

A case report of cancer patient

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Abstract

In India 25.8 per 10,000 women are suffering from Breast cancer as per the Ministry of Health & Welfare, India. It is estimated by 2020 around 1.7 million women will be suffering from breast cancer. Awareness and early detection can curb the growing burden of Breast Cancer and are the first step in the battle against Breast Cancer. The aim of this qualitative study was to explore the awareness and perceived barriers concerning the early detection of Breast Cancer.

According to the National Cancer Registry Programme of the India Council of Medical Research (ICMR), more than 1300 Indians die every day due to cancer. Breast cancer is now the most common cancer among women in India, accounting for 27% of all cancers among women. The WHO data says India will have 1.16 million new cancer cases this year i.e. 2020 and more than 50 per cent of these will be diagnosed in women.

Keywords: breast cancer; national cancer registry programme of the india; cancer cases

There is no single Buddhist view concerning abortion, although traditional Buddhism rejects abortion because it involves the deliberate destroying of a human life and regards human life as starting at conception. Further, some Buddhist views can be interpreted as holding that life exists before conception because of the never ending cycle of life [1]. The traditional Buddhist view of rebirth sees consciousness as present in the embryo at conception, not as developing over time. In the Vinaya (Theravada and Sarvastivada) then, the causing of an abortion is seen as an act of killing punishable by expulsion from the monastic Sangha [2]. The Abhidharma-kosa states that 'life is there from the moment of conception and should not be disturbed for it has the right to live'[3].

One of the reasons this is seen as an evil act is because a human rebirth is seen as a precious and unique opportunity to do good deeds and attain liberation. The Jataka stories contain tales of women who perform abortions being reborn in a hell. In the case where the mother's life is in jeopardy, many traditional Buddhists agree that abortion is permissible. This is the only legally permissible reason for abortion in Sri Lanka, and is also a view accepted in the Tibetan tradition, as argued by Ganden Tri Rinpoche [4]. In the case of rape, however, most Buddhists argue that following an act of violence by allowing 'another kind of violence towards another individual' would not be ethical. Aborting a fetus that is malformed is also seen as immoral by most Buddhists [5].

Those practicing in Japan and the United States are said to be more tolerant of abortion than those who live elsewhere [6]. In Japan, women sometimes participate in Mizuko kuyo (水子供養 — lit. Newborn Baby Memorial Service) after an induced abortion or an abortion as the result of a miscarriage; a similar Taiwanese ritual is called *yingling gongyang*. In China abortion is also widely practiced, but in Tibet it is very rare. Thus while most Buddhists would agree that abortion is wrong, they are less

likely to push for laws banning the practice. The Dalai Lama has said that abortion is "negative," but there are exceptions. He said, "I think abortion should be approved or disapproved according to each circumstance." [7]

While abortion is problematic in Buddhism, contraception is generally a non-issue.

Suicide and euthanasia

Main article: *Buddhism and euthanasia*



Thích Quảng Đức's self-immolation during the Buddhist crisis

Buddhism understands life as being pervaded by Dukkha, as unsatisfactory and stressful. Ending one's life to escape present suffering is seen as futile because one will just be reborn again, and again. One of the three forms of craving is craving for annihilation (*vibhava tanha*), and this form of craving is the root of future suffering. Dying with an unwholesome and agitated state of mind is seen as leading to a bad rebirth, so suicide is seen as creating negative karma [8]. Ending one's life is also seen as throwing away the precious opportunity to generate positive karma. While suicide does not seem to be interpreted as a breaking of the

first precept (not killing other beings) it is still seen as a grave and unwholesome action [9].

In Theravada Buddhism, for a monk to praise the advantages of death, including simply telling a person of the miseries of life or the bliss of dying and going to heaven in such a way that he/she might feel inspired to commit suicide or simply pine away to death, is explicitly stated as a breach in one of highest vinaya codes regarding the prohibition of harming life, hence it will result in automatic expulsion from Sangha [10].

Buddhism sees the experience of dying as a very sensitive moment in one's spiritual life, because the quality of one's mind at the time of death is believed to condition one's future rebirth [9]. The Buddhist ideal is to die in a calm but conscious state, while learning to let go. Dying consciously, without negative thoughts but rather joyously with good thoughts in mind is seen as a good transition into the next life. Chanting and reciting Buddhist texts is a common practice; in Tibet the Bardo Thodol is used to guide the dying to a good rebirth [9].

Traditional Buddhism would hold Euthanasia, where one brings about the death of a suffering patient (whether or not they desire this) so as to prevent further pain, as a breach of the first precept [11]. The argument that such a killing is an act of compassion because it prevents suffering is unacceptable to traditional Buddhist theology because it is seen to be deeply rooted in delusion. This is because the suffering being who was euthanized would just end up being reborn and having to suffer due to their karma (even though not all suffering is due to karma), and hence killing them does not help them escape suffering [12]. The Abhidharma-kosa clearly states that the killing of one's sick and aged parents is an act of delusion. The act of killing someone in the process of death also ruins their chance to mindfully experience pain and learn to let go of the body, hence desire for euthanasia would be a form of aversion to physical pain and a craving for non-becoming. According to Kalu Rinpoche however, choosing to be removed from life support is karmically neutral [13]. The choice not to receive medical treatment when one is terminally ill is then not seen as morally reprehensible, as long as it does not arise from a feeling of aversion to life. This would also apply to not resuscitating a terminal patient.

However, there are exceptions to the injunction against suicide. Several Pali suttas contain stories where self-euthanizing is not seen as unethical by the Buddha, showing that the issue is more complex. These exceptions, such as the story of the monk Channa and that of the monk Vakkali, typically deal with advanced Buddhist practitioners. In these exceptional cases, both Channa and Vakkali are both said to be enlightened arhats and euthanized themselves in a calm and detached state of mind [14].

In East-Asian and Tibetan Buddhism, the practice of Self-immolation developed. In China, the first recorded self-immolation was

by the monk Fayu (d. 396) [15]. According to James A. Benn, this tended to be much more common during times of social and political turmoil and Buddhist persecution [16]. It was often interpreted in Buddhist terms as a practice of heroic renunciation [17]. This practice was widely publicized during the Vietnam War and have also continued as a form of protest by Tibetans against the Chinese government.

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