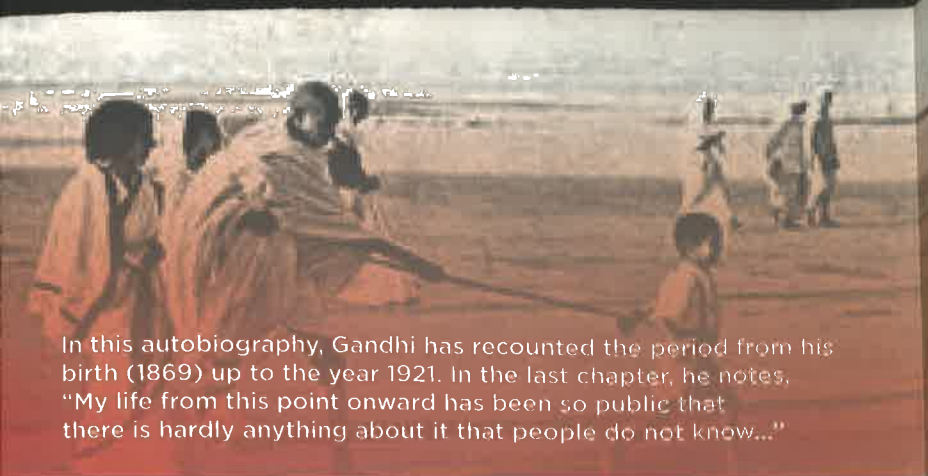
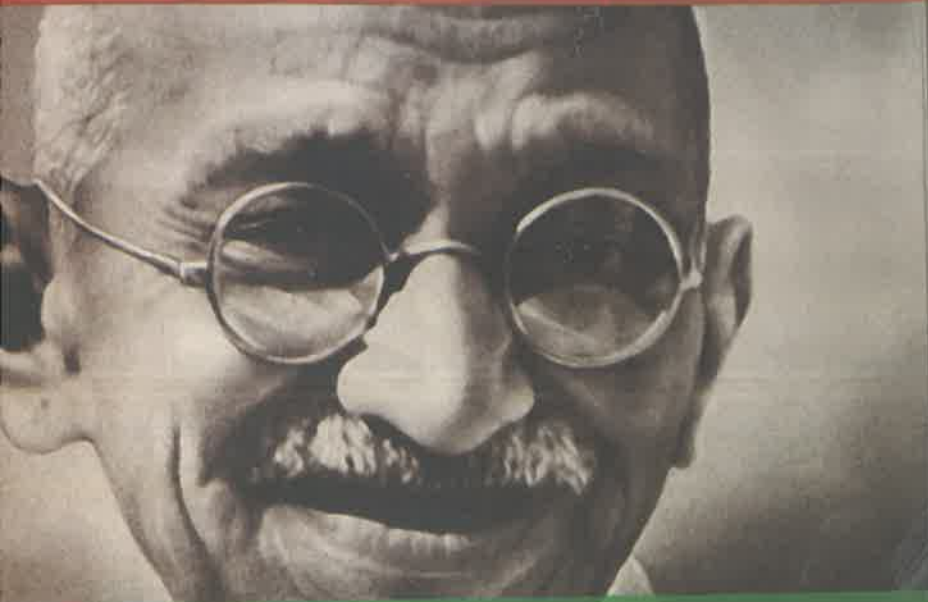




In this autobiography, Gandhi has recounted the period from his birth (1869) up to the year 1921. In the last chapter, he notes, "My life from this point onward has been so public that there is hardly anything about it that people do not know..."



*"It is not my purpose to attempt a real autobiography. 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..."*

*M.K. Gandhi*

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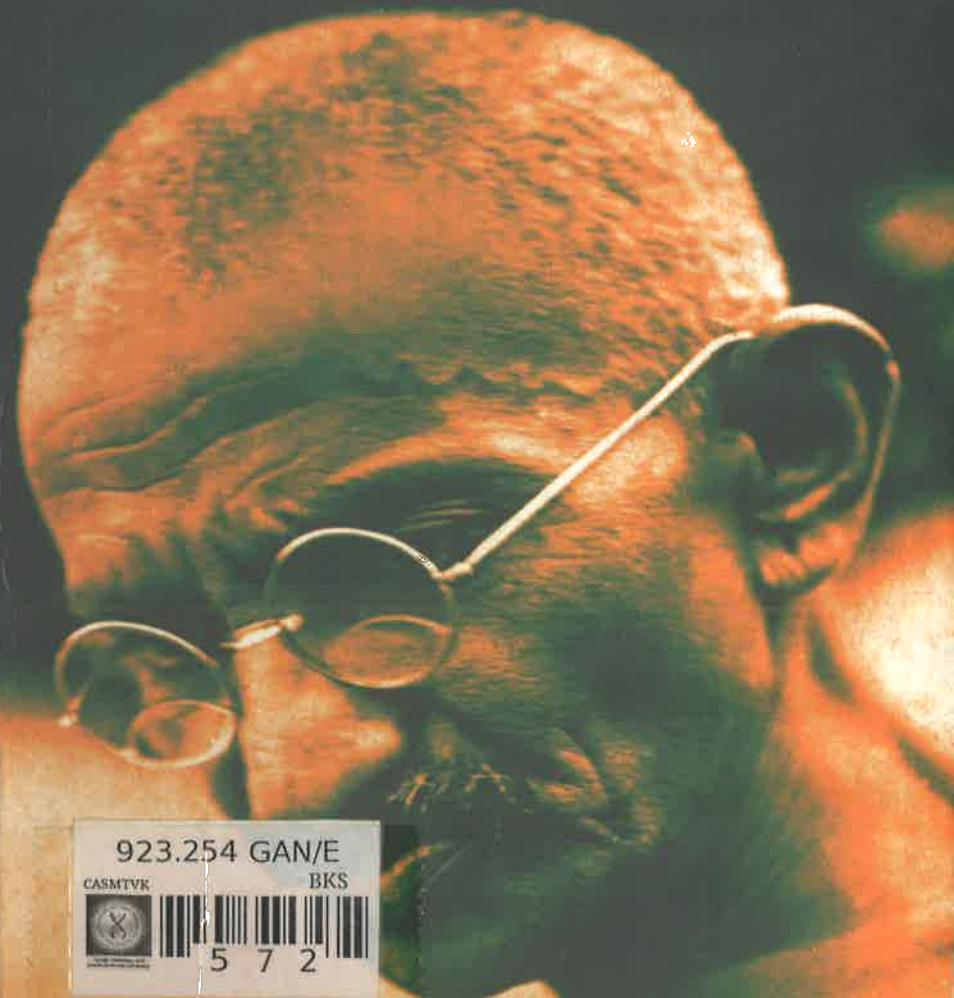
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ENGLISH LANGUAGE  
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Four or five years ago, at the instance of some of my nearest co-workers, I agreed to write my autobiography. I made the start, but scarcely had I turned over the first sheet when riots broke out in Bombay and the work remained at a standstill. Then followed a series of events which culminated in my imprisonment at Yeravda. Sergt. Jeramdas, who was one of my fellow-prisoners there, asked me to put everything else on one side and finish writing the autobiography. I replied that I had already framed a programme of study for myself, and that I could not think of doing anything else until this course was complete. I should indeed have finished the autobiography had I gone through my full term of imprisonment at Yeravda, for there was still a year left to complete the task, when I was discharged. Swami Anand has now repeated the proposat and as I have finished the history of Satyagraha in South Africa, I am tempted to undertake the autobiography for *Navajivan*. The Swami wanted me to write it separately for publication as a book. But I have no spare time. I could only write a chapter week by week. Something has to be written for *Navajivan* every week. Why should it not be the autobiography? The Swami agreed to the proposal, and here am I hard at work.

But a God-fearing friend had his doubts, which he shared with me on my day of silence. "What has set you on this adventure?" he asked. "Writing an autobiography is a practice peculiar to the West. I know of nobody in the East having written one, except amongst those who have come under Western influence. And what will you write? Supposing you reject tomorrow the things you hold as principles today, or supposing you revise in the future your plans of today, is it not likely that the men who shape their conduct on the authority of your word, spoken or written, may be misled? Don't you think it would be better not to write anything like an autobiography, at any rate just yet?"

This argument had some effect on me. But it is not my purpose to attempt a real autobiography. I simply want to tell the story of my numerous experiments with truth, and as my life consists of nothing