

PERENNIAL PRINCIPLES OF MEDICAL BIOETHICS AS GUIDELINES FOR THE MODERN RESEARCHERS

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The perennial principles of medical philosophy and bioethics can be guidelines for contemporary medical researchers as they offer a value-system and criteria for the spirit of modern scientific biomedical precedures. They also protect the researchers from a peril of antideontological applications in cases of cloning human beings, fertilization *in vitro*, pregnancy in an artificial womb, surrogate mothers, euthanasia, clinical brain death, abortion. Such principles of the most important physicians and philosophers through the centuries are the following:

a. The consideration of the individual as composed of physical and spiritual elements, body and soul, separated, but also connected and influencing each other. This is the medico-philosophical opinion of Sibyll¹, Pythagoras², Hippocrates³, Socrates and Plato⁴, Rufus the Ephesian⁵, Galen⁶, Basil the Great⁷, Meletius monk iatrosophista⁸,

1. Sibyll, *PG (Patrologia Graeca*, ed. J.P. Migne, Parisiis 1857-1866) 6,1109.

2. Pythagoras, *PG* 103, 1585.

3. *Oeuvres completes d' Hippocrates*, ed. E. Littré, Paris 1839, IX,34. IV,94. VI,476. VI,38. VIII,584. IX,330. VI,386,38. II,110. VI,502. VIII,672. IV,630. IX,386.

4. Platonis opera, *Oxford Classical Texts*, ed. Jo Burnet, 1972, tom. IV, 34b, 230a.

5. *Oeuvres de Rufus d' Ephese*, ed. Ch. Daremberg et C.E. Ruelle, Paris 1879, p. 126.

6. *Galen Opera Omnia*, ed. C.G. Kuhn, Lipsiae 1821, XIX 166. IV 767. VIII 860,191. I 310. VIII 26. XIX 382. XVII 534. XIX 261,262. IV 469. XIX 378. XIX 315.

7. Basileius the Great, *PG* 29,337. 29,384. 31,332. 29,449. 30,32,29.

8. *Meletius monachus iatrosophista*, *PG* 64,1288,1281,1308,1289,1297.

Thomas Aquinas⁹, René Descartes¹⁰, Thomas Sydenham¹¹.

b. The particular personality and the individuality of the human existence according to Heracleitus the Ephesian¹², Hippocrates, Aristotle¹³, Galen, Aetius Amidenus¹⁴, Basil the Great, Gregory of Nyssa¹⁵, Michael Psellus¹⁶, Thomas Sydenham, Roger Bacon.

c. Physiology encloses a regulating factor of the phenomena; it is ruled by principles and impulses, and preserves by itself the balance of the nature free, as Hesiodus¹⁷, Heracleitus, Hippocrates, Theophrastus¹⁸, Soranus the Ephesian¹⁹, Galen, Phinius²⁰, Oribasius and Aetius Amideus, Michael Psellus and René Descartes believe.

d. There is a purpose in medical physiology according to Aristotle²¹, Theophrastus, Erasistratus²², Galen, Aretaeus Cappadoces²³, Oribasius²⁴, Aetius Amidenus, René Descartes.

9. Thomas Aquinatis, *Summa Philosophica*, Parisiis 1877, p. 233.

10. René Descartes, *Oeuvres publiées par V. Cousin*, Paris 1824, tom. III, p. 67. tom. IV, p. 335. tom. III, p. 152. tom. XI, p. 344, tom. IV, p. 1078,71,54.

11. Thomas Sydenham, «Theologia rationalis» in K. Deuhurst, *Welcome Historical Medical Library*, London 1966, p. 149,145,157,158,153,154,151.

12. Heracleitus the Ephesian, Hernann Diels, *Die Fragmente der Vorsokratiker*, W. Kranz, Weidmann 1972, Band I, p. 161,145,157,158,153.

13. Aristotle, *Ἠθικὰ Νικομάχεια*, ed. L. Bywater, Oxford Classical Texts 1975, 1097a, 1103a.

14. Aetii Amideni, *Libri medicinales*, ed. A. Olivieri, Lipsiae 1935, IV, p. 394. II, p. 170,152. IV, p. 371.

15. Gregorius Nysses, *PG* 46,172. 44,1165. 46,169. 44,1165,1168. 45,71. 44,1165.

16. Michael Psellus, «*Διδασκαλία*», *PG* 122, 705,713,716. Chronographie, ed. Les Belles Lettres, II, p. 30,132,134.

17. Hesiodus, *PG* 103,1497.

18. Theophrastus *Eressius*, ed. Jo. G. Schneider, Lipsiae 1818, p. 396,331.

19. Soranus Ephesius, *Περὶ γυναικείων παθῶν*, ed. Franc. Z. Ermerins, *Tractati ad Rhenum* 1869, p. 95,40,39,82,41,40,39,58.

20. Plinius, *Naturalis Historia*, ed. H. Rackham, Harvard University Press, 1958, Liber II, p. 174,175,184,372. Liber VII, p. 556.

21. Aristotle, *Περὶ ψυχῆς*, ed. D. Ross, Oxford 1961, 421, 421a, 411a, 432b, 433a, 421a. *Περὶ ζῶων γενέσεως*, ed. H.J. Drossaart Lulofs, Oxford Classical Texts 1972, 741b.

22. Erasistratus in Galeni XIX, 244. V. 280,281.

23. *Aretaeus Cappadoces*, ed. C.G. Kuhn, Lipsiae 1828, p. 136, 315, 694, 833, 835, 41, 320.

24. *Oeuvres d' Oribase*, ed. U.C. Bussemaker et Ch. Daremberg, Paris 1851, III, p. 334.

e. Whatever is against nature is considered as unjust by Democritus²⁵.

f. The disapproval of opposition to the physical procedures and the laws of nature by Heraclitus, Hippocrates, Plato and Galen, Aristotle²⁶, Soranus the Ephesian, Moschion²⁷ the gynecologist, Gregory of Nyssa, Meletius iatrosophista, Thomas Sydenham, Dionysius Pyrrhus²⁸.

g. Nature and physiology are not forced by the physician, but follow their own proper course and time limit, according to Aristotle²⁹, Plinius and Aretaeus Cappadoceus, Gregory of Nyssa, Dionysius Pyrrhus.

h. Medicine keeps and saves those born by nature, as Hippocrates and Soranus the Ephesian declare.

i. The hereditary factors determine the physical and psychological elements of the human being, but they are controlled by freedom of the will in moral choices, in conformity with Hippocrates, Aristotle, Aretaeus, Plinius, Soranus, Galen, Basil, Gregory, Aetius, Psellus, Roger Bacon³⁰, René Descartes, Thomas Sydenham.

j. The achievement of a medical goal, curative or experimental, ought not to be realized at the expense of other related moral values, and against the rights of the patient and embryo, according to Byzantine medical legislation *Digesta* of Justinian³¹ and the *Basilica* of Emperor Leo Sixth the Wise³².

k. The liberty of medical predictive research is connected with guidance by prudence, civility, ethics and theological truth, and there is not any opposition between them, according to Hippocrates, Roger

25. Democritus, *PG* 42,792.

26. Aristotle, *Περὶ ζώων μορίων*, ed. Dr. A. von Sranhius, Leipzig 1853, p. 641b.

27. Moschion, *Περὶ τῶν γυναικείων παθῶν*, ed. F.O. Dewer, Vienna 1793, p. 641b.

28. Dionysius Pyrrhus Thessalus, *Ἐγκόλπιον ἰατρῶν*, Athens 1893, tom. III, p. 39,24,26.

29. Aristotle, *Περὶ ζώων γενέσεως*, 778b.

30. Roger Bacon, *Sa vie, ses ouvrages, ses doctrines*, ed. E. Charles, Paris 1861, p. 398,350.

31. *Corpus Juris Civilis, Digesta*, ed. A. D. Alberto et D. Mauritio, Lipsiae 1866, IX 2, 9, p. 191.

32. *Basilica of King Leo*, ed. J.D. Zeppos, Athens 1910, 60-3-9, p. 326,327 Π 9.2 v. 9.

Bacon³³, Thomas Sydenham and Constantine Zavitzianus³⁴.

l. The embryo is considered as an evolving composition of material living essence and soul, in accordance with Soranus the Ephesian, Caesarius³⁵, and Gregory of Nyssa, Maximus and Michael Psellus.

m. The brain is an organ of the soul, which controls it and has an own, free and independent life, according to Anaxagoras³⁶, Hippocrates, Plato³⁷, Erasistratus, Galen³⁸, Caesarius, Gregory, Meletius, Damascenus³⁹, Maximus⁴⁰, Psellus⁴¹, Benedictus Spinoza⁴², George Stahl⁴³, Dionysius Pyrrhus.

n. The meaning of death as a physical event concerns the separation of the soul from the human organism, as Hippocrates, Plato and Galen, Meletius iatrosophista, Michael Psellus⁴⁴, Thomas Sydenham and Dionysius Pyrrhus state.

o. The exclusive right for the taking of the patient's life belongs to nature or the divine mind and not to the physician, patient or his relatives, according to Asclepian medicine and Orphic hymns⁴⁵, Hippocrates, Aretaeus Cappadoces, Byzantine medical ethics, the Arabic-Spanish Hebrew Mainonides⁴⁶, Roger Bacon⁴⁷, Eugenius Voulgaris⁴⁸, scholar archbishop, Demetrius Becellas⁴⁹.

33. Roger Bacon, by W.L. Courtney in *The Fortnightly Review* Aug. 1899, p. 262. Roger Bacon, *Sa vie...*, p. 399.

34. Constantine Zavitzianus, *Ἱατροδικαστική*, Corfu 1850, p. 6,14,15.

35. Caesarius, *PG* 38,1081,1008,872.

36. Anaxagoras, Aristotle, *Περὶ Ψυχῆς*, 404a, H. Diels, *Die Fragmente*, Band II, p. 13.

37. Plato, IV, 35B, Diogenes Laertius, *Βίοι*, ed. H.G. Huebnerus, Lipsiae 1828, p. 795.

38. Galeni XIX, 355,166, Nemesius Emesses, *Περὶ φύσεως ἀνθρώπου*, *PG* 40,588.

39. Joannes Damascenus *PG* 95,244,232. 94,937.

40. Maximus philosophus, *PG* 91,956,361.

41. Psellus, «*Διδασκαλία*» *PG* 122,708. (Pseudo) Psellus, *Ἐπιτομαί*, Cambridge University Library F. f 3. 30, f. 97.

42. Benedicti de Spinoza *Opera*, ed. H. Got. Paulus, Ienae 1802, *Ethica*, vol. Post., p. 114,281,282.

43. George Stahl, *Theoria medica vera*.

44. Psellus, *Chronographie*, II, p. 75.

45. *Orphic Hymn* 67.

46. Maimonides, *Medicine History*, by A. Lyons and R. J. Petrucelli, New York 1987, p. 315.

47. Roger Bacon, *Sa vie...*, p. 349.

48. Eugenius Voulgaris, *Διατριβή*, ed. Zosimades, Athens 1846, p. 5,11,20,41.

49. Demetrius Becellas, *Διατριβή*, Bouda, Hungary 1826, p. 48.

A medical amoralization and a lack of respect for the human being is discerned today in the attainment of some biological, diagnostic searching for curative purposes and applications.

Cloning human beings, pregnancy in an artificial womb, fertilization of ovum by another ovum without the male semen are contrary to principles b, c, e, f, g, h, i and j.

Surrogate mothers, borrowed womb and very aged mothers are opposed to principles e, f, g, h, j, and cause psychical and physiological problems to the children and parents, and do not respect the integrity of marriage.

Heterologe insemination and mensa of semens are against principles k, j, and alter the mystery of marriage and occasion psychological problems in the children.

Euthanasia, active or passive, is contrary to the principles o and g.

Clinical brain death ignores principles n, m, and g.

Abortion is against principles l and j.

Some unnatural and antideontological modern biomedical experimentations and researches, such as human formations *in vitro* without head prepared to find organs for transplantations, are opposed to principles a, h, g, e, f, k and j.

Conclusion. There are admissible limits in the biomedical researches, and perils for deviation in antideontological applications. The guidance of contemporary medicine by the perennial principles of medical philosophy and bioethics is preeminently essential and necessary.