

## 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 pharmaceuticals
- (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 pharmaceuticals 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
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- (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 pharmaceuticals 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. Auśadha 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. Auśadha sevana mārḡa for “nāśya” 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 bṛmhaṇa 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. “dravyāṇām -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. “Pañcakarma” 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.

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