

HUMAN ORGANS DONATION AND TRANSPLANTATION IN THE LIGHT OF BUDDHISM

Mahmood Ahmad, Ph.D. Researcher, University of Sindh, Jamshoro muftimehmoodahmad@gmail.com <https://orcid.org/0000-0003-4666-0285>

Sohaib Ahmed, Ph.D. Researcher, University of Sindh, Jamshoro. Sohaib_ahmed09@yahoo.com <https://orcid.org/0000-0001-7414-8049>

Uzma Mohammad Younus, Ph.D. Researcher, University of Karachi. uzmayounus99@gmail.com <https://orcid.org/0000-0003-3448-2258>

ABSTARCT

Organ transplantation and organ donation is an important issue today. It was implemented in different ways. The medical field offers new methods of treatment, including organ transplantation and human services. This is one of the most difficult and complex aspects of modern medicine. It is a surgical replacement of diseased organ by another healthy human organ. It was implemented in different ways. Donation and organ transplantation are important issue of today. The medical field offers new methods of treatment, including organ transplantation and human services. Researchers have been trying to expand stem cells to other organs and are experimenting with alternatives to human blood. Organ Transplantation and donations are performed under the supervision of a competent transplant team.

KEYWORDS: Organ transplantation, definition, Types of organ transplants, Types of organ donation, consent process, Origin of Hinduism, Hindu beliefs, the god's goddesses of Hinduism, Organ Donation in Hinduism, Hindu texts, The Virtue of selflessness in Hinduism.

Organ transplantation Definition: The process of replacing diseased organs with healthy organs is called transplantation of human organs. ¹

Surgical organ transplantation, which is performed to further improve the health of the recipient, is known as human organ transplantation. ²

The following are the names of the organs that can be transplanted into another human body.

(1) Heart (2) Kidney (3) Liver (3) Lung (5) Pancreas (6) Thymus Gland (Thymus gland founded near the base of neck)

The following tissues can be transplanted

(1) Arteries (2) Tendons Nerves Hand (3) Cornea (4) Heart Valves (5) Bones (6) Arms (7). Skin. Etc. ³

Worldwide, the kidneys are the most common transplanted organ ⁴

Types of organ transplants:

There are four types of organ transplants:

(2) Autograft: Tissue or organ of a person's body is taken from one part and transferred to another place in the same person. ⁵

(2) Isograft: A tissue or organ of a person's body is taken from one part and placed on another person of the same genetic constitution, such as a graph between twins. ⁶

Allograft. Transplantation of a body whose genetic makeup differs from that of the host body ⁷

Xenograft: A tissue or organ part of an animal's body transplanted to human,

Organ donation: Organ donation is of two kinds.

Donation of a deceased organ: It is defined as obtaining organs from a person after death. Organs are donated only with the donor's consent.

Living Organ donation: Receiving organs from a living person, for example, donation of a kidney or liver⁸

Approval process

Before taking an organ from a donor, it must be taken with consent or voluntarily. Two types of volunteers are visible. The explicit consent is given by the donor directly through proper registration as a country. The second consent process involves consent, which does not require direct consent from the donor or the next person. The expected consent is that if a possible donation is allowed, that donation will be allowed.⁹

Introduction to Buddhism

Early life of Guatama Buddha to striving for enlightenment:

1. Birth of Buddha to childhood:

Gautama Buddha (organizer of Buddhism) was conceived in the little Sakyan republic as the child of a senior who was chosen as a ruler. He later came to be viewed as a 'sovereign', with his father as a 'lord'. His father was Suddhodana (Pāli, Sanskrit Śuddhodana), and Mahāmāyā was his mother. When he was conceived, Gotama marvelously stood up, walked seven paces and, pronounced that this was his last birth, and said he was bound to the destiny of enlightenment.¹⁰ Only days after, his mother passed. He was raised by Mahāpajāpatī Gotamī, his aunt. He had an entirely agreeable and lovely childhood.

2. Experiencing life for the first time in his youth:

In his twenties Gotama began to think about a portion of the unmistakable facts of life. For instance man's advancing age, diminishing health and eventual death. The later life stories present his consciousness of these realities as sensational disclosures, as a feature of the account of the 'four sights'¹¹. They state that because of his father's steady consideration and over-insurance, Gotama knew no distress, agony, or misery, and saw no mature age, Ailment or demise. In any case, one day he went out for a chariot ride, which permitted him to see a matured man for the absolute first time¹². On a subsequent event, he saw an ailing man. On a third excursion, he saw his first dead body. On a fourth event, he saw a calm wandering religious seeker and decided to follow that way of life¹³

3. Struggle to achieve a state of mind in his youth:

At age twenty-nine, Gotama left his previous lifestyle behind, including his significant other and infant. He took off his illustrious garments and trimmings, removed his hair and put on straightforward austere garments. This was his 'extraordinary renunciation'¹⁴. As he continued looking for harmony, Gotama went thus to two yogic instructors who showed him how to achieve two refined enchanted states that went past any of the types of the material world. He learned to master these states. However, he felt that they didn't go far enough as they would lead just to a refined rebirth, and not escape from the cycle of life, death and a refined rebirth. He next attempted to mortify the body and its wants. He did this for six long years, however in time observed that this led him to no place¹⁵.

4. His struggle on the path:

Now, he recalled an episode in his childhood: when situated under the shade of a tree his brain had arrived at a happy and quiet reflective retention known as the first jhāna (Pāli, Sanskrit dhyāna).¹⁶ This memory directed him toward an increasingly adjusted 'center way'. Too powerless to even consider meditating, he began taking strong nourishment once more, all the while, notwithstanding, separated from his first five companions (monks) in asceticism.¹⁷

The manifestation of negative things (Mara):

Once in a more advantageous physical state, Gotama sat under a tree on a twilight night to create jhāna, most likely by rehearsing care of relaxing. From the start he needed to conquer different blocking perspectives: desire of the senses, irritability, dullness, laziness, excitement, unease and lingering doubt. These psychological states inside him were additionally typified in a figure known as Mara ('The Deadly'), a misinformed flirt god, similar to the Christian Satan.¹⁸

Buddha overcomes Mara:

Mara is determined to keeping creatures entangled inside samsara, the pattern of resurrections and re-passing's, and was frightened at the possibility of Gotama's getting away from this, so assaulted him with a multitude of evil spirits. Gotama was ensured by his amusement of great characteristics, and the hosts of evil presences fled tragically. Māra then conjured his own enchantment capacity to attempt to oust Gotama.¹⁹ Gotama contacted the earth with his correct hand, calling the earth and its goddess to vouch for his good and profound Excellences. The earth convulsed accordingly and Māra and his hosts pulled back. Soon thereafter, Gotama achieved the first jhāna once more and afterward three further jhānas till he was in a condition of significant composure, care and mental sharpness.²⁰

Final Path to enlightenment:

From this, he at that point achieved three higher familiarities.

- 1) He recollected a significant number of his previous existences;
- 2) He procured the 'divine eye', with which he perceived how the idea of creatures' resurrections relied upon their karma;
- 3) He saw the four 'Respectable Truths'. These are four genuine, real factors of life perceived by profoundly respectable individuals on the Buddhist way: 'enduring' (dukkha), feelings of agony and unhappiness; the inception (samudaya) of dukkha, to be craving something specific; the closure (nirodha) of longing for and (Nirvana); And the way (maga) prompting this. He had in this way decimated the most profound established tendencies restricting him to rehashed resurrections, and was a true Buddha.²¹

Preaching to others:

Seeing the significance of these acknowledgements and those conventional individuals were probably not going to welcome this, he was from the outset reluctant about educating others. Be that as it may, Sahampati, an empathetic god, asked him to instruct others. He

strolled numerous miles to locate the five previous companions (monks) he had lost due to his asceticism, in Varanasi.²²

He showed them the center way and the four Noble Truths, and consequently 'set the wheel of knowledge rolling'. Events in his forty-five years of preaching are difficult to sequence. However the last three months of his life are contained inside the Mahā-parinibbāna Sutta.²³

Death of Buddha:

It is believed he died of a stomach complaint, resting between two trees blossoming out of season. In a state of Profound enlightenment, deep meditative calm and self-control with numerous divine beings looking upon him.²⁴

Collecting the teachings of Buddha:

How were the Buddha's lessons gathered? Not long after his demise, 500 devotees who were enlightened Arahats, liberated from further rebirth, assembled to gather what he had instructed, and orchestrated them into two sorts of content that could be publicly recited: Vinaya, on Religious order, and the Suttas, or talks.²⁵ Composing or writing was minimally utilized in India at that time However; there was a tradition of passing on detailed texts orally. Different groups of monks had various adaptations of what they passed on. However, remarkably all agreed on a common understanding. Teachings in the form of written volume of texts for the first time were preserved by the Theravāda school, in Pāli around 20 BCE in Sri Lanka, racing to more than 40 present day volumes.²⁶

Buddhism as a religion:

According to The Lotus Sutra .The Buddhists scriptures in its teachings don't focus on the individuality of a person on the path of Buddha. But his Dhamma (Pāli, Sanskrit Dharma), his lessons, that point to realities of the nature of the world and the Path to Nirvana, including the experiences on that Path, towards Nirvana.

The Buddha stated, that 'he who sees the Dhamma sees me'. According to British professor Paul Williams.²⁷

Buddha in the Mahāyānas scriptures:

(The existence of different universes):

While prior Buddhism had just discussed endless universes existing, the Mahāyāna scriptures mention different kinds of Buddha .That exist in different realms among the endless universes. Specifically, Amitābha (Infinite Light) Buddha supposedly has a perfect 'Unaltered pure Land', where the conditions for achieving enlightenment are already perfected there. Its sublime nature is solid to the point that an individual karma is insufficient to be reborn there. In any case, Amitābha is said to have pledged to transfer his huge supply of good karma to any individual who has true faith in him.²⁸ Hence developing a strand of devotional worship within Mahāyāna Buddhism, This is more popular in China and Japan. Thus the meditative practices such as Zen emphasize the potential for achieving Buddhahood that is within all beings.²⁹

Buddha in the Lotus Sutra scriptures:

According to scriptures in the Lotus Sutra teachings. Buddha is a cosmic being existing in the heavens. Who is periodically incarnated on earth to teach compassionately the path to Nirvana? ³⁰

Ultimate objective of the Mahāyāna teachings:

A few writings in the scriptures of the Mahayanists teachings consider it to be a seed inside us that needs nurturing and maturing. The Mahāyānists try to become flawless Buddha's, as Gotama/Śākyamuni, and scrutinized the prior schools of Buddhism for focusing on the lesser objective of turning into an Arafat, An individual freed from greed, hatred, delusion, and future rebirths in attaining final enlightenment. ³¹

Flawless Buddhahood is viewed as accomplished by following the long way of the humane Bodhisattva, or Bodhi-being, who, when close to Buddhahood, become like heavenly savior beings. Theravādins, however, are glad to focus on the simpler, though demanding goal of becoming Arahats. ³²

The sacred books of Buddhism:

1. The Tripitaka (Pali Canon), The Tri-piṭaka ('Tri' in Sanskrit signifies 'three', and 'piṭaka' alludes to something like boxes, coffins, or containers).
2. The Lotus Sutras
3. Mahayana Sutras ³³

The Tripitaka:

The writings are partitioned into Tripitaka, or "three containers," maybe on the grounds that the writings were initially put away in crates or containers.

First container:

One "container," the Sutra Pitaka, comprised of the Buddha's talks, stories, accounts, that reflected his acknowledgements on the path towards enlightenment. ³⁴

Second container:

The second "container," the Vinaya Pitaka, contained rules for the priests that related to ethical quality and social conduct, just as institutional rules ³⁵

Third container:

The third "container," called the Abhidharma Pitika, was created centuries later than the others and developed upon the Buddhist way of thinking. ³⁶

Buddhism views regarding Organ Donation

Organ donation in the nations of Southeast Asia, where Buddhism exists is low. Due to strict obstructions, social boundaries and because of an absence of acknowledgment of cerebrum demise (brain death). ³⁷

Concept of Brain death:

According to Buddhism all of life is suffering (sukkah). This suffering of others can be taken away through the virtue of selflessness and compassion. According to the believe in the transitory nature of life towards rebirth, the time of death is marked as the most important phase in that transition .It is due to this believe in rebirth and the spiritual journey of life towards that that the concept of cerebrum passing (i.e. the death of the brain) at the

time of death .Is not scientifically or medically accepted.³⁸ They believe that until spiritual consciousness is not lifted up from the body, death of the body will not occur. Up to that point, the body must stay undisturbed. Any interference during this time period with the body is believed to upset the rebirth process. Hence the criteria for when actual death of the body takes place differs from that of present day western medical study.³⁹

Organ Donation according to Buddhism:

The virtue of selflessness and compassion and the need to relieve others of their suffering. Is central to Buddhism faith .Therefore under the right circumstances the need to donate an organ to save another person's life may be considered.⁴⁰ What impacts the significance or attitudes towards organ donation, especially after death, according to Buddhist beliefs? The answer lies in Buddhist virtues .That is Putting the needs of another person before your own .If the dying person has not wished it ⁴¹.It is against his wish to donate his body organs to save another life. Hence Organ donation is considered in the light of the dying persons wish. Buddhism is not entirely against organ donation .It can also be considered as an act of supreme compassion and selflessness. If the dying person so wishes it. ⁴²

The acceptance of death according to Buddhism:

Though Buddhism for the most part acknowledges brainstem passing and the irreversibility for respiration to take place after death. As a legitimate criterion for death of a person .But the soul's spiritual journey from the body after death is given consideration. ⁴³

The value of compassion and empathy for the dying/dead person:

Buddhists believe in the value of compassion and ease of suffering of others .For that reason a dying individual's own needs are considered first .That is if the individual volunteers himself to ease the suffering of others after death, through organ donation. According to Buddhism decimation of the dead body in any form is frowned upon .Until not wished by the dying person himself. ⁴⁴

In Japan the body either dead or alive is considered the carrier of the soul .This believe has made it difficult to accept the cerebrum demise as a legitimate criteria of death .Hence impacting attitudes and considerations towards organ donation after death in Japan. ⁴⁵

Buddhists in Tibet consider the dead body until about seven days. After which they believe the soul leaves peacefully for the afterlife. Subsequently organ donating right after death can be viewed as meddling with the resurrection of the soul in the afterlife.⁴⁶

Mahayana Buddhists believe that since the soul ought to have the option to leave the body calmly towards resurrection .Hence, any kind of meddling with the dead body up to that point is interfering with that process. ⁴⁷

In Korea and Taiwan, organ donating is effectively received. Since there the Buddhists consider it a high act of selflessness .And highly value acts of compassion .But based on the wishes of the donor. ⁴⁸

Since Hawai'i has an enormous Asian populace, these social and strict beliefs can be reflected in their support in donating organs after death. As a state, they have the most reduced pace of donating organs after death compared to the USA. ⁴⁹

Conclusion

In conclusion, faith, religious beliefs and cultural considerations with respect to organ donation after death are wide and varied. The key point to consider is to clearly define criteria which justifies death and criteria which justify organ donation or transplantation by engaging different faith leaders.

Finally, the overall conclusion is that it is allowed in the Buddhism.

REFERENCES

- ¹ Saxena, R. A. H. U. L., Khan, F. A. R. A. H., Masood, M. I. S. H. A., Qureshi, Z. A. I. N. E. B., & Rathore, M. A. N. O. J. (2016). Review on organ transplantation: A social medical need. *J Crit Rev*, 3(2), 23-9.
- ² Sia, I. G., & Patel, R. (2000). New strategies for prevention and therapy of cytomegalovirus infection and disease in solid-organ transplant recipients. *Clinical microbiology reviews*, 13(1), 83-121.
- ³ Ostróżka-Cieślak, A., & Dolińska, B. (2020). The Role of Hormones and Trophic Factors as Components of Preservation Solutions in Protection of Renal Function before Transplantation: A Review of the Literature. *Molecules*, 25(9), 2185.
- ⁴ Doğan, G., & Kayır, S. (2020). Global scientific outputs of brain death publications and evaluation according to the religions of countries. *Journal of religion and health*, 59(1), 96-112.
- ⁵ Deshmukh, C. D., & Baheti, A. M. (2020). Need, process and importance of organ transplantation. *Asian Journal of Pharmacy and Pharmacology*, 6(2), 126-131.
- ⁶ Thakur, A. J. (2019). The elements of fracture fixation, 4e. Elsevier Health Sciences.
- ⁷ Gehart, H., & Clevers, H. (2020). Stem Cell-Derived Liver Cells: From Model System to Therapy. *The Liver: Biology and Pathobiology*, 1015-1021.
- ⁸ Klompaker, J., & Veth, R. R. H. (2020). 17 Animal Models of Meniscal Repair. *Animal Models in Orthopaedic Research*.
- ⁹ Alderson, P., & Morrow, V. (2020). The ethics of research with children and young people: A practical handbook. SAGE Publications Limited.
- ¹⁰ Peale, N. V. (2018). ART OF LIVING. Jaico Publishing House.
- ¹¹ Bazzano, M. (2017). Zen and therapy: Heretical perspectives. Taylor & Francis
- ¹² Epstein, R. A., & Sharkey, C. M. (2020). Cases and materials on torts. Aspen Publishers.
- ¹³ Barkley, R. A. (2020). Taking charge of ADHD: The complete, authoritative guide for parents. Guilford press
- ¹⁴ https://en.wikipedia.org/wiki/Great_Renunciation
- ¹⁵ https://en.wikipedia.org/wiki/Mortification_of_the_flesh
- ¹⁶ Phillips, I. (2020). Once Upon a Time Lord: The Myths and Stories of Doctor Who. Bloomsbury Publishing
- ¹⁷ Cimperman, R. S. C. J., Schroeder, S. V. D., & Roger, P. (Eds.). (2020). Engaging Our Diversity: Interculturality and Consecrated Life Today. Orbis Books
- ¹⁸ <http://www.gutenberg.org/files/13188/13188-8.txt>
- ¹⁹ <https://www.eurogamer.net/articles/2019-04-03-sekiro-samsara-and-from-sofwares-cycles-of-death>
- ²⁰ Batchelor, S. (2020). The Art of Solitude. Yale University Press
- ²¹ Mansfield, S. (2017). Choosing Donald Trump: God, Anger, Hope, and Why Christian Conservatives Supported Him. Baker Books.
- ²² <https://mcc.gse.harvard.edu/resources-for-educators/how-build-empathy-strengthen-school-community>
- ²³ Das, N. (2018). KAYA YOGA: Road to happiness, health and longevity. Notion Press
- ²⁴ Wolfe, E. F. (2019). Maharishi Vedic Science on the Origin and Range of Dharma: Enlivening Life in Accord with Natural Law in Contemporary Society through the Intervention of Transcendental Meditation. Maharishi University of Management.

- ²⁵ <https://www.google.com.pk/search?hl=en&sxsrf=ALeKk03MWX0KMH10LLaH6XompVOK8foUQ:1592220697481&q>
- ²⁶ Hodgkins, C. (2019). *Literary Study of the Bible: An Introduction*. John Wiley & Sons.
- ²⁷ Blum, H. (Ed.). (2016). *Dancing with Dharma: Essays on Movement and Dance in Western Buddhism*. McFarland.
- ²⁸ <https://en.wikipedia.org/wiki/Amit%C4%81bha>
- ²⁹ Moerman, D. M. (2020). *Localizing paradise: Kumano pilgrimage and the religious landscape of premodern Japan*. Brill.
- ³⁰ Dobbins, J. C. (2020). *Behold the Buddha: Religious Meanings of Japanese Buddhist Icons*. University of Hawaii Press.
- ³¹ Levman, B. G. (2020). *Pāli, the Language: The Medium and Message*. Cambridge Scholars Publishing.
- ³² Levman, B. G. (2020). *Pāli, the Language: The Medium and Message*. Cambridge Scholars Publishing
- ³³ <https://en.wikipedia.org/wiki/Tripi%E1%B9%ADaka>
- ³⁴ Khyentse, D. (2020). *Zurchungpa's Testament*. Shambhala Publications.
- ³⁵ Shepherd, K. I. (2019). *Buffalo nationalism: A critique of spiritual fascism*. Sage Publications Pvt. Limited
- ³⁶ <https://quizlet.com/133430490/reli-285-exam-2-flash-cards/>
- ³⁷ Cusack, C. M. (2016). *Twins and Deviance: Law, Crime, Sex, Society, and Family*. Cambridge Scholars Publishing.
- ³⁸ Dawes, G. W. (2016). *Religion, philosophy and knowledge*. Springer
- ³⁹ Saberhagen, F. (2020). *The Dracula Tape (Vol. 1)*. JSS Literary Productions, LLC.
- ⁴⁰ Halperin, M. (2020). *Out of the Cloister: Literati Perspectives on Buddhism in Sung China, 960–1279*. Brill.
- ⁴¹ Leming, M. R., & Dickinson, G. E. (2020). *Understanding dying, death, and bereavement*. Cengage Learning
- ⁴² Halperin, M. (2020). *Out of the Cloister: Literati Perspectives on Buddhism in Sung China, 960–1279*. Brill
- ⁴³ <https://link.springer.com/article/10.1186/s13010-015-0025-x>
- ⁴⁴ Webster, C. (2020). *Confessions of a Griever: Turning a Hot Mess into an Haute Message (Laughable Lessons for When Life Just Sucks)*. New Degree Press.
- ⁴⁵ Horowitz, D. (2019). *Dark agenda: The war to destroy Christian America*. Humanix Books.
- ⁴⁶ <https://www.iowadonornetwork.org/understanding-donation/religious-views-regarding-donation-transplantation>
- ⁴⁷ Hale, J. (2017). 1986 Proceedings of the Fifteenth World Methodist Conference
- ⁴⁸ Kelly, A. (2020). *LOCATING THE SPIRIT BODY IN HAKKA WORLDS OF HEALTH: SPIRITUAL COLLISION AND ITS POTENTIAL FOR HEALING THROUGH A FEMALE SPIRIT MEDIUM TRADITION IN SOUTHERN CHINA* (Doctoral dissertation, University of Saskatchewan).
- ⁴⁹ <https://www.intechopen.com/books/organ-donation-and-transplantation-current-status-and-future-challenges/organ-donation-and-transplantation-life-after-death->



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).