

## Unit 3 MCQs Set 1

### Results



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

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

In Ayurveda, śarīra racanā 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). Dosha 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 doshas
- (D). Summation of diseases

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

**#8. Q8. “Āṅga-pratyāṅga” deals with:**

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

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

Āṅga 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 dosas 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). Nirgunaic 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. “Nādī” 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

Nādī 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 sāpta 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: Jātharāgni is the main digestive fire located in the \_\_\_\_\_.**

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

Jātharāgni 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).**

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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). Antahkaraṇa
- (D). Gati indriya

Mind is an internal sense organ, bridging external senses and self, often described as part of Antahkaraṇa (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), Prṣṭha 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 peśi 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 peśi (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). Dhamanīs (arterial channels)
- (C). Lymph nodes
- (D). Nervous tracts

Dhamanīs 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, dhātvāgnis
- 
- (B). sama agni, viśama agnis
- 
- (C). agniveśa, dīpana
- 
- (D). mind agni, sense agnis

Typically 1 main digestive fire plus tissue-level (dhātvāgnis) 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.

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