Gandhi had an extra-ordinary way of kindling faith and self-confidence and creating rapid, almost instant, mass awareness of the significance and implications of his revolutionary concepts, the practicability and efficacy of his strategy or programmes of Action, Satyagraha and Swadeshi were two such concepts that captured public imagination and showed the way to freedom and regeneration.

Gandhi's life and Philosophy are ever relevant for all aspirants of the spiritual life. His view of life may serve as a consoling and encouraging alternative to those who are fed up with the modern way of life. His ideas and ideals are relevant not only as guidelines for the inner renewal of individuals and for building up a new society of transformed relations but also a correctives and antidotes to some of the tendencies of contemporary society. Hence, Gandhi's Philosophy and example are of great relevance to the central issues of life today and to the critical problems of this age.

Social Activists like Schumacher, Henderson and Capra were among the earliest to appreciate Gandhi's views on a new economic system which they strongly believe will ensure the emergence of a new world order and this is reflected when they advocated the new famous intermediate technology, soft technology, technology with a human face.

If the country has to be saved, the Nehruvian strategy will have to be replaced by the Gandhian approach. That is, we will have to return to Gandhi for redemption. His thought has immense relevance not only to India 1977 but also to India 2000. India made a great mistake in 1947 in entirely abandoning the Gandhian path and in adopting a westernized, centralised, trickle-down from the top model that persists till today.

We want people of every country to enjoy property, welfare and happiness. The road to this lies through proceeding to a nuclear free non-violent world. In this search for a new humanism, the contemporary relevance of Gandhiji's basic ideas and perscriptions is only too obvious. He
remains the most perceptive social revolutionary of this age. He is universally applicable because he rejects sectarianism or any other form of dogmatic behaviour.

Present relevance can be defined as usefulness in terms of country's present positions, problems and future prospects. Gandhi had presented his thought regarding rural industrialization in context of Indian situation and problem for achieving balanced and equal growth with stability. Today, these problems deserve a more serious attention than before. Gandhian thoughts for rural industrialization are very relevant, important and guiding in today's environment.

Mahatma Gandhi gave the concept of decentralized economy which is very relevant in today's situation. Philadelphia's Spihlmeister prepared a plan for dispersal of city population and Gunnar Myrdal puts red alert on centralization of industries. Thus, foreign scholars are also favoring Gandhian thoughts.

Gandhi had rejected the deterministic approach to the social process either of the religious variety or that of the Darwinian doctrine of natural selection. He viewed the evolution of human civilization as a ceaseless progress towards non-violence that is, mankind has progressed through making choices of values leading towards the integration of the entire humankind.

In a Non-Violent Society, there can be no ideal other than Sarvodaya to be pursued, as the culture of non-violence demands that the good of the last and lowest in the social ladder deserve to claim the first attention in terms of the starting point. But he is not to be the object of sole attention, as the good of the individual is contained in the good of all.

There is no doubt that Gandhi was a man ahead of his times. He foresaw many of the problems that we face today. In 1927 he wrote "a time is coming when those who are in the mad rush today of multiplying their wants will retrace their steps and say, what have we done"?

If we see around us, many of the contemporary problems of the world have arisen from senseless development. Industrialization and hightech have resulted in such high quantities of waste that countries do not know what to do with it. Nor do we know what to do with the huge quantities of arms that the world powers have collected. Today, the nuclear weapon states have collected
deadly weapons capable of destroying the world several times over. If only a part of the money blocked in arms could be available to fight poverty and disease, the world would be a better place to live in.

Arun Gandhi often asked in India and in the United States if Gandhiji’s philosophy can be relevant today. His answer is that a philosophy that is based on Respect, Understanding, Appreciation and Compassion has to be relevance at all times. If we conclude that non-violent is not relevant today, we are saying in effect that the positive attitudes of Respect, Understanding, Appreciation and Compassion are not relevant. If that be so then we cannot claim to be a civilized society.

A theoretical measurement of the greatest good for the greatest number is again a thoroughly subjective deduction and consequently lacks the universal of acceptance. As against this, Gandhi propounded the theory of *Sarvodaya* which means the rise of all; that too in the fullest measure each man is capable of. This is a departure from traditional thinking clamped upon the Society and which held human reasoning within a closed shell. Gandhi released it from that bondage and gave a definitional aim of the state, which leaves no ambiguity. That is what the 21st century has to adopt if closed reasoning has to yield place to Universality.

The 21st century is knocking the door of history. It will usher in a new millennium. It is time that the entire human race came out of the bondage of traditional thinking and look out to the future with a liberated mind. As we look up at such a prospect, we may find the precepts of Gandhi holding out a great promise for freedom and empowerment of the people vis-a-vis a totalitarian and centralized state which has usurped all such freedom and power.

Mahatma Gandhi’s ideas are still highly relevant in this day and age, particularly debates on development issues. One recalls his advice to policy-makers and others that whenever you are in doubt “*recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him? Will it restore him the control over his own life and destiny?*” Translated into tangible terms, the needs of the poorest people should receive the topmost priority in development planning.

While considering an alternative path of development, Gandhi was very clear on the point
that it must not be based on exploitation. He wrote in 1929, "Surely exploitation means usurpation. And usurpation can never be reconciled with spiritualism".

More recently, Nandini Joshi, who has a doctorate in Economics from Harvard, wrote a book in Gujarati (which has also been translated in Hindi) titled "Our Distress and Alternatives". It argues that Khadi and the spinning wheel are still practical and economically viable if only we give them a fair chance. An additional argument she advances is that Khadi can help us to recover several hundred thousand hectares as urgently needed fertile land to grow food. The mills require long and medium staple cotton which need more fertile land, irrigation and chemicals. On the other hand short-staple cotton needed for the Charkha can be obtained on less fertile land some of which is not under cultivation at present and there is no need for agri-chemicals.

The foregoing outlines of Gandhi's Philosophy of peace endorses the truism that Gandhi is one of the very relevant precursors of the conflict-resolution movement with his comprehensible philosophy of peace based on the psychology of human nature, awareness of social realities and knowledge of economic and political systems and situations.

In India as also in so many countries of the World, women have woken up to the injustice meted out to them and are seen fighting that injustice in nonviolent demonstrations. The Dalits are also found to be demonstrating against injustice in a disciplined and non-violent manner. Narayan Desai believed that Gandhi lives on in all these.

If we are under the impression that the Gandhian age is over because 50 years have passed since Gandhi's assassination, we are wrong. It is quite likely that the Gandhian era is just commencing, that what we see are the first indications of that new beginning. Tomorrow belongs to Gandhi. Wherever there is resistance against the forces of death, Gandhi is present. About this, we must firmly convince ourselves.

Ahimsa, Peace and Non-Aggression are the hallmarks of Gandhian Doctrine. Many years have gone by but the luster of the Gandhian Religion remains undimmed. Invading forces have descended on India but Gandhi's ideals have remained indestructible. The Gandhian religion is not merely for Hindus, not merely for India, but for the whole World. The Gandhian Philosophy is not only essential for the rebirth of the Indian Nation but also for the re-education of the human race.
Can we face the challenge of Gandhi's ideals and ideas? They have not yet been fully utilized. The revolutionary Gandhi, who was far ahead of his times, has not been fully understood by the younger generation. Gandhi's thoughts need to be disseminated amongst our youth. It is the ideas, which have a stupendous role in taking the human society forward; towards the desired goal.

When one thinks of Gandhi, one is astonished at the fact that this frail, emaciated human being possessed inexhaustible energy and could shake the foundations of the empire on which, Churchill once boasted, "the Sun would never set". A man whose frail voice made thousands lay prostrate at his feet and which included intellectual giants and at whose bidding the youth abandoned their studies and volunteered to go to jails. A miracle of a sort, one would say and miracle it was. He was man for whom jail became a temple, imprisonment a pilgrimage and public meetings prayer meetings.

Albert Einstein, Physicist and father of the theory of relativity, paying superlative tribute, rightly said that "A leader of his people, unsupported by any outward authority; a politician whose success rests not upon craft, nor mastery of technical devices, but simply on the convincing power of his personality, a victorious man of wisdom and humanity, armed with resolve and inflexible consistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot, a man who has confronted the brutality of Europe with the dignity of the simple human being and thus at all times, risen, superior. Generations to come would not believe that such a man in flesh and blood strode upon the earth".

Rabindranath Tagore, who gave him the title "Mahatma (Great Soul)" - diagnosed his character correctly. He said "Occasionally there appear in the arena of politics makers of history, whose mental height is above the common level of humility. They wield the instrument of power, which is almost physical in its compelling force and often relentless, exploiting the weakness in human-nature-its greed fear or vanity".

Gandhiji not only gave us freedom but he also gave the world and us a new thought on non-violence and sustainable living. His teachings and experiments are more valid today then ever especially when we are trying to find solutions to worldwide violence and runaway consumptive life style which is going to put a very heavy burden on the World's resources.
Great leaders of men fall into two broad categories. To the first category belong all those who affect the life and thought of their contemporaries in varying degrees, but whose influence steadily fades away after their death. To the second belong those few who continue to influence humanity through their life and message long after their physical disappearance in death. The latter phenomenon speaks a type of greatness capable of defying time itself which dissolves everything else in its relentless flow. Such greatness discloses something permanent and abiding in the midst of much that is temporary and fleeting in the ideas and values radiated by the leader by his life and message. Gandhi belongs to this second category.

Gandhi is believed to have greater relevance in the present 21st century of modern science and technology. It has produced geographical neighbourhood. But the distance between man and man has increased. We have become highly individualistic. We feel no longer concerned with each others welfare, except in commercial and business terms. Co-operation has been replaced by competition and consumerism. Much intelligence and much energy are going in this effort.

A competitive society, though attractive in appearance, is not good in the long run. It will not make all proper. It will result in stresses and strains. It is because of these stresses and strains that our youth hesitate to adopt changes. So we have to think of a Gandhian Society based on cultural heritage, love of mankind, simple living, right means, production by the masses. So that every one is happy. It is not late. Nothing is late. There will come a time of great awakening which will revive Gandhism.

Gandhi's concern for the downtrodden led him to pursue a programme of rural upliftment, menacing poverty and widespread illiteracy in rural India caught his attention and he gave a call to "go back to the villages"; "Real India lives in the villages", he said. Social change is a slow process; traditions die hard. India of today is much different from the times, when Gandhi emerged on the scene. The process of change that Gandhi initiated more than eight decades ago are now bearing fruit. Gandhi continues to be relevant and is a powerful source of inspiration. Gandhi is dead, Long live Gandhi!

Gandhi's contribution has thus been assessed by Tagore: "India has created a new technique in the history of revolution, which is in keeping with the spiritual traditions of our
country and if maintained in its purity will become a true gift of our people to civilization".

The struggles of other Asian and African Nations39 to gain Independence from colonial powers have been influenced by his (Gandhi's) work. In the United States, Dr.Martin Luther King, the black civil rights leader, paid tribute to Gandhi's example and created his own American Satyagraha to protest legalized racial discrimination. Through Dr.King's struggle for black rights, Gandhi came to the attention of one generation of Americans. Gandhi is not about to be forgotten, it seems. In the age we live in, with the human race having the capacity to destroy life on this planet, Gandhi's example of trust, tolerance and protest by nonviolent means may be crucial to our survival. As long as there is hope for humanity, Gandhi's light will not go out.

Gandhiji is dead but Gandhism30 is alive today not only in India but also in the whole world. Gandhiji's theories and principles are quite relevant to the modern man and the modern society. Gandhism can indeed provide answer to many of our day-to-day problems. It presents the best arguments against the evils of inequality, untouchability .... etc., It incorporates the modern idea of civil society.

 Practically, he (Gandhi) desired31 solutions for all problems through the means of non-violence are entirely important in the new world. They are completely relevant today and will remain so in future as well. Gandhism is not a set of doctrine or dogmas, rules or regulations, injunctions or inhibitions but it is a way of life. Thus, it indicates a new attitude or restates an old one towards life's issues and offers ancient solution for 21st century's complicated human problems.

The life story of Gandhi is of the greatest relevance32 to every human being who aspires to rise above the average level and lead a meaningful life with the watchworld. "From good to better daily self-surpassed". Gandhi was not merely a moralist but one who believed that man has a great future and that he is evolving towards a higher and nobler destiny.

Mahatma Gandhi's personality33 was real and lively and endearing. He was regarded with very great affection and respect by all sections of the Indian community. Immense crowds assembled and followed him wherever and whenever he appeared. His personality, integirty, sincerity and warm humanity had a tremendous effect on the hearts and minds of his countrymen.
Mahatma Gandhi lived his life not only at a crucial time for India, but for all the world. It could be truly said that Gandhi was, by the power of the idea, one of the forefathers of the United Nations and of other hopes for sanity, serenity and peaceful order in even such a complex world as ours. At the United Nations, when Gandhi died, Philip Noel-Baker praised him as "the friend of the poorest and the loneliest and the lost" and remarked that "Gandhi's great achievements are still to come."

Man has to tackle his destiny himself and learn to assert himself in today's complicated world. For people who believe in themselves, the belief can release lot of strength and energy. I like to believe rather in my own skill and behaviour. I cannot resist the thought that this part of Gandhi's message has been replaced with time.

Mohandas Karamchand Gandhi has today become an iconic figure, a symbol of many things for many people. He is seen variously as the great opponent of European colonialism, as a champion of civil rights for racial, religious and other minorities, as an important critic of the industrial system of production, as a great pacifist, or as a person who stood for the need to resist injustice non-violently in a way that provides a vivid demonstration of the superior morality of the protester. A Commentator in this issue stated that "Gandhi is that rare Great man held in universal esteem, a figure lifted from history to moral icon."

In recent years, the Gandhian approach to social and economic problems has been taken up in various new ways, not only in India but in the world as a whole. The person who was probably most responsible for starting this trend was E.F. Schumacher (1911-77). He was a German economist who left Germany in the 1930s and became an economic adviser to the British Government in the 1940s and 1950s. After a visit to Burma in 1955, he became convinced that there were serious problems with the economic strategies of the so-called "developing countries".

Gandhian economics and constructive work also had a powerful impact on the thinking of workers in non-government organisations that were concerned with the social and economic development of poor countries. We can trace this trajectory in the history of one of the foremost of such agencies, Oxfam. In 1966-67, Oxfam's famine relief work in Bihar brought their representatives into close contact with Gandhian workers. This was the first time that Oxfam had worked in depth with what Maggie Black has classed as "an agency authentically and inspirationally Indian". From
a Gandhian perspective, Green revolution technology was highly divisive, as it increased the gap in wealth between the rich farmers who could afford such inputs and the poor who could not. They were hardly likely to be enthusiastic about such a programme for rural development.

Gandhian style constructive work has not been confined only to the rural areas. In Ahmedabad, there has been a highly successful struggle by self-employed women. Ela Bhatt inaugurated this work by founding the Self Employed women's Association (SEWA) in 1972. By 1993 there were 54,000 members of SEWA, with sixty co-operatives in nine districts of Gujarat. Members are almost all of lower caste or dalits or muslims. The emphasis throughout has been on solidarity through self-reliance and campaigns that are strictly non-violent. In addition, SEWA has striven to build communal harmony in Gujrat and has achieved much despite the viciously communal atmosphere stocked by the Hindu right in the past decade. In all these respects, it exemplifies the best of Gandhian constructive values.

The British governing classes, who believed that they had a divine sanction to "civilise" the rest of the world, were infuriated to be told by Gandhi that what they called "British civilisation" was only an idea, betrayed by the reality of imperialism. At their most reactionary they retreated into abusive bluster, as did Winston Churchill, who in 1931 called him "a malignant subversive fanatic".

In a speech of January 1931, Irwin stated that he recognised the spiritual force that impelled Gandhi and believed that they shared a common desire for the good of India. He politely requested his co-operation in working to restore the seal of friendship once again upon the relations of two peoples, whom unhappy circumstances have lately estranged. The statement was not received well by most of Irwin's compatriots in India, who were not as yet prepared to concede that Gandhi's "Saintliness" was in any way genuine or that his ethics were at all valid.

Many Europeans and Americans Projected their spiritual yearnings in these respects onto the figure of Gandhi. We can see this in one of the most important of the early Western biographies of Gandhi, Romain Rolland's Mahatma Gandhi: The Man Who Became One with the Universal Being (1924). As the title suggests, the emphasis was on the saintly qualities of the Mahatma: "with Gandhi, everything is nature-modest, simple, pure- while all his struggles are hallowed by religious Serenity...."
King was also influenced strongly by Howard Thurman, who had led the delegation to meet Gandhi in 1936. Thurman was a Professor at the school of Theology of Boston University when King was studying there for his doctorate between 1951 and 1954. In 1949, he had published his most important book *Jesus and the Disinherited*, which-inspired in part by Gandhi- sought for a Christian means for combating oppression.

The Moral activist puts her or his life on the line by challenging the "system" to do its worst. Too often, the challenge has taken up, and the activist has been murdered. Each such violent and premature death has been a tragic set back. There is however hope, for people of such ethical power have again and again emerged to pose the questions in new ways and to suggest new answers. They have not been perfect beings- they have had their human weaknesses and sometimes made great mistakes. Their personal family lives have often been sad, even tragic. But still, they are people who in their fierce and uncompromising moral commitment have soared above those around them. They stand for a human spirit that refuses to be crushed by the leviathan of the modern "System" of violence, oppression and exploitation and which aspires for a better, more equitable and non-violent future. In this, they inspire huge numbers. In them, Gandhi- their model- still lives.

The Life story of Gandhiji as a man is of greatest relevance to every human being who aspires to rise above the average level and lead a meaningful life, with the watchword "from good to better daily self-surpassed". Gandhiji was not merely a moralist but one who believed that man has a great future and that he is evolving towards a higher and noble destiny.

The fundamental problems of present day democracy are due to too much concern for rights without a proper measure of significance for duties. Gandhian concept of looking upon rights and duties as complimentary to each other like the two faces of the same coin would help in removing narrow- mindedness and selfishness from the minds of individuals thus placing duties on a higher pedestal as compared to rights. This (Gandhian concept) can only solve many of our current problems.

Gandhian thought is revolutionary. *Revolution means a fundamental change in the social and economic order.* So that gifted individuals can grow and develop, economic disparities disappear so that nobody enjoys any preference owing to the accident of birth or wealth and all citizens have
equal opportunities for growth and development. In the words of Edwin S.Montagu, Gandhiji was a social reformer, he had a real desire to find grievances and to cure them not for any reasons of self-advertisement, but to improve the conditions of his fellowmen.

Tagore, Radhakrishnan, Vivekananda, Aurobindo, Russell, Einstein agreed that life means more than the accumulation and enjoyment of material goods and comforts, that the view of civilisation as consisting in the multiplication and satisfaction of ever increasing human wants is inadequate and wrong, that man does not live by bread alone though bread is essential for the worlds hungry millions. Gandhian thought is no different from this, each person's understanding of Gandhiji is a measure of his own change and growth.

The Life and Times of Gandhi is a unique example in many ways. While in hindsight a lot of Gandhi's stance on certain issues appeared to be wrong and have drawn wide criticism from various quarters, it is commendable that Gandhi never deviated from his chosen path. What started in the form of a protest against personal humiliation in South Africa, gradually snowballed into a large scale mass movement, which speaks volumes of Gandhi's leadership qualities. Even today, there is hardly any other person in public life, who has ever drawn as big a following as Gandhi had always with him.

It is not possible to draw either a nearest comparison to Gandhi and also to draw a conclusion on his absolute righteousness. As time changes, values change and therefore, the way we look at a problem today is perhaps much more different from how it was seen in his times and so the debate on right or wrong will probably continue as long as the subject is discussed. But one thing is certain, Gandhi was an Icon of Truth, Peace and Sacrifice and perhaps these three will be the final attributes which will keep his memory for a long time in our mind.

Gandhiji is taken for a Superman or an "Avatar". As the world celebrated scientist Albert Eienstein had said, "Generations to come would scarcely believe that such a one like Gandhi ever trod this earth in flesh and blood". He was a perfect Abhijata as portrayed in the Bhagavat Gita. It was no wonder that the flags of all members of the U.N.O. were lowered on the receipt of the news of the death of Gandhiji- a homage that is paid only to a head of a state. Gandhiji was a life of suffering and sacrifice enjoined by the principles of Truth and Non-violence.
India was now ready for the Gandhian day to dawn. In every Indian Literature a new thinking emerged. There was to be a shift of emphasis from the rich to the poor, from the intellectual to the man of character and inner culture, from the educated to the illiterate and the voiceless. And deep-rooted in these revolutions was social reform.

Mahatma Gandhi's contribution is relevant. He realised that though power followed from ownership of the means of production, the method of production was also important. Both capitalism and communism are similar in giving importance to centralisation and mechanisation of production. This would lead to concentration of economic power in the hands of a group or a class. This will be evident directly in capitalist countries indirectly, through the veil of the state, in socialist countries.

Mahatma Gandhi's personality was real and lively and endearing. He was regarded with very great affection and respect by all sections of the Indian community. Immense crowds assembled and followed him wherever and whenever he appeared. His personality, integrity, sincerity and warm humanity had a tremendous effect on the hearts and minds of his countrymen.

Gandhi's relevance is eternal, timeless and universal. His cardinal principles of Truth and Non-violence are as important and significant as sun to our life. He exhorted to us not only to believe in purity of means but to practise them to achieve our ends and goals. He said that man can find God in the service of Humanity.

In fact, the basic Gandhian principle in working with people is to lead them from conflicts of interests towards a community or community of interests. Gandhi's goal was to bring about a community of interests by holding it up as the common good, by making of Sarvodaya, the motivation of all individual action. It is a process of the right discernment of the context for the sake of right action which would help to take it from conflict to harmony without sacrificing any value to that harmony. Gandhi, as the father of the Indian Nation and as an effective national leader, succeeded in uniting the people of India as he was able to integrate different dimensions— the people's task behaviour and socio-economic behaviour and did not utilise one at the expense of the other.

Gandhi believed in this effort and the path he outlined lay through ethical, moral and spiritual disciplines. The keynote of his ethics is "Love" which means a near identity of interest with every sentiment. This love has to be expressed in the form of service and sacrifice. His ethics in relation
to material things and property consisted in his concept of Trusteeship. Every human being is a
trusted not only of his faculties and attainments but of everything he comes by, and trusteeship
consists not only in using his powers and goods properly but in using them selflessly and for the
well-being of others.

Gandhi's ideas, principles and concepts have been discussed in the context of India, but
these are universal and need to be followed to protect our planet from disaster, The decline of
virtues can be described in four stages from 1900 till today or 2000. In the first period, the virtue is
at its fullest. In the second, virtue diminishes somewhat. In the third, virtue diminishes further.
And in the fourth, virtue is at its lowest. Gandhian way is the only way to reverse this process.

Gandhiji was the rarest among greatmen. We found in him the fruit of the age-old tradition
as well as the seed of a new trend. The heritage of all that we inherited from the past great men
culminated in Gandhiji. At the same time he represented the seed that would germinate in future in
the form of great men to come. In him we have the fruit of the past endeavour as well as the seed
of future aspiration. Gandhiji's life is like a frontier where the past and future blend. This is not seen
in every greatmen. One who displays this quality becomes an epoch-making individual. Gandhiji
belonged to that category.

Gandhi rejects modern civilisation because it is the exact opposite of his vision. He wants
to change it lock, stock and barrel. Gandhi was totally convinced that this civilisation is the root of
all evil. Gandhi's incisive mind foresaw this a century back. He dearly wished that India would not
mimic the "so-called" democracy of the British. He envisioned rural-culture based autonomous
village republics "Gram swaraj", a veritable "Hind swaraj". That was the source of his scathing
opposition to Parliamentary Democracy which was but a product of Modern Civilisation.

Gandhi has a clear original vision. Very few understood him. Understanding him, calls for
subtle and detailed analysis. Amlan Dutta, a reputed thinker, has observed: "Gandhi's stand in
regard to politics was radically different from that of other revolutionary thinkers." Gandhi wished
that the sustenance and nurturing of society should be on the basis of religion, brotherhood and
family feeling or else we would have to rely on satanic forces. And compulsion, terror, etc., will
creep in and we shall be compelled to resort to creating some sort of image or structure like state,
democracy, elections, socialism etc. Gandhi, therefore, emphasised the creation of village societies from the grassroots.

Gandhi with his foresight realised that the civilisation taking shape in Europe was based on a perverse philosophy that was anti-humane, detrimental to the human race, immoral, demonic and which bode ill for human welfare. The European renaissance that started around the sixteenth century heralded a new approach to life, placing human beings at the centre of the Universe.

Gandhi's holistic vision and reformist programmes were more comprehensive than that of any of his predecessors or contemporaries in the sense that they were characterised by a profound optimism, a concern for values, such as welfare of the last and the lowliest whom he described Daridranarayan, eco balance, non exploitation, nonviolence and respect for every human being. Few teachers of humanity ever dwelt on the complex spectrum of human life with such catholicity as Gandhi did. The ever-widening concentric circle of development, life existence, no matter how difficult it would be achieve the target were the pillars of the Gandhian vision of social action.

Gandhian philosophy is a permanent spring. Dr.Nelson Mandela said, "Gandhi holds the key to humanity's urge for social justice". Follow him with conviction and courage, I have always found him a great source of inspiration. This is the right time to ask every student whether he or she has an interest of the country at heart in his or her daily work. Our youth are to be urgently oriented towards Bapu's legacy of nonviolence, tolerance and brotherhood as Gandhi is the great sentinel of Peace and Love.

With regard to all these aspect, there are certain Gandhian approaches which still remain very relevant and probably provide solutions to the problems that we are going to face in the future. That is why Arnold Toynbee while examining Gandhiji's writings said, "Gandhiji is a man of twenty-first century". Gandhiji was never rigid and was always open to what he said. They related to the existence of the human beings for all time to come, not only during particular period.
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