



The Story of My Experiments With Truth

Mahatma Gandhi

[Download now](#)

[Read Online](#) 

The Story of My Experiments With Truth

Mahatma Gandhi

The Story of My Experiments With Truth Mahatma Gandhi

Mohandas K. Gandhi is one of the most inspiring figures of our time. In his classic autobiography he recounts the story of his life and how he developed his concept of active nonviolent resistance, which propelled the Indian struggle for independence and countless other nonviolent struggles of the twentieth century.

In a new foreword, noted peace expert and teacher Sissela Bok urges us to adopt Gandhi's "attitude of experimenting, of testing what will and will not bear close scrutiny, what can and cannot be adapted to new circumstances," in order to bring about change in our own lives and communities.

All royalties earned on this book are paid to the Navajivan Trust, founded by Gandhi, for use in carrying on his work.

The Story of My Experiments With Truth Details

Date : Published November 1st 1993 by Beacon Press (first published 1940)

ISBN : 9780807059098

Author : Mahatma Gandhi

Format : Paperback 560 pages

Genre : Biography, Nonfiction, History, Autobiography, Cultural, India, Philosophy

 [Download The Story of My Experiments With Truth ...pdf](#)

 [Read Online The Story of My Experiments With Truth ...pdf](#)

Download and Read Free Online The Story of My Experiments With Truth Mahatma Gandhi

From Reader Review The Story of My Experiments With Truth for online ebook

Erik Graff says

Having read Fischer's biography of him in high school led to reading a whole lot of Gandhi's own writing in college--until, that is, hitting his commentaries on the Gita--starting with his early autobiographical My Experiments with Truth.

My primary interest in Gandhi was his pacifism and his reasons for it. The United States' invasion of the south of Vietnam had been going on since my childhood and I had become a draft counselor in college and, ultimately, a draft resister after I'd started filling out the conscientious objector forms and found that I certainly didn't qualify by governmental criteria. This, of course, raised questions. The C.O. status was only granted then for persons subscribing to a theistic faith tradition opposed to violence. I was no theist in their sense, nor was Gandhi. What would he have to say?

Well, on that score Gandhi was a disappointment. His pacifism appeared rooted in his character and in his emotional feeling for such traditions and behavior. I shared the emotion and found Gandhi a kindred soul, but I failed to find an intellectually satisfying argument which could hold up against, say, a sociopath's or a politician's reasonings.

What I did find was a very engaging fellow, conversant with the West and their traditions, as well as with his own culture, a cosmopolitan from the other side of the world who conveys a sense of utter guilelessness yet whom you know was a practical and very successful politician on terms substantially of his own choosing.

In this light, an anecdote: When Gandhi, in 1931, stopped for an audience with Italy's head of state, he was met by Mussolini and his family. As ever, Gandhi was scantily attired and accompanied by his goat. Mussolini's sons sniggered. After the audience the Duce is reported to have glared at them, saying "that man and his goat are shaking the British Empire."

Bookdragon Sean says

Gandhi has no energy whatsoever. I think the main problem with him writing his own autobiography is his complete lack of ego. He is too modest. He is too accommodating. And he is too good.

Wonderful characteristics for sure; they clearly served him well in his role as a civil rights leader, though they make him rather ill-equipped to write his own story. There is absolutely no passion within his writing, no fire, no strength and certainly no sense of long term goals or aspirations within the first few hundred pages. He begins with telling the tale of his youth, a rather non-descript and ordinary upbringing. It's mundane, full of far too much monotony and everyday trifles to warrant any remark.

It's almost like he is detached from his own experiences. Gandhi the leader, Gandhi the man who has inspired thousands, did not come across in much of the writing here. He is narrating his life retrospectively, from a position of success and influence, yet this Gandhi does not appear in the pages. There is no sense of an older, wiser, Gandhi looking at the actions of his youth and appraising or criticising his own actions. He does not evaluate the past, but tells it a bland impersonal manner with little emotion. All in all, I found it

extremely hard to connect with on any level.

To compare this to the compelling, convincing and rather extraordinary *Autobiography of Malcolm X*, Gandhi's words are unengaging. There is no rhetoric or argument to any actual effect. Certainly, he speaks of following a pure and truthful life, though after reading his words I was never convinced with the reasons he puts forth. The merits of such a life speak for themselves, but Gandhi did not convey it here. There's also no sense of the human struggle, of a man trying to overcome his own daemons and become a better person. There is a certain lack of emotion within the entire work. It feels cold.

It is, of course, worth mentioning that I greatly admire Gandhi. His approach to life was benevolent and inspiring. Humanity has a lot to learn from him; he was an exemplifier of human values we all ought to strive for. Yet, for all his leadership skills, he couldn't write for shit.

Francisco says

One of those books that needs to be read periodically if only to remind yourself that someone out there sometime thought that transformation, liberation, hell just plain living, without violence was possible. It's not the violence that scares me personally as much as the anger. There's still some restrictions on the use of violence but anger's got the world's green light. Be angry even as you defend peace. Be angry on behalf of goodness and beauty. Be angry or you don't care. So you read about Gandhi's spiritual journey which began with, of all things, anger at the injustice he perceived, and gradually the anger was transformed into another much more powerful energy. The energy of ahimsa, an inner force he discovered in the discipline of self denial. Ahimsa: It is not enough not to strike another person but something much, much harder- the elimination of all the hostility in your heart. A way of life, really, that encompassed all you did. And this is what the man Gandhi believed: that unless that hostility disappeared and was replaced by this other power, any social good you could achieve would not be lasting, would not even be worth it. These thoughts seem so old fashioned, don't they? Like when your mother told you that you needed to wait three hours after eating before swimming. No one believes these kind of ideas anymore. Is the truth of nonviolence that Gandhi lived, not believed but lived - is that truth not believable or livable anymore? Where do people like Gandhi and Martin Luther King and so many others get the notion that the only response to hatred is love? Look around you? Do you think this is still possible? In this world? Some biographies inspire but the good ones challenge. What would it be like for you and me to fight the biggest battle, the one Gandhi fought, the one that takes place inside of you, the one between your Self and the anger that fills you? And what would it take for you to believe that that's the one battle that will truly make this world a better place?

????? says

?????? ?????????!!!0

?? ??? ?? ????? ?? ????? ???? ????? ????? ?????????...?? ??????? ????? ????? ????? ??????

?? ????? ?? ?????? ?? ????? ?? ?????? ?? ?????????????? ????? ?????? ?? ????????????

???? ?????? ?? ??????? ????? ??? ????? ?????? ?? ??????? ?? ??????? ?????????? ????? ?????? ??? ???????

I thought this book will be more about British East India and our Freedom struggle but its basically about "experiments" of Gandhiji in his journey and it's remarkable how he sticked to his beliefs!
Though many of his beliefs or rules I didn't find right(or orthodox, sometimes too rigid and impractical), it does not deter my respect for him in any way!

He is the man who has truly devoted his life for society with his philosophy,"Simple living high thinking!"
He has bequeathed us with two most powerful instruments for peaceful life: Truth and Ahimsa; and his conviction in them is inspiring.

One thing I learned is "trial and error" method is not only for Maths questions but also for Life Questions!
"To err is human."

Bettie? says

Description: *In 1999, this book was designated as one of the "100 Most Important Spiritual Books of the Twentieth Century" by HarperCollins Publishers.*

"When I despair, I remember that all through history the way of truth and love has always won. There have been tyrants and murderers and for a time they seem invincible, but in the end, they always fall -- think of it, always." -- Gandhi

A holy man to Hindus, a hero to Muslims, and a criminal to the British, Mohandas K. Gandhi was an inspiring figure of the twentieth century, a man whose quest to live in accord with God's highest truth led him to initiate massive campaigns against racism, violence, and colonialism.

From his youthful rebellion against vegetarianism, to his successful law practice in South Africa, his struggle with his own sexual excesses, and his leadership of the movement to free India from British rule, Gandhi describes the story of his life as a series of spiritual "experiments" and explains how he developed his concept of active nonviolent resistance, which propelled the Indian struggle for independence and inspired countless other nonviolent struggles.

(Translated from the original in Gujarati by Mahadev Desai.)

Narrator - Bill Wallace

Gasp! And there he was, meeting teh Blavatsky and Annie Besant...

I picked this up primarily wanting to know the reverse of Letter To A Hindu, not particularly wishing to find the spiritual but not willing to diss that aspect out of hand when faced full-on. This is wonderful, we get to find that the man was, as a youngster, a thief, a liar, and a con artist. From such humble beginnings came a great human being.

Blinking marvellous read. We were only given the snippiest snippet of his pernicky character/early life in the Attenborough film so it was lovely to acquaint myself with his version of events.

Fully recommended.

historical events leading up to Independence are outside the scope of the book, but it's fascinating to watch Gandhi become Gandhi during the first half of his life.

Like all autobiographies, this one leaves out much helpful background information about people, places, and events, so I frequently put down the book to Google. Next I would love to read a third person biography to fill in some more of the gaps.

Miles Kaufman says

In Gandhi's Autobiography (which was hand written by someone else, but told supposedly word-for-word by Gandhi.) the book starts off with Gandhi as a child and his recollections. From here to his teenage years it's pretty exciting and an overall page turner. I don't want to give away anything, but his childhood was pretty weird in comparison to the American lifestyle.

Anyway I found that the chapters later on that involved his life in England overall drab and boring. Gandhi seemed to recall boring court cases, as well as persistently mention his shyness for public speaking. One thing that I found unbelievably interesting is that as lawyer he completely refused to defend any clients who committed the deed they were convicted of, even friends. However in the case of his friends he wouldn't defend their case, but moreover persuade others to let the case drop (if he believed the convicted had already suffered enough shame.)

The ending of the book is by far the best, where all ends meet and the impossible is occurring. I hate to say it, but in the end even I was feeling the hate toward England (while acknowledging that this took place years before my time.) Overall this is one of the books I remember the most, (read this in 9th grade) I decided to reread it because of the SAT writing section (which this is great for) but found myself enjoying this book again.

Jijo Varghese says

Caution: This is my view about Gandhi after reading his book. During childhood (maybe age also matters- I read it when I was 15) I read Malayalam version of it given by one of my friend who got this book as a gift. This review is strictly my own understanding of him, and has nothing to do with the way others understand & respect him. Maybe I have done a terrific mistake by not understanding him the way all of you had. This is not to impose or sling anything on Mr. Gandhi and your exalted view of him.

It's my fault, my fault and my own fault..

06.02.15: I will not be defending my views now on by replying comment posted below this thread (I think I have already done it with all my might).
Happy reading folks..Cheers & GD Luck

Gandhi..called as Mahatma??? A self deceiver can be called as Mahatma?? I call him self deceiver only because of his rules and regulations which was maintained or still maintaining in his ashram..

He calls Gita his mother!!then what about Quran or Bible?? What about Buddhist scriptures?? And there are still people who goes on calling these people as Mahatmas??People like him were always against rebels..I calls him traditional..the very stupid mediocre mind of vedic period..and this so called Mahatmas have been curse of India..very own root curse..They goes on telling about simplicity..or shows simplicity..See there are millions in India whom cant even wear a dhoty Gandhi used to wear..there are millions again who cant even think about one time food..there are again thousands who eat their daily bread by cleaning toilets..but when all of this were done by a Gandhi..he is Mahatma!!

Thats why I calls them self deceivers..just giving poor people a feeling that they are doing much for them..very much so that they dont feel any inferiority complex. Just other day I read an article written buy an American saying that even beggars in India are content and happy but America is so tensed.. This has been the slogan of all leaders of India..India is spiritual so it is content and happy..This is called a mediocre mind..Beggars in India are happy because they have a hope for better future..better tomorrow and America is unhappy because they have known all things of life..money..power..fame..I met a man during my tour to Rishikesh who stays there for nearly last five years practicing Sadhana..and he says nothing fails like success..it's just a mirage for a desert traveler.But to realize that one has to taste it..then come out of it..without knowing what is success or money..or fame how you can lead a life against it.

This type of people have great visions for nourishing villages; and strange enough we Indians follow these principles and nothing happened..It's sinking deep and deep.

India can win only if people get out of the clutches of these kind of people..parasites..blood suckers..It needs a revolution both spiritual and material.. It needs a revolution which is both religious and scientific..It needs revolution of Capitalism and birth control..Capitalism in my sense is freedom for every individual out of dogmas of religion..caste..all which is oppressive and repressive.

People like Gandhi were against this type of revolutions..he is spiritual in "Indian sense" but not materialist..He is religious again "in so called Indian sense" ..but not scientific..and always We Indian's have there own way of approaching things..and result was of "CONTINUOUS SLAVERYOF 2000 YEARS" ..and of course we have a great name for it"HOSPITALITY"..

When India can wake from it's stupid safeties of Caste..Religion..then only it have future..or again there will be Mahatmas to dig grave for India..

???? says

?? ?????? ?????? ??? ?????? ??? ??? "???" ?? ?????????? ?????? ?????? ?????? ?????? ??? ???????
????? ?? ???

?????? ?????????????? ?????? ?????? ??????? ?????? ?????? ?????? ?????? ?? ?? ?????? ??????? ?????? ??????
????? ??????????

????? ??? ?????? ??????? 4 ??????! ??? ??????? ?????? ??? ?????? ?????? ?????? ?????? ??? ??? ??????
????????? "????????? ??????????" ??????? ??????? ?????? ??????? ?????? ??????? ?? ??? ?? ?????? ??????
?????????? ?? ??????? ?????????? ?????????? ??? ?????? ?????????? ?????? ??? ?? ??????

Nawal Al-Qussyer says

... ..
... ..
... ..
... ..
... ..

... ..
... ..
... ..
... ..
... ..
... ..
... ..

... ..
... ..
... ..
... ..
... ..
... ..
... ..

... ..
... ..

... ..
... ..
... ..

Fiya says

Intended for a very limited audience

My copy of the book had torn spine, small print, dog-eared cover and the quality of paper so inferior, that it set a new precedent for me -- but I shouldn't complain because a friend of mine had lent it to me.

Let me first clarify something about this book's genre. Gandhi says in the foreword that this book was a memoir of 'his experiments with truth', thus the subtitle; but he particularly says that this was not an autobiography. He gives his reasons for this. First, he did not like this 'Western' genre: There was a general prejudice against West during his time. Second, he thought that the idea of a man writing his own life was conceited.

So you might ask, Is it not an autobiography? It is. It is a straight-forward, old-school autobiography that begins with birth and leads up to the moment the author is writing the book.

My own dislike for the book is rooted in the fact that I am not the audience Gandhi had in mind. In the book you realize that he wants to present himself as an ideal for the kids in India, particularly the Hindus, of that era. The reason I say this is that the book was originally published in Gandhi's native language and most of the book's content is about moral teachings. Moral from his perspective. His morality is deeply rooted in Indian culture and Hindu religion.

But some of his principles are plain weird. Here's an example. He doesn't fight (out of timidity I think because he started doing this quite early); he praises good handwriting; renounces tea (apparently, doctors then had evidence against it); praises unworthy teachers. Furthermore, he never quite justifies, or may be he didn't even understand, his superstitious nature.

There is nothing wrong, per say, with this approach. But, this mode of writing becomes trite: everything has ethical overtone. Most of what he writes is judged through the prism of right and wrong. And after a point, it just sounds stupid. We are taught from childhood to follow a rigid set of rules; parents have their own ideas of ethics, teachers theirs, and if you're affiliated with any religion then it's a whole new level of rules you have to follow. But as humans, we all have individuality: we live our unique lives. But not Gandhi. He chose to follow whatever his parents, teachers, or anyone he considered worthy enough to be placed on a peddle, tells him. He followed these rules to the T.

Honestly, if you want me to judge Gandhi from this book, I'll say he is like a lonely person who lacked self-esteem; someone without an iota of individuality. That, ofcourse, is the impression from the book. Now I know that Gandhi was more than this. But he had to appear an idealist.

About the English -- It was archaic, with structures and words that I could not help laugh at! The English could have been simpler, more direct and less cumbersome. It could have used Strunk and White.

These days the autobiography genre is written as creative non-fiction, and not as a linear chronology of life, as was the case with this book. So I can't complain about it being slightly boring. You know how it is: Starting from childhood all the way upto the moment you're penning the very book.

Now I know that some people will revere this book. This may be because they're the kind of audience Gandhi was writing for. I am not one of them. So I am critiquing this book from my perspective, which is what we always do, which is what anyone can do. Selling this translated edition to the world when its intended audience was a India of a particular epoch is a mistake.

Hajer Fahad says

??? ????? ?????? ????? ?????? ??? ???? ? ????? ??? ,

? ??? ???? ? ???? ?????????.

Jeff Lanter says

After seeing the movie biopic, I knew I needed to find out more about Gandhi so I picked this up. Don't let the width of the book fool you, it isn't a thousand pages like it appears. The translation of the book is actually pretty good and it reads easily. For the most part, Gandhi spends time talking about the little details in his life before he became famous. That is sort of the opposite of what you would expect in an autobiography, but as he says, his life was well known by then. This may lead some people to feel like the book is meandering. I can understand this feeling, but I think his sincerity and honesty outweighs that. While this book does not talk a lot about his theories on non-violence or his time in South Africa (I believe there is a separate book for that), it is impossible not to walk away from reading this book and feel inspired. Gandhi's humility has changed my outlook on many things and his passion for finding life's truths is infectious. If you're a vegetarian or vegan, you'll appreciate his details and struggles about this as well. Ultimately, I think this book can make you a better person if you have an interest in Gandhi's life and philosophies and approach with an open mind and persist through the small amount of less relevant information.

Riku Sayuj says

fundamentally changed my view of the world...

Oft In My Thought

Ah, how often I have sought in my days,
To emulate the great leaders, and be gently led,
By their virtuous actions and well-laid plans.
How often I charted the best courses to take
To reach those heights of thought and action;
And thought evermore of what best will portray
Their everlasting influence on this humble self,
That will make this world to be as they always saw,
In their lofty wishes and their fanciful dreams.

But all those thoughts, alas, they too crumble and dry,

And serve no more the masters that send them forth,
Who are now but ashes or just food to now dead worms,
And so are their thoughts but food to a few blind men.
And this world that lets the best of it die,
And leaves not even a soul or a smile behind,
For what I should try, what lasting effect,
When in showing the virtues, I forget them more?

How to pass that time of the night,
When all too familiar shame shows its head:
Have you forgotten all your virtues,
It asks with the malevolent sweet smiles,
The dead might banish sins and conquer great heights,
But will the living learn, it sneers and slips away.

To what profit we move, to what end we sing,
Praises of these men, and put their faces in public places?
The most good, most fair and most just of men;
They no longer walk this realm, what omen there?
And when the young can no longer dare imagine
That their footsteps once hallowed these very ruins...

Tyler Jones says

Excuse the ramblings of a mind coping to understand...this really is a book review...of sorts.

Yesterday, a man in Oslo set off a bomb that killed seven people then went to a kid's camp and killed eighty four young people. The world is sickened. Why do these things happen? Details are still coming out. At first I heard an Islamic militant group had claimed responsibility. Now it seems that the killer may be an extreme

anti-islamic; a christian fundamentalist. What is clear is that somehow he was able to justify his actions because human life was less valuable to him than his ideals.

Societies sometimes justify violence (war, torture, capital punishment...) by saying they are protecting certain ideals. When violence is justified on such large levels, it can not be too surprising when an individual finds ways to justify violence as well. It could be a single man in Oslo. It could be a million men who beat their wives and children.

Violence is violence. In its most extreme and violent manifestations, we can plainly see that it is senseless, but in its more commonplace variations it can be tolerated or ignored. It seems that to many of us there is some line between acceptable and unacceptable violence and maybe this is part of the problem; we can compartmentalize and label the violence we do not like as the work of the evil or insane.

Back in university I read this book by Gandhi. Those who think that they cannot defend or promote ideals without the use of violence are either ignorant or (more likely) lazy, because the non-violent path is much, much harder to walk than the violent one. Violence is easy. Revenge is natural. But Gandhi was able to lead an entire nation to freedom without bombing police stations. The writing of Gandhi is all about the individual having dignity and independence - that self respect comes from respecting others. Gandhi's writing is a roadmap to a better world. I think that those who have not read Gandhi have an overly simplified vision of the man; that he was simply a pacifist or an unrealistic dreamer. I know that's what I used to think. But he was primarily concerned with erasing social injustice; non-violence was simply the best means to his ends. The best and most difficult.

It is time for us to reject "by any means necessary" and revenge seeking and punishing and all the eye-for-an-eye bullshit. All this generally condoned social violence just seeps into individuals where it collects as pure hate.

gumireddy srikanth says

I owe my life to Mahatma Gandhi, This is a life-changing book. When we think of Gandhi, we think of a man who must've been perfect, I have learn't about Gandhi at my school nobody discussed about this flaws , We were only taught about his extraordinary simple principles ,But in his autobiography, I learned that he had his own flaws . But his immense determination to overcome his problems , slowly and and persistently stuck me . I have learned lot of simple extra ordinary principles like Women deserve lot of respect and love , He has changed the way i think about women , being a youngster i always thought they were just fun , Today i feel ashamed , broken about the idea i had about Women . His principles about vegetarianism was amazing experience , I believe every one of us need to follow him .

The core principle of all this ideas will change your life forever as mine . The search for TRUTH , Believe me this would be a breath taking experience which would change your life forever , As Mahatma Gandhi says every body needs a Guru , I have chosen Mahatma Gandhi as my Guru being his Student , I am in search of TRUTH and I have started My Experiments with Truth . Would update my experiments here .

I would like to make a small request for people who have read this blog post , Please you will find ample amount of time why don't you change your life

Information about this autobiography

<http://www.mkgandhi.org/autobio/autob...>

<http://www.navajivantrust.org/>

Gorab Jain says

First thing - This rating and review is not for Gandhiji and his persona, albeit the way this autobiography is written.

Its not very easy to describe conflicting thoughts and dilemmas. And yet Gandhiji has described his concepts of life in a lucid way.

"Experiments" is the highlight, and the content does justice to the title. He has captured in details the experiments on food, treatment with mud and water, way of life, thought process on indulgence and abstinence.

Also commendable are the details on the way he instils leadership by demonstration of his own actions.

Positives:

- The book structure - Division in five apt parts
- Numerous small chapters with titles for each of them
- Frank and honest. Thrashes self without hesitation.
- Descriptions about falling for lust, visiting prostitutes, giving in to drinking and smoking, eating meat ... etc are uninhibited.
- Moral dilemmas, and how he coped with them.
- The evolution of Satyagraha ideology.

Negatives:

- Egotist narration. (Duh! Its an autobiography!)
- Could be better if there are more encounters about his relation with wife and kids (which appears neglected)
- Lagged in some parts of South Africa where it turned to only factual descriptions and no insights.

Overall:

A prized and cherishable read.

Elliot Ratzman says

Orwell: "Saints should always be judged guilty until they are proven innocent." Gandhi may be a saint, but he is one fussy holy man. His autobiography only takes us to 1927, before the campaign to free India of British rule. He had become famous for leading a civil rights movement for Indians in South Africa where he lived for years before taking the "satyagraha" movement back to India. On the way, he is a young anglophile who admires the Empire, studies law in London and sides with the colonial powers during the Boer wars and

WWI. The autobio is important because it narrates his “experiments” in diet, fasting, simple living, and back-to-the-land projects. He falls in with all sorts of vegetarian quacks in Victorian London and learns about world religions, including his own, from Western sources: Max Muller, Tolstoy, Ruskin, and Madame Blavatsky! We find a Gandhi who is as cruel and controlling to his wife and children as he is kind and subordinate to strangers, the poor and the sick.
