

## Taking Side: Organ Bazaar and Buddha's Four Nobel Truths

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Human organ bazaar enlarges choice to end human suffering and contribute to enjoy gift of life (Semrau, 2016). For example, a kidney dysfunction patient can get access to kidney if potential sellers have freedom to vend. Kerstein (2014) and many others argue against vending human organs for moral reasons and support legal barriers against it (Koplin, 2017). For them, organ bazaar trenches out values that tribute to flourishing human life and scoping bio-violence (Moniruzzaman, 2012). Ancient Indian Moral Philosopher Gautama Buddha said that life is full of sufferings, there are reasons for suffering, and there is an end of suffering. Buddha also outlined eight-fold path<sup>1</sup> to end sufferings. Can philosophy of Buddha, as an alternative to organ market, serve as moral foundation to end sufferings caused by scarcity of organs? The opponents of human organ bazaar appeal to *slippery slope argument* that from organ trading, people can be motivated to establish other unethical market system to end sufferings. For example, by selling a kidney, a poor father can feed children, and provide education to end sufferings. The organ recipient can live longer. However, permitting organ bazaar may led to open baby bazaar. People can justify for selling their babies to avoid responsibilities. The person who bought may consider the child as personal property and engage that child as he wishes (in pornography, sex, and may consider as potential organ provider). Examining existing literature, we argue that this may open the door of slavery, cruelty, and torture. Thus, following Buddha's path, i.e., an acceptance of suffering is the "right view" for organ client to end suffering. For the protection of human values designing legal barrier against organ bazaar is the "right action" for policymakers.

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<sup>1</sup> Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Concentration, Right Mindfulness.