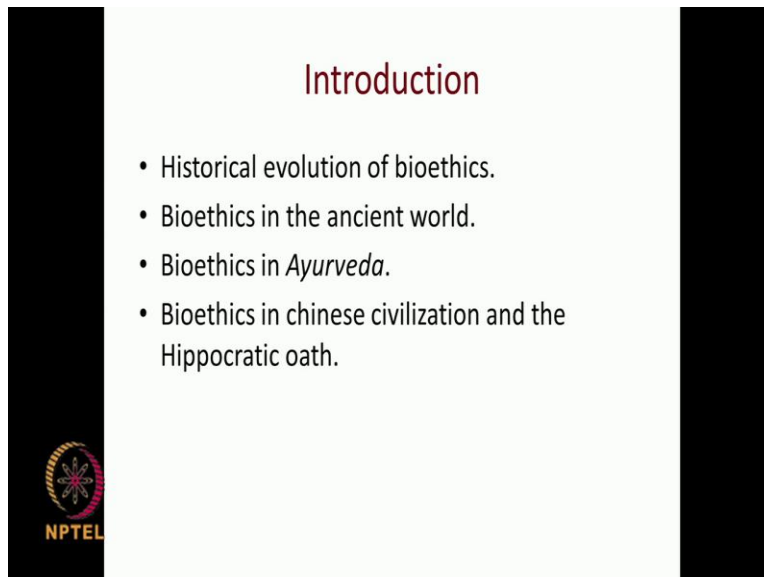


Issues in Bioethics
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Module No. #01
Lecture No. #02
Issues in Bioethics

Hi, Welcome to this course one, Issues in Bioethics, Module One, Unit Two, in a continuation with the previous lecture, previous unit, where we are just outlined, some of the important features of modern bioethics. By introducing the context of modern bioethics in this lecture, we will try to see the evolution of bioethics. The historical evolution of bioethics a part of it, of course, the ancient bioethics.

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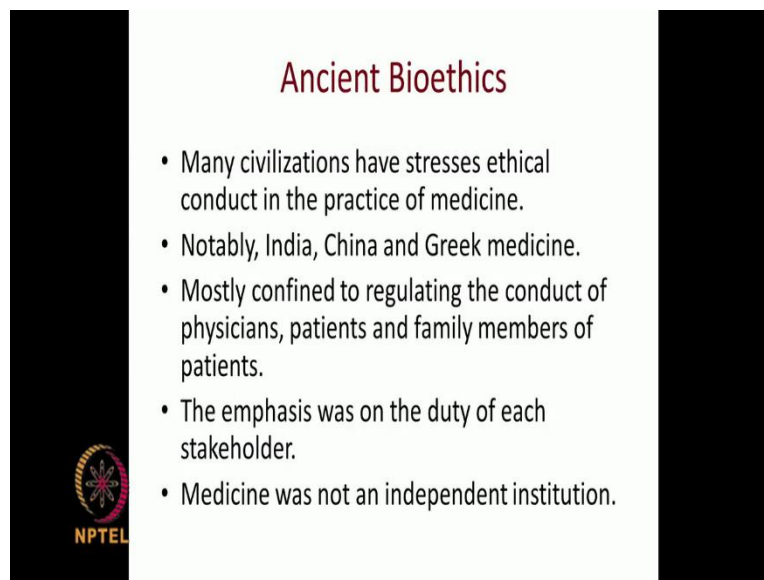
So, the historical evolution and then, we will primarily focus on the bioethics in the ancient world. Because, this bioethics in the ancient world is characteristically different from the bioethics in the modern world, are rather the modern bioethics. There are some important differences that emphasizes itself is very different in the previous lecture itself.

I have pointed out this, that in a while in the Ancient bioethics, the concern is the individual relationship between the physician and patient. That is the context, but the modern context is not

just a personal individual relationship it is the context of a highly technologized modern society and individual in it. So, it is a wider question the modern bioethics, this raises very important wide questions, which ancient bioethics never thought about or never had to even think about

And in this context, we will see bioethics in Ayurveda, the science of medicine in India. And then, also bioethics, very brief mention about the bioethics in Chinese civilization and also the Greek civilization. So, will also have a very brief look into the bioethics into the Chinese civilization bioethics in the Chinese civilization and also the Hippocratic oath, the Greek bioethics.

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Ancient Bioethics

- Many civilizations have stresses ethical conduct in the practice of medicine.
- Notably, India, China and Greek medicine.
- Mostly confined to regulating the conduct of physicians, patients and family members of patients.
- The emphasis was on the duty of each stakeholder.
- Medicine was not an independent institution.

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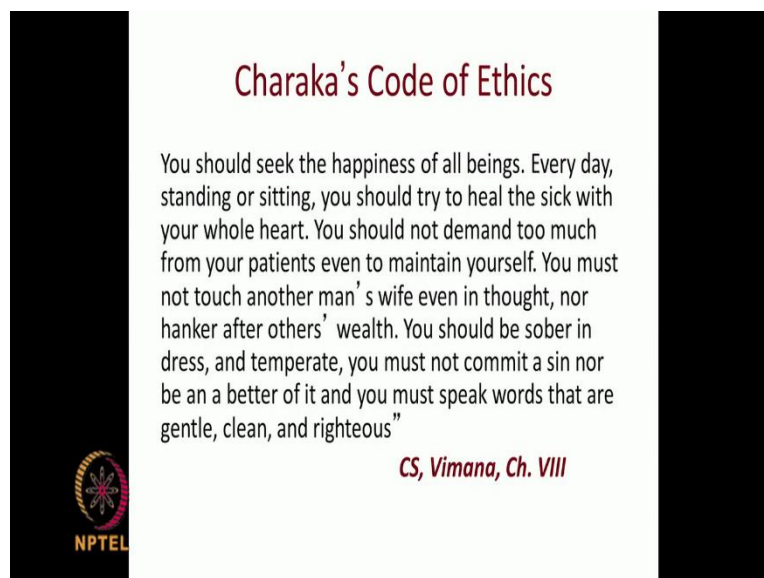
When we talk about Ancient bioethics and notably in China, India and the Greek medicine. These things are quite manifested in these three civilizations, (pap) particularly in India. We have the three-important text, Ayurvedic text, which are called the Brehothry, The Somthidas of Caraka, and Susruta and also the Astangasamgraha of Vagbhata.

All these three-great texts contain a lot of insights about ethics or ethical conduct. And then China, and of course, the Greek medicine the Hippocratic Oath and many other things and but, the one important feature of modern Ancient bioethics is that, in the context of Ancient bioethics, it is mostly confined to regulating the conduct of physicians patients and family members of

patients. So, that is what, I mentioned it is mostly that individual relationship, that personal relationship that existed was the focal concern, which is different today.

The emphasis was on the duty of each stakeholder, because Ancient society, most of the Ancient societies, the kind of social order that existed in Ancient societies is such that the moral codes or the moral outlook of those people were designed and shaped by the social role individuals played in the society. So, the contribution of each individual to the whole of society was very important and for an individual to contribute to the whole of society.


The individual needs to be treated as a part of the larger unit. Each part has got a role to perform. So, that the whole unit, the entire unit can harmoniously function. So, this is very important and here morality played a very important role. So, medicine was not an independent institution in Ancient world, as it is today in the modern society. It was part of the whole social unit, the society itself. The entire society was part of one single unit, which has got several components, which are intimately interconnected. It was almost impossible to distinguish between one unit and the other.



Charaka's Code of Ethics

You should seek the happiness of all beings. Every day, standing or sitting, you should try to heal the sick with your whole heart. You should not demand too much from your patients even to maintain yourself. You must not touch another man's wife even in thought, nor hanker after others' wealth. You should be sober in dress, and temperate, you must not commit a sin nor be an a better of it and you must speak words that are gentle, clean, and righteous"

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Before, we really get into the details, let us see the code of ethics of Charaka. You should seek the happiness of all beings, see it, begins with, not a concern, which physicians exclusively have

for their patients. The larger purpose of medicine is outlined in the first sentence itself. You should seek the happiness of all beings, the entire world. Every day standing or sitting you should try to heal the sick with your whole heart.

So, the heart matters it is not the kind of professionalism, what we expect in today's world. where the heart does not matter. We do not actually expect the doctor to treat us with his heart. We want the doctor to treat us with his brain to diagnose the situation correctly, but here the heart was very important. You should not demand too much from your patients, even to maintain yourself.

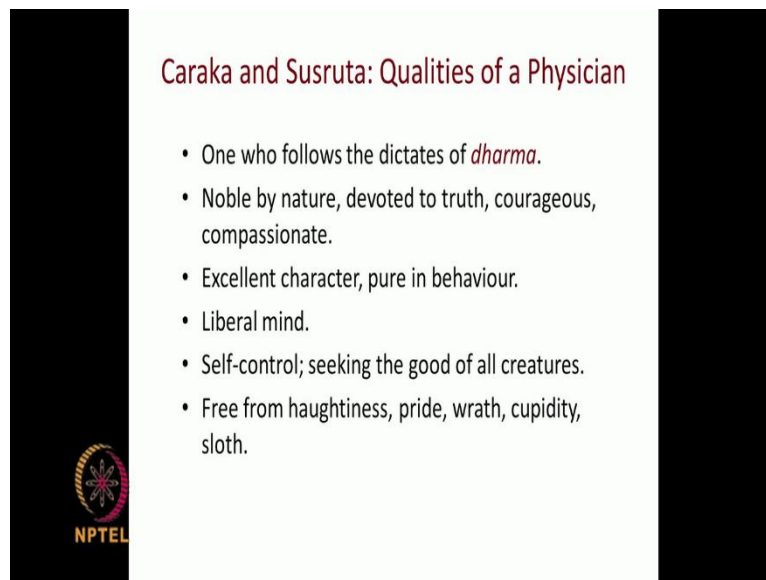
So, the entire services are provided not for the sake of money, you must not touch another man's wife even in thought, not hanker after others wealth. You should be sober in dress and temperate. You must not commit a sin nor be a better of it and you must speak words that are gentle, clean and righteous. So, the kind of morality, the kind of ethical code, which Charaka designs is not a professional ethical code alone, when we talk about a professional ethical code in the present situation.

In the present context, we essentially make a distinction between the private and the public. The private is something, which is totally individualistic, totally personal for me. I have a personal morality. I might believe in a certain set of values in my personal life, but the moment, I come to the public life, I behave according to the norms and standards, which are fixed by the society. They are public but I have every right to have my own personal beliefs. This distinction between private and public is one of the important features of modern life.

See for instance, my religious beliefs are part of my personal sphere, but my conception of justice is something, which is public and I have to behave in that manner. I might consider that people, who believe in my religion are really great and they are the only good people. But the moment I come to the public sphere, I am not supposed to show it off and behave according to this belief. There I have to treat everyone alike because social justice, the public justice demands that, so this public-private distinction is a very important feature of modern societies.

But in the Ancient society, that was not the case. Every morality was equally public as well as private so it encompasses the entire being of a person. A person is never dividing into public and private, it is the whole being of man, who is involved in acting the everything comes in to picture. Here it is not just, what is expected from you as a professional but what is expected from you as a human being, as a personal man everything is there in this code of ethics.

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The slide features a central white rectangular area with a black border. At the top, the title "Caraka and Susruta: Qualities of a Physician" is written in a dark red font. Below the title, there is a bulleted list of six qualities. In the bottom left corner of the white area, there is a circular logo with a colorful floral pattern and the text "NPTEL" underneath it.

Caraka and Susruta: Qualities of a Physician

- One who follows the dictates of *dharma*.
- Noble by nature, devoted to truth, courageous, compassionate.
- Excellent character, pure in behaviour.
- Liberal mind.
- Self-control; seeking the good of all creatures.
- Free from haughtiness, pride, wrath, cupidity, sloth.

And when Caraka and Susruta, when they talk about the qualities of a physician they emphasize on several factors like one who follows the dictates of Dharma, that is primarily important because usually it is interesting to observe that Ayurveda talks about several opposites, several contradictions that happen.

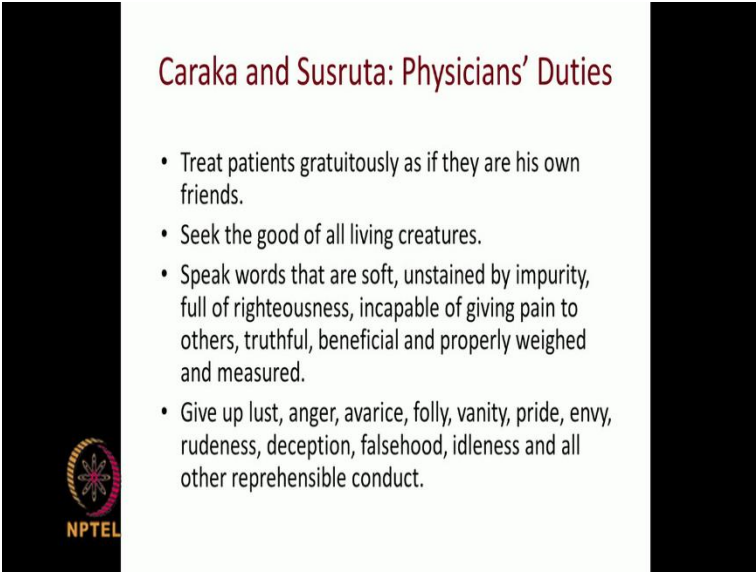
Because Ayurveda is one sign, which gives a lot of importance to food. Food is also medicine in Ayurveda. There is no hard-core distinction between food and medicine. So, a person is treated along with, not only with medicine but also with food. So, there are very strict dietary conditions which are prescribed by the physician and certain kind of food have to be avoided like they are considered as Viruthams. Virutham means contradictories and there are several Viruthams in Ayurveda. But the most important Virutham is the opposition to Dharma.

Dharma Virutham, that is never expected to be performed. One has to be dharmic. One has to follow Dharma, even if you follow everything else and if you don't follow Dharma then there is

of no use. That is the principle of Ayurveda noble by nature devoted to truth courageous and compassionate. So, all these are qualities, which are not professional alone, but also personal Excellent Character, Pure in Behavior, Liberal mind, Self-Control should be there.

Something, which the yoga philosophers call Yama, that should be there seeking the good of all creatures free from Haughtiness, Pride, Wrath, Cupidity and Sloth. All these are qualities, which Caraka and Susruta would expect from a physician.

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The slide features a central white rectangular area with a black border. At the top, the title "Caraka and Susruta: Physicians' Duties" is written in a dark red font. Below the title, there is a bulleted list of four items. At the bottom left of the white area, there is a circular logo with a colorful floral pattern and the text "NPTEL" underneath it. The background of the slide is black.

Caraka and Susruta: Physicians' Duties

- Treat patients gratuitously as if they are his own friends.
- Seek the good of all living creatures.
- Speak words that are soft, unstained by impurity, full of righteousness, incapable of giving pain to others, truthful, beneficial and properly weighed and measured.
- Give up lust, anger, avarice, folly, vanity, pride, envy, rudeness, deception, falsehood, idleness and all other reprehensible conduct.

NPTEL

And when it comes to the duties of physicians, treat patients gratuitously as if they are his own friends. Again, seek the good of all living creatures, that is something, which is emphasized everywhere. Speak words that are soft unstained by impurity, full of righteousness, incapable of giving pain to others, truthful, beneficial and properly weighed and measured. Give up lust, anger, avarice, folly, vanity, pride, envy, rudeness, deception, falsehood, idleness and all other reprehensible conduct.

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Caraka and Susruta: Physicians' Duties

- You should not, even in imagination, know another man's wife.
- You should not appropriate other people's possessions.
- Do not devote your words, mind, understanding and senses on anything else than what is calculated to do good to the patient or to any other object connected with the patient than his recovery.



You should not even in imagination, know another person's, another man's wife. You should not appropriate. other people's positions. Aparikrukaha do not devote your words, mind understanding and senses on anything else than, what is calculated to do good to the patient or to any other object connected with the patient that his recovery.

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Caraka and Susruta: Physicians' Duties

- He who practices medicine out of compassion for all creatures rather than for gain or for gratification of the senses surpasses all.
- No benefactor, moral or material, compares to the physician who by severing the noose of death in the form of fierce diseases, brings back to life those being dragged towards death's abode, because there is no other gift greater than the gift of life.

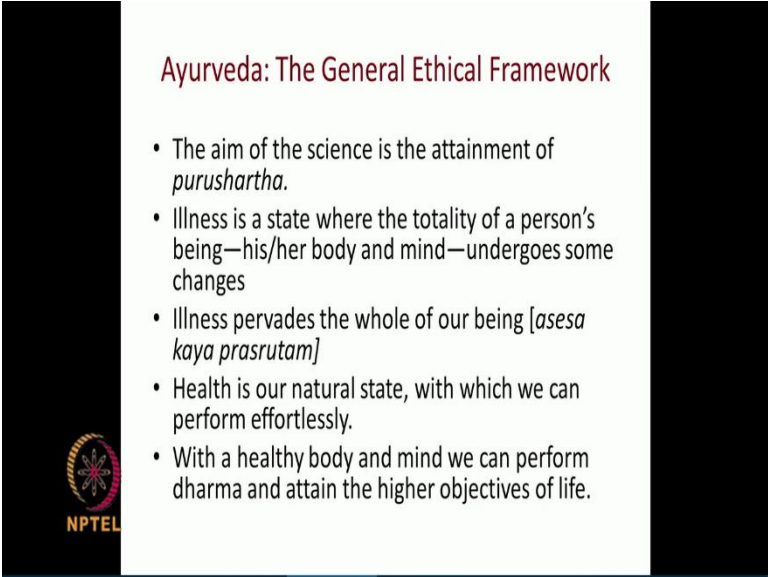


He who practices medicine out of compassion for all creatures rather than for gain or for gratification of the senses surpasses all. No benefactor moral or material compares to the physician, who by severing the noose of death in the form of fierce diseases, brings back to life,

those being dragged towards death's abode because there is no other gift greater than the gift of life.

So, one thing is quite evident Caraka and Susruta, the great two masters. Caraka is the general physician and Susruta is a surgeon, the surgery, the two schools of thought, they were not just two individuals, they represent the two schools of thought. The School of General Physician medicine and the School of Surgery. They both advocate that the science of medicine is actually divine profession and a physician in the true sense of the term is almost equated with a divine creature. So, this is quite evident from them.

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Ayurveda: The General Ethical Framework

- The aim of the science is the attainment of *purushartha*.
- Illness is a state where the totality of a person's being—his/her body and mind—undergoes some changes
- Illness pervades the whole of our being [*asesa kaya prasrutam*]
- Health is our natural state, with which we can perform effortlessly.
- With a healthy body and mind we can perform dharma and attain the higher objectives of life.

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But now, when we come to the general ethical framework of Ayurveda, this is again a very interesting aspect of Ayurveda, which is quite unique about it. It is being stated that the aim of the Science of medicine is no doubt the attainment of Purushartha. This is a very interesting observation because Purushartha is actually sounds like a religious term today. It is the objectives of life in Indian philosophy.

The concept of Purushartha means, Purusha means man, Purushartha means the goals of man. Any human being, a Purusha means the person, the human being. So, a Purushartha means you know, it is a theory of Purushartha says that there are certain important goals, important objectives, which all human beings have. These important objectives are categorized into four. Initially into three.

Dharma, Artha and Suga. Later on, Suga is divided into Kama and Moksha. So, the important things are Dharma, one has to follow Dharma, so that if you follow Dharma and pursue your activities, you can attain Artha. Artha stands for money, fame, all pleasures, material pleasures, gains etc. And then Suka, Suka is followed by Artha. Suka has the material dimension, where you have all the kinds of desires are fulfilled and it has also a spiritual dimension, where it is treated as Moksha, where the ultimate spiritual emancipation or rather a realization happens.

So, the ultimate objective of Ayurveda, the science of Ayurveda is to aid human being to assist human being to attain the goal of Purushartha, the goals of life, the ultimate goals of life.

And illness is a state, where the totality of a person's being is or her body and mind undergo some changes, see again this begins with an understanding of the concept of illness. What is illness. Illness is not just a physical or a mental condition alone. Illness is a state where the entire body and mind the entire psychosomatic organism undergoes certain changes.

So it is said that, illness pervades the whole of our being Asesa Kaya Prasrutam, the whole body, the whole being of man is possess by illness so it pervades the whole being of man.

And health is our natural state, with which we can perform effortlessly. Only a healthy human being can pursue his objectives in life, so that Dharmartha Suka can be attained and can be pursued only by a person who is healthy.

And with a healthy body and mind, we can perform Dharma and attain the higher objectives of life. So, Dharma Acharana, the Acharana, the practice of Dharma, the observance of Dharma helps us to attain the ultimate goals of human life and Dharmacharana is possible only if you have a healthy body and healthy mind so that's very important.

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Disease and Health in *Ayurveda*

*Kalartha karmanam yogo
Heena mithyathi mathrakah
Samyagyogascha vijneyo
Rogarogaika karana*

The wrongful (*heena*), inappropriate (*mithya*) and excessive (*athi*) combination of climate, senses and actions cause disease (*roga*) and their right union causes health (*arogya*)



Vagbhata Ashtanga Sangraha, he says what is disease *kalartha karmanam yogo*, *kala artha karma*, the yoga, the union of *kala artha* and *karma* this is something which is very crucial as far as human beings are concerned. *Kala* means climate, *Artha* means sense organs and *Karma* actions. So, these three, how are we going to use our sense organs to perceive things and also to act upon them and *karma* action.

So, the yoga the union the way in which these three are related. There are three possible ways in which they are related the wrongful *heena mithyathi mathrakah*. The wrongful or *heena mithya* or inappropriate and excessive *athi heena mithya athi mathrakah* and this combination of climate senses and action cause disease *Roga* and the right union costs health or *Arogya*. So, that is what it says, *Samyag*, the *Samyag yoga* the correct union the correct relationship between these three *Kala, Artha* and *Karma*. Climate sense organs and actions result in *Arogya* means health.

So, this indicates that *Roga* or disease is the result of what something, which is wrongly done by their mind plays a very important role. Your moral, the kind of ethical or moral code, you follow in your life plays a very important role that this is applicable to physicians, patients and everywhere in this world everyone in this world. So, disease and at its cure is in inappropriate combination of climate sense and actions. This is a psychophysical process, so the entire psychophysical psychosomatic process is important here.

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Disease and its Cure

- Inappropriate combination of climate, senses and actions
- This is a psycho-physical process
- The *ahita charya* is the cause: the right regulation of the senses and intellect is important
- This is to know how to discriminate between the appropriate and the inappropriate.



The Ahita Charya is a cause. Ahita means something, which is not to be there. Ahitam, something which is not Hitam. Hitam is desirable or something, which is actually not ideally for that betterment of that person. So, that is a cost the right regulation of the senses and the mind or the intellect is important here. So, regulation of the body and the mind senses and the mind is possible through ethics moral codes, this is what rather Dharma.

Dharma enables the right regulation of sensors and the intellect. This is to know, how to discriminate between the appropriate and the inappropriate. How to distinguish between right and wrong. How to distinguish between Dharma and Adharma, this is very important.

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Disease and its Cure

- *Ragas* or the six great poisons [*maha visha*] are the ultimate causes of all diseases.
- *Rogas* [diseases] are ultimately born of *ragas* [attachment, hatred, greed, delusion, pride and animosity]. They both are *sahaja* [reside in us in causal forms due to karmas performed]
- Medicine and food may help to get rid of them temporarily.
- For an ultimate cure, the knowledge of detachment needs to be practiced. [*Vagbhata's Ashtanga Samgraha*]



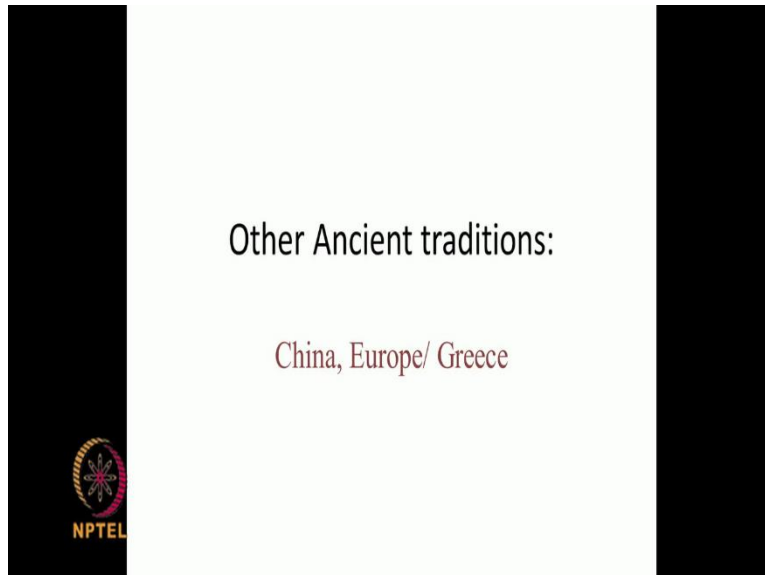
Vagbhata in Ashtanga Samgraha the first mantra or the first line of this book says that ragadiroga sahasas samola. Ragas are the six great poisons, they are known Maha vishahs. The word raga means attachment. Ragas means there are six of them. Six Maha vishah's they're called or great poisons, Maha vishams. Visha means poison. Maha means great, so that great poison, the six great poisons, that are the ultimate causes of all diseases. Of course, there are certain things like accidents or many other things, which are not caused by the Maha vishahs but there is in a way they are interconnected.

Rogas diseases are ultimately born of Ragas are attachment, hatred, greed, delusion, pride and animosity. These are the six Maha vishas or great poisons, they both are Ragas and Rogas are Sahaja reside in us, in a causal form due to karmas performed earlier. So, the cosmology of Ayurveda is very different from the cosmology of modern science. The cosmology of Ayurveda is actually the cosmology of Ancient Indian religious and philosophical tradition, which believes in the continuity of life. medicine and food may help to get rid of them temporarily.

I mean, if you have a disease, medicine and food the proper administrative of medicine and food might help you to get rid of them temporarily, but it other Roga will take up, so the ultimate cure is knowledge possible only through knowledge. The knowledge of detachment, this needs to be practiced and this is what Vagbhata says. The inside, the wisdom of Buddha needs to be

practiced and he calls Buddha, the Lord Buddha, he calls Lord Buddha , the Maha Vaidya, the Vaidya of all Vaidyas. Vaidya means physician is the greatest physician Maha Vaidya.

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And, so this gives you a very broad picture of India's Ancient tradition traditional medical ethics where the importance is given to a concept of duty. I will also very briefly mention other ancient traditions like in China, for example, medicine emphasizes on caring about patients.

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China

- Medicine emphasizes on caring about patients.
- Physicians need to cultivate virtues.
- A tradition inspired by Confucianism which emphasizes benevolence and universal love.
- Respect for patients.

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Physicians need to cultivate virtues. A tradition inspired by Confucianism, which emphasizes benevolence and universal love which is very close to the kind of cosmology, which is practiced in India and respect for patients is emphasized.

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Europe: Hippocrates

- I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect.
- I will not give to a woman an abortive remedy.
- In purity and holiness I will guard my life and my art.



And when you come to Hippocrates, the who is hailed as a father of western medicine, the Greek physician. He has actually devised an oath, which is famously known as the Hippocratic oath, which emphasizes on certain values, certain codes, I will neither gave a deadly drug to anybody, who ask for it nor will I make a suggestion to this effect. See that is very important. Life is very important for a physician, so no physician should prescribe a deadly drug to anyone who asked for it. I will not give to a woman, an abortive remedy at no circumstances in purity and holiness I will guard my life and my heart.

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Hippocrates

- Whatever houses I may visit, I will come for the benefit of the sick, remaining free of all intentional injustice, of all mischief and in particular of sexual relations with both female and male persons, be they free or slaves.
- What I may see or hear in the course of the treatment or even outside of the treatment in regard to the life of men, which on no account one must spread abroad, I will keep to myself, holding such things shameful to be spoken about.

Whatever house I may visit, I will come for the benefit of the sick remaining free of all intentional injustice of all mischief and in particular of sexual relations, with both female and male persons be they free or slaves. What I may see or hear in the course of the treatment or even outside of the treatment in regard to the life of men, which on no account one must spread abroad, I will keep to myself holding such things shameful to be spoken about, so, it is from this principle, the modern bioethics has derived its concept of confidentiality.

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The Social Context of Ancient Medicine

- The social order was such that morality was determined by the role and occupation of individuals.
- Society functioned as a single interconnected unit.
- *Eudaimonic* ethics.
- The idea of *dharma*.
- Emphasis more on responsibilities.

In way of concluding, this lecture will now see the social context of Ancient medicine. The social order was such that, morality was determined by the role and occupation of individuals, which I have already mentioned. Now each individual is expected to contribute to the entire social unit in a certain way and according to the role he or she plays in the society and in the family, he or she is expected to contribute to that social whole.

So the idea of Dharma also as I mentioned earlier, will capture something very similar to this, where you know in Ancient India, we have a concept of Dharma, where every individual has a Dharma according to the occupation, according to the role he or she plays on the society or within the family.

So, there is, there are these concepts like Raja Dharma, the Dharma of the responsibilities of the king Pithru Dharma, the responsibility of the father, Pathni Dharma, the responsibilities of a wife. All kinds of responsibilities, people used to have based on their occupation, their role, their function, their abilities, what they do all these things. So, what is common to the ancient world is that, you know there is an emphasis on responsibilities and obligations and it functioned or rather it focused mostly on individuals.

Individuals have certain responsibilities. Individuals have certain obligations to others. Say for instance, individual physicians have certain responsibilities and obligations towards other individuals, other physicians and to their respective, field or whatever so, this emphasis on individual responsibilities changes, when you come to the modern world.

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From Ancient to Modern

- The ancient framework remained valid for a long time.
- Gradually became irrelevant with enlightenment in Europe.



The shift from the ancient to the modern happens, the ancient framework remain valid for a long time no doubt about it, gradually became irrelevant with enlightenment in Europe. I am not saying that, it has become completely irrelevant to important concerns and some of the important aspects of modern bioethics. Thank You.