

Philosophic Encyclopedia

Organ Transplants

Question:

What is your position on organ transplants which are becoming evermore prevalent? What happens to the seed-atom of the donor during a heart transplant? In your opinion, what is the effect on people who donate parts of their bodies to medical science or to people in need?

Answer:

Every atom of each physical body is the unique possession of the Ego inhabiting that body. The condition of the physical vehicle and its organs mirrors the way in which the Ego has lived his previous Earth lives and has been able to construct the archetype of his physical vehicle during the postmortem period.

For this reason, transplanted organs, certain types of blood and some artificial substances may be rejected by a particular Ego. No Ego will accept physical insertions into his dense vehicle which are too much at variance with his own singular makeup. The Ego must dominate the cells of foreign matter brought into his physical body, whether in the guise of food, transplant or transfusion. If the Ego cannot dominate the foreign matter, then it will be rejected.

The patient should be as sure as he can, therefore, of his ability to dominate any foreign matter before its insertion into his body.

To receive a transplanted healthy organ for a hopelessly diseased or malfunctioning one might give an Ego the wherewithal and the incentive to live a more useful life. The use of a transplanted organ, however, no matter how well its atoms may harmonize with the rest of the recipient's dense body, will not help that person make the archetype of a better organ for use in its next life. The ability to do this will spring from the spiritual progress he is able to make in the present life. If he does not correct the underlying spiritual cause of debility in the organ concerned, it is to be expected that similar or worse trouble will plague him in a forthcoming life.

If a person is willing to reform spiritually, the use of a well-functioning transplant might provide sufficient immediate relief of suffering or helplessness to enable him to review his situation more rationally and put forth the needed effort. We can conceive of situations in which a transplant might give a helpful advantage to an Ego who otherwise would be hindered greatly in life, provided he undertakes to conform, in the future, to the rules of right living.

We believe that heart transplants must be considered in a different light from those of other organs. The heart contains the Ego's seed-atom, the forces of which have been present in every dense vehicle which that Ego has ever used. The record of past experiences inscribed on the seed-atom is as indispensable to the Ego's evolution as the heart itself is indispensable to his survival in the physical world. Thus it appears that great evolutionary hazards could occur to both donor and recipient as the result of a heart

transplant. We do not believe, therefore, that heart transplants are desirable.

The original seed-atom of the recipient of a transplanted heart, we believe, would remain with the etheric counterpart of his original heart, which continues a part of his vital body. Esoteric science teaches that when parts of the dense body are amputated, the etheric counterpart of the amputated member remains with the individual concerned and gradually disintegrates as the physical member (arm, leg, or whatever) disintegrates. People who have had amputations sometimes complain of what they describe as pain in the amputated member which they feel because the etheric counterpart, which may not disintegrate for years, still is a part of their vital structure.

We believe it likely that, once a heart transplant has taken place, the angelic Beings in charge of such matters would transfer the recipient's seed-atom to the apex of the donor's heart, which now is pumping blood through the recipient's body.

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Concerning the donor's seed-atom, ordinarily we could assume that this remains with the donor's etheric vehicle, the two higher ethers of which are retained during the initial phases of the postmortem period. However, unlike an amputated limb left to decay, the donor's heart continues to function, albeit in another body and, perhaps, fitted with the seed-atom of the recipient Ego. We do not know what the role of the original seed-atom would be in such a case but, as said, the potential for evolutionary hazards is considerable.

Concerning donors who authorize the transplanting of their organs after death, the following must be kept in mind: during the first

three and one-half days after an Ego is considered physically dead, a singularly important period in his evolution takes place. He is engaged in viewing a panorama of the life just ended. This panorama will form the basis of his postmortem experiences in the spiritual worlds. The degree to which he can view the panorama without distraction will determine the extent to which he will be able to permanently learn the lessons of the Earth life just ended.

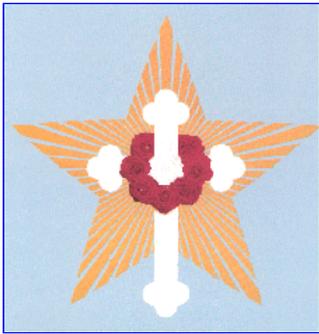
While the panorama is taking place, the silver cord connecting the Ego, in its higher vehicles, to the dense body is still intact. Thus, although the Ego is considered "dead," there remains a connection with his physical vehicle and he cannot help but be aware of disturbances to that vehicle. Since organs to be used for transplant must be "fresh", they must be removed from the donor's body immediately after death. The surgical procedure thus required necessarily would distract the Ego from his concentration on the panorama and he would be prevented from profiting fully from this experience.

Donors who permit transplanting of their organs while they are alive - as often is the case with donors of kidneys - must remember that such a sacrifice will make it more difficult for them to cope with the remaining period of their physical existence. It also is possible that such willful mutilation of their physical bodies - even though it is done in the context of service to a fellow human being - may have a detrimental effect on their ability to construct a more nearly perfect archetype or a more nearly perfect physical body for their next Earth life.

On the other hand however, the motivating factor of love and service which underlies the actions of most donors of physical organs certainly should add to their soul growth and spiritual stature. In this respect, they are likely to reap beneficial rewards.

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