

Unit 1. Kaya, Chikitsa and Kayachikitsa - Nirukti, Paribhasha, Paryaya and Bheda

काय, चिकित्सा & कायचिकित्सा

Nirukti (Etymology) • Paribhāṣā (Definition) • Paryāya (Synonyms) • Bheda (Classification)

(plus a simulated clinical case with justified choice of therapy)

1 | Why three words?

Word	Literal idea	What it really means in Ayurveda
Kāya	“That which grows / dwells / changes ”	a) Body as doṣa-dhātu-mala aggregate (structural view) b) Metabolic Fire (Agni) - functional view
Chikitsā	“The act of separating disease from body ”	Any planned measure that <i>prevents, alleviates or eradicates</i> morbidity
Kāya-Chikitsā	“Therapy aimed at Kāya ”	Internal medicine - all non-surgical management centred on correcting Agni & systemic doṣa imbalance

The two authoritative roots

1. “कायो नाम दोषधातुमलसंघातः” - “Kāya is the confluence of doṣa-dhātu-mala.” — Aṣṭāṅga Hṛdaya Sūtra 1 / 7
2. “कायोऽत्र अग्निरुच्यते, तस्य चिकित्सा कायचिकित्सा” - Dalhaṇa on Suśruta Sūtra 1 / 7 : “Here ‘kāya’ denotes **Agni**; treatment of deranged Agni itself is Kāya-chikitsā.”

These twin viewpoints (structural **body** & functional **fire**) explain every later classification.

2 | Nirukti ♦ Paribhāṣā ♦ Paryāya ♦ Bheda

2-A KĀYA

Aspect	Detail	Classical hook
Nirukti	Kā (to move/grow) + Ay (to exist) → that which exists by ceaseless metabolism	See AH Su 1/7 above
Paribhāṣā	① Sharīra-drishti - “Doṣa-dhātu-mala-saṅghāta” ② Agni-drishti - “Digestive & tissue fire”	Dalhaṇa, Su Sū 1/7 commentary
Paryāya	Sharīra, Deha, Tanu, Gātra	Compiled from Skt. lexicons & Suśruta
Bheda	<i>i. Sthūla vs. Sūkṣma</i> (gross vs. subtle body) <i>ii. Śārīrika vs. Āgneya</i> focus (anatomical vs. metabolic)	Caraka’s dual use of “kāya” in Cikitsā Sthāna intro

2-B CHIKITSĀ

Aspect	Detail	Classical hook
Nirukti	“Chikitsā - to keep the cause of disease away ” (चित् + कीट् + साय)	Amarakośa & Bhāva-prakāśa quotations



Aspect	Detail	Classical hook
Paribhāṣā	“Yā kriyā vyādhi hāriṇī sā chikitsā” - Any action that destroys disease.	Bhāva-prakāśa Pūrvakhaṇḍa 11
Paryāya	Bheṣaja, Aushadha, Agada, Pathya, Jaayu, Pratikarma etc.	Complete synonym list
Bheda	1 . Śodhana (eliminative) • 2 . Śamana (pacificatory) • 3 . Rasāyana (rejuvenative) • 4 . Vājikaraṇa (reproductive) • 5 . Sattvāvajaya / Daiva-vyapāśraya (psycho-spiritual)	Caraka, Suśruta & later nibandhas divide therapy this way

2-C KĀYA-CHIKITSĀ

Aspect	Detail	Classical hook
Nirukti	Kāyasya Chikitsā - treatment of the body / Agni	Term appears as first of <i>Aṣṭāṅga</i>
Paribhāṣā	“Internal medicine that restores Agni & systemic homeostasis. ”	Caraka Cikitsā-sthāna preamble
Paryāya	Antaḥ-parimarjana chikitsā, Agni-chikitsā, Jāṭharāgni-śāmaka kriyā	Later commentaries
Bheda	A. Twofold - ① <i>Āgantu (exogenous)</i> ② <i>Nijaroga (internal)</i>	Caraka Vimāna-4 B. Fourfold - Śodhana/Śamana/Rasāyana/Vājikaraṇa as applied specifically to systemic disease

3 | Choosing the “TYPE” of Chikitsā - a Simulated Case

□ Case vignette

A 32-year-old software engineer, long screen-hours, erratic meals, complains of:

- Heavy head & body in the morning
- Dull epigastric burning, bloating after lunch
- Alternating loose & constipated bowel
- Neck stiffness beginning (Manyāstambha grade I)

Rogī Bala: Medium | **Agni:** Viṣama | **Nidāna:** Sedentary posture + cold drinks

Āyurvedic Diagnosis: *Kāyāgni-manda* → *Āmajīrṇa* progressing to *Vāta-Kapha Manyāstambha*

Decision grid

Decision step	Reason	Chikitsā-type selected
1. Āma present? → yes (coated tongue, heaviness)	Kapha-āvaraṇa dominance	Langhana / Deepana-Pācana - <i>Rūkṣa Sweda, Hingvāṣṭaka + Śuṅṭhī-jal</i>
2. Agni weak; toxins mild	No severe dosha load yet	Mṛdu Virechana (10 ml Guḍūcyādi-Eranda)
3. Local Vāta-stambha in neck	Posture strain	Bahir-parimarjana - Sesame oil Abhyanga + Valuka Sweda
4. Systemic regulation	Prevent progression	Śamana Aushadhi - Yogarāja-Guggulu 500 mg BID
5. Agni stabilised (~Day 7)	Ready for nourishment	Rasāyana start - <i>Aśvagandhā-Lehya</i> 10 g HS
6. Lifestyle root-cause	Prolonged sitting	Pathya - ergonomic desk, 30-min micro-break, warm lunch routine

Therefore: the appropriate initial chikitsā-type = **Śamana-prakṛti Deepana-Pācana with adjunct Bahir-parimarjana.**

If recurrence or chronicity → upgrade to **Śodhana (Short Yoga-Basti) + long Rasāyana.**

4 | Quick-reference Tables

4-A Concept matrix

Term	Nirukti (root-meaning)	Paribhāṣā (definition)	Paryāya (synonyms)	Bheda (main subdivision)
Kāya	To go / grow / exist	Body-mass or Agni	Deha, Sharīra, Tanu, Gātra	Sthūla / Sūkṣma ; Śārīrika / Āgneya
Chikitsā	To cut off disease	Disease-destroying action	Bheshaja, Aushadha, Agada, Pathya...	Śodhana • Śamana • Rasāyana • Vājīkaraṇa...
Kāya-Chikitsā	Treating Kāya	Ayurvedic Internal Medicine	Antaḥ-parimarjana, Agni-chikitsā	Āgantu vs. Nija + the 4-fold above

4-B Four pillars for every Kāya-Chikitsā plan

Phase	Classical term	What you do
1	<i>Nidāna-parivarjana</i>	Delete the cause → posture, food
2	<i>Śamana / Śodhana</i>	Neutralise or expel doṣa
3	<i>Rasāyana</i>	Re-nourish dhātu & agni
4	<i>Satvavājaya / Pathya</i>	Long-term mind, diet, routine reset

5 | Sanskrit Snippets for viva

Devanāgarī	English rendering
“सम्प्राप्ति-विघटनमेव चिकित्सा”	“Treatment is nothing but breaking the pathogenesis.”
“कायोऽत्र अग्निः” - Dalhaṇa	“Here ‘Kāya’ is Agni itself.”
“या क्रिया व्याधिहरिणी सा चिकित्सा” - Bhāva-prakāśa	“Whatever act removes disease is Chikitsā.”

□ Take-home bullets

1. **Two images of Kāya** - anatomical body **and** metabolic Agni; both need simultaneous care.
2. **Chikitsā = Samprāpti-vighaṭana**; if you can't map the pathogenesis you can't pick the right therapy-type.
3. **Kāya-Chikitsā** begins with the gut - every systemic disease loops back to Agni.
4. In the **simulated case** we selected **Deepana-Pācana + Bahir-parimarjana** first; jumping to heavy Śodhana in the presence of Āma would have been *pratyakūla* (counter-therapeutic).
5. **Rasāyana & Pathya** are not “after-thoughts”; they lock the cure and prevent relapse.