

SOCIAL AND MEDICAL ETHICS OF KASHYAP SAMHITA

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Abstract: Ethics is concerned with moral principles, values and standards of conduct (WHO). It is the code of proper principles of conduct for what is “good” and “right” as opposed to what is “bad” or “wrong”. In social ethics, standards that govern how members of society are deal with each other on issues such as fairness, justice, poverty, and rights of the single. Need to follow social, environmental, medical and personal ethics to maintain hormones of personal, social, environmental health in present scenario. In Ayurveda classics Acharya kashyap explain some social ethics in chapters of Kashyap samhita eg. Swedadhyaya, Upkalpniyadhyaya, Jatisutriyadhyaya etc. and discuss Medical ethics in Rajakshma Chikitsadhyaya, Shishopkramaniya, Dhatrichikitsadhyaya etc. The accountabilities of the medical profession and physicians to change these social structures and then inspected in the light of a theory of profession.

IndexTerms: Social ethics, Medical ethics, Kashyap Samhita

INTRODUCTION

Ethical behavior is that which respects and protects the fundamental rights of people. Most ethical problems is arises at workplace when people are asked to do find themselves about to do something that violates their personal conscience. The ethical question extends to personal values- the underlying beliefs and attitudes that help determine individual behavior. Values are broad beliefs about what is or is not appropriate behavior. In Kashyap Samhita examples of social ethics are in Swedadhyaya, effect of economic or social status of family on the child’s health.

MATERIAL AND METHOD

Whole Kashyap Samhita are studied in the search of the topic Social and medical ethics, and related references from major Ayurvedic texts where the Vaidya is considered most important of the Chatushpaad also evaluated and categorized in the various heading.

SOCIAL ETHICS

In human beings, fourth month onward teeth are inseminated. The birth with teeth, first eruption of upper teeth, eruption of scarred teeth; presence of fewer teeth, terrible teeth, discolored teeth and cracked teeth are inauspicious. For its pacification offering of butter

and fruits and oblation to Maruti should be done. Others say that dish for oblation (sthalipaka) be done in case of less or more other body- parts. With this severe untoward effect subside.¹

EFFECT OF ECONOMICAL OR SOCIAL STATUS OF FAMILY ON THE CHILD'S HEALTH

The children of mighty and enlightened persons are delicate, always happy, as they eat ghee and milk and are healthy. The medium quality of children is of middle and poor class and sad persons. The wise physician should know the birth -place and congenial of these. All the disease afflicts equally all persons. Greater difference is seen in remuneration, diet and medicine²

BENEFITS OF CLEANSING MEASURES

All the human beings, kings, like kings; rich and poor (person) should be given appropriate cleansing measures capable of suppressing the strength of diseases as well as dosa and providing strength, complexion and pleasure. After use of proper cleansing measures, the person gets longevity.³

EFFECTS OF IMPREGNATION ON DIFFRENT DAYS OF MENSTRUATION

Menstruating women, if achieves conception on first day (of menstruation) it is called vatagarbha (pseudocyesis) and is futile like false flowers of plant. On 2nd day (of menstruation) if conception set, (it) is called (aborts); on third day it dies in labor-room or is not long-lived, has less body-parts or higher. It is ritu kala (most fertile period) of 12 days in Brahmans, of 11 days in Kshatriyas, of 10 days in Vaisyas and in others (it is) for 9 days. Ritu (Fertile period) looks bija and kala (is considered for bija and kala or is ovulation period) as said by sages. Later –on it is said to be (impregnation) of improper time. The (child) impregnated in the improper time has less body-parts, is weak, unstable, unsteady, scraggy and curled, just like paddy (sown in improper season)⁴

MODE OF LIFE ON FOURTH DAY OF MENSTRUATION AND METHOD OF COITUS

On 4th day (of menstruation) the women having become clean and taken bath, covering herself with white or other clothes inside the bathroom, without seeing anywhere else, entering the place of god with pious feeling, worshiping the burning oblation- fire with rice and ghee, having seen and worshiped Brahmans, God, Vishnu and after coming outside salute the sun and moon and not salute preta, pisaca and raksana. The women purified after taking bath looks to what-so- ever (person or objects). Or thinks psychologically, usually delivers the child of similar behavior and physique that- is – why she should always see god, cow, Brahmans, priest, old persons and teacher, should remain of generous mind. In twilights (morning and evening) should not have bath, coitus and should not think any other persons except her husband⁵

CARE OF WOMEN UNDER PARTURITION

By observing the features of onset of labor (or upasthitprasava), having auspicious recitation by Brahmans, the expert senior ladies being well- washed, should enter (the labor-room). The sweet speaking women, invoking Prajapati should console the pregnant women and make her happy for (achieving) religion, wealth and salvation. (They) should tell various pleasure of women with children and sorrows of child women, should perform auspicious recitations before her about Aditi, Kashyap, God, Indrani, Indra,(both), Aswinis and other persons of good longevity and having children.⁶

MODE OF LIFE FOR PREGNANT WOMEN

The pregnant women desirous of virtuous son should bathe daily, remain happy, use clean garments, remain pious, pay regards to gods and Brahmans and remain sober; should not remain erect or flexed and not hold heavy weight for long, should avoid laughing (excessive) and also trauma.⁷

NAGABALA RASAYANA

In the beginning of Sharad Ritu (autumn season) the roots of Nagabala(Ayurvedic drug) should be uprooted and dried, (then powdered) and stored in new earthen pot. A celibate, with good control of indriyas, avoiding association of women and sudras (untouchable), in a lonely place (should) take this powder with milk.⁸ For pacification (of the disease Rajaykshma) oblations, bath during rohini constellation, use of auspicious things in the same period, worship to God Rudra, courage, cleanliness and celibacy (should be observed).⁹

TREATMENT OF PHAKKAROGA

The child suffering from Phakka (Marasmus) should drink kalyanaka, satpala or Amrata ghrta till seven nights, afterwards cleansing (purgation) with trivrt-milk (milk treated with trivrt) should be done. After purification of kostha (digestive system) the child suffering from phakka (Marasmus), (should take Brahmi ghrta), however, this Brahmi ghrta should not be given to untouchable (sudras) as its use destroys them. Those untouchables (sudras) who drink brahmi ghrta, their progeny would be destroyed. After death they do not go to heaven. Their religious virtues (also) vanish.¹⁰

METHODS OF FUMIGATION

After sanctifying with vidhurasi section, all these should be used for protection of children and during burning (of these fumigation) this (hymn) should be recited –“ agni fumigate you; Brahma fumigate you; Shiva fumigate you; all Vasus fumigate you; Rudra fumigate you; aditya fumigate you; Maruta fumigate you; Sadhya fumigate you; the God of universe fumigate you; all God fumigate you; Earth fumigate you; The sky fumigate you; the haven fumigate you; the six direction fumigate you, Kumara fumigate you for adolescence and prosperity; Sakha fumigate you for adulthood; Visakha fumigate you for middle age; Naigmesh fumigate you for (attainment of) old age; all Gods fumigate you for divine splendor, As propounded by lord Kashyap.¹¹

IN THE STORY OF LASUNA BIRTH

In Reference to lasuna(Garlic), due to defect of place, will have bad smell and will not be used by Brahmans. On the earth the name of this nectar will become lasuna. This nectar will also become Rasayana (rejuvenating substance) on the earth.¹²

METHOD OF USE OF LASUNA

After using good unction for two, three, five, ten or eight days, avoiding worry about own self, day- sleeping and tooth-prick; having proper digestion of diet, getting up pleasantly, having recitation of auspicious hymns/ words by Brahmans, (one should) eat these in sitting posture and then should always use hot water; as a condiment Ardraka, Viswabhesaja and Kesara(parag)of Matulunga, or Jiva and Dadima are to be given; except Radish all green vegetable should also be given.¹³ The method named Gandhamahat (big fragrance) is being preached for the rich persons. Looking in to which even always mobile marut (air) along with ganas and also with group of diseases (of the user) firstly runs away.¹⁴

MODE OF ENTRY OF HUMAN REVATIES AND THEIR EXPLANATION

Vrddha jivaka! In these women, four types of Jataharini having already entered re-entered in (other) women. (These are) Varna (of four castes i.e. Brahman, Kshatriya, Vaisya and Sudra), Vranantara (cross breeds) linguini and Karuki.

Now Vraddha Jivaka! with the women seized with Brahmin (jataharini) having come to the house, (the other) women who sits nearby, salutes, transacts, talks, touches, eats with her; hits (her) abuse (her), sleep with her; attacks with her feet, menstruation (menstrual pad), garlands, garments and ornaments; to her happens(seizes) the Brahmin jataharini. Now is said the same Brahmin (Women already affected with jataharini) should bedew this (subsequently afflicted) menstruating women. This is the only expiation. She (the former) provides her (the later) progeny with her own share or destiny. To her Brahmin jataharini never happens (attacks), the one who knows it.

Now Vraddha Jivaka! with the women seized with Kshatriya (jataharini) having come to the house, (the other) women who sits nearby, salutes, deals, talks, touches, eats with her; hits (her) abuse (her), sleep with her; attacks with her feet, menstruation (menstrual pad), garlands, garments and ornaments; to her happens(seizes) the Kshatriya jataharini. Now is said the same Kshatriya (the former) should bedew this menstruating women. This is the only expiation. She (the former) provides her (the later) progeny with her own share or destiny. To her Kshatriya jataharini never happens (attacks), the one who knows it.

Now Vraddha Jivaka! with the women seized with Vaisya or Sudra or Mahasudri jataharini the (other) women who sits nearby, salutes, deals, talks, touches, eats with her; hits (her) abuse (her), sleep with her; attacks with her feet, menstruation (menstrual pad), garlands, garments and ornaments; to her happens(seizes) the Vaisya jataharini or Sudra or Mahasudri. Now is said the same Vaisya or Sudra or Mahasudri jataharini should bedew this menstruating women. This is the only expiation. She (the former) provides her (the later) progeny with her own share or destiny. To her Vaisya or Sudra or Mahasudri jataharini never happens (attacks), the one who knows it.¹⁵

IN CONTEXT TO TAKING FOOD

Twenty-four alternatives of food are indicated in this chapter. These are to be indicated by physician to kings, similar to kings and other rich persons to obtain fame, religion and wealth.¹⁶

MANAGEMENT OF FOREIGNERS

Various Foreigner of malechha caste (untouchable), used blood, meat-soup, rhizome, roots and fruits in this condition.¹⁷

METHOD OF TAKING OUT THE CHILD FIRST TIME FROM THE HOUSE

In fourth month, the child having been bath, adorned, wearing intact new cloths, possessing Siddharthaka, honey, Ghrita and Gorochana, he along with wet-nurse should be taken out of middle of the house and made to enter the place of gods (temple). Thereafter worshipping the burning fire within ghrita and akasta (rice) and then after venerating the Brahman, God, Vishnu, Skanda, Matrikas and other family- Gods with fragrances, flowers, fumigations, garlands, gifts, eatables and so many other methods; thereafter reciting to Brahmans (paying respects to Brahmans) and taking their blessings and saluting the teacher, should re-enter own house; having entered, the physician should recite this hymn for offering prayer. "The child, you protected by God, sanctified by blessings of Brahmans and praised by preceptors live for hundred years."¹⁸

MEDICAL ETHICS

The word “Ethics” creates from the Greek word “ethos” meaning “character”. Ethics are a set of rules or principles that are generally considered as standards or good and bad or right and wrong, which are usually imposed by an external group or a society or a profession or so. WHO defined as Ethics is concerned with moral principles, values and standards of conduct. Ethics is defined as morality – careful and systematic reflection on and analysis of moral decisions and behaviour.¹⁹

FOUR PILLARS OF TREATMENT

For the treatment four pillars are mentioned. When these have qualities then the curable diseases do not increase. These are physician, drug, patient and attendant.²⁰

QUALITIES OF PHYSICIAN

The physician should be well taught, having received judiciously the knowledge derived from sages, having scientific aptitude, having observed the act of treatment several times, possessing the knowledge of effective formulation, expert, skillful, clean, soberly dressed, having brotherly feeling for all the creatures, successful examine the patient for virtue and charity; devoted to truth, compassion, donation and modesty; worships and follows Devine power, Brahmans, teachers and other experienced persons; expert in treating one by one (arising complications) serves teacher and old persons; devoted to justice; free from fear, greed, infatuation, anger and falsehood, not doing back-biting and not greedy for wine; has good face (cheerful personality) and free from addictions.²¹

QUALITIES OF DRUGS

Qualities of drugs are – grown in good land, timely uprooted, timely grown, free from defects; not affected by fire, water, insects, feces, urine and oldness etc., fit for respective disorders, orderly and properly used.²²

QUALITIES OF PATIENT

Qualities of patient are having curable diseases; steadiness of psyche, strength, intellect, body as well as cognitive and conative organs, patience and luster; giving correct information in orderly manner about etiology, prodromal symptoms, clinical features, complications, movement of humors, therapeutic suitability and non-suitability of drug; faithfulness to wet-nurse; respectful to divine powers, Brahmans, teachers, physician, drugs and friends; theistic, highly modest, obedient, having self- control (over cognitive and conative organs).²³

QUALITIES OF ATTENDANT

The qualities of attendant are- ability to cook the drugs , healthy, energetic, loyal to master, Knowledge of nursing, dexterity, clean, fast acting, expert in all works, free from hatred, not born in low family, free from dilemma, having self-control, power to conquer the anger etc. and having tolerance.²⁴

OPINIONS ABOUT SUPERIORITY OF THE PATIENT OR PHYSICIAN

In these four pillars, patient is considered more important, and for him other three pillars of good qualities are desired. Prajapati said, Jivaka! It is not so, the treatment is solely dependent on Physician. All the three are under physician and success of treatment also rests upon physician. He, with the knowledge full eyes, plans, uses and dictates. Therefore, the physician having good knowledge with

scientific attitude is superior to all. When all the four pillars are of good quality, then the physician become entitled to religion, wealth and fame.²⁵

CONCEPT OF DISEASE AND HEALTH

The pain is that which is disequilibrium of Dhatu-sthuna (pillars) and Atma and is termed as disease. Equilibrium of dhatu-pillar and self is pleasure (health) and that is normalcy.²⁶

THE PURPOSE OF TREATMENT

How, the uninterrupted growth and development of body and life occur? For this purpose as-well-as for pacification of disease, the treatment is described.²⁷

INDUCTION OF DISCIPLE

Now, the teacher should perform the threading ceremony methodically, of the student having come to him with desire of learning, possessing respective qualities of a disciple, during uttarayana period (progress of sun to the north or mid-summer) on auspicious day in Aswini, Rohini, Uttara or any other constellation. After besmearing with cow's dung and water an sloppy, open, auspicious place towards east or north; of the size of Gocarma(300x 10 feet) And then after digging the earth methodically, bringing the fire, collecting the things scattered all around, sprinkling the water, spreading the bed of lord Brahma for oblation, sanctifying ghrita in described manners, perform oblation in north south and center with sacrificial wood of palasa(Butea) dipped in ghee and utter the mantras – Svaha(hail) for fire, Svaha for air, Svaha for Dhanvantari God, Svaha for Sarasvati Goddess, Svaha for purnabhaga, Svaha to thus well worshiped agni; thus, after performing the oblation, then satisfying the Brahman by sacrificial fee of oblation-rice, the gods by sacrifices and the teacher by giving the sacrificial fee of the pot (with honey); then eating the curd facing east- wards with recitation of “Dadhikarvana” mantra, touching the water, performing the parikarama (circumbulation), (keeping the fire) on right side and then touching the hand of teacher should say- I am your son, after touching the feet should say – I am your disciple.²⁸

QUALITIES OF DISCIPLE

Forgiveness, cleverness, dexterity, suitability, cleanliness, having born in high family; endowed with religiousness, truthfulness, non-violence, peace, zeal, knowledge, critical understanding, skillfulness; in the habit of following the instruction (of the teacher), possessing chastity, absence of period, freedom from greed and envy. (The one possessing) other than this (opposite qualities) should be avoided due to defects.²⁹

QUALITIES OF TEACHER

Now the teacher (should be) – religious; possess knowledge, critical understanding; expert in reasoning and tactics, sober looking, pure and clean, well-wisher of disciple, instructive, expert in explanation of medical science with full knowledge and critical understanding, auspicious, not doing any other work (expert teaching) and with qualities described for disciples; (the teacher possessing the qualities) other than this should be avoided due to defects.

Method of study, contraindications for study and method of starting the practice after completion of study Vimansthana ³⁰

Method of study: - Thus now the method of study – for the alert student, the pious teacher, after having raised his hand, in auspicious place, should first of all pronounce the word “atha” or “omkara” followed by great utterances and thrice recitation of Savitri mantra say O! Now learn, then teach one subject and repeat the same. Then the student should recite the same subject and memorize; according to capacity of memorization the tolerance for contraindication and observation without preconceived ideas and listening to what-so-ever is said and its practice is praise- worthy, its retention then by teaching knowledge of real facts is for salvation. One should not study during vacation, not during displeasure/ uneasiness of teacher, not during festivals , not in the twilights, not during

lightening, falling of meteor, rains without clouds, non- visibility of sun, not in great occasion/ function, not after eating, not after seeing strange things; not during the illness of cow, Brahman, teacher others or own-self, not in the last day or 8th day of fortnights, (should not study the subject) not taught by teacher , not seen and doubtful subject; also should not precise when seized with hunger, thirst, illness, and mental dejection.³¹

The method of practice ; - after completion of study, with the permission of teacher, (the disciple) should go (in the field) with white cloths, well dressed, hair unconfused, looking six feet's forward, be prior-speaker and happy faced, (he) should not enter the patient's house without being called and having entered should observe the motives, should not see all around excepts the patient, should not cut jokes with ladies of patients family and maid servants, should not certainly accepts their reverence and gifts, the should not be called without prefixing respectful words before their names, should talks with manner, should not have close relations and more affection with them, should not receive anything from ladies without knowledge of (their) husbands, should not enter without information; one should not talk or sit in lonely place with ladies; should not see them unclothed or should not laugh. The lady approaching with affection should be neglected, and this should not be exposed. The secrets of patient's family should not be propagated outside, should not spread the defects of patient's family. In spite of knowing the bed prognostic features, he should not tell the reality to the patient and always console. (He) should not go near the patient (who is) dying due to being seized with incurable disease without having appropriate instruments, and should not prescribe medicine in wrong method; not make (him) dependent upon others. He should not prescribe medicine in wrong method; not make (him) dependent upon others. He should not prescribe self-formulated preparations; should know different conditions of the body, drug, disease and age; should always possess fumigating material, Collyrium and drugs; should not enter into controversy with other physicians, should advise the medicine with their collective opinion, if occasion arise (he) should be bold, unconfused, very clear, surprising, soft , with logic, appealing, non-contradictory and religious. The physicians desirous of public welfare become happy in this and other world.

If other physicians besieges (in discussion he), should forgive and conciliate (him). If (other physicians) uses repeatedly vulgar words and indulges in hostile discussion, then first of all references from books should be given, should not give him the opportunity to speak. After speaking, or at the time of speaking, one should say no, not like this, should laugh (at him), catch (his) incorrect words and drag (him) in difficult subject; should not be harsh, when (other) becomes helpless, should pull him with praises and deep words.³¹

PRINCIPLE OF TREATMENT OF BLADDER STONE

Kashyap says that its extraction (surgical) in daily painful state (constant ill health state) or with sharp drugs capable of its expulsion from Srotas as-well-as forceful extraction in children, is not desirable.³²

CONTRAINDICATION AND INDICATION FOR INCISION OF WOUND

The wound developing over vital parts, in child and wet- nurse should be neglected (no to be treated by incision), rather after rubbing the curd of cow- milk mixed with salt it should be bandaged and wound filled. The wound not developing over vital parts should be incised. Others say that without having seen earlier (having observed the procedure of incision earlier) one should not do it. The ill-learned physician kills the child due to bleeding (loss of blood) and inadequate action (improper drainage and cleansing).³³

IMPORTANCE OF PEDIATRICIAN

In this world there are three (who have) to perform difficult act i.e. physician, wet-nurse and child, the same suffer pleasure and pains.³⁴ the physician treating child is always in trouble, (as he) does difficult job, in spite of using simple act (treatment). By pregnant women with fetus, by wet- nurse with child, the factors not causing abnormalities are to be known.³⁵

INDICATION FOR USE OF EMETICS BY WET-NURSE ALONG WITH CHILD

When the physician applies proper cleansing measures to both (mother and child), the healthy state comes vary fast to the child. (It should considered) like writing on stone.³⁶

GENERAL COMMENTS IN REFERENCE TO LASUNA

This is best secret is explained for the son of teacher, the physician should not tell it here and there by negligence. Sage! Well ornamented I have received this from you, the physician will never get confused in the world by reading this.³⁷ This is fit to be used Lasuna(Garlic) by gods, physicians, Brahmans for achievement (of desire).³⁸

IN CONTEXT OF VARANABANDHA

For the benefit of human beings and to provide fame to physicians this principle (Varana-bandha) is described, this great secret is not be transgressed/ traversed; is to be used with cleanliness (and also) should disclosed.³⁹

PRINCIPLES OF TREATMENT OF CATURTHAKA (QUARTAN) FEVER

By the one (Physician) desirous for success, removal of his bad deeds/sins should be done by sacrifices, pacificative- oblations, recitation of illness of successful mantras and (the patient) should fall down at the feet of Bhuteswara, Nilakantha, Vrsadhvja (Lord Sankara)⁴⁰

IN BHAIJYOPKRAMANIYADHYAYA

Diseases is cause of troubles and medicine is cause of pleasure; the same (medicine) properly used become nectar and otherwise (improperly used) become like a poison.⁴¹

IMPORTANCE OF KNOWLEDGE ABOUT PROPERTIES OF DRUGS

In the use of drugs, one should always be very careful. Those moving in jangles, keepers of goats, cow- keepers know the drugs by their names and features, but not know their action and properties. The Physician having learned classic, knowing the recipes with their combinations, possessing knowledge of doses, strength and procedures and know properties and actions. The Physician possessing knowledge of their (drugs) action (but) not knowing the physical character is said as owner of real facts, what-to-say of that physician who knows drug entirely. The unknown medicine is like a poison, weapons, fire and thunder-bolt, the known one is like nectar. Improperly used medicine also become like sharp poison. The medicine improperly used or used in contrary dose by ignorant physician obstructs his life (kill him) in the same way as burning fire, poison of angry snake, sharp edge of sword and infatuated elephant.⁴²

PURPOSE OF AYURVEDA

Equilibrium of Dosas and freedom from all the diseases is health. For this purpose (for health) the sages study the sacred Ayurveda. For this purpose, Rasayana are used methodically. Attainment of religion, wealth, passion and salvation are dependent upon it. The sagacious self-conscious (person) should make efforts for achievement of the same.⁴³

ADVISE FOR TREATMENT BY AN SPECIALIST

The 64 puerperal disorders are described. How she should be protected from all these, this is a question. To the physician, possessing knowledge of these also confuse develops, then what-to-say about the one who is less intelligent and is taught other subject (specially). That is why the management of puerperal women is to be done by alert physician of that specially with firm decision of the subject, having seen all the things (own self).⁴⁴

DISCUSSION

Ayurveda deals with so many ethical issues related to various forms in vary scientific way. In this article Author trying to compile and elaborate the important topics related to medical treatment and social ethics those mentioned in Kashyap Samhita, like- Qualities of physician, purpose of treatment concept of disease, care of women under parturition, benefits of cleansing measure, method of fumigation quality and disciple etc. and related to social ethics discussed about the effect of economic and social status of family in child's health, and effect of impregnation on different days of menstruation, method of coitus, use of Nagabala Rasayana etc. Hence to live healthy and disease free longevity of life own should be follow proper regimen and treatment consciences.

CONCLUSION

Inclusion of social and medical ethics and indication/contraindication of medicine, procedure, recommendation, should be justify, weather these are for restriction to some specific people or these are any logic behind the topic. Almost any discuss in medical ethics today must give reflection to global implications.

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