

Unit 3 MCQs Set 1

Results



#1. Q1. “Śarīra Racaṇā Kriyā” refers to which aspect of Ayurveda?

- (A). Philosophical basis of disease classification
- (B). The combined study of anatomy (śarīra racaṇā) and physiology (śarīra kriyā)
- (C). Only embryological references
- (D). Strictly pathology of doṣas

In Ayurveda, śarīra racaṇā denotes the structural aspects (anatomy), and śarīra kriyā refers to the functional/physiological aspects.

#2. Q2. Fill in the blank: In Ayurvedic embryology, “śukra” denotes _____.

- (A). Female reproductive tissue
- (B). Seminal fluid (male reproductive element)
- (C). Nutritional plasma
- (D). Fetal sac

Śukra typically refers to the male gametic component, essential for conception alongside ārtava (female reproductive element).

#3. Q3. “Ārtava” in the context of garbhaśarīra is best understood as:

- (A). Lymph fluid
- (B). Menstrual blood or ovum (female reproductive element)
- (C). Excess pitta
- (D). Follicular hormones



Ārtava often denotes the female reproductive factor, essential for fertilization, aligning with modern concept of ovum/menstrual fluid.

#4. Q4. The union of śukra and ārtava at fertilization is referred to in Ayurvedic texts as:

- (A). Garbhādhāna saṃskāra
- (B). Prakṛti saṃskāra
- (C). Dhātu saṃskāra
- (D). Rasāyana karma

Garbhādhāna literally means “installation of the garbha (embryo),” i.e., conception.

#5. Q5. Reasoning: Why is the knowledge of māsānumāsika garbha development important?

- (A). Has no clinical relevance
- (B). Guides monthly fetal changes, ensuring proper antenatal care
- (C). For postmortem analysis alone
- (D). Only a theoretical curiosity

Understanding fetal growth each month allows timely interventions and healthy maternal/fetal well-being.

#6. Q6. Sharīra pramāṇa addresses the concept of:

- (A). Pathogen classification
- (B). Measurement and proportions of the body
- (C). Sensory illusions
- (D). Doṣha sub-types

Sharīra pramāṇa details anthropometry or physical dimensions in classical Ayurvedic anatomy.

#7. Q7. “Saṃkhyā śarīra” typically enumerates:

- (A). The numeric classification of bodily components like bones, joints, etc.
- (B). The classification of mental dispositions
- (C). Counting only the doṣas
- (D). Summation of diseases

Saṃkhyā indicates the textual method of enumerating bodily structures (e.g., 360 bones in certain contexts, etc.).

#8. Q8. “Aṅga-pratyaṅga” deals with:

- (A). All mental faculties
- (B). Major and minor body parts (limbs, sub-limbs)



-
- (C). Neuroendocrine reflections
-
- (D). Herb-based classification

Aṅga are major limbs; pratyāṅga are sub-parts or subsidiary parts of the body.

#9. Q9. “Koṣṭhāṅga” refers to the:

-
- (A). Central cavity organs (digestive tract, thoracic cavity, etc.)
-
- (B). Outer sense organs
-
- (C). Joints classification
-
- (D). Only the scalp region

Koṣṭhāṅga typically points to vital organs within the trunk, like stomach, intestines, heart, etc.

#10. Q10. “Āśaya” in Ayurvedic anatomy means:

-
- (A). Tissue layers
-
- (B). Storage sites or receptacles for doṣas or specific substances
-
- (C). Extra sense organs
-
- (D). Only the bone marrow

E.g., vāta resides in pakvāśaya, pitta in āmāśaya; these are considered specific āśayas.

#11. Q11. Fill in the blank: “Deha prakṛti” in Ayurveda is determined at _____.

-
- (A). Early childhood
-
- (B). Time of conception
-
- (C). Retirement age
-
- (D). Onset of puberty

Deha prakṛti is established by parental doṣa status at fertilization, plus maternal diet/lifestyle during pregnancy.

#12. Q12. Mānasa prakṛti is defined by relative dominance of which guṇas?

-
- (A). Rajas and Tamas alone
-
- (B). Tamas only
-
- (C). Satva, Rajas, Tamas in varying proportions
-
- (D). Pañcamahābhūta influences

Each individual’s mental constitution is shaped by the balance of these three guṇas.



#13. Q13. “Doṣa” in sharīra context generally refers to:

- (A). Pathological states always
- (B). Fundamental functional principles (Vāta, Pitta, Kapha) that can turn pathogenic when imbalanced
- (C). Immune cells in modern sense
- (D). Purely mental illusions

They maintain physiology in equilibrium but cause disease if deranged.

#14. Q14. The “Sapta Dhātu” enumerates:

- (A). Rasa, Rakta, Māṃsa, Meda, Asthi, Majjā, Śukra
- (B). Vāta, Pitta, Kapha, Rajas, Tamas, Ojas, Rakta
- (C). Rasa, Rajas, Rakta, Tamas, Majjā, Asthi, Dhātu
- (D). None of these

These seven are the main body tissues, each supporting the next.

#15. Q15. In “mala vijñāna,” the main excretory wastes recognized are:

- (A). Purīṣa (feces), Mūtra (urine), Sveda (sweat)
- (B). Kapha, Pitta, Rakta
- (C). Dhātu upadhātu
- (D). Asthi, Majjā, Ojas

Ayurveda calls them the principal malās for normal physiological excretion.

#16. Q16. Definition of “asthi” is:

- (A). Muscular tissues
- (B). Adipose tissues
- (C). Bony structures
- (D). Cartilaginous portion

Asthi means bones, forming the skeletal framework.

#17. Q17. “Sandhi” in Ayurvedic anatomy pertains to:

- (A). Joints where two or more bones unite
- (B). Ligament structures alone
- (C). Myofascial connections
- (D). Nerve plexuses



Sandhi means the articulation point or joint in the skeletal system.

#18. Q18. “Snāyu” in Ayurveda generally correlates to:

- (A). Nerves
- (B). Tendons or ligaments
- (C). Mucosal membranes
- (D). Blood vessels

Snāyu describes fibrous structures providing joint stability or muscle-bone connections.

#19. Q19. “Peśī” usually refers to:

- (A). Cartilage
- (B). Muscles (fleshy part)
- (C). Adipose tissues
- (D). Ductless glands

Peśī are muscular structures giving form and facilitating movement.

#20. Q20. “Parva” deals with:

- (A). Distant attachments in muscle
- (B). Joints or minor bend points in the limbs
- (C). The shape of cartilage
- (D). The shape of bone marrow

Parva indicates small articulation points or angles in limbs.

#21. Q21. “Kaṇḍarā” are typically described as:

- (A). Hair follicles
- (B). Large muscle bundles
- (C). Thick fibrous bands like deeper ligaments/tendons
- (D). Vertebral discs

Kaṇḍarā are robust fibrous structures supporting the skeletal-muscular connection.

#22. Q22. Fill in the blank: Srotas are channels carrying _____ and other body fluids.

- (A). Nirguṇic substances
- (B). Dhātu, mala, or essential nutrients
-



- (C). Only prāṇa

(D). All mental impressions

Srotas facilitate circulation or transport of bodily materials.

#23. Q23. “Dhamanī” in classical texts closely matches:

- (A). Veins

(B). Arteries

(C). Nerves

(D). Lymph channels

Dhamanī typically carry blood away from the heart, akin to modern arteries.

#24. Q24. “Śirā” in Ayurveda generally implies:

- (A). Arteries

(B). Veins

(C). Lymphatics

(D). Tendons

Śirā typically refers to the vessels that carry blood back to the heart, i.e., veins.

#25. Q25. “Nāḍī” is often referenced as:

- (A). Duct or channel, sometimes nerve or subtle vessel in yoga contexts

(B). The outer ear cartilage

(C). Bone marrow

(D). A muscle group

Nāḍī can denote various channels in the body, including subtle yogic pathways.

#26. Q26. Ojas is primarily known for:

- (A). Being a mala (waste product)

(B). Immunity essence or vital energy derived from sapta dhātus

(C). A mental doṣa

(D). Stored toxins in bone marrow

Ojas is the essence of properly formed tissues, crucial for vitality and immunity.



#27. Q27. Which statement about Ojas is incorrect?

- (A). Depletion of ojas leads to vulnerability to diseases
- (B). Ojas can be correlated to overall vigor and immunity
- (C). Ojas is an immediate byproduct of digestion
- (D). Excess mental stress can reduce ojas

Ojas is the final refined essence after multiple transformations, not an immediate byproduct.

#28. Q28. Fill in the blank: Jaṭharāgni is the main digestive fire located in the _____.

- (A). Mouth
- (B). Stomach and duodenum region
- (C). Colon
- (D). Brain

Jaṭharāgni is the principal digestive fire in the GI tract (stomach/duodenum) responsible for initial food digestion.

#29. Q29. Dhātvāgni means:

- (A). Enzymes acting at the tissue level for further transformation
- (B). Exogenous heat
- (C). No link to tissue metabolism
- (D). Mind-driven changes

Each dhātu has its own agni that transforms nutrients from one tissue to the next.

#30. Q30. The role of bhūtāgni:

- (A). Oxygenation in alveoli
- (B). Metabolism linking fundamental elements within the body
- (C). Breaking toxins in the large intestine
- (D). Replacing srotas function

Bhūtāgni helps transform elemental aspects from external food to the body's elemental composition.

#31. Q31. Reasoning: Why is marma important in Ayurvedic anatomy and surgery?

- (A). They are inconsequential points
- (B). Vital/concentrated points where injury can cause severe harm, requiring caution
- (C). They are purely conceptual with no practical relevance
- (D). Only mental illusions



Marma are vulnerable or vital points; damage can lead to serious complications or fatality.

#32. Q32. "Marma" is defined as:

- (A). Rigid bone surfaces
- (B). Vital points where muscles, veins, ligaments, bones, or joints converge
- (C). Excretory orifices
- (D). Sensory organ endings

According to Suśruta, marma are points containing critical structures, so trauma is dangerous.

#33. Q33. Fill in the blank: The number of marma commonly enumerated by Suśruta is _____.

- (A). 64
- (B). 107
- (C). 360
- (D). 210

Suśruta mentions 107 vital points as marma locations in the body.

#34. Q34. Based on clinical outcome, marma can be classified into (e.g., sadyo-prāṇahara, etc.). Which is not an example?

- (A). Sadyo-prāṇahara
- (B). Kālāntara-prāṇahara
- (C). Vaikalyakara
- (D). Karmapradhāna marma

Standard marma classification includes sadyo-prāṇahara, vaikalyakara, viśalyaghna, etc. "Karmapradhāna" isn't a recognized marma category.

#35. Q35. Reasoning: If "sadyo-prāṇahara marma" is injured, immediate fatality is expected because:

- (A). It's a superficial site with minimal function
- (B). They correspond to highly vital nerve-vascular centers
- (C). Only a small nerve passes by
- (D). Causing mental illusions

Injury to sadyo-prāṇahara marma leads to instantaneous death or shock as they are critical structures.



#36. Q36. Fill in the blank: The stage of embryonic development when all major organs are forming is called _____ in Ayurveda's māsānumāsika garbha.

- (A). Prathamamāsa

(B). Caturthamāsa

(C). Pacchimamāsa

(D). Avasthā garbha

By the 4th month, major structures are well underway. Ayurveda notes the fetus's shape and organ differentiation.

#37. Q37. Which statement about "āśaya" is incorrect?

- (A). Vāta resides in pakvāśaya

(B). Pitta resides in āmāśaya

(C). Kapha resides in ūrdhva koṣṭha

(D). Rakta resides in majjādhāra

Rakta is said to be predominantly in the liver-spleen region, not in the marrow seat (majjā). Majjā is a separate tissue.

#38. Q38. "Puriṣa dhāraṇa" (storage of fecal matter) is associated with which doṣa site?

- (A). Pitta in āmāśaya

(B). Kapha in ūrdhva śarīra

(C). Vāta in pakvāśaya

(D). Rasa in hṛdaya

Pakvāśaya (large intestine) is the seat of Vāta, facilitating excretion control.

#39. Q39. Match the following: Samanavāyu, Apāna, Vyāna, Prāṇa. Options: 1. Samanavāyu →(A)., Apāna →(B)., Vyāna →(C)., Prāṇa →(D). 2. Samanavāyu →(D)., Apāna →(A)., Vyāna →(B)., Prāṇa →(C). 3. Samanavāyu →(B)., Apāna →(C)., Vyāna →(D)., Prāṇa →(A). 4. Vyāna →(A)., Apāna →(D)., Samanavāyu →(C)., Prāṇa →(B).

- 1

Samanavāyu moves food in the GI tract, Apāna eliminates waste, Vyāna circulates nutrients, Prāṇa manages breathing.

#40. Q40. The term "Manas" in Ayurveda is considered which type of indriya?

- (A). Jñānendriya

(B). Karmendriya

(C). Antaḥkaraṇa

(D). Gati indriya



Mind is an internal sense organ, bridging external senses and self, often described as part of Antaḥkaraṇa (inner organ).

#41. Q41. Reasoning: Deha prakṛti remains stable through life because:

- (A). Genes plus in-utero environment fix doṣic composition, which doesn't drastically alter
- (B). It changes every year drastically
- (C). Diet can fully convert kapha to pitta
- (D). There is zero correlation with genetics

Prakṛti is set at conception, influenced by genetics and maternal doṣas, remains a baseline for life.

#42. Q42. Asthi type classification includes:

- (A). Jaṅghā asthi (leg bones), Pṛṣṭhā asthi (vertebral bones), etc.
- (B). Vikāra asthi, Upadhātu asthi
- (C). 108 categories
- (D). None of the above

Ayurveda details categories for bones (e.g., parietal region, vertebral, long bones), sometimes enumerated differently than modern anatomy.

#43. Q43. Reasoning: Why is knowledge of snāyu and peśī crucial in surgery or treatment of musculoskeletal disorders?

- (A). They are purely theoretical structures
- (B). Injury to these fibrous or muscular tissues can hamper mobility, cause chronic pain, require careful approach
- (C). They are replaced monthly
- (D). They have no significance in posture

Snāyu (tendons/ligaments) and peśī (muscles) are essential for movement and stability, vital in surgical or rehabilitative contexts.

#44. Q44. Which srotas carry rakta (blood) predominantly?

- (A). Cakras in the subtle body
- (B). Dhamaṅīs (arterial channels)
- (C). Lymph nodes
- (D). Nervous tracts

Dhamaṅīs distribute oxygenated blood; srotas for rakta primarily coincide with arterial flow.

#45. Q45. The main function of "Ojas" is described as:

-



- (A). Tissue lubrication
- (B). Innate immunity, vitality, overall strength
- (C). Stimulating hunger
- (D). Releasing toxins

Ojas bestows energy, resilience, strong immunity to an individual.

#46. Q46. Fill in the blank: The “ten types of agni” described sometimes in classical texts incorporate 1 _____ and 9 _____.

-
- (A). jatharāgni, dhātuvāgnis
- (B). sama agni, viśama agnis
- (C). agniveśa, dīpana
- (D). mind agni, sense agnis

Typically 1 main digestive fire plus tissue-level (dhātuvāgnis) fires are described in certain enumerations.

#47. Q47. “Marma” are grouped into “sadyo-prāṇahara,” “kālāntara-prāṇahara,” “vaikalyakara,” “viśalyaghna,” and “rujākara.” Which among these indicates fatal effect if injured after some time?

-
- (A). Sadyo-prāṇahara
- (B). Kālāntara-prāṇahara
- (C). Vaikalyakara
- (D). Rujākara

“Kālāntara” refers to time-lapse lethal outcome.

#48. Q48. The “garbhādhāna saṃskāra” correlates with modern concept of:

-
- (A). Embryo implantation
- (B). Conception
- (C). Birth ceremony
- (D). Postnatal care

Garbhādhāna is the act or ritual marking fertilization and conception according to tradition.

#49. Q49. Fill in the blank: In māsānumāsika garbha formation, the _____ forms in the 5th month indicating fetal movement recognition.

-
- (A). Hair
- (B). Nails



(C). Quickening / fetal movement (prāṇa spanda)

(D). Brain cortex

By the fifth month, fetal movements become noticeable (known as quickening in modern terms).

#50. Q50. Reasoning: Why are all these structural (śarīra racanā) and functional (śarīra kriyā) details crucial for an Ayurvedic physician?

(A). Only for textual memory

(B). They form the base to understand disease location, doṣa involvement, tailor treatments accordingly

(C). They are not needed since everything is based on guesswork

(D). They are meant for decorative reading

Proper knowledge of structure and function allows accurate diagnosis, deciding therapy, and localizing pathology from an Ayurvedic standpoint.

[Previous](#)

[Submit](#)