

## 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, Ahaṁkāra, 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). Saṁśaya
- ☐ (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. “dravyāṇaṃ 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. Auśadha 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. “Āyusya-anāyusya 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 guṇas 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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