

I - B.A.M.S. (2012 Course): SUMMER-2019
SUBJECT : PADARTH VIGYAN AVAM AYURVED ITIHAS PAPER - II

Day : Tuesday
Date : 25.06.2019

Time : —
Max. Marks : 10

S-2019-4095

N. B. :

- 1) All questions are **COMPULSORY**.
- 2) You have to make ✓ such kind of mark in the box of appropriate answer.
- 3) This question paper itself is an answer script, you have to return to the supervisor after **10** minutes.
- 4) There are no negative marking.
- 5) Do not use pencils.

Seat No.: _____

Total Marks Obtained: _____

Jr. Supervisor's Signature: _____

Examiner's Signature: _____

MCQs:

Q. 1 According to Charak Samhita, Anumana is always preceded by _____

- a) Upamana
- b) Pratyaksha
- c) Parishesha
- d) None of above

Q. 2 Anupalabdhi Pramana is stated by _____ Darshana

- a) Nayaya
- b) Vaisheshika
- c) Samkhya
- d) Vedant

Q. 3 Repetition of subject is _____ type of cause (Hetu) of smrti.

- a) Sadrushya
- b) Viparyaya
- c) Abhayasa
- d) None of above

Q. 4 _____ are types of Shabda according to Charak Samhita.

- a) Drushtartha
- b) Adrushtartha
- c) Anruta
- d) All of above

P. T. O.

Q. 5 There are total _____ number of Shaktigraha.

- a) 06
- b) 08
- c) 10
- d) 12

Q. 6 Inference of cause through knowledge of effect is called as _____

- a) Purvavata
- b) Sheshavata
- c) Samanyto drushta
- d) None of above

Q. 7 Use of appropriate words in a sentence is _____ type of Vakyartha Dnyan Hetu.

- a) Aakansha
- b) Yogyata
- c) Sannidhi
- d) None of above

Q. 8 Charak Samhita was originally composed by _____

- a) Sushruta
- b) Agnivesha
- c) Nagarjuna
- d) Chakrapani

Q. 9 Drudhabala is redactor of _____ Samhita.

- a) Charak
- b) Sushruta
- c) Kashyap
- d) None of above

Q. 10 CCIM was established in year _____

- a) 1971
- b) 1968
- c) 1985
- d) 1992

* * * * *

I - B.A.M.S. (2012 Course) : SUMMER - 2019
SUBJECT: PADARTH VIGYAN AVAM AYURVED ITIHAS – PAPER-II

Day: Tuesday
Date: 25/06/2019

Time: 02.00 PM TO 05.00 PM
Max Marks. 70

S-2019-4095

N.B.:

- 1) All questions are **COMPULSORY**.
- 2) Figures to the right indicate **FULL** marks.
- 3) Both the sections should be written in the **SAME** answer sheet.

SECTION I

- Q.1** a) Write definition and classification of Anumana Pramaana. (05)
- b) Describe in detail Pratyaksha Pramaana with the help of definition, classification and importance in Ayurved. (10)
- Q.2** Describe in detail definition, classification and importance of Shabda Pramaana as per Nyaya Darshana (10)
- Q.3** Write short note on (ANY TWO) (10)
- a) Yukti Pramaana
 - b) Upamaana Pramaana – definition and classification
 - c) Triguna

SECTION II

- Q.4** a) Describe in detail Kaarya-Kaarana Bhava as per Nyaya Darshana and explain the Vaada stated by Nyaya-Vaisheshika Darshana. (10)
- b) Describe in detail Satkarya Vaada and its application in Ayurved. (08)
- Q.5** Describe in detail Madhava Nidaana with the help of following points – Author, structure and specialties. (08)
- Q.6** Write short note on (ANY THREE) (09)
- a) AYUSH
 - b) Structure and commentaries on Charak Samhita
 - c) Sharangdhara Samhita – Structure and Specialties
 - d) Sushruta Samhita –Author, redactor and Structure

* * * * *

सूचनाएं:

- १) सभी प्रश्न आवश्यक है।
- २) दाहिने दिए हुए अंक प्रश्नों के गुण दर्शाते हैं।
- ३) दोनों विभाग एकही उत्तरपत्रिका में लिखिए।

विभाग - १

- प्र.१ अ) उपमान की व्याख्या तथा वर्गीकरण लिखिए। (०५)
- आ) प्रत्यक्ष प्रमाण का निम्नलिखित मुद्दों के आधार पर लिखिए - व्याख्या, वर्गीकरण तथा आयुर्वेद में महत्व। (१०)
- प्र.२ शब्द प्रमाण की व्याख्या, वर्गीकरण तथा आयुर्वेद में महत्व न्यायदर्शन के अनुसार लिखिए। (१०)
- प्र.३ टिप्पणी लिखिए। (कोई भी दो) (१०)
- अ) युक्ति प्रमाण
ब) उपमाण प्रमाण- व्याख्या एवं वर्गीकरण
क) त्रिगुण

विभाग - २

- प्र.४ अ) न्यायदर्शन के अनुसार कार्यकारण भाव का विस्तार से वर्णन लिखकर न्याय वैशेषिक के वाद लिखिए। (१०)
- आ) सत्कार्यवाद का विस्तार से वर्णन लिखकर उसका आयुर्वेद में उपयोग लिखिए। (०८)
- प्र.५ माधवनिदान के ग्रंथकर्ता, रचना तथा विशेषताएँ लिखिए। (०८)
- प्र.६ टिप्पणी लिखिए। (कोई भी तीन) (०९)
- अ) आयुष
ब) चरक संहिता की रचना तथा टीकाकार
क) शारंगधर संहिता
ड) सुश्रुत संहिता - ग्रंथकर्ता, प्रतिसंस्कारकर्ता एवं ग्रंथरचना