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Euthanasia with Reference to Rajasthan

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ABSTRACT: Euthanasia is the practice of ending the life of a patient to limit the patient's suffering. The patient in question would typically be terminally ill or experiencing great pain and suffering. The word "euthanasia" itself comes from the Greek words "eu" (good) and "thanatos" (death). The idea is that instead of condemning someone to a slow, painful, or undignified death, euthanasia would allow the patient to experience a relatively "good death."

Types of euthanasia

Different practices fall under the label "euthanasia." Here are some distinctions demarcating different versions.

Active euthanasia: killing a patient by active means, for example, injecting a patient with a lethal dose of a drug. Sometimes called "aggressive" euthanasia.

Passive euthanasia: intentionally letting a patient die by withholding artificial life support such as a ventilator or feeding tube. Some ethicists distinguish between withholding life support and withdrawing life support (the patient is on life support but then removed from it). Voluntary euthanasia: with the consent of the patient.

Involuntary euthanasia: without the consent of the patient, for example, if the patient is unconscious and his or her wishes are unknown. Some ethicists distinguish between "involuntary" (against the patient's wishes) and "nonvoluntary" (without the patient's consent but wishes are unknown) forms. Self-administered euthanasia: the patient administers the means of death. Other-administered euthanasia: a person other than the patient administers the means of death.

Assisted: the patient administers the means of death but with the assistance of another person, such as a physician.

Mercy-killing: The term "mercy-killing" usually refers to active, involuntary or nonvoluntary, other-administered euthanasia. In other words, someone kills a patient without their explicit consent to end the patient's suffering. Some ethicists think that Physician-assisted suicide: The phrase "physician-assisted suicide" refers to active, voluntary, assisted euthanasia where a physician assists the patient. A physician provides the patient with a means, such as sufficient medication, for the patient to kill him or herself.

KEYWORDS: euthanasia, mercy, killing, patient, suffering, support, life, death, suicide, medication

I. INTRODUCTION

Advocates of active euthanasia typically argue that killing the patients in question is not worse than letting them die. Advocates of voluntary euthanasia often claim that patients should have the right to do what they want with their own lives. Advocates of mercy killing argue that for patients who are in vegetative states with no prospect of recovery, letting them die prevents future needless and futile treatment efforts. If they are suffering then killing them prevents further suffering. Advocates of physician-assisted suicide argue that a physician assisting a terminally ill or suffering patient is merely helping the patient who wishes to die with dignity.

Critics of the euthanasia typically argue that killing is always wrong, that nonvoluntary or involuntary euthanasia violates patient rights, or that physician-assisted suicide violates an obligation to do no harm.[1,2]

A 45-year-old woman with disabilities in Rajasthan's Chittorgarh has written to Prime Minister Narendra Modi and Chief Minister Vasundhara Raje seeking permission for euthanasia. Her brother claimed that after their father's death in 2014, the authorities have not sanctioned the pension.

"My father retired in 1996 and died in 2014. We are entitled to get the family pension. It has been three years but we still have not received the money. It is getting extremely difficult for us to take care of her," said Sudhir Mishra, brother of Sunita.

On March 9, in a landmark judgement, the Supreme Court recognised the living will made by terminally-ill patients for passive euthanasia.

"According to the state government orders, the daughter of a pensioner, who is either a dependent, widowed or has disabilities, is entitled to pension after the pensioner's death," said Lakshminarayan Dashoj, president of a pensioners' group.

Nagaur: A sick elderly couple, resident of Dhankoli village near Didwana in Nagaur district, Rajasthan, was kicked out of the house by a daughter-in-law. If they could not find a place to stay, they took shelter in the temple. At the same time, he has demanded death from the administration, demanding action. Actually, the elderly couple was spending the last days of their lives with the help of medicines.

Meanwhile, the greedy daughter-in-law drove the elderly couple out of the house and the elders reached out to the subdivision officer of Didwana with a demand to get her home. When the subdivision officer's health was not well, the elderly couple waited for hours, but the subdivision officer himself did not come down from his house as an excuse for illness, then these people reached the tehsildar but the tehsildar was also found missing.

The post of ADM of Didwana has been lying vacant for more than 6 months, after all, who should share the complaint. Then someone advised the couple to visit the Tehsildar's residence, then the elderly couple, who were holding each other by stuttering steps, reached the Tehsildar's house and heard their complaint. Hearing the talk of the elderly couple, Didwana Tehsildar instructed the Maulasar police station authority to enter the house with the elderly couple and reprimand the daughter-in-law, as well as to make arrangements for maintenance of the elderly couple keeping in mind. The officer has also been ordered to submit a cradle report.

III. DISCUSSION

There is dispute over whether killing a patient is really any worse than letting the patient die if both result in the same outcome.

Commonsense morality usually thinks that letting a person die is not as bad as killing a person. We sometimes condemn letting an innocent person die and sometimes not, but we always condemn killing an innocent person.[3,4]

Consider different instances of "letting die." One might claim that it is wrong to let our neighbor die of an accident if we could easily have saved his or her life by calling an ambulance. On the other hand, we let starving people in poor countries die without condemning ourselves for failing to save them, because we think they have no right to demand we prevent their deaths. But if someone killed a neighbor or starving people we would think that wrong.

Likewise, we would condemn a healthcare professional who kills a patient. But we might accept the healthcare professional who at patient and family request withholds artificial life support to allow a suffering, terminally ill patient to die.

The distinction between killing and letting die is controversial in healthcare because critics charge there is no proper moral basis for the distinction. They say that killing the above patient brings about the same end as letting the patient die. Others object to this and claim that the nature of the act of killing is different than letting die in ways that make it morally wrong.

JAIPUR: A man, believed to be suffering from cancer, on Wednesday submitted a representation to Chomu sub-divisional magistrate (SDM), which was addressed to Prime Minister Narendra Modi and chief minister Ashok Gehlot, and requested

permission for euthanasia (ending life to relieve pain and suffering). He alleged that he and his family members were being mentally tortured by his wife. "I received a representation from a man, Vishnu Sharma, saying he was being mentally tortured by his wife (Anju Sharma) and was very upset. He said he is a cancer patient and was being forced by his wife to stay in a rented house as he has been forced out of his house. I have forwarded the representation to Chomu SHO," said Chomu SDM. It stated the family members were being threatened and no action was taken despite several complaints to police.

Congress is 137 and in a hurry to turn fossil, driven by the nose into old age. Some liquefied high-flyers in the group, sensing atrophy in the bones, have already robbed the cage. Others did not, out of a sense of misplaced loyalty to the party, if not to the family, which in turn could not play a more powerful role in the disintegration. The vineyard is teeming with talk that siblings Rahul Gandhi and Priyanka Vadra Gandhi will be the bearers of the Congress.

Not that euthanasia was unknown in 1947, but where Mahatma Gandhi was all in favor of ending the freedom struggle party, Jawaharlal Nehru could not bring himself to commit hara-kiri. But those were golden days for Congress. Now, decades later, Nehru's great-grandson and great-granddaughter preside over a congress Nehru wouldn't recognize if he came knocking on his door in Valhalla, the Norse center of the world. 'beyond.[5,6]

Nehru was not a Viking, but Scandinavians are among the most democratic. And Congress has been in the doldrums for many years. Things have gone from bad to worse over the past year following the disappearance of Sonia Gandhi's political adviser, Ahmed Patel. And the enigmatic Rahul Gandhi, much to the dismay of senior congressional leaders, was not a formula for success. Dissatisfied and feeling abandoned, these leaders think outside the box and take the tangent. Today the G-23 is G-22 with one of the 23 Samajwadi turning partial.

Kapil Sibal guessed it right. He would not be given a Rajya Sabha ticket this time by Sonia Gandhi and her family. Not that Ghulam Nabi Azad was lucky. The Gandhi family, especially Rahul and Priyanka Gandhi, are not recipients of bouquets after the selection of the party's Rajya Sabha candidates. The list contains the usual suspects. Former established family devotees who were also rewarded with earlier Rajya Sabha seats.[7,8]

Like Rajiv Shukla and Mukul Wasnik. And current favorite Randeep Surjewala. That these congressional leaders are on the list is not the issue. The anger is that they would contest from outside their states, as former Prime Minister Manmohan Singh had become accustomed to, contesting from Assam and Rajasthan.

This time, among the out-of-state recipients are Rajiv Shukla and Surjewala. And anger is spilling over into Chhattisgarh and Rajasthan, where these rulers have been imposed on the locals.

Among those on the list are P. Chidambaram, Jairam Ramesh, Ajay Maken, Randeep Surjewala, Rajeev Shukla, Mukul Wasnik and Vivek Tankha. The names betray the hand of Rahul and Sonia Gandhi. While Chidambaram, Ramesh, Shukla and Wasnik are Sonia's favourites, the names of Maken, Surjewala and Tankha definitely have a Rahul tinge to them.

It's not just the Congress leaders of Chhattisgarh and Rajasthan, two Congress-governed states, who don't like to be left behind, other more well-known Congress hopefuls are also showing caution and displaying their utter disappointment. to the Gandhi family. Actress Nagma, for example, says she's been waiting 18 years for Sonia Gandhi to keep her promise, "but look what she did, gave the ticket to a poet who had only joined the party the other day".

The actor-turned-politician was critical of the selection of poet-turned-politician Imran Pratapgarhi, who is from Uttar Pradesh, a state that gives Congress "nil-batta-sanatta" in the just-concluded parliamentary elections. It is not for nothing that many inside and outside Congress are ominously humming the dirge of Congress if the Gandhi family does not back down from the edge that happens to be the edge of the party.

Among the most reputable Congress leaders not on the list is the party's national spokesman, Pawan Khara, someone who has spent hours every day defending the party and his family from morning till night. Khara wondered if there was something missing from her "devotion" to partying and family.

But Khera is not leaving Congress like Sibal. The reason the Gandhi family can get away with unpopular decisions within the party is that members of Congress like Pawan Khera wouldn't fit into any other mold. The only political capital Congress leaders like Khera have earned in their political careers is their loyalty to the 137-year-old party.

They wouldn't fit in any other party. Congress is like a second skin for them. Even for a celebrity like Nagma, without the Congressional tag, she wouldn't breathe easy. In the rush of new stars hitting all the wispy woods across the land, Nagma wouldn't even be among the less bright. Congress is proving to be a party of frustrated people, by frustrated people, for frustrated people. (API Service)

The post Congress High Command Messed Up Rajya Sabha's Nominees List Again first appeared on IPA Newspaper.

IV. RESULTS

India has long been famed for its religious tolerance. In India, Jainism has a lengthy history, and Jains are devout adherents of their faith. Jains are noted for practicing 'Santhara' or 'Sallekhana,' a delicate kind of passive euthanasia. The Jain Shwetambar Sangha, Tonk Road, Jaipur, has come to their aid and has arranged for a group of Jains to be provided with facilities. They have also scheduled a Mahotsav for the Jains, and they have begun their fasts. The Right Foundation, an NGO, filed a writ petition in the public interest against the Sangha and the Union of India before the High Court of Rajasthan, claiming that Santhara should be declared illegal because it violated several provisions of the Constitution, and that the Court should investigate the practice and prosecute it appropriately. Furthermore, it was alleged that facilitating the activity is also considered a criminal conduct.[9,10]

The Nikhil Soni decision has ramifications not just for the liberties provided by the Constitution to non-sectarian groups, but also for the ongoing argument over the right to die with dignity. The key takeaways from the judgement are provided hereunder:

1. The argument that Santhara or Sallekhana is an essential religious practice of the Jain religion has not been established in order to save the practice of Santhara or Sallekhana in the Jain religion from the vice of criminal offence under Section 309 IPC, 1860 which provides for the punishment of suicide, and Section 306 IPC, 1860 which provides for the punishment of abetment of suicide.
2. Santhara or Sallekhana is not suicide because it is a voluntary act of giving up one's body for salvation that is not violent in any way, but it is legal religious practice guaranteed by Articles 25 and 26 of the Indian Constitution. The right to freedom of conscience and the right to freely profess, practice, and promote religion are constrained by the overarching and controlling principles of public order, morality, and health. Article 25's right is subject to Article 21 of the Indian Constitution.
3. The writ petition is granted with instructions to the State authorities to put an end to the practice of 'Santhara' or 'Sallekhana,' and to treat it as suicide punishable under Section 309 of the Indian Penal Code, 1860 and abetment under Section 306 of the 1860 Code. In any form, the State shall prohibit and outlaw the practice of 'Santhara' and 'Sallekhana' in the Jain religion. Any complaint filed in this regard will be treated as a criminal matter and investigated by the police in accordance with the law, based on the recognition of law in the Indian Constitution and in accordance with Section 309 or Section 306 of the Indian Penal Code, 1860.

V. CONCLUSION

Ordinary medical treatment includes stopping bleeding, administering pain killers and antibiotics, and setting fractures. But using a mechanical ventilator to keep a patient breathing is sometimes considered extraordinary treatment or care. Some ethicists believe letting a patient die by withholding or withdrawing artificial treatment or care is acceptable but withholding or withdrawing ordinary treatment or care is not. This view is controversial. Some claim the distinction between ordinary and extraordinary treatment is artificial, contrived, vague, or constantly changing as technology progresses. Some ethicists believe that if a suffering, terminally-ill patient dies because of intentionally receiving pain-relieving medications, it makes a difference whether the death itself was intended or merely anticipated. If the death

was intended it is wrong but if the death was anticipated it might be morally acceptable. This reasoning relies on the moral principle called the principle of double effect.[11,12]

Churu: A woman and her two daughters have sought permission to end their lives while accusing the police of not taking action in a rape case lodged by them two months back.

The woman alleged that one of the accused raped her one daughter at gunpoint on December 31 night while another accused raped the woman nearly ten days back.

Two others also attempted to rape her second daughter.

A case is registered at Sardarshahar police station but no action followed as one of the accused is reported to be the nephew of an IPS officer.

The SDM directed CO Sardarshahar to take action in the matter.

She alleged the accused roam scot-free in front of the house waving guns.

Copies of letter have been forwarded to Chief minister office & Chief secretary office. Family has warned of indefinite strike at the DSP office from Feb 27, if action is not taken. (First India Bureau)

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2. ^ "Voluntary Euthanasia". Voluntary Euthanasia (Stanford Encyclopedia of Philosophy). Plato.stanford.edu. Metaphysics Research Lab, Stanford University. 2018. Retrieved 7 May 2019. When a person performs an act of euthanasia, she brings about the death of another person because she believes the latter's present existence is so bad that he would be better off dead, or believes that unless she intervenes and ends his life, his life will very soon become so bad that he would be better off dead.
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