

**AYURVEDIC ASPECT ON COSMETIC SURGERY****Dr. Priyanka Ganguly<sup>\*1</sup>, Dr. Rajeev G. Dole<sup>2</sup> and Dr. Om Prakash Dave<sup>3</sup>**

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**ABSTRACT**

Beauty is a characteristic Features of human being which provides pleasure or satisfaction. So forgetting makeover & beautification, Men and Women both Generation are going under surgical knife, So, because of that every year 14.2 million cosmetic surgery is being performed in worldwide. Cosmetology is the study and application of beauty treatment that has the aim to improve the appearance of either male or female as well as it is restoring the normalcy of any scar and reconstructing the affected human body part to provide normal function. The modern medical system only makes importance over the external beauty, therefore Ayurvedic science giving the importance over the Internal & external both beauty simultaneously because

healthy lifestyle and internal happiness also reflecting over the human appearance. In 600 BC *Acharya Susruta* described various cosmetic surgical procedures like *Sandhana Karma* or *Plasty* as *Karna Sandhana* (Otoplasty), *Nasa Sandhana* (Rhinoplasty), *Ostha Sandhana* (Cheiloplasty), as well as *Anushastra Karma* or *para surgical procedure* as *Ksharakarm* (Alkaline cauterization), *Agnikarma* (Thermal Cauterization), *Raktamokshana* (Blood letting) and *Vaikritapaharana karma* (Restoration of the normalcy) which afterwards becoming the great inspiration for modern cosmetic surgery. So, this paper aims to enlighten & encompass the concept of *Ayurvedic Aspect on Cosmetic Surgery*.

**KEYWORDS:** Cosmetic surgery, Anushastra karma, Sandhana Karma, Vaikritapaharana.

## INTRODUCTION

In ancient time, during fighting at *Yuddhabhumi*, the *Shalya* or foreign bodies such as arrows, broken articles was removed by *Shalya Vaidya* or surgeons from affected human body during war. Not only removing shalya is recommended in Ayurveda but also using of prosthesis was practicing in this era to reestablishing the function of this particular amputated portion as well as reinforcing the beauty. As well as Aswini kumara daya again performed plastic surgery with the prosthesis as iron leg for worrier woman Bishphala who lost her leg during fighting in battlefield. This kind of plastic surgery as well as cosmetic surgery also described by *Acharya Vagbhata* in his treatise *Acharya Charaka* also recommended different kind of drabya or herbs as for enhancing the beauty as well as modification of the appearance. Afterwards the same principle has been followed modern cosmetic and plastic surgery.

Cosmetic surgery is not only restricted to the face of individual but to the whole body as well as their entire appearance. *Acharya Sushrut* have covered cosmetic surgery under three specific topics

1. *Vaikritapahara Karma*. 2. *Sandhan Karma*. 3. *Anushastra Karma*.

*Vaikritapahara karma* – *Vaikritapahar Karma* means which restores normalacy.it is described in 1<sup>st</sup> chapter of *Chikitsa Sthan* of *Sushruta Samhita*. Those are eight karma taken from *Sastiupakrama* described for *Vrana*. those are – *Utsadan*, *Avasadana*, *Mridu Karma*, *Daruna Karma*, *Krishna Karma*, *PanduKarma*, *Roma Sanjanana* And *Romapaharan*.

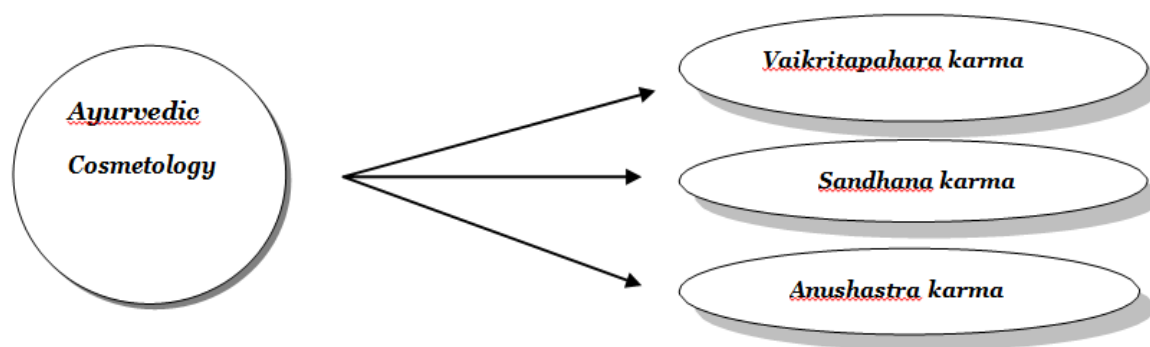
*Sandhan Karma* – *Sandhan Karma* is rejoining.in *Sushruta Samhita* there is description of *Nasa*, *Karna* and *Osta Sandhan Karma*. The description of *Sandhan Karma* is given in 16<sup>th</sup> chapter of *Sutra Sthan* of *Sushruta Samhita*.

*Anusastra Karma* – in *Anusastra Karma* there is *Jalauka Avacharan*, *Kshar Karma*, *Agni Karma* and *Sira Vyadhan*. *Anusastra Karma* is described in chapter wise details in 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> & 14<sup>th</sup> chapter of *SutraSthan* of *Sushruta Samhita*.

Not only *Acharya Sushruta* but other *Acharyas* have also given their opinion about cosmetics such as *Acharya Charaka* described the *Varniya*, *Keshya*, *Sugadhiya Dravya* which enhancing the beauty as well as modifying the appearance .*Acharya Vagbhat* also illustrated the limb attachment, graft using and *Nasa Sandhana* procedures. Though the cosmetic surgery is vividly described by *Acharya Sushruta*.

## Observation

Cosmetic Surgery is the surgical procedures which enhancing the appearance by correcting deformities or modifying the beauty. Modern science of cosmetic surgery was developed by the inspiration from the contribution of *Acharya Sushruta*, who is coined as “Father of Surgery”, 600 BC, later on 300 BC *Acharya Charaka* & on 4<sup>th</sup> cen AD *Acharya Vagbhata* had contributed various aspect on cosmetic surgery. According to *Ayurvedic* Aspect , Cosmetic Surgery is having 3 branches.



### ➤ *Vaikritapahara Karma*.<sup>[1]</sup>

*Acharya Sushruta* had described *Sasthi Upakrama* ( sixty kind of minimally invasive or non invasivepara surgical procedure) for treatment of *Vrana* or wound . Among them *Astabidha Upakrama* (eight kind of Management) is there which aims to restoration of the normalcy of wound or scarmark.<sup>[1]</sup>

*Astavidha Upakrama* are as followes-

<i>Astavidha Upakrama</i>	When Indicated	Management
1) <i>Utsadana</i>	<ul style="list-style-type: none"> <li>Wounds which are very dry having less of muscles and Deep.</li> </ul>	<ul style="list-style-type: none"> <li>Medicated ghee apply</li> <li>Carnivorous animal's meat intake</li> </ul>
2) <i>Avasadana</i>	<ul style="list-style-type: none"> <li>Wounds which are grown upward</li> <li>having softmuscles</li> </ul>	<ul style="list-style-type: none"> <li>Apply of powdered drug mixed withhoney</li> </ul>
3) <i>Mridukarma</i>	<ul style="list-style-type: none"> <li>Wound which arehard</li> <li>having no muscles vitiated by vayu</li> </ul>	<ul style="list-style-type: none"> <li><i>Raktamokshan</i></li> <li>Oil apply followed by <i>bandhana</i></li> </ul>
4) <i>Darunakarma</i>	<ul style="list-style-type: none"> <li>Wounds which have soft muscles</li> </ul>	<ul style="list-style-type: none"> <li>Apply of Dusted powder of <i>Priyangu</i>, bark of <i>Dhava</i>, <i>Asoka</i>, <i>Rohini</i>, <i>Triphala</i>, <i>Dhatakipuspa</i>, <i>Rodhra</i>, <i>Sarjarasa</i></li> </ul>
5) <i>Krishna karma</i>	<ul style="list-style-type: none"> <li>Wounds which become white dueto improper healing</li> </ul>	<ul style="list-style-type: none"> <li>Ash of Hoof of Animals+ <i>Bhallataka</i> oil apply</li> </ul>

6) <i>Pandukarma</i>	<ul style="list-style-type: none"> <li>Wounds which having black skin due to improper healing.</li> </ul>	<ul style="list-style-type: none"> <li><i>Rohini</i> fruit soaked in goat's milk for seven days and made into a paste and apply</li> </ul>
7) <i>Roma sanjanana</i>	<ul style="list-style-type: none"> <li>Causing Hair growth</li> </ul>	<ul style="list-style-type: none"> <li>Ash of <i>Hastidanta</i> + <i>Rasanjana</i> mixed and apply</li> </ul>
8) <i>Romapaharana</i>	<ul style="list-style-type: none"> <li>Wound surrounded by hairs all around, does not heal properly.</li> </ul>	<ul style="list-style-type: none"> <li><i>Sankha</i> – Two part + <i>Haritala</i> – one part macerated in vinegar and apply</li> </ul>

### ➤ *Sandhana karma.*<sup>[2]</sup>

*Sandhana* means rejoining of mutilated part of the body like nose, ear, lips.

Acharya Sushruta described Mainly three kind of *Sandhana karma*, are as follows.<sup>[2]</sup>



© *Nasa Sandhana*

### *Purva karma*

A Leaf of a tree place over the nose and marking according to the nose shape.

### *Pradhana karma*

Then this marked leaf is placed over cheek muscle and cut according to its marking.

↓  
To stop bleeding, *Lekhana karma* done.

↓  
Afterwards suitable bandage tied over nose

↓  
Powder of *Patanga*, *Yasthimadhuka* and *Madhuka* sprinkle followed by *Tila taila*.

↓  
Patient is allowed *ghreeta pana*

*Snehana karma* and *virechana karma* prescribed for patient for fast healing.

### ***Paschata karma***

Then cheek flap is placed over nose.



*Vaikritapaharana karma* should be done to minimize the scar or pigmentation. So, in *paschatakarma*, restoration of the normalcy of colour & texture of the scar mark should be performed after the *Nasa sandhana karma*.

### ❖ ***Karna Sandhana –types***<sup>[2]</sup>

Acharya Sushruta described fifteen kind of *Karna Bandha* or *Sandhana* pattern are as follows.<sup>[2]</sup>

<b><i>Karna Bandha</i></b>	<b><i>When Indicated</i></b>
1) <i>Nemisandhaka</i>	When both the parts of the cut ear are thick, broad and even.
2) <i>Utpala bhedyaka</i>	When both the parts of the cut ear are round, broad, even.
3) <i>Valluraka</i>	When both the parts of the cut ear are small, round and even.
4) <i>Asangima</i>	When internal part is long.
5) <i>Gandakarna</i>	When external part is long.
6) <i>Aharya</i>	When there is a very small lobe or absence of lobe on both side.
7) <i>Nirvedhima</i>	When the ear is well fixed at both side and earlobe is thin and adhering loosely.
8) <i>Vyayojima</i>	When the earlobe is thin or thick, regular or irregular.
9) <i>Kapatasandhika</i>	When the internal lobe is long and the external lobe is short.
10) <i>Ardhakapata sandhika</i>	When the internal lobe is short and the external lobe is long.
11) <i>Sanksipta</i>	When pinna of ear is dry and uneven in shape.
12) <i>Hinakarna</i>	When earlobe is not well fixed all around and its muscle depleted.
13) <i>Vallikarna</i>	When the earlobe is thin, irregular and small.
14) <i>Yastikarna</i>	When earlobe has nodules of muscles and static network of veins and the lobe is small
15) <i>Kakaustaka</i>	When earlobe has no muscles has constricted tip and little blood in it.

### ❖ ***Karna Sandhana Vidhi***

#### ***Purva karma***

Light food is provided to the patient.



Head of the patient is tied into a knot firmly.

**Pradhan karma**

By *Chedan/Bhedan/ Lekhan*, the blood is collected from ear and examine which *Dosha* is vitiated.



*Karna Prakshalan* done by *Dhanyamla* and hot water if ear is vitiated by *vata*.



*Karna Prakshalan* done by cold water and milk if ear is vitiated by *pitta*.



*Karna Prakshalan* done by *Sura* and water if ear is vitiated by *Kapha*.



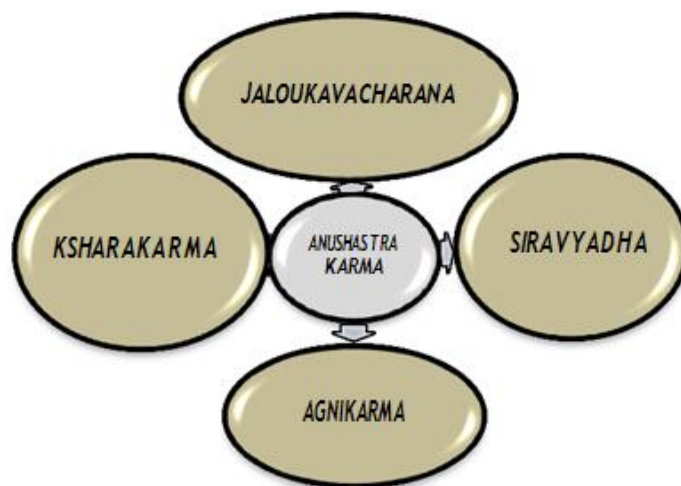
Incisions are made and joining Effected parts together by suturing and stop bleeding.

**Paschata karma**

*Vaikritapaharana karma* should be done for the restoration of the normalcy of scar mark after the *Karna sandhana karma*.

➤ **Anushastra karma**

*Anushastra Karma* means the surgical procedures which are minimally invasive or non-invasive. *Acharya Sushruta* had explained various kind of *Anushastra Karma*, among the following Surgical procedures are using in Cosmetic Surgery.



➤ *Jaloukavacharana*<sup>[3]</sup>

*Jaloukavacharana* means the method of Removing vitiated blood from the body by using *Jalouka* (Leeches).<sup>[3]</sup>

❖ **Indication in cosmetic correction**

- *Mukhadushika* (Acne / Pimples).
- Hyperpigmentation.
- Varicose vein.

❖ **Procedures**<sup>[3]</sup>

	STEP	ON JALOUKA	ON PATIENT
<b>PURVAKARMA</b>	1	<ul style="list-style-type: none"> <li>• The body of leeches should be smeared with the solution of paste of <i>Sarsapa</i> and <i>Rajani</i>.</li> </ul>	<ul style="list-style-type: none"> <li>• The selected area should be rubbed with either mud or fine powder of cow dung</li> </ul>
	2	<ul style="list-style-type: none"> <li>• kept in a water pot for one <i>Muhurta</i>( 28 minutes) for getrid of fatigue</li> </ul>	
<b>PRADHANAKARMA</b>	3		<ul style="list-style-type: none"> <li>• <i>Pracchanna</i> done on selected areas to made <i>Jaloukas</i> to bite the areas.</li> </ul>
	4		<ul style="list-style-type: none"> <li>• After become <i>Aswakhurabat</i>, cover upthem by moist cotton.</li> </ul>
<b>PASCHATKARMA</b>	5	<ul style="list-style-type: none"> <li>• After falls of, <i>Jaloukas</i> body should be sprinkled with rice flour.</li> </ul>	<ul style="list-style-type: none"> <li>• Bite site should be anointed with <i>SatadhautaGhrta</i>. A swab is dipped into <i>Ghrta</i> and placed over the bite area.</li> </ul>
	6	<ul style="list-style-type: none"> <li>• Mouth is bathed with oil and salt</li> </ul>	
	7	<ul style="list-style-type: none"> <li>• Lifted them up and slowly kneaded in downward direction for make them complete vomit out.</li> </ul>	
<ul style="list-style-type: none"> <li>• After complete vomiting, when <i>Jaloukas</i> starting to move fanatically, put them into vessel of water.</li> </ul>			

➤ *Sira Vyadha*<sup>[4]</sup>

*Siravyadha* means Puncturing of Veins. *Acharya Sushruta* had explained that by *Vrihimukha Shastra Siravyadha* should be done.<sup>[4]</sup>



## ❖ Indication in cosmetic correction :- Varicose Vein

## ❖ Procedure

STEP	PURVAKARMA	PRADHANAKARMA	PASCHATKARMA
1	<ul style="list-style-type: none"> <li><i>Snehana &amp; Swedana</i> should be done</li> </ul>	<ul style="list-style-type: none"> <li>By <i>Vrihimukha Shastra</i> the selected vein should be punctured and vitiated blood allowed to drain out.</li> </ul>	<ul style="list-style-type: none"> <li><i>Shatadhouta Ghreeta</i> is applied over the punctured area.</li> </ul>
2	<ul style="list-style-type: none"> <li><i>Tila Yavagu</i> should be consumed by patients</li> </ul>		
3	<ul style="list-style-type: none"> <li>Tourniquet should be tied up Above the selected vein</li> </ul>		
<b>PRACCHANNA</b> (Micro-needling)		<ul style="list-style-type: none"> <li>Alopecia</li> <li>Skin resurfacing</li> </ul>	

## ➤ Agnikarma



*Agnikarma* means the thermal cauterization by the using of fire. *Acharya Sushruta* has described twelve kinds of *Dahana Upakarana* for *Agnikarma*.<sup>[5]</sup>

## ❖ Indication in cosmetic correction

- Wart.
- Mole.
- Any unwanted visible growth over skin.

❖ Procedure<sup>[5]</sup>

PURVA KARMA	PRADHANA KARMA	PASCHATA KARMA
<ul style="list-style-type: none"> <li>Cold potency, slimy and soft food should be given to patient.</li> <li><i>Panchadhatu Shalaka</i> should be made red hot.</li> </ul>	<ul style="list-style-type: none"> <li>By <i>Bindu Dahana Akriti</i>, <i>Agnikarma</i> should be done over the selected areas by <i>Panchadhatu Shalaka</i>.</li> </ul>	<ul style="list-style-type: none"> <li>After mixing the <i>Shatadhouta Gheeta</i> and <i>Madhu</i>, apply over the area.</li> </ul>



➤ **Kshara Karma.**<sup>[6]</sup>

*Kshara Karma* means the application of *Kshara* or caustic alkali to destroy the vitiated tissues and make them normalised.<sup>[6]</sup>

❖ **Indication in cosmetic correction**

- Hypopigmentation.
- Hyperpigmentation.
- Wart.
- Mole.

❖ **Procedure**<sup>[6]</sup>

PURVA KARMA	PRADHANA KARMA	PASCHATA KARMA
<ul style="list-style-type: none"> <li>• Patient is allowed to sit at a place devoid of breeze, sunlight and not narrow area.</li> </ul>	<ul style="list-style-type: none"> <li>• The selected area should be first scraped or scrubbed (<i>Lekhana</i>) or incised.</li> <li>• <i>Kshara</i> should be smeared over the area by <i>Kshara Shalaka</i>.</li> <li>• After apply <i>Kshara</i> waiting upto the period of pronouncing</li> <li>• 100 letters.</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Ghreeta</i>, <i>Madhuka</i> will apply over the area</li> </ul>

• **ASTAVIDHA SASTRA KARMA.**<sup>[7]</sup>

*Astavidha Sastra Karma* is the combination of eight branches of surgical procedures which are highly applicable in *Ayurvedic Cosmetic Surgery*. *Astavidha Sastra Karma* or *Parasurgical* procedures which are minimally invasive or non invasive procedures, are the part of *Pradhana Karma* or operative procedure are using for cosmetic correction too.

PROCEDURES IN AYURVEDA	CONGRUENT IN MODERN	APPLICATION
<b>CHEDANA</b>	Excision/ incision/removing	<ul style="list-style-type: none"> <li>• Black moles,</li> <li>• Ulcers on eyelids</li> <li>• Wart on the skin</li> <li>• Wound or scar mark</li> <li>• Rhinoplasty</li> <li>• Birth mark or pigmented patch</li> </ul>

<b>BHEDANA</b>	Dividing / separating	<ul style="list-style-type: none"> <li>• Eruption</li> <li>• Pustules</li> </ul>
<b>LEKHANA</b>	Scrapping	<ul style="list-style-type: none"> <li>• Leucoderma,</li> <li>• Otoplasty</li> <li>• Rhinoplasty</li> </ul>
<b>VYADHANA</b>	Puncturing /piercing	<ul style="list-style-type: none"> <li>• Pustules</li> <li>• Acne</li> </ul>
<b>ESHANA</b>	Probing	<ul style="list-style-type: none"> <li>• Sinus</li> <li>• ulcer,</li> </ul>
<b>AHARANA</b>	Extracting / pullingout	<ul style="list-style-type: none"> <li>• tartar of teeth,</li> <li>• excess facial hairs</li> </ul>
<b>VISRAVANA</b>	Draining	<ul style="list-style-type: none"> <li>• Acne vulgaris</li> <li>• Sinus,</li> <li>• Inflammatory oedema</li> <li>• Cyst</li> <li>• Pustules</li> </ul>
<b>SIVANAVIDHI</b>	Suturing	<ul style="list-style-type: none"> <li>⊙ Traumatic wound</li> <li>⊙ Rhinoplasty</li> <li>⊙ Otoplasty</li> <li>⊙ Cheiloplasty</li> </ul>

### ⊙ Some Cosmetic Herbs And Vargas Mentioned By Acharya Charaka

Cosmetics drugs was illustrated by Acharya Charaka as-

- Varnya,
- Kustaghna,
- Kandughna,
- Vayasthapak, etc.

Acharya charaka, vagbhata as well as Acharya Susruta mentioned that beatification started from Garbhabastha of the foetus while mother obtaining proper Ahara, vihara.

After birth, from infant only proper lifestyle has been described in all most all samhitas to get proper healthy and happy psychosomatic life which definitely reflecting as beauty as well as healthy, happy appearance of the person.so, Acharyas recommended to obtain the following pillars:

- Dinacharya
- Ratricharya
- Ritucharya
- Ahara
- Vihara
- Rasayana

- Ausadha

Different herbs is mentioned as beneficial for beauty such as:

Skin	Haridra, Manjistha, Sariva, Chandana, Amalaki, Ghritkumari,
Hair	Shikakai, Ritha, Bhringaraj, Japakusuma
Eye	Chakhusya, Lavanga
Teeth	Babul, Lavanga,
Sougandha	Chandana, Aguru

#### © The Rapeutic Procedures Mentioned Which Having Cosmetic Value

Skin	Mukhalepana, Abhyangya, Lomapaharana,
Hair	Siro abhyangya, Nasya, Romasanjanana, dhumpna
Eye	Nasya, Dhumpna, Anjana, Kavala, Gandusa, Pada abhyangya
Teeth	Kavala, Gandusa, Danta Prasadana with Danta Dadhryakar formulation ( for the attractive tooth shining and strengthening.)
Obesity	Udvartanam, Virechan
Acne	Virechana, mukhalepana

#### © Yoga-Asana-Mudra- Pranayam Mentioned Which Having Cosmetic Value

Skin	Biparit karani mudra, simhasan, Matsyasan, Sarvangasan, kapabhati, anulom bilom
Hair	Biparit karani mudra, Matsyasan, Sarvangasan, padahastasana
Eye	Bhambri, Sarvangasan
Teeth	Murdhakarshani mudra, Biparitkarani mudra
Obesity	Halasan, Suptabazrasan, Ardachandrasan, Trikonasan

#### ➤ DISCUSSION

*Acharya sushruta*, the father of ancient surgery (600 BC) vividly described various various surgical, para surgical measures of general and special surgeries for cosmetic purposes to emphasize the appearance and beauty as per surgical principles. A special attention was also made for plastic surgeries Such as, *Nasa Sandhan* (rhinoplasty), *Karna Sandhan* (earlobe repair), *Osta Sandhan* (cheiloplasty) and auto grafting of facial reconstructive surgeries. The *Anusastra Karma*- para surgical procedures like *Raktamokshan*, *Agni Karma*, *Ksharakarma* etc. and some *Upakrama* like *Utsadana*, *Krishna*, *Sweta Karma* etc occupied major role in cosmetology, whereas *Sandhana* or plasty is major surgeries are now carried out less in *Ayurveda* because the plastic surgery or invasive cosmetic surgery is specialized now a days.

The treasure of *Ayurveda* is being lost, which need to be regained again. *Astavidha Karma* deals with beauty of skin and hair like any type of wound on skin, pigmentation and Non growth of hairs.

*Sandhan Karma* deals with mutilated facial which is re-contoured by joining as well as the facial shape and size of ear, nose or lips which can preferably Changed as per individual's choice. *Anusastra Karma* also deals with no- invasive or minimally invasive procedures to deal cosmetic problem. *Asta Vidha Sastra Karma* is also having the application in like critical scar marks, wounds, cysts, wart, mole etc. Hence with the help of some Ayurveda drugs by cosmetic parasurgical as well as other procedures *Astabidha Upakrama* from *Sasthiupakrama* also practicing to remove the scar mark or hyper pigmented mark by restoring the normalcy.

## CONCLUSION

*Ayurveda* has a great role not only in curing and preventing only diseases but also curing and preventing in cosmetic field .It has a great role in preserving and restoring the beauty of a individual.it has a vast field in cosmetology. Not only *Acharya Sushrut* but also other *Acharyas* like *Acharya Charak* and *Acharya Vagbhata* have contributed in the field of cosmetology.

*Ayurveda*, the traditional Indian system of medicine is one of its own kind in the world, which is answer to all the problem a human faces in their lifetime.it answers various needs of mankind to live healthy life irrespective of age, gender etc.

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