

The human voice is the organ of the soul. by Henry Wadsworth Longfellow. The human voice is the organ of the soul. - Henry Wadsworth Longfellow. We judge ourselves by what we feel capable of doing.

For ordering information, please click [here](#). Functions of the Psyche The soul by means of attention, will, and understanding uses the various functions or faculties of the psyche. Yet these functions are not the perfection of the soul, but limited and imperfect instruments designed for a limited and changing world. The soul lets the higher intellect direct the lower mind and the senses in operating the body. The reason functions as a guide for the passions or emotions which mediate between it and the appetites and desires of the body. Each major level of life has an additional psychic function: The soul functions through all these faculties developing those abilities. The distinctive characteristic of self is attention. Know the intuition as the chariot driver, and the mind as the reins. The senses, they say, are the horses; the objects of sense the paths. Those, however, who have understanding, whose minds are always disciplined, their senses are under control, like the good horses of a chariot driver. Those, however, who have no understanding, who are unmindful and always impure, do not reach the goal but go on to reincarnation. Those, however, who have understanding, who are mindful and always pure, reach the goal from which they are not born again. Those who have the understanding of a chariot driver, controlling the reins of the mind, they reach the end of the journey, the supreme home of Vishnu. Beyond the senses are the objects of sense. Beyond the objects of sense is the mind. Beyond the mind is the intuition. Beyond the intuition is the great soul. In the cognitions of sound, etc. Consciousness cannot belong to the body, as it is a material product, like the jar; and also as no consciousness is found in dead bodies. Nor can consciousness belong to the sense-organs; because these are mere instruments, and also because we have remembrances of objects even after the sense organ has been destroyed, and even when the object is not in contact with the organ. Nor can it belong to the mind; because if the mind be regarded as functioning independently of the other organs, then we would have perception and remembrance simultaneously presenting themselves and if the mind be regarded as functioning through the other organs, then it would be the same as atma ; and also because the mind itself is a mere instrument. And thus the only thing to which consciousness could belong is the self, which thus is cognized by this consciousness. As from the motion of the chariot we infer the existence of an intelligent guiding agent in the shape of the charioteer, so also we infer an intelligent guiding agent for the body, from the activity and cessation from activity appearing in the body, which have the capacity of acquiring the desirable and avoiding the undesirable object. Intelligence and passion are possessed by other animals as well, but reason by man alone. The seat of the soul extends from the heart to the brain; the part of it which is in the heart is passion, while the parts located in the brain are reason and intelligence. The senses are distillations from these. Reason is immortal, all else mortal. Now of the divine, he himself was the creator, but the creation of the mortal he committed to his offspring. And they, imitating him, received from him the immortal principle of the soul; and around this they proceeded to fashion a mortal body, and made it to be the vehicle of the soul, and constructed with the body a soul of another nature which was mortal, subject to terrible and irresistible affectionsâ€” first of all, pleasure, the greatest incitement to evil; then, pain, which deters from good; also rashness and fear, two foolish counselors, anger hard to be appeased, and hope easily led astrayâ€” these they mingled with irrational sense and with all-daring love according to necessary laws, and so framed man. And we should consider that God gave the sovereign part of the human soul to be the divinity of each one, being that part which, as we say, dwells at the top of the body, and inasmuch as we are a plant not of an earthly but of a heavenly growth, raises us from earth to our kindred who are in heaven. And in this we say truly; for the divine power suspended the head and root of us from that place where the generation of the soul first began, and thus made the whole body upright. Plato, Timaeus 90 And would you not say that he is temperate who has these same elements in friendly harmony, in whom the one ruling principle of reason, and the two subject ones of spirit passion and desire appetite are equally agreed that reason ought to rule, and do not rebel? Aristotle, On the Soul II: That is why a man can exercise his knowledge when he wishes, but his sensation does not depend upon himselfâ€” a

sensible object must be there. Galen, *On the Natural Faculties I*: Marcus Aurelius, *Meditations XI*: These are analogous to the faculties of the soul: And indeed the adornment of the world consists in light; its life and growth, in heat; and, so to speak, its action, in movement; and its contemplationâ€” wherein Aristotle places blessednessâ€”in harmonies. I showed, too, that it is not sufficient that it should be lodged in the human body like a pilot in his ship unless perhaps for the moving of its members, but that it is necessary that it should also be joined and united more closely to the body in order to have sensations and appetites similar to our own, and thus to form a true man. Having thus considered all the functions which pertain to the body alone, it is easy to understand that there remains nothing in us that we must attribute to our soul except our thoughts, which are of two kinds: I name all our volitions its actions, because we experience them as coming directly from our soul and seeming to depend on it alone; on the other hand, we can generally give the name of passions to all the different forms of perception or awareness that are in us, because often it is not our soul which makes them what they are, and because it always receives them from the things they represent. Descartes, *The Passions of the Soul 17* Our idea of soul, as an immaterial spirit, is of a substance that thinks, and has a power of exciting motion in body, by willing, or thought. Hence there can be no idea formed of a soul or spirit; for all ideas whatever, being passive and inert, they cannot represent unto us, by way of image or likeness, that which acts. Berkeley, *Principles of Human Knowledge 27* There is not any one mark that denotes a man, or effect produced by him, which does not more strongly evince the being of that Spirit who is the Author of Nature. For, it is evident that in affecting other persons the will of man has no other object than barely the motion of the limbs of his body; but that such a motion should be attended by, or excite any idea in the mind of another, depends wholly on the will of the Creator. And yet this pure and clear light which enlightens every one is itself invisible. Berkeley, *Principles of Human Knowledge* Though GOD is everywhere present, yet He is only present to thee in the deepest and most central part of the soul. The natural senses cannot possess God or unite thee to Him; nay, thy inward faculties of understanding, will and memory can only reach after God, but cannot be the place of his habitation in thee. But there is a root or depth of thee from whence all these faculties come forth, as lines from a center, or as branches from the body of the tree. This depth is called the center, the fund or bottom of the soul. This depth is the unity, the eternityâ€” I had almost said the infinityâ€”of thy soul; for it is so infinite that nothing can satisfy it or give it rest but the infinity of God. William Law in *The Perennial Philosophy*, p. The fact that I am here certainly shows me that the soul had need of an organ here. Shall I not assume the post? From within or behind, a light shines through us upon things and makes us aware that we are nothing, but the light is all. A man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some one particular to let the soul have its way through us; in other words, to engage us to obey. The phenomena are such things as we call feelings, desires, cognitions, reasonings, decisions, and the like; and, superficially considered, their variety and complexity is such as to leave a chaotic impression on the observer. The most natural and consequently the earliest way of unifying the material was, first, to classify it as well as might be, and, secondly, to affiliate the diverse mental modes thus found, upon a simple entity, the personal soul, of which they are taken to be so many facultative manifestations. James, *Principles of Psychology*, p. The perfected soul possesses all, but the soul in the making must develop them successively, and thus arises another cause of the immense variety found among human beings. Besant, *The Ancient Wisdom*, p. He is not restrained from knowing, by their dissolution. We have reason to believe that the Supreme Being perceives everything in a much more perfect manner than we do, without bodily organs. We have reason to believe that there are other created beings endowed with powers of perception more perfect and more extensive than ours, without any such organs as we find necessary. But in so far as we are animals, our business is at all costs to survive. To make biological survival possible. Mind at Large has to be funneled through the reducing valve of the brain and nervous system. What comes out at the

other end is a measly trickle of the kind of consciousness which will help us to stay alive on the surface of this particular planet. Huxley, *The Doors of Perception*, p. It is an organized totality of representations in feeling substance employed for the purpose of reacting appropriately upon the stimuli of external things. Man is a part of the cosmos, he consists of a certain group of facts, belonging to and being in intimate connection with the whole universe. A correct representation of the cosmos includes a proper adaptation. Accordingly the human soul is a microcosm and its function is the endeavoring to conform to the macrocosm. Carus, *The Soul of Man*, p. It is within every man, ceaselessly whispering for the soul to arouse itself. But few are there who ask in reverence, and still fewer who hear my voice. What man mistakes for thinking is but an electric awareness of things sensed and recorded within the brain cells for repetitive usage through memories. What man thinks of as a living body is but an electrically motivated machine, which stimulates life through motion extended to it from its center Soul , which alone lives and wills the body into movement from my commands Man is forever seeking my Light, and when he finds it, he becomes transformed. And as he finds it, he gradually finds the Soul of my Divine Self, which is the Light. As man becomes more and more transformed by the God-light of the awakening Soul within him, he leaves the jungle of the earth world further below in darkness. If the functions of consciousness and thought are the products of the highly organized structure of material particles, who or what organizes them? The answer is either intelligence or chance. If intelligence, then the soul-hypothesis becomes an empirical as well as a logical necessity, because, empirically and logically, we can associate intelligence only with a thinking, willing, self-directing conscious self, in other words, soul. Reyes, *Scientific Evidence of the Existence of the Soul*, p. The Self is one; it manifests in different degrees of awareness and self-realization. The reflection appears to be self-existent but has, in reality, no autonomous substantiality. It is, in other words, not a new and different light but a projection of its luminous source. The soul is a permanent and changeless real being, but the mind is always changing and often errs. The soul is active while the ideas and thoughts of the mind are only passive reflections. To be aware of the soul one must discern the difference between this active being and the mental apparatus. Many people get wrapped up in the webs of the mind and forget the soul, their very essence.

2: The human voice is the organ of the soul. by Henry Wadsworth Longfellow

I tend to think the karmic consequences of taking a living organ, with its significant fragment of the original soul, from its body AND sending it to be stitched into the body of another soul, is an own goal double whammy of karmic debt.

Amish The Amish consent to donation if they know it is for the health and welfare of the transplant recipient. They believe that since God created the human body, it is God who heals. However, they are not forbidden from using modern medical services, including surgery, hospitalization, dental work, anesthesia, blood transfusions, or immunization. Assembly of God Donation is supported though no official policy has been stated. The decision is left up to the individual. **Catholicism** Organ and tissue donation is considered an act of charity and love, and transplants are morally and ethically acceptable to the Vatican. They normally rely on spiritual, rather than medical means for healing. Organ and tissue donation is an issue that is left to the individual church member. **Gypsies** Gypsies tend to be against organ donation. Although they have no formal resolution, their opposition is associated with their belief in the afterlife. Gypsies believe that for one year after a person dies, the soul retraces its steps. All parts of the body must remain intact because the soul maintains a physical shape. **Hinduism** Hindus are not prohibited by religious law from donating their organs, according to the Hindu Temple Society of North America. In fact, Hindu mythology includes stories in which parts of the human body are used for the benefit of other humans and society. The act is an individual decision. **Independent Conservative Evangelical** Generally, Evangelicals have had no opposition to organ and tissue donation. Donation is an individual decision. **Islam** Based on the principles and the foregoing attributes of a Muslim, the majority of Islamic legal scholars have concluded that transplantation of organs as treatment for otherwise lethal end-stage organ failure is a good thing. Donation by living donors and by deceased donors is not only permitted but encouraged. Muslim scholars of the most prestigious academies are unanimous in declaring that organ donation is an act of merit and in certain circumstances can be an obligation. The same is true regarding bone transplants. However, this merely means that all blood must be removed from the organs and tissues before being transplanted. **Judaism** In principal Judaism sanctions and encourages organ donation in order to save lives. Dorff wrote that saving a life through organ donation supercedes the rules concerning treatment of a dead body. Transplantation does not desecrate a body or show lack of respect for the dead, and any delay in burial to facilitate organ donation is respectful of the decedent. Organ donation saves lives and honors the deceased. **Moravian** The Moravian Church has made no statement addressing organ and tissue donation or transplantation. **Mormons** The Church of Jesus Christ of Latter-day Saints believes the donation of organs and tissues is a selfless act that often results in great benefit to individuals with medical conditions. The decision to receive a donated organ should be made after receiving competent medical counsel and confirmation through prayer. **Pentecostal** Pentecostals believe the decision to donate should be left to the individual. **Presbyterian** Presbyterians encourage and endorse donation. In fact, there are numerous **Seventh-day Adventist** transplant hospitals. **Shinto** In Shinto, the dead body is considered impure and dangerous, and thus quite powerful. Injuring a dead body is a serious crime. It is difficult to obtain consent from bereaved families for organ donation or dissection for medical education or pathological anatomy because Shintos relate donation to injuring a dead body. Families are concerned that they not injure the itai, the relationship between the dead person and the bereaved people. **Society of Friends** Quakers Quakers do not have an official position. They believe that organ and tissue donation is an individual decision. **Unitarian Universalist** Organ and tissue donation is widely supported by Unitarian Universalists. They view it as an act of love and selfless giving, according to the Unitarian Universalist Association. **Government Information on Organ Donation and Transplantation.**

3: Religion and Organ Donation Â« Finger Lakes Donor Recovery Network

When we think of the organ in jazz, the first name that often comes to mind is the late, great Jimmy Smith, who, though by no means the first to place the instrument at the fore, helped popularize.

Over the past 30 years or so of organ transplants, some strange side effects have been recorded by a number both the recipients and close relatives of the donors which call in to question the possible location of the soul and its continuation after death. In these cases, it seems as if not only had the physical organ of the donor had been transplanted but also memories or the soul of the donor too with the recipients taking some of the personal traits of the donors themselves.

Case 1 The donor was a year-old black male student who was a victim of a drive-by shooting. The recipient was a year-old white male foundry worker diagnosed with narrowing of the heart valves. The Donor was walking to his violin class when he was hit. Nobody knows where the bullet came from but He died almost instantly on the street, hugging his violin case. The recipient said that whilst he was sad that someone had died to give him a new heart, he had a trouble with the fact that the donor was black. But now, he sits and listens to it for hours. He even whistles classical music pieces that he could never know. How does he know them? The recipient was an year old girl diagnosed with a rare and potentially fatal type of heart infection which was believed to have been contracted after a dentist visit. The donor loved to write poetry and music, after he died his parents waited over a year before cleaning out his room. It was then they found a book of poems he had never shown them. Being strong willed he had decided to donate his organs when he was 12 years old. His parents thought they were talking about it in school, so were not too alarmed at the time. She could also finish the phrases of the songs he wrote and her name was also Danny, the same as in the title of the song. Before she was ill she could not play a musical instrument and had no interest in music, she was also a wild child and bit of a hell raiser according to her mother. After the transplant she became much calmer even though she said she felt she had more energy than before, she began to love music and took up the guitar and singing just like the donor of her new heart.

Case 3 The donor was a year-old girl who died in a gymnastics accident. The recipient was a year-old man diagnosed with a benign heart tumor and chronic heart disease. She was so excited about life that she would just hop and jump all the time like a kitten. She would skip meals, and for a while she was eating then throwing it up so she could be called almost anorexic. Her mother said she had this silly little giggle when she got embarrassed. It sounded like a little bird. The recipient of the new heart said that he felt new again, he felt like a teenager. He felt giddy with the energy of the new heart, not only physically also mentally, he just felt really young at heart. He said that he had developed an annoying tendency to giggle a lot which drove his wife mad. After a Thanks giving dinner which he loved he went upstairs and vomited.

Case 4 The donor was a year-old police officer shot attempting to arrest a drug dealer. The recipient was a year-old college professor diagnosed with heart disease. After the transplant the wife of the donor met the recipient and whilst they discussed how he was recovering he offhandedly that the only real side-effect of the surgery was flashes of light in his face. This was something that got her attention because her husband was shot in the face at close range. The last thing that he would have seen is the flash of the gun fire. The suspect had long hair, deep eyes, a beard, and this really calm look, sort of like some of the pictures of Jesus you see. A few weeks after he got his heart, he began to have dreams. Just before that time, he would get a glimpse of Jesus. He said that he continued to have these dreams and now daydreams as well the same thing over and over again: Jesus and then a flash of light.

Case 5 The donor was a year-old woman killed in an automobile accident. The recipient was a year old Lesbian woman diagnosed with chronic heart disease. She owned and operated her own health food restaurant and always got on to her about not being a vegetarian. She was a great kid. She was into the free-love thing and had a different man in her life every few months. She was able to write some notes to me when she was dying. She was so out of it, but she kept saying how she could feel the impact of the car hitting them. She said she could feel it going through her body. The recipient said that since the transplant a couple of things happened to her, almost every night she said she felt the impact of the accident the donor, hitting her chest, even though the doctors could find nothing wrong. Something more is that she is now engaged to be married even though she was gay before she now is

not attracted to women anymore and added, I have absolutely no desire to be with a woman now. I think I got a gender transplant as well as a heart.

4: Organ of the Soul | Zingara Poetry Review

Excerpt from The Soul of an Organ The more sensitive we are constitutionally or temperamentally the more readily do we respond to vibrations in higher octaves than those which appeal to our less sensitive, or less highly sensitized, fellow beings.

Jacqueline Marie Roberti 9 Comments Organ donation has an amazing capacity to save lives, but unlike other medical procedures, obtaining the resources for donation involves the loss of other lives. Or, as many religions attest, the soul. Perhaps the most common way this debate emerges is through end-of-life questions. When does harvesting organs cause no harm to that person? As Kuhse and Singer detail, the death of upper-level brain matter results in the end of consciousness, but the body may still function as long as nutrition and hydration are supplied. Is this body now just a body—can consciousness be separated as truly gone? Even without consciousness, many cultures will still cling to the conviction that a soul still resides in that body. But is this just sentimentality? A bit of dark humor. I was struck by the words of a doctor on donor patients: But the dead person is dead. The worms are going to eat it. Even doctors admitted it was hard to think of organ donation after the death of a loved one, to detach their memories of who that person was after their consciousness had left the body. While the notion of the soul is generally religious, I wonder if it belongs more to our emotional world than our cultural one. And one of the most interesting organ donation dilemmas I have read up on is a beginning-of-life issue: The underdeveloped organs are then transplanted and grown in the bodies of lab rats. When the organs are fully grown they are also fully functioning, and importantly, fully human. Why does this sound so abhorrent to many? Is it too close to the idea of breeding humans solely for organs, like a cash crop? Most against this practice are also anti-abortion, advocating for the rights of the fetus. But as in the case of the patients in Egypt, the dead person is dead. Perhaps the existence of consciousness—the essence of a human being—should not be what distinguishes a donor from a healthy human. Can we see someone as viable to harvest organs while simultaneously seeing them as a being with a soul? How could public health policy makers frame organ donation as positive even while the soul still exists, rather than a theft of parts from bodies? How can this message be conveyed even to poor and illiterate communities? Our Bodies Belong to God: University of California Press. Controversy Over Lifesaving Research. Nature World News, 10 Mar. The Ordinary and the Profound: Rituals of Care in Northern Thailand. Organ donation and the soul. April 7, at 2: Considering the soul or consciousness when talking about organ donation brings about really interesting arguments. I do have a question to pose: Are they the same thing or two completely different concepts? Also, how does viewing personhood from the either the soul or consciousness lens affect when one considers it ok to remove organs from a body? Some people may think that a soul could be trapped in a brain dead body and be in pain. April 7, at 7: Your post brings up some incredibly thought provoking points that I found interesting yet quite difficult to answer. I would first like to discuss organ donation after brain death. You brought up the discussion of the possession of a soul causing the morals of harvesting organs to be question. This brings beliefs about both end of life and whether a person has a soul into question, and the fact that there are so many people they have different beliefs makes this difficult to answer. Brain death occurs when the portion of the brain that allows for consciousness no longer functions and has no potential to begin functioning again. My first question is whether or not the soul is a part of any body with a beating part or if it is a part of our truly living, breathing, conscious selves. Is a soul tied into humanity or does any beating heart have a soul. To the human eye that person seems to be alive, but the autonomous person that was once known is not coming back. For this reason, to answer your first question, I do believe that harvesting organs from an individual that is brain dead is acceptable. I believe that the part of them that gave them a soul is gone and without their consciousness they rely too much on technology to still have their humanity. Jacqueline Marie Roberti says: April 9, at 4: April 7, at 8: However, I also share the same curiosity as Brianna and Alexandra in regards to your definition of the soul versus the individual interpretations of the soul that we may have. Given the context of your entry, I interpreted the idea of the soul as the emotional bond that one has to their consciousness, but was this the definition that you also had in

mind? When organs are procured, elements of the body are itemized and assigned value by organizations such as the Organ Procurement Network OPN. The procurers and recipients of organ donations are not aware of the lives that donors have lived. They are not aware of how the lived experiences of the donor shapes their consciousness and, as a result, their soul. Within this model of exchange, I do not think it is possible at this point in time to establish a dual relationship between the organ and the soul. In regards to your second question, I can go on for days on how public health policymakers have a tendency to work on versus with populations-at-risk! I am a strong advocate for policymakers seeking out the opinions and perspectives of their communities in order to make decisions about the ways in which bodies are contextualized under the law. I personally feel that working with communities and determining what their needs are will inherently address the issues of policy formation that erases narratives tied to class and literacy. My body still exists as my body even when I give away parts of it. So a question I have for you is: May 4, at 2: To answer this specific question, I still consider personhood to be lost in the scenario of organ donation that you have presented assuming that you retain personhood in death. I do not consider personhood to be lost based upon the moral framework that you would utilize as an organ donor to decide to donate organs. However, I consider personhood to be lost since not all people place the same value upon bodies in both life and death. Ideally, I would like to think that all people are of value, but in an exchange of goods or, in this case, organs in which ultimately only one person is. In the Aulino case, you could argue that the grandmother still retained this because of how her family held on to her personhood. April 17, at 1: And thanks for your responses. There are many forms that this concern might take, but the basic idea is the same: Or did they depart at some point “ and if so, when? Emily Wong Avera says: April 20, at 3: I would echo what Alex S. I would certainly argue that we must take into account local moral worlds in how to frame the various processes of transplantation from donor recruitment and procurement to patient and family experiences. These are crucial questions in medical anthropology more broadly, and in other disciplines which attempt to tackle the predominant Cartesian divide between mind and body. While perhaps not something I entertain entirely, it is interesting to think about the concept of cellular memory, which sometimes arises in the context of transplantation narratives. The argument goes that memory and consciousness resides at the cellular level. For organ recipients this means that they may sometimes experience or remember things which are drawn from the donor.

5: The Heart and Soul of Christmas

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The primary function of our human body is as a temporary vehicle for our soul to experience, and manifest, reality here on earth. But a lifetime is a temporary, impermanent gig. Reincarnation after reincarnation each human body our soul inhabits dies. Our immortal souls are more truly us than who we think ourselves to be. Yet, how we experience our lifetime depends upon what we make of the antenatal blueprint our soul created for this incarnation. When we do that we get guidance from the strong, wise, loving, inner teacher, the soul consciousness we identify as our Higher Self. Our soul knows everything about every single incarnation and present personality we have experienced. Our soul knows everything about our karma, and our karmic debts. Its Higher Self guidance is always in our best interests. Our soul has incredible creative power. Our soul hangs out and exists in the fundamental start-of-everything quantum field surrounding every atom in every cell of our physical body. There are trillions of atoms in a single cell, and there are trillions of cells in a human body. Our body effectively provides our soul with its own quantum universe. That our soul inhabits the quantum field around the atoms in our physical body, supports the taoist belief that our vital organs are the powerhouses of our soul. Taoists did not regard the brain as a vital organ. Neither did the ancient Egyptians who discarded the brain whilst mummifying everything else. We have our own personal quantum universe within the vast quantum creator consciousness of the universe our planet, solar system and galaxy exists in. Avoid thoughts which limit and confine your potential. We are unlimited beings brimming with the quantum loving consciousness of our eternal soul. Ground what you want to experience by doing practical things in your daily life to manifest what you want. It demonstrates how serious you are and, most importantly, it also means you are ready and prepared to run with the opportunities and possibilities the universe presents to you. Trust the quantum universe to deliver. It was a ground breaking and controversial event because he transplanted a heart. The background and circumstances can be found at [http:](http://) He had been grievously injured and I guess his body was pretty much written off. If I remember correctly, it was one of his arms. It is interesting that he brought his soul into his disclosure. Randy Cramer says his soul was extracted from his broken body and placed into his new one. Whoever created this holographic technology understood the importance of the soul within the body and they kept them together. And that the only perceptible difference he can find in his new body is that his eyes are a different colour to the old ones. To learn more about the possibilities of holographic healing technology see [https:](https://) Five days later she realised she had way more than his vital organs inside her body. Then her lifestyle began changing. She did not like or approve of the new choices she felt compelled to make. She felt like her old self was overruled. Claire Sylvia became involved with a support group for organ recipients. There is some pretty far out woah woah! She realised that surgeons were aware that organ transplants have more profound consequences for the life and personality of the donor recipient than they care to acknowledge and prepare them for. They simply ignored them as if they did not, could not, exist. Not having the book to pull out and check, I am remembering strong stuff I first read about in Claire Sylvia wrote that she felt she had two different people under her skin. In some respects, she did. As long as our body is alive we are in it. Our soul evacuates out after our body dies. It means your body is not animated and thus cannot react. Which raises the question of pain relief or anaesthetic for the brain-dead still alive body when the surgeons get down to business. Newspapers even print insinuations that, when we do not agree to using our own body parts for organ transplants, we are effectively sentencing a person to death. When I was a young woman I carried a kidney donor card. A friend of mine, who worked in a research laboratory, regularly banged on about tearing it up. He was convinced that if I had an accident and my life was hanging in the balance the medical profession would proactively do nothing and let me die so they could harvest my organs and transplant them into someone else. Well, eventually I did tear up the donor card but not for his reason. Heaven forbid bits of me ended up in the body of a person whose politics I deplored, or a person

whose behaviour would offend or distress my living sensibilities. Older and wiser it is a grim thought that all the organs of a brain-dead still alive body are transplanted into multiple different bodies. The Scottish government plans to introduce similar legislation. This vibes like the soft approach to compulsory use of our living bodies for free high end organic spare parts. In the time-sensitive crisis of letting a person aka present personality quietly die, or intervening to have a brain-dead and alive body, I wonder how scrupulous the check for opt out status will be? I tend to think the only reliably incontrovertible declaration of opting out of organ donation is a tattoo on the front of the torso. So does an ancient Egyptian type of curse on all who mess with my soul "in the event I end up brain-dead still alive without the inking. But the karma "Karma means I must not even think about cursing anyone because ultimately I will be cursing myself. He also suffered from heart disease. He said it was karma from a lifetime in South America when he had been a priest. This position meant he was the man who removed the beating hearts of human sacrifices. It is generally thought that old souls, which tends to be the majority of us, have incarnated so many times we have pretty much done everything, every which way, that a human being can do and be. For karmic purposes we can rely on getting back three times more than we put out there to create the karmic debt. Many people reckon seven times as much. Some traditions think ten times as much. To be clear, this is an ultra simplistic boil down of an enormously complex Universal balancing system which takes as long as it takes, even billions of years. The vedic tradition believes butchers and soldiers have the worst karma. Karma can be uplifting, benevolent, and helpful. I tend to think the karmic consequences of taking a living organ, with its significant fragment of the original soul, from its body AND sending it to be stitched into the body of another soul, is an own goal double whammy of karmic debt. To say nothing of what the surgeon at the receiving end does. I could pretty much guarantee that if a Karma Court exists it does not allow pleas for mitigation. Ultimately Universal Law rules. Karma is such an important and fundamental Universal Law that pretty much every westerner from teenager to oldager has heard about it. The cost of the karmic debt created by participation to any degree, great or small, in the organisation and facilitation of fragmenting immortal souls and redistributing them in the bodies of other souls, will be weighed and paid. Even standard human law does not recognise that unwittingly breaking a law you did not know about is a legitimate defence. A few years ago a politician on trial for breaking the law used ignorance as a defence. The Court officials, who knew better, did not demur. It was one law for the ruling elite and another for the rest of us. It was outrageously unfair to the rest of us. Anyway, the politician and the officials of the court who failed in their duty, all got away with it.

6: The Soul of an Organ

The soul of an organ. by Sheldon, Louise Vescelius. Publication date [c] Topics Musical fiction. Publisher Boston, Mass., The Christopher publishing house.

Other religious beliefs and views[edit] Charon Greek who guides dead souls to the Underworld. In theological reference to the soul, the terms "life" and "death" are viewed as emphatically more definitive than the common concepts of "biological life" and "biological death". Because the soul is said to be transcendent of the material existence, and is said to have potentially eternal life, the death of the soul is likewise said to be an eternal death. Thus, in the concept of divine judgment, God is commonly said to have options with regard to the dispensation of souls, ranging from Heaven i. Typically both Heaven and hell are said to be eternal, or at least far beyond a typical human concept of lifespan and time. According to Louis Ginzberg, soul of Adam is the image of God. God is considered to be the Supreme Soul, with maximum degrees of spiritual qualities, such as peace, love and purity. However, the soul is not the highest, but a middle dimension of human beings. Higher than the soul is the spirit, which is considered to be the real self; the source of everything we call "good"â€”happiness, wisdom, love, compassion, harmony, peace, etc. While the spirit is eternal and incorruptible, the soul is not. The soul acts as a link between the material body and the spiritual self, and therefore shares some characteristics of both. The soul can be attracted either towards the spiritual or towards the material realm, being thus the "battlefield" of good and evil. It is only when the soul is attracted towards the spiritual and merges with the Self that it becomes eternal and divine. Anthroposophy[edit] Rudolf Steiner differentiated three stages of soul development, which interpenetrate one another in consciousness: Miscellaneous[edit] In Surat Shabda Yoga, the soul is considered to be an exact replica and spark of the Divine. Similarly, the spiritual teacher Meher Baba held that "Atma, or the soul, is in reality identical with Paramatma the Oversoul â€” which is one, infinite, and eternal Cornford quotes Pindar by saying that the soul sleeps while the limbs are active, but when one is sleeping, the soul is active and reveals "an award of joy or sorrow drawing near" in dreams. He considered this essence to be an incorporeal, eternal occupant of our being. Plato says that even after death, the soul exists and is able to think. He believed that as bodies die, the soul is continually reborn in subsequent bodies. However, Aristotle believed that only one part of the soul was immortal namely the intellect logos. The Platonic soul consists of three parts: Plato also compares the three parts of the soul or psyche to a societal caste system. Logos keeps the other functions of the soul regulated. For example, the full actualization of an eye, as an independent organism, is to see its purpose or final cause. This organization between form and matter is necessary for any activity, or functionality, to be possible in a natural being. Using an artifact non-natural being as an example, a house is a building for human habituation, but for a house to be actualized requires the material wood, nails, bricks, etc. However, this does not imply that a house has a soul. In regards to artifacts, the source of motion that is required for their full actualization is outside of themselves for example, a builder builds a house. In natural beings, this source of motion is contained within the being itself. The various faculties of the soul, such as nutrition, movement peculiar to animals, reason peculiar to humans, sensation special, common, and incidental and so forth, when exercised, constitute the "second" actuality, or fulfillment, of the capacity to be alive. For example, someone who falls asleep, as opposed to someone who falls dead, can wake up and live their life, while the latter can no longer do so. Aristotle identified three hierarchical levels of natural beings: For these groups, he identified three corresponding levels of soul, or biological activity: Although mostly seen as opposing Plato in regard to the immortality of the soul, a controversy can be found in relation to the fifth chapter of the third book: In this text both interpretations can be argued for, soul as a whole can be deemed mortal, and a part called "active intellect" or "active mind" is immortal and eternal. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. December Learn how and when to remove this template message Following Aristotle, Avicenna Ibn Sina and Ibn al-Nafis, a Persian philosopher, further elaborated upon the Aristotelian understanding of the soul and developed their own theories on the soul. They both made a distinction between the soul and the spirit, and the Avicennian doctrine on the nature

of the soul was influential among the Scholastics. In his theory of "The Ten Intellects", he viewed the human soul as the tenth and final intellect. While he was imprisoned, Avicenna wrote his famous "Floating Man" thought experiment to demonstrate human self-awareness and the substantial nature of the soul. He argues that in this scenario one would still have self-consciousness. He thus concludes that the idea of the self is not logically dependent on any physical thing, and that the soul should not be seen in relative terms, but as a primary given, a substance. Consequent to this, he distinguished three orders of life: Concerning the human soul, his epistemological theory required that, since the knower becomes what he knows, the soul is definitely not corporeal—“if it is corporeal when it knows what some corporeal thing is, that thing would come to be within it. Furthermore, since the rational soul of human beings is a subsistent form and not something made of matter and form, it cannot be destroyed in any natural process. Immanuel Kant[edit] In his discussions of rational psychology, Immanuel Kant “ identified the soul as the "I" in the strictest sense, and argued that the existence of inner experience can neither be proved nor disproved. We cannot prove a priori the immateriality of the soul, but rather only so much: It is from the "I", or soul, that Kant proposes transcendental rationalization, but cautions that such rationalization can only determine the limits of knowledge if it is to remain practical.

7: Marching in the search of the soul - Organ Music - 13 December - AuroMusic

INTRODUCTION The following pages, which, in my humble judgment, are of intense interest and value to all seekers for first-hand information regarding the nature of a larger life than that which meets our external senses.

Most organs in Europe, the Americas, and Australasia can be found in Christian churches. The introduction of church organs is traditionally attributed to Pope Vitalian in the 7th century. Most services also include solo organ repertoire for independent performance rather than by way of accompaniment, often as a prelude at the beginning of the service and a postlude at the conclusion of the service. Today this organ may be a pipe organ see above, a digital or electronic organ that generates the sound with digital signal processing DSP chips, or a combination of pipes and electronics. It may be called a church organ or classical organ to differentiate it from the theatre organ, which is a different style of instrument. However, as classical organ repertoire was developed for the pipe organ and in turn influenced its development, the line between a church and a concert organ became harder to draw. Concert hall[edit] In the late 19th century and early 20th century, symphonic organs flourished in secular venues in the United States and the United Kingdom, designed to replace symphony orchestras by playing transcriptions of orchestral pieces. Symphonic and orchestral organs largely fell out of favor as the Orgelbewegung organ reform movement took hold in the middle of the 20th century, and organ builders began to look to historical models for inspiration in constructing new instruments. Today, modern builders construct organs in a variety of styles for both secular and sacred applications. Theatre and cinema[edit] Theatre organ in State Cinema, Grays. Like a symphonic organ, it is made to replace an orchestra. However, it includes many more gadgets, such as mechanical percussion accessories and other imitative sounds useful in creating movie sound accompaniments such as auto horns, doorbells, and bird whistles. It typically features the Tibia pipe family as its foundation stops and the regular use of a tremulant possessing a depth greater than that on a classical organ. Theatre organs tend not to take nearly as much space as standard organs, relying on extension sometimes called unification and higher wind pressures to produce a greater variety of tone and larger volume of sound from fewer pipes. Unification gives a smaller instrument the capability of a much larger one, and works well for monophonic styles of playing chordal, or chords with solo voice. The sound is, however, thicker and more homogeneous than a classically designed organ. Chamber organ[edit] Chamber organ by Pascoal Caetano Oldovini A chamber organ is a small pipe organ, often with only one manual, and sometimes without separate pedal pipes that is placed in a small room, that this diminutive organ can fill with sound. It is often confined to chamber organ repertoire, as often the organs have too few voice capabilities to rival the grand pipe organs in the performance of the classics. The sound and touch are unique to the instrument, sounding nothing like a large organ with few stops drawn out, but rather much more intimate. They are usually tracker instruments, although the modern builders are often building electropneumatic chamber organs. Pre-Beethoven keyboard music may usually be as easily played on a chamber organ as on a piano or harpsichord, and a chamber organ is sometimes preferable to a harpsichord for continuo playing as it is more suitable for producing a sustained tone. Reed or pump organ[edit] See also: Operation of the two large pedals at the bottom of the case supplies wind to the reeds. The pump organ, reed organ or harmonium, was the other main type of organ before the development of the electronic organ. It generated its sounds using reeds similar to those of a piano accordion. Smaller, cheaper and more portable than the corresponding pipe instrument, these were widely used in smaller churches and in private homes, but their volume and tonal range was extremely limited. They were generally limited to one or two manuals; they seldom had a pedalboard. Harmonium or parlor organ: It was popular in the US in the mid-19th century. This should not be confused with the diatonic button accordion which is also known as the melodeon. The chord organ was invented by Laurens Hammond in 1917. Other reed organ manufacturers have also produced chord organs, most notably Magnus from the late 19th century. Electric organ Since the 1930s, pipeless electric instruments have been available to produce similar sounds and perform similar roles to pipe organs. Many of these have been bought both by houses of worship and other potential pipe organ customers, and also by many musicians both professional and amateur for whom a pipe organ would not be a possibility. Far smaller and cheaper to buy

than a corresponding pipe instrument, and in many cases portable, they have taken organ music into private homes and into dance bands and other new environments, and have almost completely replaced the reed organ.

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Therefore, the soul has an operation which does not rely on a body organ, and therefore the soul can exist without a body. Furthermore, since the rational soul of human beings is a subsistent form and not something made of matter and form, it cannot be destroyed in any natural process. []

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