

Hipokratova prisega

Ob zaključku študija medicine smo zaprisesgli, da bomo spoštovali Hipokratovo prisego. To se do danes ni spremenilo. Tudi novi rodovi mladih zdravnikov zaprisežejo k spoštovanju njenih pravil. Ne vem, ali se zavedamo, da je vsebina Hipokratove prisege izjemno pomembna za vse zdravnike, saj določa in opredeljuje zdravniško poslanstvo. Hipokratova prisega je naš način življenja, razmišljanja in delovanja in zato vredna vsega spoštovanja. Sodobna medicina, ki je vedno bolj razčlovečena in profitno usmerjena, nas ne sme speljati na napačno pot. Tudi ne takrat, kadar bi zaradi morda dobre misli – v želji pomagati umirajočim – preslišali eno najvažnejših misli v Hipokratovi prisegi. To je, »da ne bom nikoli nikomur – tudi ko bi me prosil – zapisal smrtno droge ali ga z nasvetom napeljeval na tako misel«.... Ne vem, ali se zavedamo, kaj nam ta prisega zapoveduje, v kaj nas usmerja, vodi in nam olajša odločitve, ko nas morebitne skušnjave v vsakdanjem življenju vodijo na drugo, napačno pot. Koliko resnice je v tej prisegi, koliko misli, življenjskih usmeritev, ki izpolnijo poslanstvo vsakega zdravnika.

Hipokrata imenujemo očeta medicine. Rodil se je okrog leta 460 pred Kristusovim rojstvom na grškem otoku Kos. Dočakal naj bi visoko starost. Hipokratova šola medicine je v stari Grčiji spremenila odnos do medicine, saj je prvič opredelila medicino kot poklic.

Verjamem, da smo se za poklic zdravnika odločali tisti, ki nam je mar za bolnega človeka, ki potrebuje pomoč. Pri tem se nismo odločali zaradi statusnega ali materialnega ugodja, ampak iz želje premagati bolezen, lajšati bolečino in ohraniti življenje.

Slovenska medicinska akademija, ki predstavlja vrh slovenske zdravniške stroke, se je ostro in nedvoumno odzvala na predlog Zakona o pomoči pri prostovoljnem končanju življenja, ki nalaga izvršitev pomoči pri usmrnitvi izbranemu in lečečemu zdravniku. Pripombe na zakon so podane, zlasti nevarna je naglica pri končni odločitvi. Stališče Medicinske akademije je, da

Hippocratic Oath

After completing our medical studies, we all swore to honor the Hippocratic Oath. To this day, the Hippocratic Oath is still sworn by new generations of young physicians. I am not sure if we are aware that the Hippocratic Oath is vital for all physicians because it defines and outlines our mission. The Hippocratic Oath constitutes our way of living, thinking, and acting, and thus deserves to be respected. Modern medicine, which is becoming increasingly dehumanized and profit-driven, must not mislead us. Not even when one of the most significant thoughts in the Hippocratic Oath – I will give no deadly medicine to anyone if asked, nor suggest any such counsel – might be dismissed due to a noble intention to help the dying.

Do we understand what this oath demands, where it leads us to, how it guides us, and helps us make judgments when temptations in our daily lives may take us down a wrong path? Do we know how much truth lies in this oath, how much thought is still relevant today, and how many life orientations fulfill the mission of every single physician?

Hippocrates is considered to be the Father of Medicine. He was born on the Greek island of Kos approximately 460 BC. He died at a very old age. The Hippocratic School of Medicine was the first to identify medicine as a profession in ancient Greece, and thus was distinguished from other fields.

I believe that we decided to become physicians to care and provide help to sick people. We did not make our choices based on status or money, but with the desire to overcome illness, alleviate pain, and save lives.

The Slovenian Medical Academy (Academia Medicorum Slovenica), which represents the top of the Slovenian medical profession, responded in a sharp and clear manner to the proposal of the Voluntary Assisted Dying Act, which requires the treating physician to provide help at an individual's execution. Comments on the Act have been made, and making quick decisions can be extremely risky. The Medical Academy believes that by taking the Hippocratic Oath we are obliged to save lives rather

nas Hipokratova prisega obvezuje k ohranjanju življenja in ne njegovi nasilni prekinitvi. Možnosti zlorabe so verjetne, če zakon ne bo imel varovalk proti zlorabi aktivne evtanazije.

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*Alta mente repostum
Vsajeno globoko v zavest
(Vergilius)*

Prisežem na Apolona Zdravnika in Asklepija in Higiejo in Panakejo in na vse bogove in boginje ter jih kličem za priče, da bom to prisego in to pogodbo izpolnjeval po zmožnosti in presodnosti:

1. da bom moža, ki me je izučil v zdravniški vedi, spoštoval kakor lastne starše in da bom delil z njim svoj preužitek ter mu pomagal, če bo v stiski;
2. da bom njegove sinove cenil kakor rodne brate in jih naučil svoje umetnosti, če bodo želeli pridobiti si jo, in to brez plačila in pismene pogodbe;
3. da bom strokovna navodila in predavanja in sploh vso učno snov predajal samo svojim sinovom, sinovom svojega učitelja in učencem, ki so po pogodbi zavezani in zapriseženi na zdravniški zakon, drugemu pa nikomur;
4. da bom dietična načela po svoji vesti in vednosti uporabljal v prid bolnikov ter odvrčal od njih vse, kar bi jim utegnilo biti škodljivo in nevarno;
5. da ne bom nikoli nikomur – tudi ko bi me prosil – zapisal smrtne droge ali ga z nasvetom napeljeval na tako misel; prav tako ne bom nobeni ženski dal pripomočka za uničenje telesnega ploda;
6. dal bom svoje življenje in vedo svojo varoval vseskozi neomadeževano in pošteno;
7. da ne bom rezal ljudi, ki trpe za kamni, marveč da jih bom prepuščal delovnim možem, ki jim je ta stvar poklicno opravilo;
8. da bom v sleherno hišo, kamor me bodo klicali, stopil samo zaradi koristi bolnikov ter da se bom vzdrževal vsake zavestne in pogubne krivice, posebno pa spolnega občevarja z ženskami in moškimi osebami, svobodnimi in sužnji;
9. da bom molčal o vsem, kar bom pri izvrševanju

than violently end them. There might be a risk of abuse if there are no safeguards to prevent the abuse of active euthanasia.

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*Alta mente repostum
It is stored deep in the mind
(Vergilius)*

The text of the Hippocratic Oath (c. 400 bc) provided below is a translation from Greek by Francis Adams (1849). The translation is considered a classical version and differs from contemporary versions which are reviewed and revised frequently to fit with changes in modern medical practice.

1. I swear by Apollo the physician, and Aesculapius, and Health, and All-heal, and all the gods and goddesses, that, according to my ability and judgment, I will keep this Oath and this stipulation—to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required; to look upon his offspring in the same footing as my own brothers, and to teach them this Art, if they shall wish to learn it, without fee or stipulation; and that by precept, lecture, and every other mode of instruction, I will impart a knowledge of the Art to my own sons, and those of my teachers, and to disciples bound by a stipulation and oath according to the law of medicine, but to none others. I will follow that system of regimen which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practice my Art. I will not cut persons laboring under the stone, but will leave this to be done by men who are practitioners of this work. Into whatever

prakse ali tudi izven nje videl ali slišal o življenju in vedenju ljudi in česar ne gre obešati na veliki zvon, ker sem mnenja, da je take reči treba ohraniti zase kot (poklicno) skrivnost. Če bom torej to prisego vestno izpolnjeval in je ne bom prelomil, naj mi bo dana sreča in blagoslov v življenju in poklicu, da me bodo vsi ljudje imeli zmeraj v čisljih, če pa jo bom prekršil in postal krivoprisežnik, naj me zadene nasprotno!

Prevod: akademik Anton Sovre

houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption; and, further from the seduction of females or males, of freemen and slaves. Whatever, in connection with my professional practice or not, in connection with it, I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this Oath unviolated, may it be granted to me to enjoy life and the practice of the art, respected by all men, in all times! But should I trespass and violate this Oath, may the reverse be my lot!