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CLINICAL SIGNIFICANCE OF GO GRITA- A POTENT RASĀYANA IN OJA KṢAYA JANYA VYĀDHI W.S.R TO VYĀDHIKṢAMATVA: A REVIEW

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ABSTRACT

As per Ayurveda, Immunity can be correlated with *Vyādhikṣamatva*, the biological defensive power of the body. *Vyādhikṣamatva* is also considered as *Bala*, *Ojas*, *Prākṛta Kapha* etc. As per Ayurveda, *Oja* stands on the supreme place under *Vyādhikṣamatva*. *Ācāryas* stated that the human body can only exist in the presence of *Ojas*. In the present era, due to faulty dietary habits and lifestyle, *Ojas* is gradually being depleted from the body. Fighting against any infections is not only dependent on physical stamina or immunity; it equally depends on mental toughness (*Satva*) too. *Ojas* is essential for *Śārīrika bala* as well as *Mānasika bala*. *Pathya āhāra* is the raw material for *Samyaka Annarasa utpatti* which is processed further and converted into *Uttarotara dhātu*. *Ojas* is the essence of *Sapta dhātu*. Hence *Samyaka Āhāra* is important for *Ojo vṛddhi*. *Āyurveda* believes that if *Agni* is not *Samyaka*, *Pathya Āhāra* or even *Laghu Āhāra* will not be digested properly and won't provide any benefits. Hence *Agni* is equally important as *Āhāra* for enhancement of *Oja*. *Gau- Ghṛta* has similar *guṇas* to *Ojas*. Therefore, incorporation of *ghṛta* in diets on a daily basis will increase *Ojas* as well as kindle the *Agni*. This article has been tried to explain the clinical significance of *Go- ghrita*- a potent *rasayana* of *ayurveda* in *oja*

vrddhi and *agni vrddhi*, and explained the fundamentals related to *Āhāra* and *Agni* which help in the enhancement of *Oja* which ultimately play a key role in *Vyādhikṣamatva*.

Keywords: *Vyādhikṣamatva, Oja, Samyaka Āhāra, Agni, Gau- ghrta*

INTRODUCTION:

As per Ayurveda, Immunity can be correlated with *Vyādhikṣamatva*. *Ācārya Cakrapāṇī* defined *Vyādhi kṣamatva* as the biological defensive power of the body. *Cakrapāṇī* again broadly defines the term - *Vyādhikṣamatva* as ‘*Vyādhibala virodhitvama*’ (antagonistic to strength and virulence of disease) means to fight against the ongoing afflicted diseases and ‘*Vyādhi utpāda pratibandhakatvaṃ*’ (the capacity to inhibit or neutralize or resist or overcome disease-causing agents) which means to prevent the future development of disease. *Vyādhikṣamatva* is also considered as *Bala, Ojas, Prākṛta Kapha* etc. As per *Āyurveda*, *Ojas* or *Oja* stands on the supreme place in the *Vyādhikṣamatva*. For enhancement of *Oja* or *Vyādhikṣamatva*, *Pathya Āhāra* and *Samyaka Agni* are essential factors. On account of its excellent *guṇa-karma*, *Gau – ghrta* is benefited in the enhancement of all these entities. It is one of the most potent *Rasāyan* in *ayurveda*. It has equal qualities of *Ojas*. It is enhancing the *agni* (digestive power) which is also responsible for proper production of *ojas*.

OBJECTIVES:

- To study the literature view on *Ojas* and *Gau – ghrta*
- To explore the significance of *Ojas* in *Vyādhikṣamatva*
- To understand the role of *Oja* and *Agni* in *Vyādhikṣamatva*
- To address the utility of *Go- ghrta* in *Oja* and *Agni vrddhi*

MATERIAL AND METHODS:

This is a review article.

Material has been collected from *Āyurveda Samhitās*, *Nighantus*, Previous Research works, Medical textbooks, Journals, National Research Database, PubMed, AYUDHARA and the Internet sources.

RESULT:

IMPORTANCE OF OJA:

- *Ojo vrddhau hi dehasya tuṣṭipuṣṭi balodayaḥ* | (A.H.11/41)
- *Dehaḥ sa avayavasten vyāpto bhavati dehinaḥ* |
Tat abhāvāt c śīryante śarīrāni śarīrinām || (Su.Su.15/23)
- *Yat nāśo niyataṃ nāśo yasmin tiṣṭati tiṣṭate* |(Su.Su.15/20)

Oja is the one of essential components of *Śarira* (body) whose presence is mandatory

for the existence of *Śarira* (human body). *Ācārya Vāgbhatt* stated that *Oja* is the key component for growth and development, nourishment, and strength of the body [1]. *Ācārya Suśruta* mentioned that *Oja* dwells in each minute part of the body and if it deteriorates, simultaneously body will also

deteriorate [2]. Currently, people poorly live life and engage in awful activities (*Apathya Āhāraja* or *Vihāraja Nidānas*) which gradually deteriorate the *Oja* and eventually deteriorate the *Śarira* (body). Some *nidānas* are as below which are highest incorporated in today's lifestyle.

Table 1: *Nidānas* of *Ojo- duṣṭi* (*kṣaya*)

• <i>Anaśana</i> (Chronic starvation)	• <i>Vyāyāma</i> (excessive exercises)
• <i>Rukṣa aśana</i> (Dried food / especially food without <i>Ghrīta</i>)	• <i>Vāta ātapau</i> (working in the more windy or hot atmosphere)
• <i>Alpa pramitāśanam</i> (Light food or food taken of lower quality)	• <i>Cintā</i> (Excessive worry)
• <i>Rukṣapāna</i> (Excessive alcohol intake)	• <i>Bhaya</i> (Excessive fear)
• <i>Kālo</i> (Aging)	• <i>Śoka</i> (Excessive grief)
• <i>Bhūta</i> (Infections)	• <i>Prajāgara</i> (Night vigils)
• <i>Abhighāta</i> (Injuries)	• <i>Śukrāṇām ativartana</i> (Excessive loss of semen)

Effects of *Oja- kṣaya*:

- *Bibheti durbalo abhīkṣaṇam dhyāyati vyathitendriyaḥ |*

Duśchāyo durmanā rukṣaḥ kṣāmśca eva ojaḥ kṣaye || (Ca.Su. 17/80)

Ācārya Caraka mentioned that if people lose *Oja*, they suffer with excessive fear, and worry. Their *Indriyas* do not sense well. They lose lustre. Their body becomes emaciated and weak. This type of *Śarira* has lost both his physical and mental strength. And they are more prone to infections.

IMPORTANCE OF ĀHĀRA:

- *Na rāgānnāpyavijñānāt āhārānupajayet |*
Parīkṣya hitamaśnīyāt deho hī āhārasambhavaḥ || (Ca. Su. 28/41)

- *Āhārasambhavaṃ vastu rogāśca āhārasambhavaḥ |*
hitāhitaviśeṣacca viśeṣaḥ sukhadukhayoḥ ||
(Ca. Su. 28/45)

Ācārya Caraka, exquisitely said that '*deho hī āhārasambhavaḥ*' which means *Śarira* (body) is dependent upon *Āhāra*. He also added that *Śarira* (body) depends on *Āhāra* (*Pathya Āhāra* - wholesome diet) and *Roga* (diseases) also depends on *Āhāra* (*Apathya Āhāra* - unwholesome diet). *Ācārya Caraka* also suggested that one should never take food either due to over-attachment or ignorance, rather should consume after properly examining only wholesome food, as the body is possible only due to *Āhāra*.

IMPORTANCE OF AGNI:

- **Balam ārogyam āyusca prāṇāśca agnau pratiṣṭitah** |

Annapānendhaiścāgnijvarlati vyeti c anyātha || (Ca. Su. 27/342)

- **Āyuh varṇo balaṃ svāsthyam utsāho upacayau prabhā** |

Ojah tejoh agnyah prāṇāḥ ścaukatā dehāni hetukāḥ || (Ca. Ci.15/3)

Ācārya Caraka clearly stated that **Bala** (physical strength/ energy), **Ārogya** (healthy state of the individual), **Āyu** (longevity) and **Prāṇā** (vitals or life) all depend upon **Agni**. This **Agni** (digestive and metabolic fire) remains ignited when gets (constantly) its fuel in terms of **Annapāna** (Food and Water), in case of non-availability of fuel it starts to use **Dhātus** as fuel and eventually emaciate the body and makes the person *durbala*.

IMPORTANCE OF GAU- GHṚTA:

Ghṛta has its important in *Āyurveda* for thousands of years. *Gau ghṛta* is one of the best choices for food as well as medicinal purposes.

Go ghṛta :

- **Gavyam ghṛtam viśeṣeṇa cakṣuṣyam vr̥ṣyam agnikṛt** |

Medhā lāvanya kānti ojah tejo vr̥ddhikaram param |

Lakṣmī pāparakṣoghnam vayasah sthāpakam guru ||

Balyam pavitraṃ āyusyam sumāṅgalyam rasāyanam |

Sugaṅdham rocanam cāru sarvājyeṣu guṇādhikam || (Bh.P. 12/ Ghṛtavarga- 4-6)

- **Cakṣuṣyam agryam balyasca gavyam sarpiḥ guṇottaram** | (Su.Su.45/96)

- **Smṛti buddhi agni śukra oja: kapha medo vivardhanam** |

Sarvasnehottamam sītam madhuram rasapākayo: | (Ca. Su. 27/232-233)

- **Śasta dhī smṛti medhā agni bala āyuh śukra cakṣuṣām** |

Bālavṛddhaprajā kānti saukumārya svarāthinnām ||

Snehānāmuttamam sītam vayasah sthāpanam param |(A.H. 5/ 37-39)

As per *Ācārya Caraka*, *Ghṛta* is one among the *nitya sevan yogya dravya*. *Gau- Ghṛta* is one of the best *sneha* among four and best among all the eight types of *Ghṛta* described in *Ayurveda* from different animals. *Ghṛta*'s *guṇa-karma* is entirely similar to *Ojas*. Therefore *Ghṛta sevan* increases *Ojas*, which underlying the basis of all immunity and the essence of all bodily tissues. As per *Āyurveda* principle - '**Sarvadā sarva bhāvānam samanyatvam vr̥ddhikāraṇa.**' [3]. Therefore, indulging *ghṛta* daily increases the *Oja* in individuals and eventually increases *Bala*. *Ghṛta* not only increase

Śārīrika bala, but it also enhances the *Mānasika bala (Satva)*. *Ghṛta* kindles or increases the *Agni* (digestive fire), on which all nutrition depends. Among all *ghṛta*, *Gau ghṛta* is believed to be more *Sāttvika* and *Guṇādhika* (excellent) [4].

Chemical constituents [5]: The carotene content is responsible for the colour of *ghṛta* from yellow to white. *Gau ghṛta* provides energy to the body as 1 gm of *ghṛta* gives 9.3 calories.

Table 2: Chemical constituents of *Gau ghṛta*

Triglyceride	97.98%,
Diglyceride	0.25-1.5%,
Monoglyceride	0.16- 0.038%,
Ketoacid glyceride	0.015- 0.018%,
Glycerylestors	0.011-0.015 %,
Free Fatty acid	0.1-0.44 %
Phospholipids	0.2-1.0 %,
Sterols	0.22-0.4 %
Vitamin A	2500/100 gm
Vitamin D	8.5×10.7 gm / 100 gm
Vitamin E	24 x 10.3 gm / 100 gm
Vitamin K	1×10.4 gm / 100 gm
Butyric acid	4.5-6.0%,
Caporic acid	1.0-1.36%
Caprylic acid	.9-1%,
Capric acid	1.5-1.8%,
Lauric acid	6-7%
Myristic acid	21-23%,
Palmitic acid	19-19.5%,
Stearic acid	11-11.5%,
Archidic acid	0.5-0.8%,
Oleic acid	27-27.5%

DISCUSSION:

The concept of *Vyādhikṣamatva* (immunity) has been widely described in detail in *Āyurvedic* texts because the ultimate goal of *Āyurveda* is to ‘*Svasthanya Svāsthyam Rakṣanam*’ (enhance the health) and ‘*Āturyasya Vikāra Prasamana*’ (cure the disease). To preserve health, one has to have a strong *Vyādhikṣamatva* to combat deadly etiological agents.

Āyurveda sets some limits for *Vyāyāma*, but today’s generation especially men are

becoming more look-conscious and therefore falsely running behind body building, muscle gaining, abs making etc. On the other hand, women are trying to become zero figures or model figures. With this mindset, they don’t follow the actual rules of *Āhāra* and *Vyāyāma*. As mentioned in **Table 1** *Ati Vyāyāma*, *Anāsana*, *Rukṣa aśana*, *Alpa pramitāśana* etc are all result in *Vāta vṛddhi*. *Vāta’s guṇa-karma* is an antagonist to *Oja* and *Kapha*. Due to the above faulty diet and dietary habits, *Āhārarasa* (nutrition) is not

properly formed and as a result, *Anugāmī dhātukṣaya* has been started. Due to modernisation and urbanization, people have moved towards a comfortable and luxurious lifestyle. To preserve their royal status, they are working insanely day and night without rest. Nowadays, ‘Competition’ dwells everywhere from children of nursery or students of schools and colleges or employees of any firms. These competitions are increasing *Cintā* and *Bhaya* in individuals. If those individuals are not satisfied with work or won’t get any positive rewards, they will fall into *Śoka*. These all *Mānasika bhāvas* are *Vāta vardhaka*. To rid of this situation or combat this negative pressure, young generations are migrating toward alcohol or drug addictions, which eventually increased *Vāta* and *Pitta* as well as *Raja* and *Tama guṇa*. Students of schools and colleges are more engaging in porn watching and masturbating which leads to continuing losses of the *Śukra dhātu*. And eventually, *Purogāmī dhātukṣaya* was started which again resulted in *Vāta vrddhi*. *Ojas* is the essence of *all sapta dhātu*. Whenever *Anugāmī* or *Purogāmī dhātukṣaya* has been started, as a result, *Oja uttapti* is compromised and simultaneously *Vyādhikṣamatva* and *Bala* will hampered too. As *Ācārya Suśruta* said ‘*Tat abhāvāt c*

śīryante śarīrāṇi śarīriṇām’ - *Śarira* become *Śīrṇa* (catabolised) and *Durbala* (weak and less immune). This kind of *Śarira* is now open for opportunistic diseases.

Kāla and *Bhūtopaghāta* are also mentioned as *Nidanās* for *Oja kṣaya*. Account of faulty lifestyle, the process of ageing started in the early periods of life in this current generation. By the time of ageing *Dhātus* are deteriorated and simultaneously their *Sārabhāga* (essence) – *Oja* is also reduced gradually. *Bhūtopaghāta* can be correlated with life-threatening infections which directly attack Immune cells e.g. HIV. As a result, opportunistic infections attack repeatedly the infected patients, and day by day they will become emaciated and at the end of life of that individual – *Śīryanti Śarirāṇī*.

Ācārya Caraka, exquisitely said that ‘*deho hī āhārasambhavaḥ*’ which means *Śarira* (body) is dependent upon *Āhāra* [6]. In the current era, people are becoming money-minded and therefore they are engaging in work day and night, and mostly indulging *Viṣamāśana* (*Kāla* and *Mātra viruddha*) in terms of eating junk food, incompatible food and contradictory foods, taking meals without following any timing. These faulty food habits eventually result in the vitiation of *Agni* and simultaneously insert a negative

impact on health. If *Apthya Āhāra* are consumed or even *Pathya Āhāra* given at the wrong timing, *Agni* become vitiated and do not perform their normal functions. If it is compatible with *Agni*, it is ignited within normalcy and its functions remain normal. But if unwholesome or incompatible food is offered to *Agni*, it might be diminished or hampered and all its functions are compromised. *Agni* is the crucial component of the body for every organism. The digestion, metabolism, catabolism, transformation, and destruction of toxins these all functions are prompted by *Agni* at different levels. In a nutshell' *Agni* is life, when *Agni* is lessening, there will be an end of the life. Normal and optimized properties of *Agni* provided healthy longevity, strength, nourishment etc. The excellence of *Agni* is expressed by optimal *Bala*, *Prabhā*, *Varṇa* and the right functioning of *Ojas*.

Oja kṣayajanya Nidānaseven cause *Kapha* and *Dhātu kṣaya* and *Vāta* is being flared up. *Vāta* has some *Guṇas* (qualities) that get involved in the degenerative process in the body like *Laghu*, *Rukṣa*, *Viśada* and *Khara* guṇa which act as *Lekhaniya* (scraping), *Kṣalaniya*, *Śoṣaniya* (absorbability), etc. Whenever *Vāta doṣa* gets aggravated, it will initiate the process of degeneration in the

body in the terms of *Dhātu -kṣaya*, *Ojo-kṣaya* and *Bala- kṣaya* etc. Above all kind of *kṣayas* (degeneration) leads to *Vyādhi akṣama śarira*. But daily *Gau- ghrta* seven has nullified the effects of *Vāta* and prevented those *kṣayas* to some extent.

Gau ghrta contains vitamins A, D, E and K. Vitamin A and K are antioxidants which are helpful in preventing oxidative injury to the body. Vitamin A keeps epithelial tissue of the body intact, keeps the outer lining of the eyeball moist and prevents blindness *Gau ghrta* also contains 4-5% linoleic acid an essential fatty acid which promotes proper growth of human body. During process of *ghrta*, protein casein is removed. Animal studies have shown that casein elevates cholesterol. *Gau ghrta* resists spoilage caused by microorganisms or chemical action. Beta carotene and Vitamin E are known as antioxidants presents in *Gau ghrta*. It is estimated that 80% to 90% of degenerative diseases are manifested due to excessive production of free radicals of ROS (reactive oxygen species). When free radicals are in excess, they bind with whatever is available in their surroundings (cells and molecules) and this is how the lipids in the blood and cell membrane are oxidized. The oxidized lipids or the lipid peroxides are injurious to the system. The reactive oxygen

species (ROS) cause damage to the DNA of the cells. *Gau ghr̥ta* try to prevent the diseases caused due to ROS, due to its potent anti-oxidant properties of removing of scavenging free radicals [7].

As per *Āyurveda*, *Gau – ghr̥ta* is *Ojo- vardhaka*, *Bala- vardhaka*, *Agni-dipaka*, *Vayah sthāpaka*, *Vṛṣya*, *Āyusya* which help in *Agni* as well *Ojo vṛddhi* result in *Bala* and *Vyādhikṣamatva*.

CONCLUSION:

Oja is a vital nector for life and *Agni* is kindle of life. Therefore one should practise to preserve the existing *Oja* and normalcy of *Agni* to live a healthy long life as well as avoid the indulges of factors which diminish them. Practicing healthy measures such as *Nitya Samyaka Vyāyama* and consuming *Pathya āhāra* especially *Gau- ghr̥ta* daily will increase *Agni* and *Oja* which eventually make *Śarira Vyādhi sakṣam* means provide *Vyādhikṣamatva*.

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