

An Autobiography: The Story of My Experiments with Truth Study Guide

An Autobiography: The Story of My Experiments with Truth by Mahatma Gandhi

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Plot Summary

An Autobiography: The Story of My Experiments with Truth by Mohandas K. Gandhi traces Gandhi's life from his birth in Porbandar until the end of 1920, after his policy of non-cooperation with government is passed by the All-India Congress Committee. Gandhi says that at this point, his life has become so public that there is no need for him to write about it. The book is basically about how Gandhi arrives at the principles he holds and how they come about from his search for and belief in truth.

The story begins with Gandhi's childhood in the Porbandar and Rajkot. He is educated in the local schools until he finishes high school. While still in high school at the age of 13, in an arranged marriage, Gandhi marries a woman named Kasturbai, who stands by him his whole life. He is excited about the marriage at the time but both Gandhi and Kasturbai are against early marriages for their children. His father dies when he is sixteen and still in school. Gandhi finishes high school and goes on to study at Samaldas College, a local college located in Bhavnagar. He stays for just one semester and then decides to go to England where he can become a barrister in three years. Gandhi's mother is against the idea and to get her approval, Gandhi has to take a vow to not touch wine, women or meat while away. Gandhi reads for his exams, passes them, enrolls in the High Court and returns to India.

Gandhi is unsure of himself practicing law in India. He tries to intervene with an acquaintance, now the Political Agent in England, on behalf of his brother and they have sharp words. Gandhi's career is in jeopardy since appeals go to the Political Agent. Gandhi accepts an offer from a law firm in South Africa to help them with a case and after spending one year there he decides to stay there to help the Indian community. He works in South Africa until just two weeks prior to the outbreak of WWI in 1914. Back in India, he continues his public work, having already made a name for himself from his work in South Africa with Satyagraha, or civil disobedience and resistance by non-violent methods.

Gandhi's book accurately reflects the general goal and intent of his life - the search for truth and his firm belief in that truth. He believes that truth is God and all his experiments concern his attempts to achieve truth and purity. His experiments with dietetics are a life-long deal, and he seeks to find the perfect diet - one that wipes out lust and allows man to control his mind and thoughts. Within this framework he develops his principles for government reform. This consists of agitation through the use of civil disobedience and resistance without resorting to violence. One cannot practice civil disobedience without knowing and respecting the laws of the land since one must choose which laws to disobey and when. The uneducated can't do this, which is why the national day of hartal resulted in violence. The population hadn't been taught the principles of civil disobedience. Gandhi ends his book in 1920 during the period of agitation and non-cooperation. The events of his life are well-known after that point.



Part 1, Chapters 1-5

Part 1, Chapters 1-5 Summary

The book opens with Gandhi sharing a little of his family history. His family belongs to the Bania caste and has had three generations of Prime Ministers. His grandfather, Ota Gandhi, had six sons from two different wives and his father, Kaba Gandhi, outlived four wives. The last wife is the mother of Mohandas, who is the youngest of her four children. He has two half-sisters from two of his father's earlier marriages. His father was Prime Minister of the states of Rajkot and then Vankaner and a member of the Rajasthanik Court during his lifetime. A man who spent his life in public service, Gandhi's father is described by his son as uneducated with very little religious training, loyal to his family and his government with no ambition to acquire wealth, which is why he left them little property when he died. Gandhi describes his mother as deeply religious, always observing vows and fasts. She was respected by the ladies of the court. Gandhi himself was born at Porbandar in 1869. He remembers being sent to school and having problems learning the multiplication tables.

When his father leaves for the Rajasthanik Court, Gandhi attends primary school there at the age of seven. He describes himself as a mediocre student. After suburban school he enters high school at the age of twelve and is so shy that he won't talk to anyone and goes home immediately after school. He relates an incident during an exam when the teacher wanted him to copy from his neighbor's slate because he is the only one that misspells a word. He has two other memories from this period. One is reading a play, the *Shravana Pitribhakti Nataka*, and the other memory is attending a different play, *Harishchandra*.

Gandhi is married at the age of thirteen. He is not happy about the early marriage, when he looks back at it years later, but he is excited once he finds out about the arranged ceremony. His elders arrange his marriage as well as the marriage of his older brother and cousin. He describes the festivities concerning marriage in India as a situation where each set of parents try to outdo the other in every area of the wedding, including the clothing, meals and other things. His elders decide to get all three weddings over with at once instead of having three sets of expenditures. Saheb sends his father home for the weddings in a carriage with intents of reducing the travel time, but the carriage is involved in an accident and his father attends the weddings bruised and bandaged. His aunt discusses his wedding night duties with him. He is initially shy with his new wife, and they are both too nervous to face each other, but as time goes on they adjust to each other and the situation. Gandhi is determined to be faithful to his wife according to the guidelines dictated in the pamphlets that used to be circulated. Since the pamphlets said nothing about the duties of the wife, Gandhi feels that the wife should also be faithful. He becomes very jealous even though his wife has done nothing to offend him or give him cause for jealousy. He doesn't let her go out without permission. His attitude leads to quarrels and defiance by his wife, Kasturbai, who resolves to come and go as she wants.



Gandhi still attends school and wants his illiterate wife to be educated as well. He prefers to teach her himself but he is too busy with his lustful activities at night and during the day he can't talk to her because of the *Purdah*, or custom. Kasturbai spends the day at her father's home and she is not particularly interested in learning. Gandhi and his brothers all attend the same high school while married. Eventually his middle brother drops out while Gandhi receives good grades and wins academic prizes and scholarships. Having lost a year of schooling due to his marriage, Gandhi is double-promoted and subsequently struggles with his academic subjects. He has a difficult time learning Sanskrit, the language of his religion.

Part 1, Chapters 1-5 Analysis

Gandhi begins by telling us he had a normal childhood in Porbandar and he shares with us his impressions of his parents. He appears to be affected and impressed by the religiousness of his mother. Gandhi, by his own admission, is not a scholar and does not like to read. He doesn't appear to have many memories of this period of his life, except for two plays - one that he read and one that he attended.

When looking back in retrospect, Gandhi is quite bitter about his arranged marriage at the early age of thirteen. At the time of the marriage he is quite excited and eager about the physical side of marriage. After all, Kasturbai and Gandhi are just immature children when they marry. Gandhi, when looking back on those early days of his marriage, says that luckily custom kept them apart for long periods of time or they wouldn't have made it. At 13, Gandhi seems quite fond of his new wife and wants her to be educated, but she isn't interested.

Gandhi continues his education at the high school and seems interested in education but questions subjects like geometry and Samskrit. Like many modern students, he comes to value the study of math and languages later in life. He also regrets not developing better penmanship. Gandhi seems harsh on himself in that he strives for nothing short of perfection. He seems to exude this harshness later in his life as he looks back at his school days.



Part 1, Chapters 6-10

Part 1, Chapters 6-10 Summary

At school, Gandhi becomes friends with a person who is not liked by his wife, mother or oldest brother. All three of them warn Gandhi to stay away from his new friend, but he doesn't heed their advice. He assures them this person will not be a bad influence on him. "I have seen since then that I had calculated wrongly," Gandhi writes. "A reformer cannot afford to have close intimacy with him whom he seeks to reform. True friendship is an identity of souls rarely to be found in this world. Only between like natures can friendship be altogether worthy and enduring" (Chapter VI, pg. 19). The issue of difference seems to be eating meat. The friend tells Gandhi that teachers, students and other prominent people are eating meat, for it is how to become strong, like the English. This friend is quite athletic, which Gandhi thinks supports his views about eating meat. Gandhi sees himself as a coward, afraid to go out in the dark for fear of being mugged. His friend implies that he wouldn't be afraid if he ate meat. In Gandhi's state of Gujarat, the Jains and Vaishnavas are opposed to eating meat. He begins to envision the act of eating meat to be necessary for the Indians to overthrow the British. However, he fears he will disappoint his parents if he eats meat.

The two young friends set a time and place where Gandhi can try meat. When the food comes, Gandhi can't eat the goat meat because it makes him sick. The friend prepares the meat differently the next time and Gandhi after that routinely eats meat at these outings. Eventually, the two don't hide by the river to eat their bread and meat but eat at a State house instead. The two friends do this six times over the course of a year, each time Gandhi's friend paying for the meals. Feeling guilty about deceiving his parents, Gandhi vows not to eat meat again as long as his parents are alive.

Gandhi, who thought he would reform his friend's ways, is taken to a brothel. Gandhi, not knowing how to act, just sits there rigid until he is thrown out. This friend is starting to come between Gandhi and his wife, Kasturbai, since he knows how to rile the jealousy in Gandhi.

Gandhi's father is sick with a fistula and Gandhi is one of the nurses tending to him. At the same time, his wife is pregnant, which Gandhi interprets as a sign of his weakness for not restraining himself while he is still a student. He relates his father's last few days and his death. Gandhi's uncle is with him at the end. His child dies after three or four days.

Gandhi comments on how the high school teaches every subject but religion. He did not find much in his Vaishnava faith. He tries some of the prayers and chanting that others do, but he decides that it is not for him. The only thing that impresses him is the reading of the *Ramayana* and the *Bhagavat*. When his father was alive, friends of different faiths regularly came to visit and they would discuss religion with his father. Listening in on



these discussions taught Gandhi tolerance for all of Hinduism's branches and for other religions, except for Christianity.

Part 1, Chapters 6-10 Analysis

Gandhi reveals much about his character when he discusses his fear of darkness. He wants India to be free and independent of England but he sees himself as too weak to help bring about any revolution. In his mind, eating meat will eventually lead to him becoming physically strong and allow him to help free India from English rule. Since he wonders how he can eat meat without lying to his parents, we see how important his parent's approval is to him in his life., when after eating meat for a year, he vows to never again touch meat as long as his parents are alive. His friend has led him astray and is causing friction between him and Kasturbai. The reader can sense Gandhi's guilt as he looks back on this period of his life many years later.

Gandhi's feelings of guilt when his father dies is understandable. He is so relieved when his uncle asks to take over the massaging duties so he could be with Kasturbai, only to find out that his father dies just a few minutes after he leaves. He speaks of the shame of his lustful desires, never once acknowledging the fact that they are normal for a teenage male.

He also seems to be searching vigorously for religion during his teen years. He talks of what does and doesn't impress him about religion. It is mainly the style of other people's reading that impresses him, not necessarily the words of the book being read from. It is at this time that Gandhi develops his convictions about morality. He is searching for a God that he doesn't find, but he finds conviction in morality and truth.



Part 1, Chapters 11-15

Part 1, Chapters 11-15 Summary

Gandhi graduates high school and finds that his elders want him to go to college. He decides to study at Samaldas College since it is the least expensive. However, he quickly realizes that he doesn't like it and returns home after the first semester. While he is home, an old family friend, Mavji Dave, who they call Joshiji, comes to visit and convinces him and his older brother that Gandhi should be sent to England to become a barrister. It only takes three years (much shorter than if he were to study law in India). Gandhi likes the idea of going to England to study, but says he would prefer medicine to law. His older brother tells him that their father would have wanted him to study law. His brother remembers an acquaintance their father had and suggests that he see one Mr. Lely to see if there could be any assistance given to Gandhi to study in England. His mother doesn't like the idea and says they need the consent of his uncle, who is now the family elder in the absence of their father. He travels the five-day trip to Porbandar to discuss the situation with his uncle. His uncle doesn't like the idea but says that Gandhi has his blessing. He talks to Mr. Lely who tells him to first earn his bachelor's degree.

Upon his return to Rajkot, Gandhi relates what has happened to his older brother and to Joshiji, and they all wonder where they will come up with the money to send Mohandas to England to study. His mother is still opposed to the idea but says she will consult with Becharji Swami, a Jain monk who is a family advisor. Mohandas has to swear not to touch wine, women or eat meat while in England. Once Gandhi takes that vow, his mother agrees to let him go. Gandhi and his older brother prepare to leave for Bombay, leaving Kasturba and his child behind.

In Bombay, Gandhi and his brother find that it is rough sailing on the Indian Ocean and they are advised to wait until September. His brother leaves him in Bombay with a friend, leaves money with a brother-in-law for his expenses and then returns to Rajkot. Gandhi runs into trouble since people of his caste are opposed to his going to England. They call a meeting and tell him so. The Sheth declares him an outcast and they announce that anyone who helps him will be fined. Gandhi makes his preparations to sail the first week of September with the help of some friends who provide him with clothes for his journey. He is to share a berth with the Junagadh vakil, Sjt. Tryambakrai Mazmudar, who is just eighteen years old.

Gandhi, after setting sail on September 4, finds that he doesn't know the English language well enough to converse with the other passengers. He doesn't know how to use a knife and fork and is afraid to ask which meals on the menu have meat. Because of this quandary he dines alone in his cabin on the sweets and fruits he brought with him. Sjt. Mazmudar encourages him to mingle with the other passengers and practice his English.



Upon his arrival in Southampton, Gandhi wears the white flannel suit that he has saved for the event. He and Sjt. Mazmudar are the only ones wearing white flannel, which humiliates Gandhi. He has four letters of introduction, one of which is to Dr. Mehta. Gandhi learns a lesson in European etiquette from Dr. Mehta - not to touch other people's belongings, not to ask questions, not to address people as "Sir", etc. Dr. Mehta tells them the hotel is too expensive. A friend, Sindhi, finds rooms for them and they move in on Monday after their luggage arrives. Gandhi is very unhappy in England and cries at night, but he knows he can't go home to India. He is committed to staying in England for three years.

Dr. Mehta finds Gandhi in his new room and decides that it is not appropriate. Gandhi needs to have the experience of English life that only comes from boarding with a native family. Dr. Mehta turns Gandhi over to one of his friends who introduces him to English life, including speaking the language. Gandhi still refuses to eat meat and lives basically on bread and jam and finally his friend stops trying to entice him to eat meat. They finally find him a place to live in West Kensington with a widow. Gandhi is still living mostly on bread and is afraid to ask for more of what he wants to eat. He finally finds a vegetarian restaurant and eats his first full meal since arriving in England. Gandhi starts to read books on vegetarianism and he begins experimenting with the lifestyle and health code for health purposes. His friend's attempts to entice Gandhi to eat meat come to an end at a hotel restaurant when Gandhi asks the waiter if the soup is vegetable. His friend accuses him of making a commotion and tells him to wait outside. Gandhi decides to become an English gentleman to prove to his friend that he can behave properly in society. He buys new clothing to fit the part and signs up for dancing, violin and elocution lessons, but withdraws from all of them within a few weeks.

Part 1, Chapters 11-15 Analysis

The structure of the family and its domination is obvious here. The elders are the ones who make decisions and who must grant Gandhi permission to go to England. His mother doesn't consent until he enters into a a vow with the monk. Gandhi spends this chapter relating how he decides to go to England and the process of getting there. However, he doesn't mention once that his wife is pregnant or that they have a child. Despite all of his talk about family and morality, his top priority seems to be education.

In Bombay he runs into problems with his caste-people and the Sheth. When he refuses to give up on the idea of going to England, the Sheth makes him an outcast. His brother-in-law won't give him the money he is holding because he is afraid of losing caste. Gandhi has to get the money from another friend who then collects from the brother-in-law. Caste is not very important to Gandhi.

On the ship, Gandhi would rather eat sweets and vegetables than ask for help in deciphering the menu and taking the opportunity to practice his English with the other passengers. Upon his arrival in England, he is humiliated to find out that the white clothing he is wearing is considered inappropriate. He seems to a perfectionist, and could save a lot of such humiliation if wasn't such a perfectionist and just took things in



stride and learned from his experiences. He is initially unhappy in England, but realizes he has to honor his commitment of three years. He still refuses to eat meat in deference to the vow he took for his mother. He begins to experiment with vegetarianism.

In his own way, Gandhi does try to fit into English society, even if it's for the wrong reason of trying to appease his so-called friend. He appears to act somewhat impulsively with taking up dancing, violin and elocution lessons only to abruptly cancel them.



Part 1, Chapters 16-20

Part 1, Chapters 16-20 Summary

Gandhi keeps a daily log of every expenditure during his stay in England. This is the beginning of a practice that he continues throughout his life. He attributes this practice to his capable handling of public funds later on in his life and the fact that there was never a deficit. Gandhi decides he can live more cheaply on his own. He finds lodging within a thirty-minute walk from the places he frequents to save on the cost of transportation. He decides to sit for the London Matriculation since he can't afford classes at Oxford or Cambridge and begins to study Latin, French and other subjects. Gandhi still feels guilty about spending money, thinking about his brother back in India who is working hard to supporting him. Because of this guilt, he looks for other ways to further tighten his living budget. He moves into one room and buys a stove to cook his own meals. He also passes his examination and continues his experiments in vegetarianism, concluding that eggs are considered meat and decides to stop eating eggs to respect his vow to his mother.

Gandhi is still so shy that he cannot speak in a group. Instead, he writes out his thoughts and has another person read them to the group. Even on the eve of his departure from London he couldn't make a speech at his own dinner party without clutching. Indian students in England, including Gandhi, do not reveal the fact that they are married because they try to fit in with the bachelor life of the English student. He meets a widow in a restaurant that becomes a friend and eventually writes the widow and her young female friend a note telling them that he is married with a son. She writes back that his marriage and fatherhood has nothing to do with their friendship. After this, he stops hiding the fact that he is married.

Gandhi reads the *Gita* for the first time while he is in England, a book that impresses him deeply and from which he draws much inspiration. Years later it becomes daily reading for him. He also befriends a Christian and a vegetarian, and starts to read the Bible.

Part 1, Chapters 16-20 Analysis

Gandhi's practical nature is revealed when he moves into his own apartment within walking distance of the places he frequents. By doing so, Gandhi is able to save money on transportation while engaging more in his love of walking. Gandhi appreciates the sacrifice his brother is making to support him while he studies in England and therefore continually tries to limit his expenses to be less of a burden on his brother. For this reason he decides to study for the London Matriculation rather than taking classes at Oxford or Cambridge.



As the lessons mentioned above demonstrate, Gandhi's drive for perfection seems at times to lead him to do things in excess. He can't just eat as a vegetarian; he finds himself on the Executive Committee of the Vegetarian Society in England while admitting, however, that it is a matter of finance in most cases. He seems preoccupied with his diet and what is and isn't meat. Gandhi gives the impression that he feels he has to defend and justify his actions. His interest in religion continues and he expands his knowledge through reading. He still doesn't get involved much with Christians, however, until he meets one who is a vegetarian.



Part 1, Chapters 21-25

Part 1, Chapters 21-25 Summary

The year is 1890 and Gandhi is now in his last year in England at the age of twenty. He and a friend go to a vegetarian conference in Portsmouth, and they find that the city, a seaport, is full of loose, flirtatious women. They are playing bridge one evening with the landlady of the house they are staying at when the conversation becomes a little indecent. Gandhi joins in the conversation, but when his friend makes a comment, Gandhi flees the room and the next day leaves Portsmouth. He has not broken his mother's vow and attributes his strength to resist temptation to God saving him. Around this time a woman called Ms. Manning, from the National Indian Association, introduces him to Narayan Hemchandra, an Indian author who speaks no English. Since the two live in the same area, Hemchandra asks Gandhi to teach him English. Gandhi agrees and the two quickly become friends. Hemchandra tells Gandhi that he speaks Marathi, Hindi and Bengali, and has translated Tagore's works loosely into these three languages. He plans to visit France, Germany and America. The two men see each other daily and regularly eat together. They decide they want to meet with Cardinal Manning and they set up a meeting with Gandhi going as the author's translator. After a few months, Hemchandra leaves for France and eventually for America.

Gandhi goes to Paris for the exhibition and stays for seven days, visiting all the tourist sites on foot. He splurges and eats lunch at the Eiffel Tower just to say that he has eaten there. He is very impressed by the churches in Paris, especially Notre Dame. This is the end of his three years in England. He has studied for twelve terms of education and has passed his exams. Part of his requirements for school is to attend at least six dinners in a term. At first Gandhi, as usual, doesn't eat, but eventually eats the vegetables and bread. This is part of the ritual of qualifying for the bar and allows students a chance to socialize with the benchers. For the bar, Gandhi must take two examinations, one on the subject of Roman law, the other on the subject of common law. Gandhi reads the prescribed textbooks and passes his exams. He is called to the bar on June 10, 1891, enrolled in the High Court on June 11 and begins his journey home on June 12.

Gandhi, as usual, finds himself with low levels of self confidence, doubting his ability to practice law. His doubts stem from his lack of practical experience. He seeks the advice of Mr. Frederick Pincutt who tells him he needs to learn Indian history and recommends some appropriate books for Gandhi to read.

Part 1, Chapters 21-25 Analysis

Gandhi's mode of dealing with his problems by fleeing from them is not dealing with the problems at all; it is merely running away instead of facing his challenges. Looking back on the incident years later, Gandhi views his fleeing as God saving him from making a



wrong decision. At the age of twenty he still hasn't fully found God or religion. Hemchandra seems to be Gandhi's only close friend while he is in England - or at least the only to whom he can relate.

In studying for his law exams, Gandhi does not take the easy way most everybody else. His perfectionism causes him to read all of common law and then some. Instead of spending just a few months studying like before, he spends nine months studying, passes the exam, is admitted to the bar and the court and sails for home. He never once breaks the vow he made to his mother during his three years in England. As expected, he doubts his ability to effectively practice law and doesn't recognize it as a simple lack of experience. How, though, is he to practice law if he is too shy to speak in a group?



Part 2, Chapters 1-5

Part 2, Chapters 1-5 Summary

Gandhi arrives back in India and is met by his older brother and the two stay at Dr. Mehta's. Gandhi is informed that his mother has died. Dr. Mehta's son, Raychandbhai, is a jeweler, to whom Gandhi is introduced. Gandhi is impressed with this man's religiousness. Gandhi is still searching for his own religion and God. As Gandhi writes in his autobiography, "I believe in the Hindu theory of Guru and his importance in spiritual realization. I think there is a great deal of truth in the doctrine that true knowledge is impossible without a Guru. An imperfect teacher may be tolerable in mundane matters, but not in the spiritual matters. Only a perfect *gnani* deserves to be enthroned as Guru. There must, therefore, be ceaseless striving after perfection. For one gets the Guru that one deserves. Infinite striving after perfection is one's right. It is its own reward. The rest is in the hands of God" (Chapter I, pg. 89).

Gandhi's older brother has high hopes for him and his law practice. Gandhi still has caste problems that originated when he disobeyed the Sheth and went to England. The caste is split: half accepts him, half doesn't. To appease those who don't accept him, Gandhi must bathe in the sacred river. If he chooses not to do this, it would lead to excommunication, meaning he wouldn't be able to eat or be entertained even in the homes of his family and in-laws. However, his readmission eliminates the problem. As it is, the caste members ignore the excommunication and are very helpful to him.

Gandhi is interested in food reform and the education of children. The changes begin with his own family. The children are taught to exercise and Gandhi introduces them to oatmeal porridge and cocoa. Coffee and tea are already a part of the household. Gandhi leaves for Bombay to get practical legal experience. He is back to practicing his experiments in dietetics while studying Indian law. He gets his first case and refuses to pay the customary commission. As he stands up in the court room he clutches and finds that he is unable to speak in front of the group. He withdraws and leaves the court. He tries to find a teaching job but is refused. After six months in Bombay, Gandhi and his brother decide he should return to Rajkot, to open his own office and make a living by writing memorials and applications, without making court appearances. He learns that paying commission for receiving work is the way it is done in the legal profession. His brother's partner sends him work and his brother tells him he has to pay commissions.

Gandhi's brother has some trouble because he gave wrong advice when he was adviser and secretary to the Ranasaheb of Porbandar. The Political Agent, an officer with whom Gandhi was acquainted in England, is now reviewing the matter. Gandhi has to be talked into supporting his own brother. When Gandhi refuses to leave, he and the Political Agent have sharp words with one another. Gandhi finds that he has no recourse against the officer and that his career has been put in jeopardy because of the confrontation. In cases of appeal, the appeal is made first to the Political Agent and then



to the Governor. Gandhi's brother is contacted by a South African firm that suggests Gandhi come to South Africa to work for their law firm. He is introduced to Sheth Abdul Karim Jhaveri, a partner in the firm, and decides to accept the offer.

Part 2, Chapters 1-5 Analysis

Gandhi, who was very much looking forward to seeing his mother upon his return home, is deeply hurt by her passing and by the fact that his brother didn't tell him about the death until Gandhi returned. He is picking through his religion deciding what he can and can't accept. His excommunication from his caste would have meant he wouldn't be allowed to socialize with them under any circumstances. They are prepared to ignore the prohibition but Gandhi says he doesn't like the idea of doing something privately that he wouldn't do publicly. Even though Gandhi is excommunicated, his caste members ignore it and are helpful to him. Gandhi more or less ignores the excommunication and feels this is why he has no problems from his caste.

Gandhi's shyness and fear of speaking in front of people force him to withdraw from his first case after he freezes up in court. In spite of this, he still tries to find a job as a teacher. He probably would have clutched in front of a class as well. Gandhi also has to swallow a bitter pill when his brother asks him to intervene with the Political Agent. The British Officer, whom he knew in England, throws him out after declaring that Gandhi had tried to exploit their friendship.

Since appeals are made to the Political Agent, this incident affects Gandhi's career greatly. He accepts an offer to work with a law firm in South Africa for one year, partly because he feels he has been treated unfairly in his situation in India.



Part 2, Chapters 6-10

Part 2, Chapters 6-10 Summary

Gandhi, who now has two children with his wife, comments that he will miss his family while he is in South Africa, and Gandhi embarks. On the boat he shares a berth with the captain, since it is the only berth available. The ship arrives in Natal where Gandhi is met by Abdulla Sheth. The law firm has arranged lodging for them in Natal and Gandhi's room is next to Abdulla Sheth's. Gandhi finds that there is not much work for him to do in South Africa. When Gandhi is introduced to the court, he is asked to remove his turban. He takes offense, refuses to do so and walks out of the court. After he calms down a bit he talks to Abdulla Sheth and discuss the three different groups or classifications of Indians in South America: the Musalman merchants, who refer to themselves as Arabs, the Hindus and the Parsi, who are clerks. The Musalman are the only ones who are allowed to wear a turban in court. Gandhi considers dressing in English attire but Abdulla Sheth opposes the idea saying it will look bad for others who want to wear a turban. Gandhi continues to wear his turban and writes to the local paper concerning the incident, stirring up a mild controversy. He does not refrain from wearing his turban during the extent of his stay in South America.

Gandhi learns some basic bookkeeping skills and prepares to leave for Pretoria to work on the case the law firm is involved in. The firm's lawyer in Pretoria will arrange lodging for Gandhi as Gandhi leaves Durban by train. The train stops at Maritzburg where Gandhi is involved in another altercation when a white passenger complains about Gandhi riding in first class. The train officials try to move him to the van compartment but Gandhi refuses and is taken off the train by the constable. He wires Abdulla Sheth about the incident and the following day he is back on the train with a bedding ticket.

Gandhi runs into more trouble on the stagecoach from Charlestown to Johannesburg. They cancel his ticket so as not to seat him next to white passengers. He avoids another display by accepting a seat next to the coachman, But Gandhi is beaten by the "leader" when he requests that Gandhi sit at his feet. The passengers tell the stagecoach staff to leave Gandhi alone and they let him sit inside with them. He spends the night with friends of Abdulla Sheth in Standerton and reaches Johannesburg the next evening. Sheth's people meet with Gandhi and tell him of the living conditions in South Africa.

Gandhi learns that in South Africa there is much discrimination against Indians because of their skin color. They tell him he will have to travel third class to Pretoria because, since he is Indian, he will not be able to obtain a first or second class ticket. Gandhi reads the railroad regulations and finds a loophole. He sends a letter to the station master stating that he will receive the ticket and the station master's reply in person. Gandhi, dressed in English clothes, arrives in Pretoria that evening after having traveled first class. Since it is Sunday there is no one to meet him, but an African-American tourist helps him find a hotel to stay in. The proprietor of the hotel, Mr. Johnston, allows



him to stay there if he agrees to eat in his room. Mr. Johnston later approaches Gandhi and tells him that the other guests don't object to him staying at the hotel and that he is free to stay as long as he wants and eat in the dining room if he chooses. He contacts the firm's attorney, Mr. Banker, on Monday, and they find Gandhi lodging at a reasonable rate. Mr. Banker is very religious and talks to Gandhi about religion.

Part 2, Chapters 6-10 Analysis

Gandhi can't seem to let things pass without creating an incident. He writes to the newspaper regarding the turban incident and makes himself known in South Africa right from the start. Another incident occurs on the train to Pretoria where Gandhi is confronted with the racial prejudice of a white passenger. It is eventually smoothed over with the train company officials and Abdulla Sheth. If Gandhi had spent the money for a bedding ticket at the beginning, as Abdulla Sheth told him to do, the incident wouldn't have occurred. He would have been sleeping in his berth instead of sitting in first class. Abdulla Sheth tells him that South Africa isn't India and that Gandhi doesn't have to be so miserly.

Gandhi quickly learns about existing racial discrimination while traveling in South Africa. By bringing every incident he is involved in to the attention of the appropriate entity, Gandhi has already commenced his fight for rights and equality. At the station in Pretoria he is reluctant to ask about a hotel because he does not want to incur insults. Gandhi is rapidly learning about the differences of life in South Africa. He learns of Mr. Banker's interest in religion and considers expanding his own knowledge of Christianity.



Part 2, Chapters 10-15

Part 2, Chapters 10-15 Summary

Gandhi begins attending Mr. Banker's prayer meetings. He meets other people of Mr. Banker's religion and he expands his study of religion. A man by the name of Mr. Coates tries to convert him to Christianity and wants to break the Vaishnava necklace of Tulasi-beads that Gandhi wears. Gandhi refuses to allow Mr. Coates to break the necklace, which was a gift from his mother, and also rejects converting to Christianity.

Gandhi wants to study the conditions of Indians in Pretoria. He begins by holding a meeting and relating their conditions. He speaks to the group on the topic of truthfulness and ethics in business. "I had always heard the merchants say that truth was not possible in business," writes Gandhi about his speech. "I did not think so then, nor do I now. Even today there are merchant friends who contend that truth is inconsistent with business. Business, they say, is a very practical affair, and truth a matter of religion; and they argue that practical affairs are one thing, while religion is quite another. Pure truth, they hold, is out of the question in business, one can speak it only so far as is suitable" (Chapter XII, pg. 126).

Gandhi tells the group that they should be interested in being truthful while in a foreign country because people will form their opinions about the Indian nation and its people based on what they see from those living in or visiting their country. He also talks about some of their habits that aren't sanitary, and also proposes the formation of an association to handle Indian grievances in Pretoria. The Indians express an interest in what he says and Gandhi begins to tackle some social issues.

Indians are subject to certain laws in the Transvaal and the Orange Free State in South Africa. One such law prohibits Indians from being outside at night. However, Gandhi obtains a letter from the State Attorney authorizing him to be outside at any time.

Gandhi's year in South Africa proves to be very educational for him. He is becoming more and more religious and is learning the practical aspects of his profession. Of course, he is also heavily involved in the case the firm hired him to work on. Gandhi does the background paperwork for the case, which involves the passing of fraudulent promissory notes. Gandhi counsels both sides to use an arbitrator to settle the case, which they eventually do. Dada Addulla wins and accepts his damages to be paid in installments.

Mr. Banker is still trying to convert Gandhi to Christianity and takes him to the Wellington Convention, a convention of religion. While reflecting on religion, Gandhi perceives what to him are the glaring flaws of Christian and Hindu philosophy. Gandhi expands his study of religion to include Islam while continuing to read more about Hinduism.



Part 2, Chapters 10-15 Analysis

Gandhi is still not sure of his own religious beliefs or convictions but he remains interested in exploring different religions. He admits as much when he tells Coates that he could never accept Christianity. At the meeting he calls for the group of Indians, he is able to speak in front of a group.

Gandhi has been so affected by the racial prejudice of South Africa that he forms an association of Indians in Pretoria and begins to take on some of the social problems that affect them, like being prohibited from purchasing first class train tickets. As time goes on, Gandhi is more and more drawn in to the plight of Indians living in South Africa. Gandhi, while in South Africa, is gradually developing the self-confidence that he has not had during the majority of his life.

His self-confidence gets a boost in his professional life when he is able to help negotiate a satisfactory settlement in the case that he came to South Africa to work on. This determines Gandhi's course in law as he has always tried to negotiate settlements in his practice.

Gandhi's continuous study of religions leads him to explore Christianity, Hinduism and Islam. He is still picking his way through various religions, accepting what he can and rejecting what he can't bring himself to believe in. As a result of the overbearing prodding of his Christian friends, he is becoming more and more involved in Hinduism while becoming less interested in Christianity.



Part 2, Chapters 16-20

Part 2, Chapters 16-20 Summary

Since his work on the case is done, Gandhi returns to Durban to make preparations for his return to India. While in Durban he learns of a certain bill that was presented to the Legislature that, if passed, would deprive Indians of the right to elect members of the Natal Legislative Assembly. The Indian group in Natal asks Gandhi to stay and help them fight the bill. Gandhi agrees to stay but will not accept any financial compensation for his role. He only asks that they pay the expenses of the campaign.

In a meeting at Abdulla Sheth's home, the Indian elders of Natal agree to fight the bill, called the Franchise Bill. Gandhi explains that the lack of protest from the Indians is being used by proponents of the bill as evidence that it should be passed. Gandhi explains that they must show opposition to the bill. The group sends telegrams to politicians and draft a petition, providing a copy for the press as well. They spend the night getting people to sign the petition, but their valiant efforts, despite impressing the press and many other people, fail to stop the bill from being passed. They decide to send a petition to Lord Ripon, the Secretary of State, collecting enough signatures to do so. The Indians want Gandhi to stay in Natal; Gandhi agrees to stay, but insists that he receives no pay for the public work, only for private work. When the group agrees to these conditions, Gandhi chooses to stay and help the cause.

The Law Society in Natal challenges Gandhi's application for admission. They consider Gandhi to be colored and don't want him admitted. In the end, the court accepts Gandhi as an advocate and Gandhi obeys when he is told to remove his turban in court. He has to appease his Indian friends for the action. They decide to name their group the Natal Indian Congress and charge a monthly membership fee to raise funds for their cause. Collecting the promised amount kept Gandhi's clerk busy. They change the membership fee to an annual fee, solving many of their time problems. Gandhi's rule is that no work is performed without adequate funding. Gandhi meticulously keeps expenditure records for the group.

At this point in time, South Africa has many indentured servants, with most of them outside the scope of the Natal Indian Congress because they can't afford the cost of membership. When a beaten indentured servant named Balasundaram shows up in Gandhi's office one day, Gandhi goes before the magistrate who issues a summons against Balasundaram's employer. The employer agrees to transfer the indenture, turning Gandhi into the champion of indentured servants.

Part 2, Chapters 16-20 Analysis

Gandhi is becoming a social reformer, unable to stand by and watch the injustices occurring around him. He is interested in helping people fight for their rights, which is



why he agrees to stay in South Africa for an extra month. Although his group loses the fight in trying to prevent a certain bill from being passed, Gandhi teaches the Indians that they are a community that must stand together and fight for their own rights. Gandhi accepts no financial compensation for his public work.

Gandhi has to fight the Law Society to gain acceptance as an advocate in Natal. The turban incident indicates that Gandhi is learning the art and value of compromise (there is a time to fight and a time to compromise). The same is true with the running of the organization for public work. Refusing to go into debt, Gandhi's rule is to perform no work without funding and to not acquire more money than is required.

Gandhi has overcome his shyness and now speaks freely in front of groups at the Congress meetings. His belief in the truth leads him to be a meticulous bookkeeper. Gandhi also supports the cause of indentured servants.

Part 2, Chapters 21-25

Part 2, Chapters 21-25 Summary

In 1894 there was an attempt to impose a heavy, unjust tax on indentured servants. The Congress decides to take up the issue, the background for which being the need for labor in Natal. They negotiate with the Indian government for a labor supply of indentured servants who, after five years, would be set free and given land. However, the Congress hadn't counted on the Indians being so proficient as agriculture workers, traders and businessmen. This, as well as the differences in customs and religion, is the foundation of the problems facing Natal that are coming to a head with the attempt to impose the tax. The involvement of the Congress causes them to lower the tax, but it takes twenty years to repeal the tax.

Gandhi, when he finds the time, still studies religion and also hopes to one day have the time to study yoga. His home in Natal is, he feels, in keeping with this position as a barrister. He doesn't know how to properly treat a servant so he allows the cook and clerks to live with him in his house, leading to problems as they vie for Gandhi's attention and favor. Gandhi falsely accuses one clerk based on the story of another and later finds out that he was wrong. He can't fully be forgiven by the falsely accused clerk.

Gandhi has been in South Africa for three years now and wants to return to India for a six-month visit and to bring his family with him to South Africa. He recommends Adamji Miyakhan to fill in for him in his absence. He sails for Calcutta in mid 1896, studying Urdu and the Tamil while on board. Gandhi wants to learn these languages in order to be able to talk to the people in their own languages. Gandhi arrives at Calcutta and boards a train for Bombay that same evening. After getting off at Allahabad to buy medicine, Gandhi misses is too late getting back and misses his train. With nowhere to go, Gandhi spends the night in Allahabad and comes into contact with Mr. Chesney Jr., the newspaper editor who had reported on some of Gandhi's activities in South Africa. Gandhi asks Mr. Chesney to report on what Gandhi has written, among other things.

Mr. Chesney immediately returns to Rajkot and writes a pamphlet about the plight of the Indian people living in South Africa. The pamphlet is circulated among the people, government and the press by schoolchildren. At this time the Plague breaks out in Bombay and Gandhi offers his services to the government in the area of sanitation, and Gandhi is mainly concerned with the cleanliness of the latrines. He finds that the poor have no problems with inspections or with following suggestions, but upper-class people is much the opposite.

Part 2, Chapters 21-25 Analysis

Gandhi becomes further involved in the issue of indentured servants. Gandhi and other workers manage to cause the tax amount to be lowered, but not completely repealed.



Gandhi feels happy about his public works because he feels he is realizing God's work. Gandhi still finds time to devote to his study religion. He describes his house in Natal as an expenditure for prestige and feels that his house should represent his standing as a barrister, something that is almost completely out of character for Gandhi. The fact that he doesn't know how to treat servants or those inferior to him illustrates his belief that all people should be treated as equals.

Gandhi returns to India for a six-month visit planning to return to South Africa with his wife and children. It is surprising that his family never accompanies him, being that he is away from home so much. While on the ship to Calcutta he studies Urdu and Tamil because he wants to be able to talk to the poor in their own languages. When the Plague breaks out in Bombay, Gandhi offers his services in the area of sanitation, demonstrating once again his commitment to public service. Gandhi takes on the undesirable duties of inspecting latrines and making suggestions for their improvement.



Part 2, Chapters 26-29

Part 2, Chapters 26-29 Summary

Gandhi declares his loyalty to the British Constitution for he believes, at this time, that British rule is beneficial and acceptable to the people of India. When Gandhi returns to India he is asked if he will take Part 1n preparing for the Rajkot celebration of Queen Victoria's Diamond Jubilee and Gandhi agrees to serve on the committee. Trees are planted in the Queen's honor. During this period Gandhi takes his sister and her sick husband out of Bombay and brings them to his home in Rakjot. He nurses his dying brother-in-law in his own room to the end. He enjoys nursing and caring for people, much to the chagrin of his wife and family. "Such service can have no meaning unless one takes pleasure in it. When it is done for show or for fear of public opinion, it stunts the man and crushes his spirit. Service which is rendered without job helps neither the servant nor the served. But all other pleasures and possessions pale into nothingness before service which is rendered in a spirit of joy," writes Gandhi (Chapter IIVI, pg. 175).

Gandhi has a commitment in Bombay that requires him to leave Rajkot on the day his brother-in-law dies. He is to meet with Sir Pherozechah Mehta regarding a speech he is giving. Gandhi does not write out his speeches; he delivers them on the spot without a written copy. He is told that this will not do and he is asked to write a copy of his speech and have it done by daybreak. The next day while reading the speech, Gandhi clutches and Mr. Wacha has to read the speech for him. The speech is well accepted and Gandhi tries to entice barristers and others to accompany him when he returns to South Africa. Finally, a member of the High Court tells him that not only will he not go to South Africa to help, but he doesn't think Gandhi should even go back, citing that there is plenty for him to do in his own country. He wants Gandhi to stay and help win self-government in India.

Gandhi is now even more firmly committed to continue the fight for the Indian people in South Africa. He travels to Poona and Madras to obtain support, which he successfully enlists. He does not fare as well in Calcutta, however. He visits with newspaper editor after newspaper editor and is continually rebuffed. A few listen to him and publish his story, like Mr. Saunders of *The Englishman*, but he leaves Calcutta without holding his public meeting. Gandhi is called back to Durban for the opening of Parliament in January. He and his family set sail on Dada Abdulla's boat.

Part 2, Chapters 26-29 Analysis

Gandhi becomes more involved in public work in India. He surprises the reader by declaring his belief in and support of the British Constitution and British rule in India. He doesn't see colonialism as the cause of the problems. While trying to round up barristers and other people to help the cause in South Africa, a member of the High Court finally tells him that he shouldn't return to South Africa and that there is plenty of work to be



done in India to achieve self-government. Sir Pherozeshah tells him he won't help Gandhi recruit people to go to South Africa. Gandhi's resolve is strengthened and he continues to seek support in different parts of India. When he is called back to Durban, he takes his family and nephew with him.



Part 3, Chapters 1-5

Part 3, Chapters 1-5 Summary

As Gandhi embarks on his first voyage with his family he is concerned with their dress and diet. He decides that European dress is too radical so they adopt the Parsi style of dress. Kasturbai wears a Parsi sari and his sons and nephew wear Parsi coats and trousers, and all of them must adapt to wearing shoes. Since they are sailing on Dada Abdulla's steamer, they can go wherever they want on board the ship. They sail through bad weather that keeps everyone below deck. Gandhi makes many friendships and acquaintances that will stay with him and support him.

When the ships arrive in Durban on December 18h or 19h no one can debark until a physician declares them healthy. The physician orders a five-day quarantine to ensure that nobody is carrying the Plague. The white population is outraged over Gandhi's arrival with two ships. There is a great deal of opposition as they try to force the ships' passengers to return to India. The whites in Natal accuse Gandhi of condemning them and of bringing Indians with him for with the intent of flooding Natal with Indians. After twenty-three days, the ships are allowed to land. At first Gandhi and his family are advised to wait until dark to leave the ship due to death threats against them. Gandhi initially agrees to wait until dark, but when the firm's Mr. Lawton arrives, Kasturbai and the children leave and arrive safely at Mr. Rustomji's place. Mr. Lawton and Gandhi, however, run into problems, coming under attack of an angry crowd. Eventually the police escorts them to Mr. Rustomji's house. The whites follow and surround the house. Gandhi, in disguise, escapes with two detectives and takes refuge at the police station. The superintendent has to let the crowd's representatives into Mr. Rustomji's house to prove that Gandhi isn't there.

Following the incident, the Secretary of State for the Colonies, Mr. Chamberlain, asks the Natal government to prosecute Gandhi's assailants. Gandhi refuses, saying that he doesn't want them prosecuted. Gandhi's interview in the newspapers results in the newspapers' support and the mobs condemnation. It also fuels the prejudice against the Indian community. This leads to the introduction of two more bills in legislature. One would create difficulties for an Indian trader and the other would curb Indian immigration. Gandhi's group fights the bills to no avail, and they are passed. During Gandhi's absence from the Congress, Miyakhan has increased both the Congress' membership and bank account. Both increase even more upon Gandhi's return and after losing the battle against the two bills. Gandhi's proposal to buy income-producing property for the Congress that it may always have funding is accepted and carried out. Gandhi initially feels that organizations should have permanent funding for their public works but later learns that it is not such a good idea. If a cause is popular enough and supports what the people want, the funding will come through memberships and subscriptions.



Gandhi has family matters to attend to in South Africa. His two sons and nephew need to be educated. However, he can't find a suitable school and instead hires an English governess. None of Gandhi's children ever attended public school; they are all educated at home, one way or another.

Part 3, Chapters 1-5 Analysis

Gandhi and his entourage set sail on two of Dada Abdulla's ships. The bad weather and Gandhi's attendance to frightened and sick passengers makes him some good friends. Apparently Gandhi is not prepared for the reception they receive in Durban: quarantined for five days for medical reasons with a population that wants them to return to India. The lives of Gandhi, his family and the other passengers are in danger. How will he remain non-violent when confronted with all these threats? Gandhi, even in the face of immediate threat and danger, does not resort to violence. After the incidents at the pier and at Mr. Rustomji's house, Gandhi refuses to prosecute his enemies saying they were misled by the press and will eventually realize the error in their ways.

The Congress and the Indian community lose their battle to keep two discriminatory bills from passing in the legislature. Even though they lose the battle, they experience an increase in membership and, consequently, an increase in funding. Gandhi's suggestion to buy income-producing property to support the Congress' work is carried out. This eventually changes Gandhi's views about public service organizations owning an income-producing source of support because such property becomes involved in court battles with the income sitting in the court system until the case is resolved.

Gandhi's refusal to allow his children to attend public school deprives them of a formal education, but Gandhi is afraid to send them to boarding school when he is in Durban. All of his children are home schooled.



Part 3, Chapters 6-10

Part 3, Chapters 6-10 Summary

Due to the generosity of Mr. Rustoraji, they open a charity hospital in which Gandhi serves as a nurse for a few hours a day. The Gandhi's have two more sons that are delivered at the hospital. Gandhi, of course, studies the subject of child upbringing. He attributes the good health of his children to his studies. Gandhi doesn't want more children and considers taking the vow of brahmacharya but fails twice, so he looks into contraception. He is told that self-control is the best way. Eventually, in 1906, he takes the vow and his wife does not oppose it. He later looks back on his years of living under the vow as a time of pleasure and joy. Part of the vow of the Brahman is dietary. Gandhi lives happily on a diet of fruits and nuts. Later he finds that he needs milk even though it seems to stimulate lust. Fasting is also a part of brahmacharya, which encourages controlling the senses. Man can control his thoughts and mind only through God. Without God, it is impossible.

Gandhi's miserliness leads him to learn to do laundry and starch collars from a book and then he teaches his wife. This leads to him becoming his own barber. This is also the period of the Boer War, during which Gandhi openly supports the Boers. He feels if the Indians want rights from the British, they have to support the British. Gandhi and his group's offer of service is refused by the British. They are trained as ambulance attendants and the government does not need their services. Eventually the services of the group of several hundred Indians are needed, and they serve for six weeks. The Indians are praised for their service.

Part 3, Chapters 6-10 Analysis

Gandhi finds peace in his work of helping people and meeting indentured Indian servants at the hospital. Gandhi's consideration of taking the vow of brahmacharya turns out not to be religiously motivated. He simply didn't want more children. He looks into birth control as an option but is told that self-control is best. He is still a young man and can't understand why he can't control his own lustful feelings. Gandhi takes the vow in 1906 and relates it to inspirational things in addition to his household expenses. Part of brahmacharya is a special diet and frequent fasting. These practices eliminate his lustful desires.

Gandhi's experiments lead to him learning to do his own laundry and then to teach the skills to his wife. To him, not being dependent on the laundries is a form of freedom. For this very reason, he also becomes his own barber. Maybe there is some truth to this due to the existence of so much racial prejudice in South Africa. This is the period of the Boer War and Gandhi openly supports the British, saying the only way India could achieve freedom is through Britain. The Indians are lauded for their service in the war and for a while it looks like some of their problems will end.



Part 3, Chapters 11-15

Part 3, Chapters 11-15 Summary

Gandhi is still bothered by the sanitary habits of the his people. When the Plague appears in Durban, Gandhi and others do the inspections. The community implements its own sanitary measures. Gandhi wants them to have better lives and reminds them of their duty to India. Gandhi begins preparing for his return to India, feeling his services are needed more there than in South Africa. He promises that he will return within a year if they need him. Before he leaves, he is showered with gifts, many of which contain precious stones and jewelry. Gandhi decides that he cannot accept the gifts since they are given to him for his public service. His children agree with him, but Kasturbai does not. The couple argues over the matter, but the gifts still end up in a trust fund for the community. This becomes a source of funds in the future when money is needed for their public work.

Gandhi returns to India and spends time traveling around the country. He attends the Congress in Calcutta, the president of which is a man called Mr. Wacha. Gandhi meets with Sir Pherozeshah Mehta who tells him they can pass his resolution but it means nothing since they have no rights in their own country. Gandhi lodges at the Ripon College, and the unsanitary conditions indicate to him that they are ripe for an outbreak of sickness if the session is prolonged. Gandhi offers his services as a volunteer at the Congress and is assigned clerical work. When the Congress begins, Gandhi gives his speech regarding his resolution in South Africa. The resolution passes.

Part 3, Chapters 11-15 Analysis

Gandhi again volunteers to help the community fight the Plague by implementing sanitary conditions and practices. He reminds them of their duty and loyalty to India during the famine. He is pleased at their response, and when the time comes to leave South Africa, Gandhi is showered with many expensive gifts of jewels and gold. He decides he can't keep them because they come as a result of his public work. His wife does not agree and tells him he should think of the well-being of his family. In the end, Gandhi doesn't keep the gifts, electing instead to place them in a trust for the community. This way, the gifts will benefit the community, rather than selfishly taking them for himself.

During the Congress session Gandhi receives a few surprises. First, Sir Pherozeshah Mehta tells him that nothing they do will mean anything since they have no rights in their own country. Second, he is not impressed with the organization of volunteers since they keep passing assignments on to others. Finally, the unsanitary conditions mean they could have an outbreak of disease if the Congress lasts any longer. Gandhi volunteers his services to the staff of the Congress, pleased and willing to perform any task no matter how menial it might be.



Part 3, Chapters 16-20

Part 3, Chapters 16-20 Summary

Gandhi stays on in Calcutta after the Congress concludes. He is still enlisting support for his work in South Africa. Gokhale tells Gandhi that he wants him to stay in India and work for the Congress. It is through Gokhale that Gandhi meets Dr. P.C. Ray. Gandhi is impressed that both men are deeply involved in public work. Gandhi had promised the South African Christian Indians that he would meet with Indian Christians in India. Gokhale makes the arrangements and Gandhi follows through. They have obvious religious differences and the meeting ends. Gandhi witnesses the slaughter of lambs at the Kali temple, a scene that affects him deeply.

Gandhi spends his time in Bengal making contacts and meeting people, still promoting his work in South Africa. He also makes a quick visit to Burma and upon leaving, Gandhi announces his intention of traveling through the Indian third-class to learn more about the problems and lives of the people. He spends one day each in the cities of Benares, Agra, Jaipur and Palanpur. Third-class travel on Indian trains is extremely crowded and unsanitary.

Part 3, Chapters 16-20 Analysis

Gokhale has Gandhi remain in Calcutta after the Congress ends. He has him as a visitor in his home and tells him not to return to South Africa. He wants Gandhi to stay and work for the Congress, but Gandhi goes on fulfilling the promises he made in South Africa. The slaughter of the lambs at the Kali Temple sparks Gandhi's interest in Bengal since he considers the act of taking a lamb's life to be no different from taking the life of a human. Gandhi is disappointed in his travels around India (particularly in what he sees at the temples). By now, Gandhi is already known as Mahatma.



Part 3, Chapters 21-25

Part 3, Chapters 21-25 Summary

Gandhi returns to Rajkot to work. His old friend Mavji Dave gives him legal work, which he completes successfully. Eventually he tells Gandhi that he must go to Bombay and practice there. Gandhi does just that and rents offices with the firm of Payne, Gilbert and Sayani. In Bombay, Gandhi's second son, Manilal, becomes very ill. The doctor recommends chicken, eggs and milk for nourishment. Gandhi refuses to treat his son with these foods out of his religious convictions and Manilal eventually recovers.

Gandhi moves his family to Santa Cruz, a suburb of Bombay, looking for good ventilation. His practice is doing well and he is still engaged in the work for the South Africans. When Gandhi receives a cable from South Africa asking him to return, he leaves his wife and kids in Bombay and returns to South Africa with some family children, one of whom is Maganlal Gandhi.

Part 3, Chapters 21-25 Analysis

Gandhi still feels insecure working as a barrister. Rather than settling in Bombay, he returns to Rajkot. Gandhi receives a boost in confidence when he wins the cases for Mavji Dave and he decides to go to Bombay. When confronted with his son's illness in Bombay and doctor's recommendations that go against Gandhi's beliefs, he has to make a life or death decision for the ten year old. He sticks to his religious beliefs and refuses to allow the child to eat chicken and eggs as the doctor advises. Gandhi has his doubts about his decision but the child recovers.



Part 4, Chapters 1-5

Part 4, Chapters 1-5 Summary

Gandhi's delegation meets with Mr. Chamberlain in South Africa and finds that he is not very interested in the Indian delegation. Gandhi has to travel to the Transvaal to prepare a case in Pretoria. Due to the effects of the war, a permit is needed for his travel. The British require pay-offs to issue a permit and were soaking the Indian population. With the aid of the Police Superintendent of Durban, Gandhi receives the necessary permit and rushes to catch his train. In Pretoria, they make it difficult for Gandhi by claiming that the Indians hadn't provided the names of their representatives in advance. They threaten to arrest him for not having the required permit. The new Asiatic Department is disappointed to learn that he does indeed have the necessary permit. They claim its issuance is a mistake, that he is not a domiciled Indian and that he must return to Durban. Gandhi and the entire Indian community are insulted by this ruling. The Indians feel betrayed that this is the treatment they receive after doing so much to help the English during the war. Gandhi decides he must stay in Transvaal and enroll in the court there in order to deal with the Asiatic Department. He settles in Johannesburg and is accepted to the Transvaal Supreme Court.

Gandhi notices that his Christian friends have stopped trying to convert him and desire that Gandhi, who is still studying Hinduism, explain to them Hindu concepts and philosophies.

Part 4, Chapters 1-5 Analysis

Upon his return to South Africa, Gandhi finds a government riddled with corruption and graft. He uses his friends of influence to obtain the required travel permit. Gandhi does not like the officers of the new Asiatic Department, nor do they like him. He decides to stay in the Transvaal to deal with the Department and he is accepted by the Transvaal Supreme Court.

At one point he weakens and buys an insurance policy from an American insurance salesman. However, he talks himself out of keeping it and only makes one premium payment and lets it lapse. He stops sending money to his brother and uses it for his public work. This causes a rift between them that is settled just prior to the death of his brother.



Part 4, Chapters 6-10

Part 4, Chapters 6-10 Summary

With a client's permission, Gandhi loans money to a woman who wants to start a vegetarian restaurant. The woman doesn't repay the debt, but Gandhi still repays Badri. Gandhi further experiments with diet when he reads about a new fad in Manchester. He stops eating breakfast, hoping to get rid of his headaches. He dabbles in earth treatment, which recommends a diet of fruit and nuts and the application of a mud poultice on the abdomen. He finds that this practice alleviates his constipation. An article that Gandhi writes for the *Indian Opinion*, on the topic of dietetics and the benefit of living on fruits and nuts, is published as a pamphlet and is widely read.. The article also explains that no milk is needed beyond a mother's milk. Gandhi recants the part about the milk.

The situation with officers of the Asiatic Department in Johannesburg grows to be so bad that Gandhi's group decides that it must take action. Gandhi's goes to the police and warrants are issued for two of the officers who are later arrested, tried and acquitted. They are then reassigned out of Johannesburg.

Following Gandhi's practice, he has clerks and others boarding with them. Their house has chamber pots that must be cleaned, a task that Gandhi and his wife take on. The husband and wife have words over a Christian clerk and Gandhi pushes Kasturbai out of the house.

Part 4, Chapters 6-10 Analysis

Gandhi learns from his mistakes; when he loans Badri's money and it doesn't get repaid he knows never to do such a thing again. He still experiments with diet and home cures because he doesn't like to visit doctors or take medicines. He later recants his denouncement of milk, which has been published in a pamphlet and widely circulated. He would not have recovered from a serious illness without milk and tries to amend what he has published.

Gandhi is ashamed of the incident in which he pushes Kasturbai out the door. He attributes the act to lust since at that time he didn't have his lust under control. She has never stood in the way of his public work before, no matter what he did.



Part 4, Chapters 11-15

Part 4, Chapters 11-15 Summary

Gandhi continues his custom of inviting people to live in his house, including even Englishmen, although he knows this causes disagreements with Kasturbai. Since he can't find Indian clerks who are efficient in secretarial duties, he hires a Scottish woman who works quite well for him. The two develop a friendly relationship: Gandhi even gives her away at her wedding and she helps Gandhi out when needed after that. The next steno also works out well for him and helps run the movement when he and others are in jail.

In 1904, Gandhi and others launch the *Indian Opinion* newspaper. Gandhi handles the editorial section and helps out financially. He writes in every issue, unless he happens to be in prison.

Gandhi says that the Indians in Johannesburg are treated as coolies and their living areas are known as coolie locations. Sanitation conditions are very poor and the government is trying to move the Indians out and destroy the area. The Indians, however, have tenancy rights on 99-year leases and are entitled to compensation if they appeal the municipality's offer and win, the municipality has to pay the cost. Gandhi wins all but one case.

But the municipality doesn't move them out after settling and the living conditions grow worse. There is an outbreak of the Black Plague, and Gandhi and others tend to the ill.

Part 4, Chapters 11-15 Analysis

Gandhi continues inviting people to live with his family in spite of the effect it has on Kasturbai. He is lucky in hiring hard-working, efficient stenographers when the Indian clerks don't work out. He supports the *Indian Opinion* financially rather than let it fold and the newspaper serves as an outlet to communicate his opinions, ideas and views. He uses part of the money he receives for his work in appealing the leases cases for public good. The public refers to Gandhi as "bhai", meaning brother. The outbreak of the Black Plague has Gandhi and other nursing the ill again.



Part 4, Chapters 16-20

Part 4, Chapters 16-20 Summary

The municipality provides a nurse and transport for relocating the ill, but does not clean up the area. The authorities set up an area for the sick and Gandhi's nursing duties end. Mr. West, a friend from the vegetarian restaurant, comes to see that nothing has happened to Gandhi and offers his services in nursing. Gandhi sends him to Durban to take over the *Indian Opinion*. The authorities attack the Plague in Johannesburg and Gandhi helps by rallying the Indian community to the cause. The coolie location is to be emptied out and burned. The people are to live outside the for a time in the open air. Gandhi has the money cleansed and deposited in a bank, while some of the people learn to leave their money in the bank after the problems are cleared up.

Gandhi leaves for Natal to help Mr. West with the newspaper, which ends up not being very profitable. Mr. Polak gives Gandhi a book before he boards the train. Based on the book, the paper and Mr. West's operations are moved to a farm where everyone will work the land. They buy land in Phoenix and begin work to establish a settlement. The press is relocated to the settlement and after encountering several problems they manage to complete the first issue.

Part 4, Chapters 16-20 Analysis

Gandhi's nursing duties end as the authorities move quickly to isolate the sick and fight the Plague. The fact that the poor trust Gandhi is evident in their willingness to give him their money to hold and secure

The city takes an aggressive attitude toward the Plague and stops it. Gandhi learns to check his facts carefully before talking. He sends Mr. West to Durban with the understanding that he would take a percentage of the profits for the paper., but he finds that there are no profits. He also accepts Sjt. Madanjit's word without question, showing again that Gandhi tends to trust most people for better or worse.

Mr. Polak sends Gandhi off to Natal by giving him a book to read. As usual, Gandhi is influenced heavily by the book as he is by most books he reads and sets about proposing a farm as the base for *Indian Opinion*. They work feverishly to establish the Phoenix settlement and succeed in meeting the deadline for the first edition of the paper.



Part 4, Chapters 21-25

Part 4, Chapters 21-25 Summary

Gandhi's original plan was to retire to the Phoenix settlement and live off the land. They each have three-acre parcels of land and build houses on them. His nephew Maganlal Gandhi learns the printing business very quickly. Just as they finish building, Gandhi is called back to Johannesburg. On his return, Mr. Polak asks to join the settlement and he leaves in a month. Gandhi calls him from there to have him qualify as an attorney and help out at the office.

Gandhi can't return to India in a year like he promised Kasturbai, so he sends for her and his children. His third son arrives with a broken arm. Gandhi is advised to take him to a qualified doctor., but instead, Gandhi treats the boy himself and the wound heals. He expands his experiments with home remedies. Polak moves into the Gandhi household and Gandhi talks him into not postponing his marriage. After they are married Polak's wife also moves into the Gandhi household. Meanwhile, the Johannesburg household grinds its own flour and makes its own bread.

At the onset of the Zulu rebellion in Natal, Gandhi writes the governor and volunteers to form his Indian Ambulance Corps. His offer is accepted and they close the Johannesburg house. Kasturbai and the kids go to the Phoenix settlement and the Polaks find their own place.

Part 4, Chapters 21-25 Analysis

Gandhi cannot spend much time at the settlement due to his duties from which he cannot retire. He has to call Polak from the settlement because he needs him to work in his law practice. When Gandhi's family arrives from India, Gandhi applies his home remedies to his son's broken arm. Luckily, the arm heals, further stimulating Gandhi's faith in home remedies.

Gandhi is a big proponent of marriage among his single friends. However, Gandhi seems to do nothing about his children's education. He doesn't send them to school nor does he hire a tutor. Although he only talks to them occasionally, he doesn't feel that he is negligent.



Part 4, Chapters 26-30

Part 4, Chapters 26-30 Summary

Gandhi's group tends to the wounded Zulus who otherwise would have had no one to care for them. Gandhi returns to the Phoenix settlement and again considers taking the brahmacharya vow. He eventually does take the vow in 1906. The group coins a term, Satyagraha, meaning passive resistance which will become their philosophy and way of operating. Gandhi holds a contest in the *Indian Opinion* for someone to name his philosophy of passive resistance. It is his nephew Maganlal Gandhi who offers the name of Satyagraha and wins the contest.

Gandhi begins his experiments with diet again, this time with fruit and grains and frequent fasting. His friend Hermann Kallenbach takes also participates in the diet. They both agree that people should eat only to keep the body going. Kasturbai becomes ill with bleeding and requires surgery. In Gandhi's absence the doctor gives her beef tea. When Gandhi returns and learns of this he is not happy. Gandhi and his son talk to Kasturbai and they all agree that they will not eat meat. The doctor is no longer allowed to care for her so they move her to the Phoenix settlement.

While in prison in 1908, Gandhi learns to stop drinking tea and to finish his dinner before sunset. He also stops using salt for the period of one year. He cures one of Kasturbai's illnesses by making her refrain from salt. He continues on with such experiments in diet.

Part 4, Chapters 26-30 Analysis

Gandhi culminates his six years of trying to control his lust by taking the vow of brahmacharya and he moves out of Kasturbai's bedroom. At this time the group coins the term *Satyagraha* to refer to the Indian movement of passive resistance. Gandhi sees all of these experiments as a way of becoming one with nature. Even during Kasturbai's illness, she refrains from partaking meat or beef tea.



Part 4, Chapters 31-35

Part 4, Chapters 31-35 Summary

With his friend Kellenbach, Gandhi practices the principle of fasting. He is now Brahman and fasts to support his vow. They perform fasting experiments at Tolstoy Farm, where they are staying. Gandhi claims they all feel invigorated by fasting. They begin a school at the farm so the children will receive some form of education. Gandhi feels that since he is like the father of the farm it is his responsibility to educate all the children. Gandhi decides their education should consist of character building. He also seeks to teach them trades. The adults teach the children history, geography and arithmetic. Gandhi, of course, is more concerned with the spiritual training of the children and feels that they will learn most by doing and by following the example of their role models.

Part 4, Chapters 31-35 Analysis

As Gandhi and the others at Tolstoy Farm fast, Gandhi finds that for some of them their sexual appetites are stimulated. Education at the Farm consists of character building. For some reason Gandhi is adverse to children receiving a strong education. Gandhi's opinionated nature seems to be the reason behind depriving them of education. Gandhi does not believe in corporeal punishment and only once does he discipline one of the boys by hitting him with a ruler. Gandhi feels more pain in the act than the boy does. Kallenbach tells Gandhi he has mixed his children with the loafers and that his own children might pick up bad habits. Gandhi doesn't agree, believing instead that exposing them to different types of people helps develop their own character. If they are taught right to begin with, they won't be influenced.



Part 4, Chapters 36-40

Part 4, Chapters 36-40 Summary

Tolstoy Farm empties out as the Satyagrahis are released from jail and they pick up their families. Gandhi and the rest of them move back to Phoenix. When he learns that the inmates of Ashram aren't following his ways, he fasts and vows to eat only one meal a day for four months. He thinks they will learn by watching him, but the fasting takes a physical toll on Gandhi.

Gandhi and his family sail for India via London, as per Gokhale's instructions. Kallenbach goes with them. They have a comfortable trip, but Gandhi has still not fully recovered from his fast. He sees a doctor in London and is told to rest or he risks losing the use of his legs. By the time they reach London, World War I has broken out. Gokhale is in Paris, which has been cut off from London during the war. Gandhi meets with the Indian community and suggests they enlist with the British during the war. They want to present a list of Indian demands. Gandhi is opposed to making such a list and talks them into volunteering as ambulance attendants. The Empire accepts their offer and they begin their training.

When news of the group's volunteering reaches South Africa, two telegrams are sent to Gandhi. Polak questions Gandhi's actions and the inconsistency in his passive resistance philosophy. Polak doesn't understand why he won't prosecute assailants but he will serve in a war when he feels that war is morally wrong. Gandhi sees three alternative actions open to him in this dilemma. He can oppose and boycott the war until the British change their policy. He could engage in civil disobedience and go to prison. Lastly, he could serve in the war and let it be known that he resists the violence of war. Naturally, Gandhi chooses the third option.

Gandhi is advised to beware of the officers put in charge of them. Sorabji tells Gandhi that he is too trusting. By the time he sees what is going on they are in too deep and they resort to Satyagraha, which brings grief on them all. Gandhi contracts pleurisy and has to return home. The commanding officer tells them he is in charge and he issues the orders. However, Sorabji and others feel their orders should come from Gandhi. Gandhi discusses the situation with the commanding officer and the Indian group votes to withdraw. The Corps is now split: some go where they were assigned, others do not. Those who don't are finally put under the command of an officer at the Netley Hospital, where they agree to serve. Gandhi is still out sick but is nevertheless handling the negotiations.

Part 4, Chapters 36-40 Analysis

Gandhi learns that fasting has certain physical dangers when he almost loses the use of his legs. When it comes to volunteering for the British in WWI, most members of the



Indian community want to use the opportunity to press their demands on the British. Gandhi talks them out of the idea and they volunteer for ambulance attendant duty. Gandhi does some thinking on whether or not his serving in the war is consistent with his philosophy of ahimsa. He looks at his options and chooses what he thinks is best. Gandhi is gullible and Sorabji diplomatically tells him as much. His gullibility often results in grief for all of them.



Part 4, Chapters 41-47

Part 4, Chapters 41-47 Summary

Gokhale returns to London from Paris and wants Gandhi to stop his dietary experiments and follow the doctor's orders regarding diet, since he is still suffering from pleurisy. Gandhi informs Dr. Mehta and Gokhale of his decision. Gokhale isn't happy because he sees nothing religious in it and he leaves for home.

Gandhi calls in a vegetarian doctor that he knows and follows the doctor's orders as best he can, but he is still not completely cured of the pleurisy. He tries various remedies but none are successful. He is advised to return to India for his recovery and he begins to make his preparations. Kallenback wants to go to India but because of the war is unable to obtain a passport. They are met by Gokhale in Bombay.

Part 4, Chapters 41-47 Analysis

Gandhi's refusal to give up his experiments in dietetics, even while he is ill, shows both his stubbornness and the strength of conviction. Regardless of circumstance, he does what he thinks is right. Gandhi is happy to return to India after a ten-year absence, even if his return is for health reasons. Gandhi applies his belief in truth to his practice of law. He will not allow untruths in his cases. Since all of Gandhi's life is based on searching for truth, he simply practices what he believes.



Part 5, Chapters 1-5

Part 5, Chapters 1-5 Summary

The group from South Africa arrives in India before Gandhi, contrary to his plan. He wants them to live on a place similar to their Phoenix settlement, but they have to find a place in India. Mr. Andrews meets them and makes arrangements for them in several different places where they are treated well. Gandhi is anxious to finish with Gokhale and to meet his family and the Phoenix people. However, before he can leave he must see the Governor, who sent word through Gokhale that he wanted to meet with Gandhi. He asks Gandhi to keep him informed of any event or protest that might involve the government. Gandhi agrees and goes on to Poona to meet Gokhale. Gandhi wants to join Gokhale's Servants of India Society, but there is some discussion as to whether or not they can accept Gandhi's ideas and beliefs. Gokhale tells Gandhi he will pay for the expenses of the Ashram.

While traveling to Porbandar to see his family, Gandhi, who is suffering from a slight fever, is detained for medical reasons. The Plague is in the area and all passengers are examined. A tailor from Wadhwan, named Motilal, meets Gandhi and tells him of their work in his absence. They will support Gandhi and want him to stop there on his return trip. Gandhi takes up the cause of the Viramgam customs and notifies the Governor, Lord Willingdon, as he promised, learning that the problem is in Delhi with the Government of India. He finally meets with Lord Chelmsford and a few days later reads in the papers that the Viramgam customs have been lifted.

Gandhi finally arrives at Shantiniketan where the people of the Phoenix settlement have been staying. One of the first things Gandhi does is fires the cooks and has them make their own food. Within a week of his arrival he receives word of Gokhale's death. Gandhi, Kasturbai and Maganlal leave for Poona. Gandhi reveals that he promised Gokhale that he would travel around India for a year acquainting himself with the situation before he did anything. He doesn't know when or if there will be Satyagraha in India.

On the way to Poona, Gandhi is re-introduced to third-class travel on Indian trains. Since they have to get to Poona for the funeral, he tells Maganlal to find any spot he can on the train. Gandhi and Kasturbai go into an upper-class compartment, since it is all that is available. Rather than argue, he pays the extra charges.

Part 5, Chapters 1-5 Analysis

Gandhi wonders how he will be greeted in India after a ten-year absence, wondering how the Indian people will accept his beliefs. He finds that Gokhale has the same thoughts regarding Gandhi joining the Servants of India Society. There are questions as to whether or not the members are ready to accept Gandhi's beliefs. Gandhi finds that



others have been waiting for him and are looking forward to working for him, such as the tailor Motilal. His purpose is to teach people how to obtain a remedy for their grievances. His vow to Gokhale to travel around India for a year learning the situation must be fulfilled even after Gokhale's death.



Part 5, Chapters 6-10

Part 5, Chapters 6-10 Summary

Arriving in Poona after the shraddha ceremonies, Gandhi begins trying to gain admission to the Servants of India Society. He has lost the guidance of Gokhale. The Society is divided over allowing Gandhi admission. When Gandhi arrives back home, he writes to them requesting that they withdraw his application for membership. By so doing he remains on good terms with the Society.

While traveling to Rangoon with his son Ramdas, Gandhi is appalled by the unsanitary conditions on the boat, brought about by the passengers. He contacts the agent of the company and relates the facts. Conditions aren't as bad on his return journey. The Kumbha fair is held at Hardvar in 1915 and the Phoenix people send a delegation there along with other organizations. Gandhi sits in the tent holding discussions with the people who came to see him, while his group helps keep the latrines in sanitary condition.

They travel to Gurukul to be the guests of the Mahatma Munshiramji. The Swami is impressed with Gandhi's interest in religion and wants to know why Gandhi does not wear the sacred threads. Gandhi tells him why, much to his dismay. What Gandhi sees in the area causes him to settle at Ahmedabad, especially since they volunteer to fund the expenses of the Ashram.

As Gandhi writes, "Our creed was devotion to truth, and our business was the search for and insistence on truth. I wanted to acquaint India with the method I had tried in South Africa, and I desired to test in India the extent to which its application might be possible. So my companions and I selected the name 'Satyagraha Ashram', as conveying both our goal and our method of service" (Chapter IX, pg. 396). When an untouchable family applies for admission, they are accepted as long as they agree to abide by the rules of the Ashram. The financial support they had stopped but a Sheth comes to their rescue with a sizeable donation.

Part 5, Chapters 6-10 Analysis

Gandhi, aware that not everyone accepts his principles, withdraws his request for membership to the Servants of India Society. He believes this is the best thing to do rather than force the issue and cause internal problems. After the Kumbha fair, Gandhi decides to limit his diet to five items a day and to never eat after dark. He also decides he wants to settle in the area. This leads to the establishment of the Satyagraha Ashram in Ahmedabad, not far from the area where Gandhi grew up. When Gandhi and his group stick to their principle of admitting an untouchable's family, they lose their financial support. The community in Ahmedabad will not support the admittance of the untouchables. The Ashram group does not go back on their policies.



Part 5, Chapters 11-15

Part 5, Chapters 11-15 Summary

In March of 1916, a resolution is proposed to end the indentured servant system. This is how Indians were immigrating to Natal. The tax in South Africa had been eliminated and Gandhi and others want the immediate elimination of the system. Gandhi begins a nationwide tour of agitation traveling third-class on Indian trains. The government announces the end of the indentured servant system meeting the deadline established by Gandhi's group.

The tinkathia system is the next challenge for Gandhi. This is a tithe system in the Champaran, where the tenant must plant 3/20 of his land with indigo for the landlord. Rajkumar Shukla requests Gandhi's assistance in the problem of tinkathia. Gandhi finally travels with him to Patna and as Gandhi contacts friends in Patna support arrives in the forms of Brajkishorebabu and Rajendra Babu. They acquaint him with the facts. Gandhi tells them they have no use for the law courts; their purpose is to rid Bihar of tinkathia. Gandhi learns both sides of the situation, meeting with the planters and with the tenants. He is rebuffed by the planters and told to leave the area. His group feels the government will try to stop him by having him arrested and he is better off in Motihari or Bettiah if he is to face arrest. They leave for Motihari and the home of Prasad where Gandhi is formally served and ordered to leave. He is subsequently summoned for trial. The case against Gandhi is dismissed despite the fact that the planters have done everything they can to smear the characters of Gandhi and his group.

Part 5, Chapters 11-15 Analysis

Gandhi's plan to have a Satyagraha in support of the end of the indenture system helped bring it to an end before the announced deadline. As soon as this is over, Gandhi finds a new cause in Bihar - to rid them of tinkathia and the oppression of tenant farmers from the indigo planters. The government tries to head it off by ordering Gandhi to leave the area, but he refuses and is summoned to trial. The case against him is dismissed and his group is subject to the efforts of the indigo planters to destroy their characters with a smear campaign. Gandhi tries to keep the situation from becoming political as he adheres to his principles of civil disobedience.



Part 5, Chapters 16-20

Part 5, Chapters 16-20 Summary

Gandhi's group moves into a rented house in Motihari. Each wakil has his own arrangements within the house. They eventually consolidate them into one vegetarian kitchen. They collect statements from the peasants and Gandhi presents the grievances to the Planters' Association. Gandhi's group also opens schools for the children in six villages while sending out a call for volunteer teachers. Even Kasturbai responds to the inquiry. The volunteers are to teach cleanliness, among other things. They begin a campaign of cleanliness and sanitation.

Gandhi receives a letter from the Bihar government suggesting that he end his inquiry and leave Bihar. Gandhi replies that he has no intention of leaving and that there should be an official inquiry. The Lieutenant Governor, Sir Edward Gait, invites Gandhi to be a part of an official inquiry. The inquiry is found in favor of the tenants and recommends the termination of tinkaithia, among other things. In spite of the opposition of the planters, the system of tinkaithia is ended.

Gandhi wants to stay to establish more schools and promote other social works, but he receives offers from various places in need of his assistance. They go to Ahmedabad to help workers in their battle for fair wages. Gandhi recommends arbitration in the dispute over wages but his suggestion is rejected. Therefore, Gandhi recommends a strike by the workers, telling them how they must act (non-violently, resisting charity, etc.). They agree to the conditions and the strike lasts for twenty-one days.

Part 5, Chapters 16-20 Analysis

Gandhi's insistence on the truth in his legal cases results in the cross examination of every peasant who makes a statement. Although this means extra work for his staff, he insists upon it. The group brings in people to teach the locals about sanitation and cleanliness. The Society sends Dr. Dev to help with the medical aspects. When the system of tinkaithia is terminated, Gandhi's plans to stay in the area to promote social works end because he is needed in other places and has to leave. Most of the good he does is undone after his departure.



Part 5, Chapters 21-25

Part 5, Chapters 21-25 Summary

Ahmedabad is close to the location of their Ashram, in the village of Kochrab. They close their facility there and move during an outbreak of the Plague. They buy their own land several miles from the existing location of the Ashram and immediately move there and live in tents. The land, located on the banks of a river, is snake-infested, but they hold to their principle of not killing any living thing.

While this is going on, the strike is in progress. Gandhi announces his intention to fast until the strike is settled or the workers leave the mills. His plan is successful and the strike ends after a fast of three days. Gandhi is then on to his next cause, the Kheda Satyagraha struggle. The situation in Kheda is approaching famine due to widespread crop failure. Under the Land Revenue Rules, a tenant farm isn't required to pay a tax if the crop size is below a certain level. The situation involves a dispute over the size of the crop and to deal with the challenge Gandhi advises Satyagraha. The battle is covered by the press, unlike any of the previous ones. The government conducts a harassment campaign by selling the farmer's belongings and attacking their land, crops and other property. Gandhi's group removes a crop of onions from an attacked field, which leads to the arrest of the involved parties. The people rally around them, especially after they are sentenced to prison. The battle ends when the government sends notice that if the wealthy pay their dues, those who are more poor will not have to pay. This is not considered a complete victory by Gandhi.

Part 5, Chapters 21-25 Analysis

The group finally fulfills its goal of owning its own land. They set out to make it the place that they want it to be, immediately moving without waiting for the building to be constructed. Another of Gandhi's fasts is intended to put pressure on the mill owners and the workers to resolve the strike. His fast lasts three days before a settlement is reached, then he is on to the next battle, the Kheda Satyagraha, where he travels from village to village teaching farmers the principles of satyagraha. The struggle ends when the government agrees to suspend the tax against the poor if the wealthy pay. Although Gandhi doesn't consider this a complete victory, the incident, at least, raised awareness of the life and challenges of a peasant.



Part 5, Chapters 26-30

Part 5, Chapters 26-30 Summary

In the midst of WWI, Gandhi and others are invited to a war conference in Delhi. While in Delhi, Gandhi becomes involved in the movement to have the Ali brothers released from prison. The prime minister admitted to the legitimacy of the demand of the Muslims regarding Khilafat that led to the imprisonment of the Ali brothers. Regarding the war conference, there is opposition to Gandhi attending from some of his supporters and advisors, especially in light of recent press reports about a secret treaty with Italy. Gandhi decides to attend in spite of the opposition and supports the resolution for a recruiting campaign.

Gandhi writes a letter to the Viceroy on behalf of the Ali brothers and in support of Home Rule for India. He then travels to Kheda to raise recruits, but unfortunately very few people volunteer. Why, they want to know, should they volunteer to help England? What good has England done for India? Though the task is difficult, Gandhi manages to entice some recruits.

Finishing his work in Kheda, he returns to the Ashram with dysentery. He eats a meal of porridge to please Kasturbai, which brings on a severe attack. Gandhi leaves that evening to continue his work, ignoring how severely afflicted he is. He refuses the suggestions of the doctors and is taken to the house of Sheth Ambalal in Ahmedabad. He is taken back to the Ashram at his own request. Dr. Talvalkar brings to him a man known as the Ice Doctor, who Gandhi allows to treat him. Gandhi rallies and eventually agrees to take goat's milk to assist his health. He needs to live to carry on his public work in spite of his vow regarding milk. "The ideal of truth requires that vows taken should be fulfilled in the spirit as well as in the letter. In the present case I killed the spirit - the soul of my vow - by adhering to its outer form only, and that is what galls me," wrote Gandhi about drinking the milk against the guidelines of his vow (Chapter XXIX, pg. 455). Gandhi allows Dr. Dalal to operate on his fissures.

While Gandhi is recovering the Rowlatt Committee's report is released. Gandhi's groups respond with a Stayagraha pledge. They create a separate body called the Satyagraha Sabha of which Gandhi is the president. Gandhi attends the legislative meeting when the bill is debated, listening to Shastriji's solemn warning to the government. The government has a clear intent to proceed with the bill. Gandhi suggests a general hartal, a day of fasting and prayer, throughout India. The date is April 6, 1919.

Part 5, Chapters 26-30 Analysis

Gandhi addresses the war conference with a one-sentence speech in Hindustani, the first to ever do so. He is amazed by this fact since it is the native tongue of the country. He makes good on his promise and goes to Kheda to find recruits, which isn't easy.



They aren't very receptive of him, but he does draw a few volunteers. Gandhi's letter to the Viceroy requests freedom for the Muslims to build their places of worship and Home Rule for India. Kasturbai and Dr. Dalal convince Gandhi to take goats milk in addition to injections to help him recover from dysentery. Gandhi agrees because he wants to return to his public work. He feels in some ways that he has compromised his vows and principles, but reasons that living to perform public work takes precedence. He is thrown into opposition to the Rowlatt Bill before he has fully recovered. The hartal is successful throughout India but results in police opening fire on the demonstrations in several cities.



Part 5, Chapters 31-35

Part 5, Chapters 31-35 Summary

Communications informing that the hartal has been postponed from March 30 to April 6 do not reach Delhi in time and Delhi goes about holding the hartal on March 30 according to their plans. The police open fire on the crowd. Gandhi is called to Delhi and says he will come after the April 6th celebrations in Bombay. In Bombay, there is a vow of Hindu-Muslim unity. Gandhi is traveling to Amritsar and is warned of his potential arrest. In spite of the possibility of being arrested, Gandhi refuses to abort his journey to the Punjab and continues on his way. At the Palway train station, he is arrested and put on a train to Mathura with a police escort. He is removed from another train and put on a train with Mr. Bowring, Inspector of Police from Lahore, who wants him to return on his own to Bombay and agree not to go to the Punjab. Gandhi won't agree. He is taken back to Bombay, where he is released. He goes to the house of Revashankar Jhaveri and while there some colleagues arrive to tell him there is near rioting at Pydhuni over his arrest. They immediately leave for Pydhuni. When he arrives, the police charge the crowd. Gandhi goes to the police commissioner's office to complain, telling the government that they brought on the problems themselves by preventing him from entering the Punjab where he could have kept the peace.

Gandhi goes to Ahmedabad and learns of the violence that took place there. He is taken to the police commissioner upon his arrival and Gandhi tells him he doesn't think martial law is necessary and asks that he be allowed to hold a public meeting. Martial law is suspended during the day of the meeting. Gandhi tells his friends that Satyagraha is suspended until the violence stops. Gandhi begins a massive campaign to educate the people about the principle and concept of Satyagraha.

The government's campaign of repression continues and grows violent. Gandhi wants to travel to the Punjab but the Viceroy won't give him permission. He sees no point in civil disobedience in this case and doesn't go. The government then suspends the operation of *The Bombay Chronicle* and arrests the editor. Management decides to make the *Young India* paper a bi-weekly with Gandhi acting as the editor. Other newspapers make arrangements and give Gandhi the opportunity to present his views. Gandhi's group needs its own press outlet and they move it to Ahmedabad. During the period of the suspension of Satyagraha Gandhi is busy educating the people through the press.

Trouble continues in the Punjab. Some blame Gandhi for the suspension of Satyagraha and that leads to the Jalianwala Bagh massacre. Gandhi's life is even threatened if he is to go to the Punjab. Gandhi wants to go but the people who invited him are in jail.

Mr. Andrews, along with others, travels there and sends reports to Gandhi to keep him informed. Gandhi finally receives permission to travel to the Punjab. They decide to



boycott the British Hunter Committee and set up their own committee of inquiry. Their report tells of the atrocities committed by the British on the people of the Punjab.

Part 5, Chapters 31-35 Analysis

The hartal results in violence in several cities. Gandhi is arrested on his way to the Punjab, brought back to Bombay and released. He travels around talking to the police about the problems. He reflects on having called a Satyagraha: "...it suddenly dawned upon me that I had committed a grave error in calling upon the people in the Kheda district and elsewhere to launch upon civil disobedience prematurely, as it now seemed to me. I was addressing a public meeting. My confession brought down upon me no small amount of ridicule. But I have never regretted having made that confession. For I have always held that it is only when one sees one's own mistakes with a convex lens, and does just the reverse in the case of others, that one is able to arrive at a just relative estimate of the two. I further believe that a scrupulous and conscientious observance of this rule is necessary for one who want to be a Satyagrahi" (Chapter XXXIII, pg. 469).

This is known as Gandhi's Himalayan miscalculation. Gandhi realizes the people aren't ready for civil disobedience and they don't know how to respond without violence. One can't engage in civil disobedience without a respect for the laws.

Gandhi's civil disobedience doesn't take place unless there is a good reason for it. He doesn't go to the Punjab when the Viceroy refuses him permission. His arrest there would have promoted violence. When he finally arrives in the Punjab he is part of an Indian committee that investigates and reports on the atrocities perpetrated by the British.



Part 5, Chapters 36-42

Part 5, Chapters 36-42 Summary

In November, Gandhi is invited to a conference in Delhi regarding the Khilafat question. Gandhi attends and tells them the cow slaughter should not be a subject of the meeting and that the Muslims should stop cow slaughter out of respect of the Hindus and not use it to try to attract Hindu support. The Hindus should not accept the end of cow slaughter as a price to support the Muslims. They discuss the possibility of boycotting foreign and British goods. Gandhi proposes non-cooperation with the government.

When the Congress begins at Amritsar, most of the prisoners who were arrested during martial law have been released. The Ali brothers appear at the Congress. At this time the king offers reforms and Gandhi is one of the few who is willing to accept the reforms. They establish a committee to formulate a constitution. Gandhi is on the committee and asks that Lokamanya and Deshabandhu be appointed to the committee.

Gandhi goes on to relate the story of cloth making at the Ashram and how they came to weave their own cloth and clothe themselves. This led to a movement called the Khadi movement throughout the area, calling for the use of only the hand woven products. This movement irritates the mill owners and one mill owner talks to Gandhi and tells them that the last time they tried such an agitation it resulted in higher prices. Gandhi explains they are using spinning wheels and making them available to the population. The non-cooperation movement grows as Gandhi travels around the country promoting it.

The All-India Congress Committee is to meet in Calcutta in September 1920 to consider the non-cooperation policy. Gandhi is to write the resolution to be presented at the Congress. Gandhi's draft of the constitution is passed with only one modification, a change in the number of delegates.

Part 5, Chapters 36-42 Analysis

Gandhi convinces the conference to adopt a policy of non-cooperation with the government, instead of the other proposals they were considering. At the Congress in Amritsar, things are a little different. After the disagreement over the reforms presented by the king, Gandhi doesn't want to stay with the Congress, but is talked out of leaving. He is assigned to a committee to write the constitution along with Lokamanya and Deshabandhu and the men successfully produce the document.

The Congress at Calcutta adopts Gandhi's constitution with one change, in the number of delegates. They adopt the resolution of non-cooperation with government.

Farewell

Farewell Summary

Gandhi's work continues. He says there is no need to continue writing about his life or his works since it became public from 1921 on. "To describe truth, as it appears to me, and in the exact manner in which I have arrived at it, has been my ceaseless effort" (Farewell, pg. 503).



Characters

Mohandas Gandhi

Kasturbai Gandhi

Mavji Dave

Gandhi's Older Brother

Gandhi's Middle Brother

Dr. P.J. Mehta

Narayan Hemchandra

Shri Revashankar Jagjivan

Rajchandra

Abdulla Sheth

Mr. Banker

Mr. Coates

Balasundaram

Adamji Miyakham

Parsi Rustomji

Sir Pherozesha Mehta

Dr. Booth



Gokhale

Manilal Gandhi

Maganlal Gandhi

Lord Chamberlain

Hermann Kallenbach

Mr. Albert West

Mr. Polak

Chhaganlal Gandhi

Ramdas Gandhi

Harilal Gandhi

Mr. Andrews

Motilal

Rajkumar Shukla

Babu Brajkishore Prasad

Ali Brothers

Shastriji

Deshabandhu Chittaranjan

Lokamanya

Pandit Motilalji



Objects/Places

India

India is the birthplace of Gandhi and the setting for part of the book. It begins in Porbandar where Gandhi is born and grows up, and shifts around to Bombay, Calcutta, Benares, Agra, Jaipur, Madras and other locations as Gandhi travels around the country.

England

The London area is where Gandhi goes to receive his education. He passes his law exams and is enrolled in the British High Court.

France

Paris is the sight of the Exhibition that Gandhi goes to. The Eiffel Tower is built for this Exhibition.

South Africa

Gandhi spends ten years in South Africa, first working for a law firm, and then working at his public works. He travels around Africa from Natal to Pretoria and Johannesburg and other places.

S.S. Pongola

This is the ship on which Gandhi sails to Calcutta. While sailing he studies the languages of Urdu and Tamil because he wants to be able to communicate with different groups in their native languages.

The Naderi

One of the two ships owned by Abdulla Sheth that carry Gandhi and his party back to South Africa from India. The ships are quarantined in the harbor due ostentatiously to the fear of plague. The local white community does not want Gandhi to return and they try to talk him and his group into going back to India.

The Phoenix Settlement

The Phoenix Settlement is the communal living establishment established by Gandhi after reading a book given to him by Polak. They relocate the *Indian Opinion* press and their entire group to the establishment.



Tolstoy Farm

The Tolstoy Farm is a farm where Gandhi's family and the group stay during the Satyagraha. They are caring for the children of those in jail due to the Satyagraha. They all work on the farm and are self-sufficient.

Satyagraha Ashram

This is the name of the settlement Gandhi's group settles in Kochrab, near Ahmedabad. They relocate the settlement a few miles from its original location when a plague outbreak occurs. They buy the land for their settlement near Ahmedabad, a few miles from its original location.

The Punjab

The Punjab is a section of India that becomes the site of a massacre by the British in the days following the hartal. Gandhi can't reach the site in time to try to prevent trouble because he is arrested on his way and returned to Bombay. By the time he is allowed a travel permit, the massacre has already taken place.



Themes

Truth

Truth and the search for truth is the compelling motivation in Gandhi's life. To Gandhi, God is truth. Everything he does is based on truth. In his law practice, he won't allow any misrepresentation of facts. Clients have seen him withdraw from their case in court if he finds any misrepresentation. His life is based on the search for truth which is the purpose of all of his experiments. His vow to his mother not to touch women, wine or meat while in England is an example of this.

Gandhi is usually truthful and honest himself. The only lies he tells are lies of omission like not telling people that he is married with a wife and child during his school years in England.

He begins his experiments with vegetarianism while in England. One reason for his experiments is his vow to his mother. One element of truth in Hinduism is purity of the mind and body and this is the purpose of many of Gandhi's experiments. He seeks to rid himself of lust through diet and to purify his body so his mind controls thought. No matter how ill he is, he will not eat meat or even beef broth or eggs. His family pretty much follows his lead. When Kasturbai is close to death, she won't accept meat or eggs as the doctor advises.

Gandhi's study of religion takes place throughout his life. His practice of Hinduism is not based on the worship of any of the gods. For him, truth is god. He doesn't follow all of the Hindu practices and customs except the ones that he can accept. Even as a child and young man, he did not accept many of the Hindu customs. Before he leaves for England, the Sheth makes him an outcast because he won't heed their wishes and give up his chance of studying in England. Being an outcast means nothing to him. He is not concerned about it when he returns from England either. Yet, caste is a very important part of Hinduism. The constraints of caste aren't something that he accepts. The parts of Hinduism that he can accept are those that fit in with his view of God as truth. Even as he studies other religions, he still searches for God and truth as he knows it.

Non-Violence

Gandhi's whole principle of opposition is based on passive resistance. He doesn't believe in retaliating with violence, nor does he believe in allowing himself or others to be provoked enough to retaliate verbally or physically even if they are being physically attacked. Gandhi believes that those who do the attacking will see the error of their ways when the truth is known and will thus be shamed. He and his followers won't even press charges against attackers since they don't believe in the use of the legal system during an agitation. Gandhi says people who use violence and retaliate are not educated in his principles.



Non-violence and Satyagraha are basically the story of how Gandhi and his followers fight the British government. There is only one time in the whole autobiography where Gandhi resorts with violence and strikes one of the boys at his settlement. The boy will not listen to Gandhi and follow his orders and he responds by striking him. It is one of the few outbursts of anger that is revealed in the book and Gandhi does not feel good about it. To him it represents a lack of control on his part and he feels that he should be strong enough to control his own reactions and anger. When he is attacked by the crowd when he returns to Natal, he doesn't strike back even when they are hitting him.

It takes a lot of will power to control anger and not strike back when attacked, yet this is what Gandhi's principles are based on. He feels that people cannot do this naturally. They have to be trained in his principle in order to develop this kind of self-control. He learns that just telling people to be non-violent isn't enough. The demonstrations and the day of Hartal show what happens when people are provoked and react with violence. There are a lot of people hurt and killed, especially in the Punjab where the massacre occurs. He responds that they didn't receive proper training in his principles of self-restraint and that it proves his point of what happens when people are provoked and respond with retaliation.

Satyagraha

Satyagraha is the term that has come to embody all of Gandhi's principles and techniques for opposing government. This is how Gandhi fights for and receives concession from the British government resulting ultimately in India's home rule. Satyagraha is based on civil disobedience and non-cooperation without the use of violence. Civil disobedience is refusing to obey certain laws and orders of the government. Gandhi does this when it serves a purpose and gains something for his movement or goal. He doesn't engage in civil disobedience as a matter of routine.

Civil disobedience cannot be successful unless one has knowledge of and a respect for the law. Successful civil disobedience means knowing which laws to respectfully disobey and when. For example, when Gandhi is forbidden to travel to the Punjab, after his first arrest and return to Bombay, he doesn't go until the authorities allow him to. He says if he tries to travel to the Punjab without the proper consent and is arrested, it will only fuel the problem and result in more violence and death. The public must be educated in order for Satyagraha to be successful. He finds that just telling the public what to do and what not to do doesn't work. They don't have the self-control and restraint to do so.

Non-cooperation is just that - a form of passive resistance. It means just not cooperating with the government or whoever the entity is that he is opposing. An example of this is them supporting the development of local weavers and cloth makes instead of doing business with the mills.

Satyagraha is the principle and practice that leads to Indian independence.

Style

Points of View

The book is written in the first person. Everything the reader sees is seen through Gandhi's eyes and perspective. All background information and viewpoints are through Gandhi. Any discussion is presented according to how he remembers it. All of the characters are presented through him. He shows both sides of the arguments and discussions throughout the book but the reader is still aware that it is presented from Gandhi's perspective. Gandhi at some times comes across as being very opinionated because of this. At times the reader wants to criticize Gandhi as being stubborn and narrow-minded because he is so principled. In an autobiography written in the first person there is no other way the material can be presented.

Gandhi wrote most of his memoirs while he was in prison. He must have used some notes but he makes no mention of them. Most everything is written from his memory. He makes no mention of using diaries or notes which may be why there are so few dates given in the book. At other times he will say he doesn't remember the year. This makes it difficult for the reader who is trying to put events into some kind of chronological order.

Setting

The main settings for the book are India, England and South Africa. The book begins in 1869 in India when Gandhi is born and describes his childhood in the Pundabar -Rajkot area of India. The scene shifts to England for the three years that Gandhi is studying there. He discusses various places where he lives in England and the restaurants and hotels he visits. The setting moves around London as Gandhi keeps changing residences since he always wants to live within walking distance of the places he frequents.

For ten years, the setting is in South Africa as Gandhi lives and works there. He moves about the country and describes his experiences and the conditions as he travels. The remainder of the book, from 1915 on, takes place in India, where Gandhi travels extensively. Some of it is when he is on visits from South Africa, but most of it is a result of his work there. He describes the conditions and experiences of third-class train travel because that is the way he usually travels.

Various places in each of these countries and other countries, such as France and Burma, are described as a result of Gandhi's travels. All of the places mentioned are too numerous to mention here.



Language and Meaning

For the most part, Gandhi tells his story in clear, easy to understand English. The book is well-written. He does not elaborate on the meaning of various Hindu terms and the reader will have a problem understanding some of Gandhi's points if he isn't somewhat acquainted with Hinduism. For example, Gandhi does not explain the meaning of caste and the basis of Hinduism or some other religions that he comes into contact with. His constant striving for purity can't be understood without some prior knowledge of Hinduism. It would be much easier for the reader to understand Gandhi and some of his beliefs if the reader understands something of Hinduism.

Gandhi uses various Hindu terms throughout the book. He does a fairly good job of explaining the meaning of terms like *tinkaithia* and *brahmacharya*. He explains these terms enough for the reader to grasp the idea of what he is talking about, but when these terms are a part of Hinduism, like *brahmacharya*, the reader never does grasp the full meaning of the term because the background of the Hindu religion isn't known.

Gandhi quotes the *Gita* and other books in his autobiography. He does not really explain the meanings or the importance of these works, just how they affected him. Gandhi is very affected by books he reads and doesn't always explain why. The reader grasps enough to figure out that it somehow fits into to his concept of truth.

Structure

Gandhi's autobiography is divided into five parts with the divisions mostly based on geography. There is a part for his childhood in India and another for his stay in England. His return to India and his time in South Africa are two other parts. His final return to India is the last part. Each Part is subdivided into twenty-five to forty-seven short chapters. The length of the chapters varies but most are a few pages long. The parts are chronological but the chapters jump around within the part's time frame as Gandhi goes from topic to topic. The biggest problem is the lack of use of dates.

Most of the chapters in the book are very short, just two or three page long. In many cases they refer to a thought or incident that doesn't fit in anyplace else. The chapter may or may not be in chronological order. This supports the idea that Gandhi, who wrote most of his autobiography while he was in prison, did not have the use of notes and diaries. When he remembers something, he writes it in a separate chapter. This enhances the feeling of jumping around chronologically and leads to more flipping through the pages trying to find a date.

The book could be more structured but given the fact he probably did not have the use of notes and did most of it from memory or the fact that there might not be any written records may explain the structure.



Quotes

"I simply want to tell the story of my numerous experiments with truth, and as my life consists of nothing but those experiments, it is true that the story will take the shape of an autobiography." Introduction, pg. xii

"I could never repair the neglect of my youth." Part 1, Chapter 5, pg. 16

"From a strictly ethical point of view, all these occasions must be regarded as moral lapses; for the carnal desire was there, and it was as good as the act. But from the ordinary point of view, a man who is saved from physically committing sin is regarded as saved. And I was saved only in that sense." Part 1, Chapter 7, pg. 24

"But one thing took deep root in me - the conviction that morality is the basis of things, and that truth is the substance of all morality. Truth became my sole objective. It began to grow in magnitude every day, and my definition of it also has been ever widening." Part 1, Chapter 10, pg. 34

"Though I had acquired a nodding acquaintance with Hinduism and other religions of the world, I should have known that it would not be enough to save me in my trials. Of the thing that sustains him through trials man has no inkling, much less knowledgeable, at the time. If an unbeliever, he will attribute his safety to chance. If a believer, he will say God saved him. He will conclude, as well he may, that his religious study of spiritual discipline was at the back of the state of grace within him. But in the hour of his deliverance he does not know whether his spiritual discipline or something else saves him. Who that has prided himself on his spiritual strength has not seen it humbled to the dust? A knowledge of religion, as distinguished from experience, seems but chaff in such moments of trial." Part 1, Chapter 21, pg. 70

"Thus God laid the foundations of my life in South Africa and sowed the seed of the fight for national self-respect." Part 2, Chapter 16, pg. 140

"Service of the poor has been my heart's desire, and it has always thrown me amongst the poor and enabled me to identify myself with them." Part 2, Chapter 20, pg. 153

"And now after considerable experience with many public institutions which I have managed, it has become my firm conviction that it is not good to run public institutions on permanent funds. A permanent fund carries in itself the seed of the moral fall of the institution. A public institution means an institution conducted with the approval, and from the funds, of the public. When such an institution ceases to have public support, it forfeits its right to exist. Institutions maintained on permanent funds are often found to ignore public opinion, and are frequently responsible for acts contrary to it." Part 3, Chapter 4, pg. 198

"If the boy had been grown up, I should certainly have tried to ascertain his wishes and respected them. But here I have to think and decide for him. To my mind it is only on



such occasions, that a man's faith is truly tested. Rightly or wrongly it is part of my religious conviction that man may not eat meat, eggs, and the like. There should be a limit even to the means of keeping ourselves alive. Even for life itself we may not do certain things, Religion, as I understand it, does not permit me to use meat or eggs for me or mine even on occasions like this, and I must therefore take the risk that you say is likely." Part 3, Chapter 22, pg. 246

"Though I have had two serious illnesses in my life, I believe that man has little need to drug himself. 999 cases out of a thousand can be brought round by means of a well-regulated diet, water and earth treatment and similar household remedies. He who runs to the doctor, *vaidya* or *hakim* for every little ailment, and swallows all kinds of vegetable and mineral drugs, not only curtails his life, but, by becoming the slave of his body instead of remaining its master, loses self-control, and ceases to be a man." Part 4, Chapter 2, pg. 270

"Man and his deed are two distinct things. Whereas a good deed should call forth approbation and a wicked deed disapprobation, the doer of the deed, whether good or wicket, always deserves respect or pity as the case may be. 'Hate the sin and not the sinner' is a precept which through easy enough to understand, is rarely practiced, and that is why the poison of hatred spreads in the world." Part 4, Chapter 9, pg. 276

"My object is only to show that he who would go in for novel experiments must begin with himself. That leads to a quicker discovery of truth, and God always protects the honest experimenter." Part 4, Chapter 22, pg. 307

"There were hardly any cordial conversations such as had certainly taken place on the South African boats. The reason for this was, I think, to be found in the conscious or unconscious feeling at the back of the Englishman's mind that he belonged to the ruling race, and the feeling at the back of the Indian's mind that he belonged to the subject race." Part 4, pg. 360

"I have indicated in the foregoing chapters that my object in practicing in South Africa was service of the community. Even for this purpose, winning the confidence of the people was an indispensable condition. The large hearted Indians magnified into service professional work done for money, and when I advised them to suffer the hardships of imprisonment for the sake of their rights, many of them cheerfully accepted the advice, not so much because they had reasoned out the correctness of the course, as because of their confidence in, and affection for, me." Part 4, Chapter 46, pg. 366

"It is my duty to place before the people all the legitimate remedies for grievances. A nation that wants to come into its own ought to know all the ways and means to freedom. Usually they include violence as the last remedy. Satyagraha, on the other hand, is an absolutely non-violent weapon. I regard it as my duty to explain its non-violent weapon. I regard it as my duty to explain its practice and its limitations. I have no doubt that the British Government is a powerful Government, but I have no doubt also that Satyagraha is a sovereign remedy." Part 5, Chapter 3, pg. 380



"I was in those days strong enough to roam about a lot, and was fortunately not so knows as not to be able to go in the streets without creating much fuss. During these roamings I came to observe more of the pilgrims' absent-mindedness, hypocrisy and slovenliness, than of their piety. The swarm of sadhus, who had descended there, seemed to have been born but to enjoy the good things of life." Part 5, Chapter VII, pg. 389

"The will to live proved stronger than the devotion to truth, and for once the votary of truth compromised his sacred ideal by his eagerness to take up the Satyagraha fight. The memory of this action even now rankles in my breast and fills me with remorse, and I am constantly thinking how to give up goat's milk. But I cannot yet free myself from that subtlest of temptations, the desire to service, which still hold me." Part 5, Chapter 29, pg. 455



Topics for Discussion

Gandhi repeatedly uses the term *experiments* throughout the book. What does Gandhi mean by this term?

What does truth mean to Gandhi?

What is the meaning of Satyagraha? Why do people have to be educated in the principles of Satyagraha? What happens when they aren't?

What is an Ashram? How did Gandhi become interested in communal living?

What does the term untouchable mean? Why did the admission of an untouchable family bring the financial support of Satyagraha Ashram to an end?

How did the indentured servant system come to an end? What is the role of Gandhi in this?

How does Gandhi get involved in the fight against tinkathia? What is the outcome?

What is the significance of the Rowlatt Committee report?

What is the hartal? What events occurred during the hartal?

What is the significance of the Himalayan Miscalculation?

Does Gandhi believe in God?

What is the significance of the events in the Punjab? Why didn't Gandhi go there to prevent the events?