

Explanation: Svāsthavṛtta prescribes daily habits (dinacaryā, rtucaryā, etc.) ensuring doṣa equilibrium.

#### **#37. Q37. “Samāyoga” and “Višeṣa-yoga” reflect the principle of sāmānya-višeṣa in therapy. Samāyoga means:**

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- Using opposite qualities
- 
- Using similar qualities to enhance or augment a doṣa or state
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- Nullifying doṣic function
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- A step in panchakarma

Explanation: “Samāyoga” implies introducing like qualities, thus can increase or aggravate that quality/doṣa.

#### **#38. Q38. Dravya in Ayurveda is:**

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- Purely intangible
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- A substance possessing guṇa (properties) and karma (action)
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- Only an active doṣa
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- 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:**

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- Vāta and Pitta
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- Rajas and Tamas
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- Tamas and Kapha
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- 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 “sārīrika 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
- Rasānendriya

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), Pāni (hands), Vāk (speech).

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