

## Unit 4 MCQs Set 1

### Results



**#1. Q1. Which set of categories is recognized as the “saptapadārtha” in the Nyāya-Vaiśeṣika influenced Ayurvedic framework?**

- (A). Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya, Abhāva
- (B). Satya, Mithyā, Jñāna, Ajñāna, Buddhi, Ahaṃkāra, Smṛti
- (C). Guṇa, Karma, Doṣa, Dhātu, Mala, Yoga, Samādhi
- (D). Ātma, Manas, Indriya, Guṇa, Karma, Puruṣa, Satva

Saptapadārtha in the Nyāya-Vaiśeṣika tradition includes these seven categories, widely influencing Ayurvedic philosophical underpinnings.

**#2. Q2. Fill in the blank: “Pramā” in Indian epistemology refers to \_\_\_\_\_.**

- (A). Illusion
- (B). Valid knowledge
- (C). Doubt
- (D). Sensory error

Pramā means correct or valid cognition, as distinguished from incorrect or partial knowledge.

**#3. Q3. “Prameya” is typically understood as:**

- (A) The means of knowledge
- (B) The knower or subject
- (C) The object of valid knowledge (what is known)
- (D) The method of inference



In the pramāṇa system, prameya is the object about which valid knowledge is sought.

**#4. Q4. “Pramātā” is:**

- (A) The process of perception
- (B) The knower or subject who obtains knowledge
- (C) The tool or instrument of knowledge
- (D) The doṣa in manas

Pramātā is the cognizing self or agent of knowledge in epistemological discussion.

**#5. Q5. The “pramāṇa catuṣṭaya” recognized in some Ayurvedic texts includes pratyakṣa, anumāna, āptopadeśa, and \_\_\_\_\_.**

- (A). Samavāya
- (B). Yukti
- (C). Samśaya
- (D). Viparyaya

Alongside pratyakṣa, anumāna, and āptopadeśa, yukti (reasoning) is sometimes enumerated as the fourth pramāṇa.

**#6. Q6. “Āptopadeśa pramāṇa” can be defined as:**

- (A). Knowledge gained from direct sense perception
- (B). Reasoning-based knowledge
- (C). Authoritative or reliable verbal testimony
- (D). Knowledge from guesswork

Āptopadeśa implies valid knowledge from a trustworthy source (āpta).

**#7. Q7. Which pramāṇa deals with knowledge derived from direct sensory perception?**

- (A). Pratyakṣa
- (B). Anumāna
- (C). Āptopadeśa
- (D). Yukti

Pratyakṣa means direct perception via the senses.

**#8. Q8. “Anumāna pramāṇa” implies:**

- (A). Self-evident knowledge
-



(B). Inferential knowledge based on vyāpti (invariable concomitance)

(C). Random guess

(D). Divine revelation

Anumāna arises by applying reason from observed signs to unobserved phenomena.

**#9. Q9. Reasoning type question: Why is Yukti pramāṇa relevant in Ayurveda?**

(A). It always negates direct perception

(B). It enables a rational approach by combining multiple factors (clinical findings, logic) to reach a conclusion

(C). It is purely for illusions

(D). It is not recognized by any classical text

Yukti is a combined reasoning approach, important in diagnosing or formulating treatments based on diverse data.

**#10. Q10. Match the following for “kāraṇa dravya” and “kārya dravya”: Kāraṇa dravya / Kārya dravya**

(A). Kāraṇa →(A)., Kārya →(B).

(B). Kāraṇa →(B)., Kārya →(A).

(C). Kāraṇa →(C)., Kārya →(A).

(D). Kāraṇa →(A)., Kārya →(D).

Kāraṇa is causal matter; kārya is the product or effect in dravya classification.

**#11. Q11. Dravya is often classified into mūla (origin) and vikāra (derivative). This relates to:**

(A). Dravya nirukti in Caraka

(B). Basic atomic structure in modern sense

(C). Types of dravyas as cause (kāraṇa) or effect (kārya)

(D). Guna-based classification

This classification helps differentiate fundamental substances from those produced from them.

**#12. Q12. Fill in the blank: In Ayurveda, “auśadha dravya” refers to substances mainly used for \_\_\_\_\_.**

(A). Food/diet

(B). Therapeutic or medicinal purpose

(C). Ritual worship

(D). Cosmetic usage only



Auśadha dravya (medicine) is used specifically for treating disease.

**#13. Q13. “Āhāra dravya” in Ayurveda covers:**

- (A). Poisons only
- (B). Edible materials/dietary substances
- (C). Psychic illusions
- (D). Non-substance categories

Āhāra dravya are used for nourishment and daily consumption.

**#14. Q14. “Āyusya” dravya are:**

- (A). Substances that shorten lifespan
- (B). Substances beneficial for long, healthy life
- (C). Purely inert
- (D). Only rasāyana compounds

Āyusya dravya promote longevity and well-being.

**#15. Q15. “Anāyusya” dravya are recognized as:**

- (A). Toxic or harmful substances reducing lifespan
- (B). Strictly lethal poisons
- (C). Always used in panchakarma
- (D). None of these

They hamper normal health or longevity, possibly causing disease or early mortality.

**#16. Q16. Basic concept of Rasa Pañcaka includes:**

- (A). 5 doṣas
- (B). Rasa, Guṇa, Vīrya, Vipāka, Prabhāva
- (C). 5 subcategories of marma
- (D). 5 phases of synergy

Rasa Pañcaka describes the five essential properties of a dravya that determine its effect on the body.

**#17. Q17. Fill in the blank: “Rasa” means \_\_\_\_\_, “Guṇa” means quality, “Vīrya” means potency, “Vipāka” means post-digestive effect, and “Prabhāva” means \_\_\_\_\_.**

- (A). random property
-



- (B). specific morphological aspect  
  
(C). special or inexplicable effect  
  
(D). doṣa aggravation

Prabhāva indicates a unique, sometimes unexplainable property beyond the other four factors.

**#18. Q18. “dravyāṅgaṃ guṇa-karma-yoga” is studied under the concept of:**

- (A). Nāmāsthāna  
  
(B). Dravya-vijñāna  
  
(C). Samavāya bheda  
  
(D). Karma prabhāva

Dravya-vijñāna includes analysis of substances, their qualities (guṇa), actions (karma), and usage.

**#19. Q19. “nāma-rūpa” in dravya classification refers to:**

- (A). Name and shape or form of a substance  
  
(B). Tastes and potencies  
  
(C). Doṣa and dhātu  
  
(D). The symbolic existence

Nāma indicates the name/identity, and rūpa indicates its morphological appearance.

**#20. Q20. “Guṇa” are usually enumerated in how many categories?**

- (A). 5  
  
(B). 10  
  
(C). 20  
  
(D). 24

The well-known gurvādi guṇas are 20 in number.

**#21. Q21. Vīrya is classified as:**

- (A). 2 types (uṣṇa, śīta) or 8 types (guru, laghu, snigdha, rūkṣa, etc.) in different references  
  
(B). 5 primary categories  
  
(C). 3 doṣic subtypes  
  
(D). 16 prākṛta forms

Some texts say 2 major vīryas while others list 8 paired properties.



**#22. Q22. Vipāka typically is recognized as:**

- (A). Final transformation of rasa after digestion
- (B). Overruling all gunas
- (C). A mental factor
- (D). None of the above

Vipāka is the final digestive transformation influencing doṣa actions.

**#23. Q23. Fill in the blank: “Karma” in dravya context means \_\_\_\_\_.**

- (A). The intangible effect
- (B). The action or therapeutic effect a substance exerts on doṣas/dhātus
- (C). The shape of the herb
- (D). Only negative outcome

Karma describes how a dravya acts on the body, such as through purgation or sedation.

**#24. Q24. Basic concept of “karma classification” in Ayurveda includes:**

- (A). Sāmānya vs Viśeṣa
- (B). Bṛṃhaṇa, Laṅghana, Ropaṇa, etc. (therapeutic actions)
- (C). Only doṣa pacification
- (D). No recognized classification

Karma types detail various therapeutic actions like nourishing and reducing.

**#25. Q25. “Dravya in accordance with karma” means:**

- (A). Substances used according to their recognized actions, e.g., bṛṃhaṇa dravya for nourishing, laṅghana for reducing, etc.
- (B). None
- (C). Only referencing taste
- (D). No correlation to therapy

Herbs are selected based on their specific actions to restore doṣa or dhātu balance.

**#26. Q26. “Sādhāraṇa karma” are those actions:**

- (A). Common or general actions that many dravyas exhibit
- (B). Rarity in the pharmacopeia
- (C). Only mental illusions
-



(D). Strictly no broad usage

Sādhāraṇa actions are the widely shared, general effects (e.g., digestive stimulation).

**#27. Q27. Auṣadha dravya can also be used as āhāra if:**

- (A). They are extremely potent
- (B). They are mild, and safe for daily usage
- (C). They have no taste
- (D). They are anāyuṣya

Some herbs serve as both medicine and food when they are mild and safe for regular use.

**#28. Q28. Fill in the blank: “Āhāra dravya” used for sustaining life is primarily \_\_\_\_\_ in nature.**

- (A). Rājasic
- (B). Tamasik
- (C). Sattvic
- (D). 50% doṣic

Ayurvedic texts view wholesome, sustaining food as predominantly sattvic.

**#29. Q29. “Āyuṣya-anāyuṣya dravya” classification helps identify:**

- (A). Tonic herbs vs. harmful or degenerative substances
- (B). Spiritual cures only
- (C). Nitya rasayana combos
- (D). Cosmetic advantage

This classification distinguishes substances that promote longevity from those that shorten it.

**#30. Q30. Reasoning: Why is “Rasa Pañcaka” essential in dravya analysis?**

- (A). Only taste matters
- (B). The synergy of taste, quality, potency, post-digestive effect, and prabhāva ensures a holistic understanding of drug action
- (C). Overcomplication of simple tastes
- (D). Minimizes therapy outcome

All five factors together yield the final therapeutic effect of a substance.



**#31. Q31. Match the following: Rasa, Vīrya, Vipāka, Guṇa**

- (A). Rasa →(B)., Vīrya →(A)., Vipāka →(C)., Guṇa →(D).  
 (B). Rasa →(D)., Vīrya →(C)., Vipāka →(A)., Guṇa →(B).  
 (C). Rasa →(A)., Vīrya →(D)., Vipāka →(B)., Guṇa →(C).  
 (D). Rasa →(C)., Vīrya →(B)., Vipāka →(D)., Guṇa →(A).

Rasa = taste, Vīrya = potency, Vipāka = post-digestive effect, and Guṇa = quality.

**#32. Q32. Basic concept of karma classification might include “śodhana” vs. “śamana.” “Śamana” means:**

- (A). Purifying or expelling doṣas forcefully  
 (B). Pacifying or alleviating doṣas without forceful expulsion  
 (C). Generating toxins  
 (D). Overly sedation

Śamana refers to gentle alleviation without the forceful removal of doṣic excess.

**#33. Q33. “Dravya in accordance with karma” example question: Harītakī is used for:**

- (A). Vitiating pitta  
 (B). Mild laxative and rasāyana  
 (C). Draining kapha only  
 (D). Causing dryness in joints

Harītakī is known for its mild purgative (bhedana) and rejuvenative (rasāyana) properties.

**#34. Q34. Fill in the blank: \_\_\_\_\_ is known as the “King of Medicines” in Ayurveda.**

- (A). Harītakī  
 (B). Āmalakī  
 (C). Triphalā  
 (D). Laśuna

Harītakī is often revered as the ‘King of Medicines’ (rogānāṃ haraṇī) in Ayurvedic tradition.

**#35. Q35. Which among these is an example of “viśeṣa karma” of a dravya?**

- (A). Samāna guṇa effect  
 (B). Using opposite quality to reduce doṣa  
 (C). Rasāyana synergy only



- (D). Neutral actions

Viśeṣa karma involves applying an opposing quality to counteract an aggravating factor.

**#36. Q36. The principle “sāmānya” in therapy means:**

- (A). Using like qualities to enhance or nourish if deficiency is present  
  
(B). Opposite to the doṣa  
  
(C). None  
  
(D). None

Sāmānya supports increasing a deficient quality by using a similar substance.

**#37. Q37. Dravya based on “anupāna” synergy means:**

- (A). The item used as a base or vehicle with which a main drug is administered  
  
(B). The exact chemical molecule  
  
(C). A standard test of potency  
  
(D). Irrelevant to therapy

Anupāna refers to the vehicle (like ghee or honey) used to enhance drug absorption.

**#38. Q38. Basic concept: “rasa pañcaka” approach states a dravya’s overall effect is shaped by:**

- (A). Rasa + Guṇa + Vīrya + Vipāka + Prabhāva collectively  
  
(B). Single property (taste only)  
  
(C). Genetic modification  
  
(D). No synergy

The combined effect of all five factors determines the therapeutic impact.

**#39. Q39. “Guṇa in application” might highlight “snigdha” (unctuous) property used for:**

- (A). Causing dryness in the body  
  
(B). Lubrication, nourishing, pacifying vāta  
  
(C). Over-stimulating pitta  
  
(D). Causing water retention in kapha areas always

The snigdha quality, often seen in oils or ghees, helps in lubrication and calming vāta.



**#40. Q40. "Rūkṣa" property counters which doṣa dominantly?**

- (A). Vāta  
 (B). Kapha  
 (C). Tamas  
 (D). Rajas

Rūkṣa (dry) properties oppose kapha's heavy, unctuous nature.

**#41. Q41. Vīrya is crucial because:**

- (A). It always is overshadowed by taste  
 (B). The potency (hot/cold, etc.) influences how the herb acts quickly or strongly  
 (C). Only used in naming herbs  
 (D). Unrelated to effect

The potency attribute (vīrya) can determine whether an herb produces a heating or cooling effect.

**#42. Q42. "Vipāka" if declared as madhura typically suggests:**

- (A). Bowel astringency  
 (B). Tendency to create dryness  
 (C). Tendency to be anabolic, supportive to kapha  
 (D). Pungent excretory effect

Madhura vipāka generally nourishes tissues and may support kapha if overused.

**#43. Q43. Match the following to dravya usage: Bṛṃhaṇa, Laṅghana, Ropaṇa, Śodhana**

- (A). Bṛṃhaṇa →(A)., Laṅghana →(B)., Ropaṇa →(D)., Śodhana →(C).  
 (B). Bṛṃhaṇa →(D)., Laṅghana →(C)., Ropaṇa →(B)., Śodhana →(A).  
 (C). Bṛṃhaṇa →(B)., Laṅghana →(A)., Ropaṇa →(C)., Śodhana →(D).  
 (D). Bṛṃhaṇa →(C)., Laṅghana →(D)., Ropaṇa →(A)., Śodhana →(B).

Bṛṃhaṇa builds tissue, Laṅghana reduces, Ropaṇa heals wounds, and Śodhana cleanses or purifies.

**#44. Q44. Karma classification might also mention "dīpana" (enhancing appetite) and "pācana" (digesting āma). "Pācana" specifically:**

- (A). Satisfies thirst  
 (B). Eliminates dryness  
 (C). Digests toxins/āma



- (D). Suppresses hunger

Pācana focuses on digesting or eliminating toxic accumulations (āma).

**#45. Q45. Reasoning: The synergy of sāmānya-viśeṣa, guṇa, vīrya, vipāka is used so effectively to treat diseases because:**

- (A). We can manipulate doṣic equilibrium by introducing like or opposite properties in a targeted manner  
  
(B). Everything is random guess  
  
(C). Ayurveda ignores synergy  
  
(D). They are purely theoretical concepts

Understanding the combined qualities allows precise adjustment of the doṣic imbalance.

**#46. Q46. Which pramāṇa best justifies using an herb for a certain effect if direct experience is lacking but logic plus partial observation is used?**

- (A). Pratyakṣa  
  
(B). Anumāna  
  
(C). Yukti  
  
(D). Āptopadeśa

Yukti involves logical reasoning supplemented by partial observations.

**#47. Q47. Dravya “in accordance with karma” for disease means:**

- (A). Identify the doṣa, apply an herb that specifically counters or supports the required effect  
  
(B). Use random selection  
  
(C). Eliminate gunas concept  
  
(D). No synergy with pramāṇa

The process is to choose a dravya whose actions (karma) restore doṣa balance.

**#48. Q48. “Kāraṇa dravyas” are interpreted as:**

- (A). Directly consumed food items  
  
(B). Root substances or fundamental elements that cause subsequent effects (kārya)  
  
(C). Toxic residuals  
  
(D). Minimally used compounds

Kāraṇa dravyas are the primary causes from which other effects derive.



**#49. Q49. Fill in the blank: If an herb's rasa is "kaṭu" (pungent), its vīrya is "uṣṇa" (hot), and vipāka is "kaṭu," it is mostly used to reduce \_\_\_\_\_ and \_\_\_\_\_.**

- (A). Vāta, pitta  
  
(B). Kapha, meda  
  
(C). Rakta, āma  
  
(D). Tamas, rajas

Pungent, hot herbs are typically employed to reduce kapha and meda (adiposity).

**#50. Q50. Reasoning: Dravya application in health/disease means not only do we consider a single taste but:**

- (A). All aspects: Rasa, Guṇa, Vīrya, Vipāka, plus doṣa status, ensuring personalized therapy  
  
(B). Blindly follow classical texts  
  
(C). None with other foods  
  
(D). Only prabhāva matters

A holistic evaluation of all five factors along with doṣa assessment ensures effective, personalized therapy.

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