Each individual is the spark of one supreme Truth. It is the aim of life to make a search and attain this realisation. Every action in life has a correlation and its effect on the path of life. Gandhiji made incessant efforts through his own practical example to reveal this truth to the human being. His ideals of economics are the outcome of this very fact. The moment we take aside this ideal, Gandhiji's economics loses its entire significance since the vital life force will be missing from it.

Every action has its equal and opposite reaction.

Western nations have struggled hard to find the happiness or value of life through advancement of all the materialistic goals and sense gratifications, but the more they have developed the more they have been entrapped by sorrow and misery of life (inspite of the tremendous success in material gains). It is high time India ponders over the materialistic approach and explores her own hidden natural and spiritual treasures and decides with her insight, her future goal. This research work 'Economic Thought of Mahatma Gandhi, its Relevance to Indian Economy Today' can be of some help to the seekers of the real way of life.

Reader is cautioned by Gandhiji against falling into the trap of any specific cult or 'ism' which he may be prone to associate with his ideals on economics. He says, "There is no such thing as Gandhism and I do not want to leave any sort after me. I do not claim to have originated any new principle or
 MY doctrine. I have simply tried in my own way to apply the
central truth to our daily life and problems. The opinions I
have found and conclusions I have arrived at are not final. I
may change them tomorrow... I have nothing to teach the world.
Truth and non-violence are as old as the hills. All I have
done is to try experiments in both on as vast a scale as I
could do. In doing so I have sometimes erred and learnt by my
error... well all my philosophy, if it may be called by that
pretentious name, is contained in what I have said. You will
not call it Gandhism, there is no 'ism' about it." It is with
this ideal I have neither used Gandhism anywhere in this work
or even compartmentalised Gandhiji's ideals. We shall fail in
our attempt to understand Gandhiji's thought if we remove from
Gandhiji's economic ideals the spirit of man's individual
development--physical and spiritual.

I am really fortunate to have Dr. J. S. Mathur as my
guide in this research work. In fact Dr. Mathur's profound work
on Gandhiji's economic thought invoked in me an urge to make a
deep study of Gandhiji's economics and dig out the fundamental
truth of individual’s real and true development. It was a happy
surprise to me when the University was pleased to appoint Dr.
Mathur as my guide to help and guide me in this research work.
I was introduced to the collections of Gandhiji's writings on
economics, edited by Dr. J. S. Mathur and Sri A. B. Mathur whence I
could get a clear glimpse of the subject and could know Gandhiji's
principles through Gandhiji himself, and this forms the basis of
my research work. My deepest regards and deep sense of gratitude
will always be due to my revered guide Dr. J. S. Mathur under whose
able guidance this work could be completed.

The work is divided into eleven chapters. In The first
chapter enunciates Gandhiji's economic thought and brings out its importance in the present set up of society, which is blindly advancing towards industrialism and Western culture. It forms the introduction to the subject and presents a comparative picture of Gandhiji's economic ideals with the modern orthodox economic system as generally adopted by the present day economists. The second chapter defines Gandhiji's economics and analyses it in details. In the third chapter six principles, which form the basis of Gandhiji's ideals have been brought out in full. The next two chapters (fourth and fifth) relate to the application of Gandhiji's thinking in production and consumption and how it influences exchange and distribution which form a connecting link between the former of two. Certain ideas of Gandhiji on economic problems need special emphasis. This has been shown in the next three chapters and its importance in bringing about a peaceful revolution in the society has been explained at length. A gist of Gandhiji's economic ideas and principles has been narrated in chapter nine; it ends in explaining 'growth principles' of Gandhiji's economic order. A short balance sheet of our economic development since independence is studied in the tenth chapter. In the last chapter a natural inference of the entire study is drawn and it has been brought out how Gandhiji's ideals would stand in the face of the world adopting opposite principles and calling it a progressive outlook and also how best by following Gandhiji's principles on economic thought, India can bring back her magnificent glory of the past.