

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

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

#4. Q4. "Pramātā" is:
(A) The process of perception
(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 capes persentian
(A). Knowledge gained from direct sense perception \Box
(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
Pratyakşa means direct perception via the senses.
#8. Q8. "Anumāna pramāṇa" implies:
(A). Self-evident knowledge □

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(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 (A). Kāraṇa -(A)., Kārya -(B). (B). Kāraṇa -(A)., 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, "auṣadha dravya" refers to substances mainly used for (A). Food/diet (B). Therapeutic or medicinal purpose (C). Ritual worship (D). Cosmetic usage only	(B). Inferential knowledge based on vyāpti (inva	riable concomitance)
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Auṣadha 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. "Āyuṣya" dravya are:
□ (A). Substances that shorten lifespan
(B). Substances beneficial for long, healthy life
(C). Purely inert
(D). Only rasāyana compounds
Āyuṣya dravya promote longevity and well-being.
#15. Q15. "Anāyuṣya" 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 □
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(B). specific morphological aspect
□ (C). special or inexplicable effect
⊔ (D). doșa aggravation
Prabhāva indicates a unique, sometimes unexplainable property beyond the other four factors.
#18. Q18. "dravyāṇāṃ 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). Doșa 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 doșic subtypes
□ (D). 16 prākṛta forms
Some texts say 2 major vīrvas while others list 8 paired properties

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#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
\square (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 □

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(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 petent
(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 ir
nature.
(A) PEinsin
(A). Rājasic □
(B). Tamasik □
(C). Sattvic
(D). 50% doșic
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.

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#31. Q31. Match the following: Rasa, Vīrya, Vipāka, Guņa
□ (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)., Vîrya →(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" means:
(A). Purifying or expelling doşas forcefully
(B). Pacifying or alleviating doşas without forceful expulsion
(C). Generating toxins
(D). Overly sedation
Śamana refers to gentle alleviation without the forceful removal of doșic 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
(C). Braining Raphia Grify (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.
Transact is often revered as the family of frederines (rogana in hardin, in ryan vedic tradition.
#35. Q35. Which among these is an example of "viśeṣa karma" of a dravya?
□ (A). Samāna guņa effect
☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

(C). Rasāyana synergy only

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□ (D). Neutral actions
Viśeşa 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:
\Box (A). The item used as a base or vehicle with which a main drug is administered \Box
(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
(A). Nasa + Guija + Virya + Vipaka + Habilava collectively (B). Single property (taste only)
(c). Genetic modification
(b). 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:
\square (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.

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#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 \rightarrow (A)., Laṅghana \rightarrow (B)., Ropaṇa \rightarrow (D)., Śodhana \rightarrow (C). (B). Bṛṃhaṇa \rightarrow (D)., Laṅghana \rightarrow (C)., Ropaṇa \rightarrow (B)., Śodhana \rightarrow (A). (C). Bṛṃhaṇa \rightarrow (B)., Laṅghana \rightarrow (A)., Ropaṇa \rightarrow (C)., Śodhana \rightarrow (D). (D). Bṛṃhaṇa \rightarrow (C)., Laṅghana \rightarrow (D)., Ropaṇa \rightarrow (A)., Śodhana \rightarrow (B). Brmhana builds tissue, Langhana reduces, Ropana heals wounds, and Sodhana 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

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□ (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 doșic 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 doșic 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. "Kāraņa 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
Kāraņa dravyas are the primary causes from which other effects derive.

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#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) (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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