Unit 5.1. MCQs Set 1

Results

#1. Q1. The term “Rasa Śāstra” in Ayurveda traditionally refers to

☐
(A). The study of taste (rasa) in herbs
☐
(B). The branch dealing with mercury (rasa) and mineral-based preparations
☐
(C). Only vegetable-based pharmaceutics
☐
(D). Studying emotional states in therapy

“Rasa” here denotes mercury and related metals/minerals. Rasa Śāstra focuses on safely processing them for medicinal usage.

#2. Q2. Which of the following indicates an early proponent of Rasa Śāstra’s systematic development?

☐
(A). Chakrapāṇi Datta
☐
(B). Nāgārjuna
☐
(C). Vāgbhaṭa
☐
(D). Mādhavakara

Nāgārjuna is credited with pivotal contributions to alchemy (rasavidyā), especially involving mercury-based formulations.

#3. Q3. “Bhaiṣajya Kalpanā” primarily deals with

☐
(A). Pathogenesis of diseases
☐
(B). Formulation, preparation, and standardization of Ayurvedic medicines
☐
(C). Ethical codes for the physician
☐
(D). Panchakarma procedures alone

Bhaiṣajya Kalpanā outlines methods to transform raw dravyas into effective therapeutic forms like powder, decoction, and pills.

#4. Q4. Fill in the blank: Rasa in the context of Rasa Śāstra broadly covers metals, minerals, and especially _____ as the core ingredient.

☐
(A). Gold
☐
(B). Sulfur
☐
(C). Mercury
☐
(D). Iron

Mercury is central to many alchemical processes in Rasa Śāstra.

#5. Q5. Why is mercury so emphasized in Rasa Śāstra?

☐
(A). It has no special properties
☐
(B). It’s believed to be easily edible in raw form
☐
(C). Through purification and incineration, mercury can carry potent therapeutic qualities and transform metals/minerals into bhasma
☐
(D). Ayurveda avoids mercury altogether

Proper samskāra of mercury detoxifies it and enhances its ability to potentiate or transform metals.

#6. Q6. “Rasa Śodhana” indicates

☐
(A). Adulteration of mercury
☐
(B). Detoxification/purification processes to remove harmful impurities from metals/minerals
☐
(C). Combining raw metals only
☐
(D). Converting everything to ashes

Śodhana eliminates toxic or unwanted materials from mercury/minerals before further processing.

#7. Q7. “Saṃskāra” in Rasa Śāstra best means

☐
(A). Religious ritual
☐
(B). Chemical transformation or processing steps (like śodhana, māraṇa)
☐
(C). Purely storage method
☐
(D). Only textual commentary

These stepwise procedures ensure the metal or mineral is rendered safe and therapeutically active.

#8. Q8. In Rasa Śāstra classification, which is correct for “uparasa” vs. “ratna”?

☐

(A). Uparasa = precious gems, Ratna = common minerals
☐
(B). Uparasa = mercury, Ratna = gems
☐
(C). Uparasa = lesser minerals like Makṣika, Ratna = precious gems like diamond, ruby
☐
(D). Uparasa = herbal powders, Ratna = metals

Uparasa includes commonly used minor minerals; Ratna refers to primary precious stones or gems.

#9. Q9. Which statement correctly describes “śodhana” and “māraṇa” for a metal like “Svarṇa” (gold)?

☐
(A). Śodhana only for flavor, māraṇa for color
☐
(B). Śodhana = removing physical impurities, māraṇa = incineration to produce bhasma
☐
(C). Both are synonyms
☐
(D). Śodhana means final usage, māraṇa means minimal processing

After cleansing gold, it undergoes māraṇa to convert it into a fine ash form (bhasma) for therapeutic use.

#10. Q10. “Jāraṇa” in Rasa Śāstra typically suggests

☐
(A). Prolonged decoction in an earthen pot
☐
(B). Fusion or roasting processes to facilitate assimilation with mercury or other mediums
☐
(C). Quenching the metal
☐
(D). Storage in large jars

Jāraṇa assists in bonding metals with mercury or other mediums, an essential step in bhasma formation.

#11. Q11. Which method indicates extracting a metal’s essence known as satva?

☐
(A). Satvapātana
☐
(B). Nirvāpa
☐
(C). Bhāvana
☐
(D). Ghanasāra

The Satvapātana technique extracts the pure metallic essence from an ore or mixture.

#12. Q12. Nirvāpa is generally understood as

☐
(A). Heating to a certain temperature and quenching the red-hot metal in liquids
☐
(B). Boiling in water
☐
(C). Sublimation process
☐
(D). Using herbal juice for trituration

Nirvāpa involves repeated heating and sudden cooling in mediums like gomūtra or takra, as part of śodhana.

#13. Q13. Āvāpa in Rasa Śāstra implies

☐
(A). Distillation
☐
(B). Cooling metal in open air
☐
(C). Adding liquids/powders to mercury or metals to enhance assimilation
☐
(D). Removing the final residue

Āvāpa ensures that the dravya merges uniformly with mercury or is properly impregnated with additives.

#14. Q14. Basic concept of bhaiṣajya kalpanā includes

☐
(A). Pathology classification
☐
(B). Creating herbal, mineral, and metallic formulations in forms like svarasa, kalka, kvātha, etc.
☐
(C). Replacing classical pharmaceutics methods
☐
(D). None of doṣas

Bhaiṣajya Kalpanā describes the methods to transform raw materials into therapeutically effective formulations.

#15. Q15. Why do we need specialized processes (śodhana, māraṇa) in Rasa Śāstra?

☐
(A). They add toxins intentionally
☐
(B). They are purely ritualistic
☐
(C). They detoxify and potentiate metals/minerals, ensuring safety and enhanced therapeutic efficacy
☐
(D). They reduce cost

These processes remove toxicity and enhance the bioavailability of metals and minerals.

#16. Q16. “Rasaśālā” is

☐
(A). A place for cooking daily food
☐
(B). A specialized lab or pharmacy for Rasa Śāstra operations—processing mercury, metals, etc.
☐
(C). A library for reading bhasma texts
☐
(D). A marketing office for herbal items

Rasaśālā is a facility equipped with the tools necessary for preparing mercury-based formulations.

#17. Q17. Conventional Rasaśālā highlights

☐
(A). Modern machinery only
☐
(B). Traditional furnaces (kuṇḍa, kosa) and manual pounding for mercury assimilation
☐

(C). Minimizing safety standards
☐
(D). All processes done digitally

Historically, Rasaśālā relied on earthen furnaces and manual mortar-pestle methods.

#18. Q18. Contemporary Rasaśālā focuses on

☐
(A). Only herbs while skipping metals
☐
(B). Integrating Good Manufacturing Practices (GMP) and modern instruments (like electric furnaces) to ensure quality
☐
(C). Replacing classical knowledge entirely
☐
(D). No modernization

Modern Rasaśālās combine classical methods with contemporary technology to maintain quality.

#19. Q19. Good Collection Practices (GCP) for raw materials aim to

☐
(A). Collect at random seasons
☐
(B). Ensure correct identification, minimal contamination, and appropriate harvest time
☐
(C). Overstore them in direct sunlight
☐
(D). Require no documentation

GCP is designed to maintain the potency and purity of raw materials.

#20. Q20. Good Manufacturing Practices (GMP) in Ayurvedic pharmaceutics include

☐
(A). No record-keeping
☐
(B). Standard protocols for cleanliness, documentation, and validated processes to prevent cross-contamination
☐
(C). Arbitrary mixing of raw herbs
☐
(D). None of doṣas

GMP ensures consistency, quality, and safety throughout the manufacturing process.

#21. Q21. Basic Ayurvedic pharmaceutical dosage forms are

☐
(A). Svarasa (juice), kalka (paste), kvātha (decoction), hima (cold infusion), and phāṇṭa (hot infusion)
☐
(B). Capsule, injection, aerosol, syrup
☐
(C). Only vati and guggulu
☐
(D). Mechanical extraction

These five forms are traditionally used as the base for Ayurvedic formulations.

#22. Q22. Secondary dosage forms (e.g., vati, lehya) arise by

☐
(A). Relying on a single raw herb
☐
(B). Further processing (concentration, shaping, sweetening) from the basic extracts
☐
(C). No further processing
☐
(D). Freezing the extracts

Secondary forms such as pills or confections are produced by additional processing of primary extracts.

#23. Q23. Fill in the blank: “Puṭa” is a concept indicating _____ used in Rasa Śāstra

☐
(A). The measurement of doṣa
☐
(B). A specialized heating/furnace approach to incinerate metals
☐
(C). A water-cooling process
☐
(D). Ritual chanting

Puṭa refers to the controlled heating process essential for converting metals into bhasma.

#24. Q24. Common types of puṭa (e.g., Gajapuṭa, Varāhapuṭa) differ in

☐
(A). The color of the furnace
☐
(B). The intensity/duration of heat
☐
(C). Whether mercury is added or omitted
☐
(D). None

Different puṭa types vary primarily by the heat intensity and duration used.

#25. Q25. Auṣadha sevana kāla recommended before meals is typically indicated for

☐
(A). Ailments needing quick absorption or doṣa in the upper gastrointestinal region
☐
(B). Minimizing the drug’s effect
☐
(C). External use only
☐
(D). Kapha sedation

Pre-meal administration improves absorption for conditions affecting the upper GI tract.

#26. Q26. Auṣadha sevana mārga for “nāsya” means

☐
(A). Oral ingestion
☐
(B). Instillation via the nostrils
☐
(C). Transdermal application
☐
(D). Gargling

Nasya involves delivering medicated substances through the nostrils for head and ENT issues.

#27. Q27. Match the following fundamental forms with their descriptions:
1. Svarasa,
2. Kalka,
3. Kvātha,
4. Lehya

(A) Thick jam-like preparation
(B). Fresh juice extracted from herbs
(C). Paste from grinding raw herb
(D). Decoction

☐
(A) 1-(B), 2-(C), 3-(D), 4-(A)
☐
(B) 1-(A), 2-(B), 3-(C), 4-(D)
☐
(C) 1-(D), 2-(A), 3-(B), 4-(C)
☐
(D) 1-(C), 2-(D), 3-(A), 4-(B)

Svarasa = juice, Kalka = paste, Kvātha = decoction, Lehya = a thick jam-like preparation.

#28. Q28. “Nirvāpa” for metals typically uses liquids like

☐
(A). Distilled water alone
☐
(B). Ghee, milk, decoctions, etc.
☐
(C). No liquids
☐
(D). Strong acids

Using liquids such as ghee or milk during quenching helps reduce the metal’s harshness.

#29. Q29. Mardana (trituration) is repeatedly done with herbal juices to

☐
(A). Overly degrade the metal
☐
(B). Create extremely fine particles to ensure uniform mixing and partial assimilation with herbal catalysts
☐
(C). Lessen the synergy
☐
(D). Avoid incineration

Trituration produces a uniform, fine mixture essential for effective subsequent processing.

#30. Q30. “Ayaskṛti” in bhaiṣajya kalpanā indicates usage of

☐
(A). Mercury
☐
(B). Iron-based preparations
☐
(C). Stone-based incinerates

☐
(D). Fats

Ayaskṛti refers to formulations based on iron, used notably for treating anemia.

#31. Q31. Svarṇa bhasma is used commonly for

☐
(A). Quick bowel clearance
☐
(B). Rejuvenation (rasāyana), immunomodulation, and longevity
☐
(C). Mild sedation
☐
(D). Reducing joint dryness

Gold bhasma is believed to enhance stamina, immunity, and slow the aging process.

#32. Q32. Reasoning: Why might “tāmrabhasma” (copper bhasma) help in splenic disorders?

☐
(A). Cupro-enzymes are worthless
☐
(B). Ayurveda cites copper’s krimighna and spleen-protective effects after proper processing
☐
(C). Because it has only a diuretic effect
☐
(D). No references exist

Properly processed copper is used in conditions associated with pitta-kapha imbalances that affect the spleen.

#33. Q33. “Gurvādi guṇas” list total

☐
(A). 10
☐
(B). 20
☐
(C). 7
☐
(D). 5

Traditional literature lists 10 pairs of qualities, which total 20 guṇas.

#34. Q34. If a dravya has uṣṇa vīrya, it likely

☐
(A). Pacifies pitta
☐
(B). Warms the body, pacifies kapha-vāta, and may aggravate pitta
☐
(C). Minimizes dryness in all contexts
☐
(D). Yields numbness

A hot (uṣṇa) vīrya generally warms the body, counteracting kapha-vāta but potentially aggravating pitta.

#35. Q35. Reasoning: The synergy of sāmānya-viśeṣa, guṇa, vīrya, and vipāka is used so

effectively in therapy because

☐
(A). No synergy is recognized
☐
(B). All these aspects unify to predict the net effect on doṣa, aiding precise prescription
☐
(C). They overcomplicate the concept
☐
(D). They minimize the need for direct observation

Integrating all these factors allows for an accurate prediction of a substance's therapeutic impact.

#36. Q36. A "rūkṣa" guṇa herb counters

☐
(A). Kapha's snigdha quality
☐
(B). Vāta dryness
☐
(C). Pitta heat
☐
(D). Sattva clarity

Rūkṣa (dry) properties are used to counteract the heavy, moist characteristics of kapha.

#37. Q37. If the vipāka is "kaṭu," it generally leads to

☐
(A). Pitta sedation
☐
(B). Increased dryness and a pungent effect post-digestion, often decreasing kapha
☐
(C). A massive unctuous effect
☐
(D). Minimizing dryness

A kaṭu vipāka typically produces a drying, pungent effect that can reduce kapha levels.

#38. Q38. Karma classification might mention bṛṃhaṇa vs. laṅghana. "Laṅghana" means

☐
(A). Nourishment therapy
☐
(B). Lightening or reducing therapy (such as fasting)
☐
(C). Quick sedation
☐
(D). Heavy massaging

Laṅghana refers to therapies that help reduce or lighten the bodily load, such as fasting.

#39. Q39. Dravya in accordance with karma for "śodhana" means

☐
(A). Agents that forcibly expel doṣa via vaman, virecana, basti, etc.
☐
(B). Pacification only
☐
(C). None
☐
(D). No effect on doṣa

Śodhana involves using agents that expel doshas by methods such as vomiting or purgation.

#40. Q40. “Dravya in health” context: Harītakī is an example of

☐
(A). Kaphavardhaka dravya
☐
(B). A mild laxative and rasāyana promoting longevity
☐
(C). An exclusively external application
☐
(D). A purely heating, pungent substance

Harītakī is renowned for its gentle laxative as well as rejuvenative (rasāyana) properties.

#41. Q41. “dravyāṇāṃ -guṇa- karma- yoga- prayoga- saṃyoga vijñāna” means

☐
(A). The synergy of properties, actions, usage, and combinations of substances
☐
(B). The meaning of illusions
☐
(C). None
☐
(D). Yogic postures

This concept refers to how a substance’s inherent qualities and its combinations affect therapeutic outcomes.

#42. Q42. “Paṃcakarma” uses different dravyas for vaman, virecana, nasya, etc. based on

☐
(A). A single taste factor
☐
(B). Karma classification along with doṣa involvement
☐
(C). None
☐
(D). No difference among them

Each pancakarma procedure selects specific substances based on their actions and the targeted doṣa.

#43. Q43. “Padārtha Vijnāna” in Ayurveda is influenced by

☐
(A). Nyāya–Vaiśeṣika categories
☐
(B). Pure Buddhist logic
☐
(C). No philosophical base
☐
(D). Greek medicine

Ayurveda’s system of material classification is deeply rooted in the Nyāya–Vaiśeṣika philosophy.

#44. Q44. “Prameya” in pramāṇa theory indicates

☐
(A). The knower
☐
(B). The knowledge itself
☐

(C). The object to be known
☐
(D). The means of knowledge

Prameya is the object or subject matter about which valid knowledge is obtained.

#45. Q45. Which pramāṇa is used if we deduce a property by direct observation, without reliance on scripture or inference?

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

Direct sense-based perception (pratyakṣa) is the basis for acquiring unmediated knowledge.

#46. Q46. Reasoning: Why might “anumāna” be essential in dravya usage?

☐
(A). We can guess potency without any data
☐
(B). If direct observation is not possible, we infer from known cause-effect relationships (vyāpti)
☐
(C). None of experiences
☐
(D). It has no role in formulations

Anumāna (inference) is used when direct observation is insufficient to determine a substance’s properties.

#47. Q47. “ayurveda uses yukti pramāṇa” specifically when

☐
(A). Combining data from doṣa, guṇa, and patient condition for integrated reasoning
☐
(B). Relying purely on direct perception alone
☐
(C). Blindly following textual references
☐
(D). Observing illusions

Yukti pramāṇa integrates multiple observations to arrive at a rational therapeutic decision.

#48. Q48. “Padārtha – saptapadārtha” includes abhāva, which means

☐
(A). The object itself
☐
(B). Non-existence or absence
☐
(C). The effect of synergy
☐
(D). Excessive dryness

Abhāva refers to the concept of non-existence or absence—a key element in material classification.

#49. Q49. “Guṇa-vīrya-vipāka-prabhāva” synergy is most crucial for

☐
(A). Panchakarma procedures
☐
(B). Understanding the final net effect of an herbal or mineral substance in therapy
☐
(C). None
☐
(D). Purely doṣa-based pathology

The interplay of these factors is essential for predicting a substance’s overall therapeutic impact.

#50. Q50. Dravya in accordance with karma and its uses in health/disease means

☐
(A). Blindly prescribing
☐
(B). Each substance is selected for its recognized effect on doṣa and tissues, ensuring precise therapy
☐
(C). None
☐
(D). Overemphasizing illusions

This approach centers on choosing dravyas whose actions are known to restore physiological balance.

Previous
Submit