

# *Spirituality & Community*

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## **Courageous Souls**

**Robert Schwartz**



## **Mahatma Gandhi** **Statement at the Trial of 1922**

*Low-Anchored Cloud*  
**Henry David Thoreau**

*The Music of The Light*  
**Kurt Venables**

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# Who We Are

[www.spiritualityandcommunity.com](http://www.spiritualityandcommunity.com)

**Welcome!** Seeking spiritual fulfillment? True happiness and mental wellness? Well, that's what we're all about. Spirituality & Community is a magazine, web site, and online community for those seeking answers to life's deepest questions. ***We are dedicated to promoting spirituality, true happiness, mental wellness, and appreciation for a diversity of spiritual beliefs.***

## A New Age of Light

***Our focus is spirituality, which we view as an inner search for happiness and fulfillment.*** We are concerned with what lies within the heart. ***We believe that within everyone lies a pure love that we call the Light or the Lord within. We believe that one must open one's heart to the Light to attain spiritual fulfillment and that only this brings true happiness and mental wellness.*** The Light is the essence of humanity. ***Ultimately, we find our way by casting our gaze inward.*** We will search this inner world over until we find our home:

***We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.  
T.S. Eliot, Little Gidding***

***We believe that mankind is entering a new age, an Age of Light.*** We see a growing spiritual crisis in the world today. Our culture has brought us unprecedented material well being, but we seem further away than ever from true spiritual wholeness. We also perceive an increase in mental health issues in our society and believe this to be linked to spiritual detachment. Many wander endlessly in search of the material gratification that will bring them happiness. Many have lost faith in religions and traditions. Others sincerely believe in traditional religions but remain unfulfilled spiritually and unhappy. Unfortunately, too many are so close-minded they refuse to ask what is missing from their lives. Yet, many hunger for spiritual wholeness and are searching for answers. ***We believe that we are entering a new age of enlightenment in which genuine spiritual progress will be made and that spiritual development depends upon a genuine appreciation for a diversity of spiritual beliefs.*** An appreciation for diversity of belief provides us with a fresh view of the beliefs of others, allows us to take from each set of beliefs that which rings true, and enables us to synthesize a personal spirituality that makes sense for each of us. When we view the beliefs of others with our hearts, we see truth shine through. We look with the highest regard to traditional beliefs and religions for guidance, and we also look forward. ***We believe that the past is not the end but the beginning.***



## What We Do

*Spirituality & Community produces a magazine and encompasses an online community. Both aspects serve as the basis for bringing together those who share our aspirations and beliefs, to meet each other and exchange ideas.* We provide many opportunities for exploring spirituality and communicating with others:

- Spirituality & Community magazine*
- Features on the site*
- Online chats* (as interest arises)

The magazine is based on a Reader's Digest® type model. It is comprised primarily of reader submitted material. It is the primary mechanism for a member to both explore spirituality and communicate his or her ideas to others. Features are also posted on the site. When interest is sufficiently high, we will hold chats online. *We sincerely hope that you will find truth within, and we wish you only the best on your own personal journey!*

# Mahatma Gandhi

## Statement in the Trial of 1922

Mahatma Gandhi was a key spiritual and political leader in the cause of India's independence from Britain. His insistence on *non-violent* resistance was unwavering from his early writings for Young India until his death in January of 1948. India became independent in August of 1947. This piece is Gandhi's statement at his trial of 1922 for which he was accused of "bringing or attempting to excite disaffection towards His Majesty's Government established by law in British India ..." For more, see: [www.mkgandhi.org/speeches/speechMain.htm](http://www.mkgandhi.org/speeches/speechMain.htm).



**Mahatma Gandhi, 1931**

Before I read this statement I would like to state that I entirely endorse the learned Advocate-General's remarks in connection with my humble self. I think that he has made, because it is very true and I have no desire whatsoever to conceal from this court the fact that to preach disaffection towards the existing system of Government has become almost a passion with me, and the Advocate-General is entirely in the right when he says that my preaching of disaffection did not commence with my connection with Young India but that it commenced much earlier, and in the statement that I am about to read, it will be my painful duty to admit before this court that it commenced much earlier than the period stated by the Advocate-General. It is a painful duty with me but I have to discharge that duty knowing the responsibility that rests upon my shoulders, and I wish to endorse all the blame that the learned Advocate-General has thrown on my shoulders in connection with the Bombay occurrences, Madras occurrences and the Chauri Chaura occurrences. Thinking over these things deeply and sleeping over them night after night, it is impossible for me to dissociate myself from the diabolical crimes of Chauri Chaura or the mad outrages of Bombay. He is quite right when he says, that as a man of responsibility, a man having received a fair share of education, having had a fair share of experience of this world, I should have known the consequences of every one of my acts. I know them. I knew that I was playing with fire. I ran the risk and if I was set free I would still do the same. I have felt it this morning that I would have failed in my duty, if I did not say what I said here just now.

I wanted to avoid violence. Non-violence is the first article of my faith. It is also the last article of my creed. But I had to make my choice. I had either to submit to a system which I considered had done an irreparable harm to my country, or incur the risk of the mad fury of my people bursting forth when they understood the truth from my lips. I know that my people have sometimes gone mad. I am deeply sorry for it and I am, therefore, here to submit not to a light penalty but to the highest penalty. I do not ask for mercy. I do not plead any extenuating act. I am here, therefore, to invite and cheerfully submit to the highest penalty that can be inflicted upon me for what in law is a deliberate crime, and what appears to me to be the highest duty of a

citizen. The only course open to you, the Judge, is, as I am going to say in my statement, either to resign your post, or inflict on me the severest penalty if you believe that the system and law you are assisting to administer are good for the people. I do not except that kind of conversion. But by the time I have finished with my statement you will have a glimpse of what is raging within my breast to run this maddest risk which a sane man can run.

[He then read out the written statement : ] I owe it perhaps to the Indian public and to the public in England, to placate which this prosecution is mainly taken up, that I should explain why from a staunch loyalist and co-operator, I have become an uncompromising disaffectionist and non-co-operator. To the court too I should say why I plead guilty to the charge of promoting disaffection towards the Government established by law in India.

My public life began in 1893 in South Africa in troubled weather. My first contact with British authority in that country was not of a happy character. I discovered that as a man and an Indian, I had no rights. More correctly I discovered that I had no rights as a man because I was an Indian.

But I was not baffled. I thought that this treatment of Indians was an excrescence upon a system that was intrinsically and mainly good. I gave the Government my voluntary and hearty co-operation, criticizing it freely where I felt it was faulty but never wishing its destruction. Consequently when the existence of the Empire was threatened in 1899 by the Boer challenge, I offered my services to it, raised a volunteer ambulance corps and served at several actions that took place for the relief of Ladysmith. Similarly in 1906, at the time of the Zulu 'revolt', I raised a stretcher bearer party and served till the end of the 'rebellion'. On both the occasions I received medals and was even mentioned in dispatches. For my work in South Africa I was given by Lord Hardinge a Kaisar-i-Hind gold medal. When the war broke out in 1914 between England and Germany, I raised a volunteer ambulance cars in London, consisting of the then resident Indians in London, chiefly students. Its work was acknowledge by the authorities to be valuable. Lastly, in India when a special appeal was made at the war Conference in Delhi in 1918 by Lord Chelmsford for recruits, I struggled at the cost of my health to raise a corps in Kheda, and the response was being made when the hostilities ceased and orders were received that no more recruits were wanted. In all these efforts at service, I was actuated by the belief that it was possible by such services to gain a status of full equality in the Empire for my countrymen.

The first shock came in the shape of the Rowlatt Act-a law designed to rob the people of all real freedom. I felt called upon to lead an intensive agitation against it. Then followed the Punjab horrors beginning with the massacre at Jallianwala Bagh and culminating in crawling orders, public flogging and other indescribable humiliations. I discovered too that the plighted word of the Prime Minister to the Mussalmans of India regarding the integrity of Turkey and the holy places of Islam was not likely to be fulfilled. But in spite of the forebodings and the grave warnings of friends, at the Amritsar Congress in 1919, I fought for co-operation and working of the Montagu-Chelmsford reforms, hoping that the Prime Minister would redeem his promise to the Indian Mussalmans, that the Punjab wound would be healed, and that the reforms, inadequate and unsatisfactory though they were, marked a new era of hope in the life of India.

But all that hope was shattered. The Khilafat promise was not to be redeemed. The Punjab crime was whitewashed and most culprits went not only unpunished but remained in service, and some continued to draw pensions from the Indian revenue and in some cases were even rewarded. I saw too that not only did the reforms not mark a change of heart, but they were only a method of further ransacking India of her wealth and of prolonging her servitude.

I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before, politically and economically. A disarmed India has no power of resistance against any aggressor if she wanted to engage, in an armed conflict with him. So much is this the case that some of our best men consider that India must take generations, before she can achieve Dominion Status. She has become so poor that she has little power of resisting famines. Before the British advent India spun and wove in her millions of cottages, just the supplement she needed for adding to her meagre agricultural resources. This cottage industry, so vital for India's existence, has been ruined by incredibly heartless and inhuman processes as described by English witness. Little do town dwellers know how the semi-starved masses of India are slowly sinking to lifelessness. Little do they know that their miserable comfort represents the brokerage they get for their work they do for the foreign exploiter, that the profits and the brokerage are sucked from the masses. Little do they realize that the Government established by law in British India is carried on for this exploitation of the masses. No sophistry, no jugglery in figures, can explain away the evidence that the skeletons in many villages present to the naked eye. I have no doubt whatsoever that both England and the town dweller of India will have to answer, if there is a God above, for this crime against humanity, which is perhaps unequalled in history. The law itself in this country has been used to serve the foreign exploiter. My unbiased examination of the Punjab Marital Law cases has led me to believe that at least ninety-five per cent of convictions were wholly bad. My experience of political cases in India leads me to the conclusion, in nine out of every ten, the condemned men were totally innocent. Their crime consisted in the love of their country. In ninety-nine cases out of hundred, justice has been denied to Indians as against Europeans in the courts of India. This is not an exaggerated picture. It is the experience of almost every Indian who has had anything to do with such cases. In my opinion, the administration of the law is thus prostituted, consciously or unconsciously, for the benefit of the exploiter.

The greater misfortune is that the Englishmen and their Indian associates in the administration of the country do not know that they are engaged in the crime I have attempted to describe. I am satisfied that many Englishmen and Indian officials honestly believe in the systems devised in the world, and that India is making steady, though, slow progress. They do not know, a subtle but effective system of terrorism and an organized display of force on the one hand, and the deprivation of all powers of retaliation or self-defense on the other, as emasculated the people and induced in them the habit of simulation. This awful habit has added to the ignorance and the self-deception of the administrators. Section 124 A, under which I am happily charged, is perhaps the prince among the political sections of the Indian Penal Code designed to suppress the liberty of the citizen. Affection cannot be manufactured or regulated by law. If one has no affection for a person or system, one should be free to give the fullest expression to his disaffection, so long as he does not contemplate, promote, or incite to violence. But the section under which mere promotion of disaffection is a crime. I have studied some of the cases tried under it; I know that some of the most loved of India's patriots have been convicted under it. I consider it a privilege, therefore, to

be charged under that section. I have endeavored to give in their briefest outline the reasons for my disaffection. I have no personal ill-will against any single administrator, much less can I have any disaffection towards the King's person. But I hold it to be a virtue to be disaffected towards a Government which in its totality has done more harm to India than any previous system. India is less manly under the British rule than she ever was before. Holding such a belief, I consider it to be a sin to have affection for the system. And it has been a precious privilege for me to be able to write what I have in the various articles tendered in evidence against me.

In fact, I believe that I have rendered a service to India and England by showing in non-co-operation the way out of the unnatural state in which both are living. In my opinion, non-co-operation with evil is as much a duty as is co-operation with good. But in the past, non-co-operation has been deliberately expressed in violence to the evil-doer. I am endeavoring to show to my countrymen that violent non-co-operation only multiples evil, and that as evil can only be sustained by violence, withdrawal of support of evil requires complete abstention from violence. Non-violence implies voluntary submission to the penalty for non-co-operation with evil. I am here, therefore, to invite and submit cheerfully to the highest penalty that can be inflicted upon me for what in law is deliberate crime, and what appears to me to be the highest duty of a citizen. The only course open to you, the Judge and the assessors, is either to resign your posts and thus dissociate yourselves from evil, if you feel that the law you are called upon to administer is an evil, and that in reality I am innocent, or to inflict on me the severest penalty, if you believe that the system and the law you are assisting to administer are good for the people of this country, and that my activity is, therefore, injurious to the common weal.

# Courageous Souls:

## Do We Plan Our Life Challenges Before Birth?

Robert Schwartz

So often, when something “bad” happens to us, it appears to be purposeless suffering. But what if our most difficult experiences are actually rich with hidden purpose – purpose that we ourselves planned before we were born? Could it be that we choose our life’s circumstances, relationships, and events?

In my research for my book *Courageous Souls: Do We Plan Our Life Challenges Before Birth?*, I found that the answer to this question is a definite yes. Working with four of the most gifted mediums and channels in the country, including one who is able to hear the conversations people had with their future parents, children, spouses, friends, and other loved ones, I’ve examined the pre-birth plans of dozens of individuals. These people planned such challenges as physical illness, having handicapped children, deafness, blindness, drug addiction, alcoholism, losing a loved one, and severe accidents.

Why do we plan to experience challenges? I found four primary reasons. First, challenges allow us to balance karma from past lives. For example, someone who was physically ill in a previous incarnation and the one who took care of that person may decide to switch roles. What makes this life blueprint so difficult is that once in body, neither soul will remember the plan.

Second, we plan challenges in order to heal. For example, Penelope, the deaf woman in the chapter on deafness and blindness, planned to be born completely deaf because in a past life she had heard the gunshots that

killed her mother. In this lifetime, she sought to focus on self-healing and wanted to make sure that her healing would not be hindered by a similar trauma.

Third, we plan challenges to be of service to others. In the chapter on physical illness, I write about Jon, a homosexual man who planned to have AIDS so that he could teach tolerance to humanity. Jon is not someone to be judged, but rather someone we may thank for having the raw courage to plan such a bold mission.

Lastly, life challenges allow us to know ourselves as love. By this I mean not simply that we are loving, although certainly that is true, but that we are quite literally made of the energy of love. In our nonphysical Home, we experience no contrast to ourselves and therefore cannot fully understand our nature as love. On Earth, in a realm of duality and stark contrast, we often encounter a lack of love. As we choose in the face of such experiences to give and receive love freely and unconditionally, we remember who we really are.

Robert Schwartz is the author of *Courageous Souls: Do We Plan Our Life Challenges Before Birth?*. A free PDF with a large sample of the book is available on the About the Book page at [www.CourageousSouls.com](http://www.CourageousSouls.com). The book may be ordered on the Courageous Souls web site (which ships internationally) or by calling Whispering Winds Press at 1-800-742-0148 (in the US) or writing to [info@courageoussouls.com](mailto:info@courageoussouls.com). The book is also available on all Amazon web sites, and it may be ordered through any library (at no charge) or bookstore by providing them with the ISBN number (9780977679454). Robert Schwartz may be reached at [author@courageoussouls.com](mailto:author@courageoussouls.com).

## *Low-Anchored Cloud (Mist)*

**Henry David Thoreau**

(1817 – 1862)

Low-anchored cloud,  
Newfoundland air,  
Fountain-head and source of rivers,  
Dew-cloth, dream-drapery,  
And napkin spread by fays;  
Drifting meadow of the air,  
Where bloom the daisied banks and violets,  
And in whose fenny labyrinth  
The bittern booms and heron wades;  
Spirit of lakes and seas and rivers,  
Bear only perfumes and the scent  
Of healing herbs to just men's fields!

# *The Music of The Light*

**Kurt Venables**

People rushing, busy, by  
Ignoring weather, world, and why  
Sounds muffled in the din  
They weave and bob and slide and spin

I was one, once, of the many  
Searching for clues, without finding any  
Deaf and blind, numb all 'round  
But once I heard a faint, sweet sound

The crowd roared past, in pomp and style  
I chose to stop and stay a while  
The more I listened, the louder it grew  
I heard a tune I somehow knew

I saw glass forests, and sunsets  
I learned the joy that love begets  
I learned to laugh, and sing, and cry  
I learned to live, and wonder why

As I reflect on fortunes and fates  
The many have grown weary, tired of the race  
The fewer, as I, still with wonder and delight  
Behold the beauty and the power of the music of  
The Light