

VEDANTA PHILOSOPHY
FIVE LECTURES ON
REINCARNATION



SWAMI ABHEDÂNANDA



Five
Lectures on
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Roger Society

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Swami Abhedānanda



Five Lectures On Reincarnation:

Five Lectures on Reincarnation Swami Abhedananda, 2022-09-16 In *Five Lectures on Reincarnation* Swami Abhedananda explores the profound philosophical and spiritual implications of reincarnation through a series of engaging lectures. Written in the late 19th century, this text exemplifies Abhedananda's eloquent and accessible literary style, drawing on both Eastern and Western thought. The work situates reincarnation within broader discussions of consciousness, identity, and the eternal soul, serving as a bridge between various intellectual traditions. Abhedananda meticulously parses scientific, metaphysical, and spiritual perspectives, making compelling arguments for the reality of reincarnation as a mechanism for soul growth and evolution. Swami Abhedananda was a prominent disciple of the renowned mystic Ramakrishna and an influential figure in the spread of Vedanta philosophy in the West. His extensive travels and experiences studying various spiritual traditions undoubtedly informed his insights on reincarnation. Abhedananda's lifelong commitment to uplifting humanity through spiritual knowledge captures the zeitgeist of the early 20th century, an era marked by a burgeoning interest in Eastern spirituality among Western audiences. This book is highly recommended for readers interested in metaphysics, spirituality, and comparative religion. Abhedananda's lucid presentation makes this complex subject accessible, inviting contemplation on the nature of life, death, and the soul's journey through multiple lifetimes. His scholarly yet approachable style ensures that both novices and seasoned scholars will find profound meaning in his teachings.

Five Lectures on Reincarnation Swami Abhedānanda, 1907 **Five Lectures on Reincarnation** Swami Abhedananda, 2018-06-13 *Vedānta Philosophy* Abhedānanda (Swāmi.), 1902 *Five Lectures on Reincarnation* swami Abhedananda, 1910 **Vedanta Philosophy** Swami Abhedananda, 2004-10 The visible phenomena of the universe are bound by the universal law of cause and effect. The effect is visible or perceptible, while the cause is invisible or imperceptible. The falling of an apple from a tree is the effect of a certain invisible force called gravitation. Although the force cannot be perceived by the senses, its expression is visible. All perceptible phenomena are but the various expressions of different forces which act as invisible agents upon the subtle and imperceptible forms of matter. These invisible agents or forces, together with the imperceptible particles of matter, make up the subtle states of the phenomenal universe. When a subtle force becomes objectified, it appears as a gross object. Therefore, we can say that every gross form is an expression of some subtle force acting upon the subtle particles of matter. The minute particles of hydrogen and oxygen, when combined by chemical force, appear in the gross form of water. Water can never be separated from hydrogen and oxygen, which are its subtle component parts. Its existence depends upon that of its component parts, or in other words, upon its subtle form. If the subtle state changes, the gross manifestation will also change. The peculiarity in the gross form of a plant depends upon the peculiar nature of its subtle form, the seed. *Vedānta Philosophy* Swami Abhedānanda, 1907 **Five Lectures on Reincarnation** Swami Abhedananda, 2016-06-21 Unlike some other reproductions of classic texts, 1. We have not used OCR (Optical Character Recognition) as this leads to bad quality books with introduced

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Five Lectures on Reincarnation Swami Abhedananda,2014-11-11 by the law of natural selection involuntarily choose or be unconsciously drawn to as it were its suitable parents and will be born of them As for instance if I have a strong desire to become an artist and if after a life long struggle I do not succeed in being the greatest after the death of the body I will be born of such parents and with such environments as will help me to become the best artist The whole process is expressed in Eastern philosophy by the doctrine of the Reincarnation of the individual soul Although this doctrine is commonly rejected in the West it is unreservedly accepted by the vast majority of mankind of the present day as it was in past centuries The scientific explanation of this theory we find nowhere except in the writings of the Hindus still we know that from very ancient times it was believed by the philosophers sages and prophets of different countries The ancient civilization of Egypt was built upon a crude form of the doctrine of Reincarnation Herodotus says The Egyptians propounded the theory **Five Lectures on Reincarnation** Swami Abhedananda,2020-03 Every voluntary or involuntary action of the body sense or mind must correspond to the dormant impressions stored up in the subtle body Although growth the process of nourishment and all the changes of the gross physical body take place according to the necessarily acting causes yet the whole series of actions and consequently every individual act the condition of the body which accomplishes it nay the whole process in and through which the body exists are nothing but the outward expressions of the latent impressions stored up in the subtle body Upon these rests the perfect suitableness of the animal or human body to the animal or human nature of one s impressions The organs of the senses must therefore completely correspond to the principal desires which are the strongest and most ready to manifest They are the visible expressions of these desires If there be no hunger or desire to eat teeth throat and bowels will be of no use If there be no desire for grasping and moving hands and leags will be useless Similarly it can be shown that the desire for seeing hearing etc has produced the eye ear etc If I have no desire to use my hand and if I do not use it at all within a few months it will wither away and die In India there are some religious fanatics who hold up their arms and do not use them at all after a few months their arms wither and become stiff and dead A person who lies on his back for six months loses the power of walking There are many such instances which prove the injurious effects of the disuse of our limbs and

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