

# ORGAN TRANSPLANTS

Part 2: meeting at the London ULT

on

Wednesday 21<sup>st</sup> August 2013

Part of the *Summer Wednesday programme* “Theosophy in 21st c. Society”

This talk is about bringing the light of Theosophy to bear on some of the contemporary problems that we face as living individuals in modern society. It focuses on the issue of health and therapy, particularly the issue of organ transplants and that of human or animal cloning.

Our aim here will be to bring the light of Theosophy to such contemporary issues and to endeavour to make practical applications of the Theosophical teachings.

The objective of this talk is not so much a dictate of the Theosophical approach to such issues but rather so that we may rethink the problem of health and therapy by providing information helpful to those who suspect that *physical imbalance or disease is not simply a scientific problem for the professional physician but also a practical problem for the individual to solve for himself.*

**IMPORTANT:** One of the main hallmarks of Theosophy is that it emphasises spiritual and mental independence and freedom of thought and belief. So people are encouraged not to necessarily accept or believe things unless they correspond to their own independent reason. Whereas the teachings of Theosophy have some specific things to say about ethical and even physiological matters, students of Theosophy are more than welcome to disagree and do not need to fear judgment, criticism, or condemnation from others for doing so.

\* What is organ donation and who are the organ donors?

Official NHS video: “Organ donation: How it works” (3:41)

<http://www.youtube.com/watch?v=8gBdUEBHhVU>

The organs that can be transplanted are –

- \* The HEART
- \* The KIDNEYS
- \* The LIVER
- \* The LUNGS

- \* The PANCREAS
- \* The INTESTINES and
- \* The THYMUS

Kidney transplants are the most common of all organ transplants, followed closely by liver transplants and then heart transplants.

As well as organ transplants, other types of transplant possibilities currently exist including limb transplants (i.e. legs and arms), hand transplants, bone marrow transplants, skin transplants, face transplants, cornea transplants, and blood transfusions.

According to the teachings of Theosophy, all of our internal organs have a definite “occult” – or “inner” – aspect to them.

The **SPLEEN** (on the left side of the body) is “the physical vehicle” of Linga Sharira, the Astral Body, the Double.

The **LIVER** (“a certain organ on the right side of man”) is “the seat” of “the animal desires and passions” in man – the Kama principle.

H.P. Blavatsky says that we have “*Manasic* as well as *Kamic* organs” in us and that the Kamic or “passional organs” include “the **Liver**, the **stomach**, the **spleen**,” whereas the **BRAIN** and **HEART** “are the organs of a power higher than the *Personality*.”

“Occultism teaches that the **liver** and the **spleen** cells are the most subservient to the action of our “personal” mind, the **heart** being the organ *par excellence* through which the “Higher” Ego acts – through the Lower Self.”

[See “*The Key to Theosophy*” and “*Psychic and Noetic Action*” by H.P. Blavatsky]

(The “personal mind” is what we would call Kama-Manas.)

Every part of the physical body has its corresponding part or “centre” in the astral body, which is the subtle unseen blueprint and framework upon and around which the outer shell of the dense physical body is constructed. This astral body could actually be described as the real body because the life energy (Prana in Sanskrit) and vitality flows in and through *it* to the physical.

- In “*Isis Unveiled*” Vol. 1, p. 207, it is strongly suggested that there is a continuing magnetic relation between donors and the part of their body donated to others. The example is given of a person who received a hair transplant and whose new hair eventually turned grey at the same time as the donor’s. Also of someone in Victorian times who received an artificial nose constructed from the skin and tissue of the back of a donor...when the donor eventually died, the other man’s nose dropped off!
- When a soul incarnates into a particular body, every part of the body – even every single cell – is impressed and coloured (for want of a better expression) with the physical side of the individual Karma which that particular soul has to face and experience in that particular lifetime.
- Every part of the body also subsequently becomes imbued with, and takes on, the impressions and recordings of the experiences from the new lifetime as well.

✚ “The seat of memory ... is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the Manasaputras) which inform every rational mortal.”

✚ “Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness “of its own kind,” **every cell must of necessity have also a memory of its own kind**, as likewise its own *psychic* and *noetic* action.”

✚ “No memory of a purely daily life-function, of a physical, egotistical, or of a lower mental nature – such as, e.g., eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one’s neighbour, etc., etc., has aught to do with the “Higher” Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart – for these two are the organs of a power higher than the *Personality* – but only with our passional organs, such as the liver, the stomach, the spleen, etc.” [Quoted from “*Psychic and Noetic Action*”]

- Thus we can readily see – unless we hold to a purely materialistic view of life – that there is an occult, or unseen and *metaphysical*, side to the issue of organ transplants which would otherwise seem a merely *physical* and harmless process and one not worth thinking twice about. One person’s uniquely Karmically fashioned organs, body parts, and cells are being surgically attached, inserted, and mixed with the uniquely Karmically fashioned body and system of another person.

According to the Wikipedia page on “Transplant Rejection” 50-60% of kidney transplants (which are the most common of all transplants) end up being rejected by the body of their recipient. 10% to 30% of liver transplants (the second most frequent of all organ transplants) also end up being rejected. When transplant rejection occurs, doctors will usually try to replace the rejected transplant with *another* transplant. Sometimes this is successful but sometimes is again rejected by the body. Repeated rejection of organ transplants eventually results in great stress and trauma to the body and consequently the death of the person.

However – “The emerging field of regenerative medicine promises to solve the problem of organ transplant *rejection* [the body’s rejection of the organ or organs that are transplanted into it from another body, which rejection sometimes happens] by regrowing organs in the lab, using the patient’s own cells.” (Wikipedia)

This would also potentially go a long way to solving the problem of the shortage of donated organs. It’s a technique known as decellularisation: <http://www.euronews.com/2013/06/26/lab-grown-human-organs/>

A different viewpoint: A Buddhist view – YouTube video: “Buddhism And Life Saving Measures” (2:28) - <http://www.youtube.com/watch?v=8gBdUEBHhVU>

What might be some of the other consequences and results of organ transplants – apart from the physical – in light of what we’ve just been looking at?

Today there is great emphasis in certain parts of the media on organ donation because there are apparently less *donors* than there are people needing *transplants*. Many people promulgate the view that it’s selfish not to leave your organs to medical science as transplant donations when you die, seeing as you could save or prolong someone’s life that way. Yet there are a few things to be considered about this...

1. The fact that a relatively large number of organ transplants are rejected by the recipient bodies (more than half of all kidney transplants, as we noted) is rarely, if ever, mentioned by the promoters of organ donation. The process is nowhere near as smooth, perfected, and successful as the media makes out.
2. Increasing atheism and agnosticism results in a huge proportion of people trying to cling desperately onto physical existence since they believe that they are nothing more than their bodies and that when the physical body dies they will entirely cease to exist. They believe this one physical bodily life is all there is and so they are willing to prolong it at any cost due to fear of what they view as their impending “annihilation.”
3. Theosophy – just like all the Indic religions – teaches that everything that happens to us in life is as a result of our own Karma (our self-created destiny resulting from our deeds and actions in former lifetimes) and that it is impossible for someone to avoid, evade, or escape the Law of Karma. Thus, if we become very ill with something fatal and it becomes plainly apparent that we stand no chance of ever recovering, it may perhaps be best to accept that this is our Karma and to nobly resign ourselves to allowing that particular “karmic debt” to burn itself off through our suffering and eventual departure from our present body. *Many people unfortunately create even more and worse suffering and distress for themselves at the end of their lives by trying in vain to desperately prolong their life by any means possible.* An understanding and acceptance of Karma and Reincarnation could help people to end their days in peace, hope, and assurance.

“Philosophy as well as religion has always taught that the soul is purified and strengthened by suffering, and it is sometimes well to suffer. If we could know the action and operation of Karma we would see that by suffering pain in sickness bad Karma is worked off ... Those who know and recognize this fact are cured thereby of the mental distress which is so large a part of the evil of bodily suffering, and this is for them a “mind cure” on a higher plane than the physical, for then they can bear their sufferings with calmness and resignation.” [William Quan Judge in a letter to I.B. Rumford]

### **What do we think about this?**

**Do we agree that suffering and illness can sometimes have a sort of beneficially transformative and redemptive effect on us?**

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Karma and Reincarnation are central teachings of Theosophy. HPB and WQJ considered these to be the most vitally important truths for humanity at large to understand. The Law of Karma is the law of self-created destiny. It means that *there is actually no injustice* in the world and that everything that we experience in life – good or bad – is something we have earned for ourselves through our own past actions, possibly in this lifetime but most likely from actions of a previous lifetime.

But “thought is the REAL plane of action” and the thought, the mind, is where all other action begins. “Man is *made* of thought ... The body of the inner man is made of thought.” (William Quan Judge, “*The Ocean of Theosophy*”) Every cause we have ever set in motion began with a

thought and thus the Karmic effects of those causes are the results of that thought, even if it took many lifetimes for the effect to finally come about.

So our most important work is with Manas – the Mind Principle, the thinking element within us. When Manas remains purified, elevated, uplifted, and spiritualised, we can set no negative causes in motion and therefore put an end to the creation of any further undesirable Karmic effects.

Patanjali said that in Mind lie planted all seeds with self-reproductive power inherent in them, just waiting for the right time and circumstances to sprout again. We are not simply physical beings and the root cause of all that happens in our lives is not physical. Everything physical is ultimately only an *effect* and not a *cause*.

[Open to discussion]

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**See also collation on HUMAN AND ANIMAL CLONING given at the same meeting**