

Timeless Inspirator – Reliving Gandhi*

Independent India has created the right mosaic for the present day young generation to dream big and strive to reach the top in their profession and career. As they look for role models to charter their sojourn in the global village for better careers that can sustain continuity in success, there is no dearth for such role models. But there are very few who will fit into the all inclusive category, whose qualities of personal and public thinking and doing, that any generation can imbibe to win the challenges ahead and be successful in any area of life that they may touch.

Athipotta Balakrishnan

Gandhi and then experiencing a unique immersion and visualizing the timelessness of this inspiring legend.”

As you open the hard bound cover, none other than Albert Einstein draws you to the book with the gravity of magnetic pull through this quote of his: “*generation to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth.*” This is what the great scientist said hearing Gandhiji’s assassination.

Dr. Raghunath Mashelkar, the doyen of Indian scientific community, provides as a ready reckoner, the top most role model who will fit in to every one’s sensibility and IQ level through a compilation of thought provoking and crisp articulations by a galaxy of literally who-is-who of India, brought out in this book - “TIMELESS INSPIRATOR – Reliving Gandhi.”

In Dr. Mashelkar’s own words “It was the culmination of a journey of a lecture series to an Australian audience in April 2008 on ‘Gandhian Engineering’ to the appearance of ‘Gandhian Innovation’ in Harvard Business Review in July 2010. And as Dr. Mashelkar puts it “that is the story of an earthy scientist like me getting first involved with Mahatma

The uniqueness of Gandhiji’s words and deeds to achieve a goal is that they are within the reach of any karmayogi – one who is focused on the good and welfare of all and work tirelessly for it. For choosing a profession or career or life activity, Gandhiji provides a test or talisman like this: “*I will give you a talisman, whenever you are in doubt, or when the self becomes too much with you, try the following experiment: Recall the face of the poorest and the most helpless man whom you may have seen and ask yourself, if the step you contemplate is going to be of any use to him. Will he be able to gain anything by it? Will it restore him to a control over his own life and destiny? On other words, will it lead to Swaraj or self-rule for the hungry and also spiritually*

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starved millions of our countrymen? Then you will find your doubt and yourself melting away."

We make a short journey through the legendary values and work of Gandhiji narrated in this book.

The Editor's introduction itself is captivating. Dr. Mashelkar explains the essence of the contents with an old industrial enterprise paradigm "More from Less for More - meaning more (performance) from less (resource) for more (profit) – MLM, innovating it to Gandhian Engineering thus : Getting More (performance) for less (resource) for more (**people**). And Mahatma Gandhi comes alive there.

In the first article "Meeting the Mahatma", the author Abhay Bang whose formative childhood was in Gandhiji's Sevagram Ashram, and who has been admired and lauded both nationally and internationally, brings out the power of the Gandhian magic with a statement from his father. "Ram Manohar Lohia, the scholar socialist wanted to know how, despite a monotonous, low pitched and often inaudible voice, the Mahatma managed to breathe fire in his speech. Bapu had replied "I don't exactly know. But the only reason I can think of is that I have never asked people to do anything, which I did not practice in my life. And the people of India seems to recognize the difference."

The article takes the reader to a firsthand experience of the inspiration of the generation after the Mahatma's departure from his *karmabhoomi*. Abhay Bang and his brother finished their basic education. It was time for them to decide about their future. The Mahatma's inspiration gave them a steadfast

answer "what do the villagers of India need? We pondered. Food and medicine." The brothers decided that one will take agriculture to help farmers and the other medicine to treat the sick villagers." And they did it, influenced by the Timeless Inspirator.

Abid Hussain, author of "Gandhi – Beyond Time and Space," an eminent economist, civil servant and diplomat who has distinguished himself in a number of roles that he has served, explains that Gandhiji "made people action oriented. It was *karma yoga* which was important for Gandhiji, than mere philosophical conceptualization of ideas or recital of religious hymns. Gandhiji never gave up his conviction that the destiny of India would find its meaning in politics based on morality and truth. "This conviction and the positive results it brought are explained through two inside stories of Gandhiji's experiments with freedom struggle, in respect of the Salt law breaking or Dandi Yatra and 'Quit India' resolution. Gandhiji's closest followers including Sardar Patel and Pandit Nehru were skeptical. "Vallabhai Patel was critical... Jawaharlal was mystified... Chittaranjan Das considered it a funny thing..." But those who initially opposed Gandhiji's idea were all amazed at their success." That was Mahatma Gandhi, the mystic. And he made this achievement without deviating from his fundamental principle of Ahimsa and Satyagraha.

Amjad Ali Khan the renowned Sarod maestro and an innovator in style and composition in his performance that captures the heart and soul of one and all, in his article "An Enthralling Symphony of Love and Truth," finds bliss in the music of the Mahatma's life and work. Stating that the greatest relevance of Gandhiji is in his strive to

the emancipation of the oppressed India, he says “on many occasions, I commence my concerts with a tribute to Mahatma Gandhi. He reminds the readers quoting Gandhiji, that “Each of us must be the change we wish to see in this world.” Bringing to the fore Gandhiji’s quest for peace, non-violence and spirituality, on many occasions he begins his concert playing one or two devotional songs that were very strongly associated with Gandhiji.

Anil Gupta, an IIM (A) Professor, who has devoted his life to champion the cause of thousands of barefoot innovators hidden in the innermost parts of rural India, explains with a touching example that “when burden becomes responsibility and when concern triggers creativity, we encounter Gandhian spirit in action.” The example is a famous story that Gandhiji used to recall frequently. The story goes like this. *“A little girl was carrying her brother on her back in a hilly region. She was gasping for breath but still smiling and chatting with her brother on the back. After a while, a person passing by asked her “the load on your back must be hurting? She replied “It is not load, he is my brother.”*

Anil Kakodkar, former Chairman of Atomic Energy Commission of India and a person born to Gandhian freedom fighters’ family, in his article “The Fathomless Mahatma” takes the reader to the Gandhian vision to build India. Read this “As a matter of fact, he experimented with his ideas through actual grassroots level work done in institutions that he created embodying a new philosophy and a vision of India in the long term. Emphasis on hand spun and hand woven clothing, special attention to village industries, development of cow and animal husbandry programme in conjunction with agriculture, education programmes like the Nai Taleem

(new training) and Buniyadi Siksha (Basic Education), Harijan Seva Sangh and several other activities were all a part of his efforts to build a new India in which the rural poor are self-empowered and lead a way of life that is rich in values, sustainable and with equal respect for everyone.”

He concludes his down to earth narration thus “... there is perhaps an urgent need to reorient our education and training programmes as well as the spectrum of village development activities in a manner that maximizes opportunities for value addition activities in villages to a level that can actually reverse the migration from urban to rural areas. There is a huge potential for value addition on our agro produce and other technological interventions to make activities in villages more eco-friendly and economically more attractive. GDP can see a major increase through this route.”

Anil Rajvanshi, an agriculture scientist, who has devoted over 28 years of his life on in-depth research in agriculture and renewable energy, creating path breaking solutions towards sustainable energy, throws insight to “Sustainable Development – The Gandhian Way,” in his contribution of the same title. He articulates thus “To my mind, Gandhiji’s greatest contribution to sustainable development was twofold. Firstly, his experiments in simple living and high thinking. He believed that with simple living the resources of the planet earth can sustain us comfortably and his famous saying that “earth provides us enough for our needs but not for our greed” is extremely apt today. Secondly, his insistence on all-inclusive growth of the society and hence his focus on rural development. Both these issues are as relevant today as they were 100 years ago, when Gandhiji enumerated them.”

Arnavaz (Anu) Aga, one of India's foremost woman achievers and an enterprising corporate leader of yester years, talks on "The Continuing Relevance of Gandhi." She explains "Gandhi's relevance for our times is brought into sharp focus by the issues thrown up by mindless development and the threat to global climate. Under the guise of modernization and globalization we have glorified consumerism which cannot be sustained by the limited resources of this earth and has led to huge economic inequalities. She reminds the readers that "we need to be far more sensitive to our marginalized millions who are discriminated against, deprived and denied the most basic necessities of life."

Arun Firodia, Chairman of the Kinetic Group, in his article "Widening Circle, not Pyramid" elaborates the essence of ever-widening, never ascending circles in life and national economy. Saying that "life will not be a pyramid with the apex sustained by the bottom," he explains how every rural family can be made self-sufficient. Recalling Gandhiji's perception of integrated growth he writes "Mahatma Gandhi had said that India lived in villages. He envisaged a village economy where "every village's first concern will be to grow its own food crops and cotton for its cloth. It should have a reserve for its cattle, recreation and playground for adults and children. Then if there is more land available, it will grow useful money crops."

Arun Maira, Member of India's Planning Commission, an acknowledged leader in organizational transformation and much sought after "inspirator" for professional talks, writes on the importance of people connectivity with manufacturing and development in his article "Innovation in Manufacturing Enterprises For the People, By the People, Of the People". He narrates certain

recent developments which have the potential on making Gandhiji's Gram Swaraj concept a reality in modern times. Read the following leads: "Recently, another concept of innovation is being recognized. In this concept, large R&D labs and scientists are not critical; Indeed many innovations in this concept are produced by people without formal schooling even. Moreover, these innovators function outside the system of patents and royalties. Above all, these innovations solve problems of people with limited resources."

Writing on the new emerging India in his article "Learning from Gandhi in today's context: India will Show the Way forward," Ashok Jhunjhunwala, an academician known as "rural India's torch bearer" and who is in a mission to attract young minds to reach out for the impossible and guide them to see and work for the real needs of the nation, states that "Urban India today, is growing in confidence. But is the growth inclusive? he questions and then explains "Rural India, where 700 million Indians live, is not a part of this rapid economic and attitudinal shift. It is not that no change has taken place in rural India. When the world economy slowed down over the last two years, it was India's rural economy that enabled India to be amongst the first nation to bounce back. According to June 30, 2009 report of Enam securities India Research titled "Rural Opportunities from Resurgence," rural markets now comprise of nearly 45% of India's GDP, nearly half of which is related to agriculture... Economic growth without being inclusive is fraught with dangers and not socially viable. Such a situation is politically unstable" he asserts.

Baba Kalyani, Chairman, Kalyani Group (Bharat Forge), who is closely associated with the Indian Educational Initiative and who has taken up the cause of providing primary

education for underprivileged children, is focused on “Empowering Rural Youth Through Education.” He writes that “according to the Gandhian principles, one of the aims of education is simply stated as “It must enable one to earn a living and thus cut root of unemployment,” and explains how the task of educating and empowering rural youth can be achieved. Listen to him : “Clearly the task can best be accomplished through effective Public-Private Partnerships in which the corporate sector's role would be to build infrastructure, create training modules and impart training in technical and life skills to young men and women which would help them in finding suitable opportunities for employment preferably in the vicinity of where they live.”

Christopher Benninger, founder of the Centre for Development Studies and Activities in Pune and involved himself in rural development, preparation of city and urban plans for many cities in India, exhorts professional architects to look at architecture as a social tool and says that “If architecture is to play its essential role as a social tool we must be clear about our goals; our approach; our style; what is new; our strategies; and, that people build with their own hands.” Lamenting that “our planning has failed because it has not grasped and focused on the cogent issues,” he prescribes in true Gandhian tone, “we must declare that basic human needs are the basic human rights. We must be clear that the basic human rights are our top priority for innovation and that all professions must be held responsible for delivering the goods. Let us make it clear at this point that when we talk of human rights we do not refer to elusive concepts of freedom, or a vague philosophy of justice. Let us be clear that we refer to nutrition, to clothing and to shelter. The right

to be trained to participate in the economy, and to subsequently participate in society... that there is a specific basket of goods and services which everyone has a right to consume, of which shelter, sanitation and hygiene are significant. These then are the goals which we in a new profession must support. It implies that we create solutions that reach more people, delivering them more shelter, at less and less cost.”

Ela Bhatt, widely recognized and respected as a leader of international labour, women micro finance movement and founder of Self-Employed Women’s Association (SEWA), relates economic freedom to non-violence in her article “Towards Economic Freedom.” She explains “As I understand, Gandhiji’s message of non-violence is a message against poverty. Poverty is violence against individuals, society and Nature. Poverty and loss of freedom are not separate. A country can enjoy freedom only to the degree to which its poorest citizen is able to exercise his or her right.”

Now let us move to a rather direct and privy source on the private life of Gandhiji. His grandson Gopalakrishna Gandhi, former IAS Officer, who served as the Governor of West Bengal, in his article “The Relevance of Gandhi” takes the reader to little known but personally recorded episodes from Gandhiji’s private life, highlighting the power of Gandhiji’s honesty in these words: “It is because Gandhi himself has recorded the incidents matter-of-factly, truthfully, that we know of them as being part of those public experiments which made up the sum-total of his evolving personality. If we know of these incidents, some of which cast him in poor light, it is because Gandhi has himself written about them.”

On public movements the author's views are like this: "I believe if we are to shake out of our dangerous amnesias and insensitivities to the agonies of our society, if we are to still the rising spiral of violence amongst us, we need to mobilize the immobile Mohandas Karamchand Gandhi again. We need to free him so that he can return, in his quick, untiring steps, to where he is needed – at the core of our multiple crises. Return with his talismanic ideas and techniques to ask questions, inconvenient questions, about ends and means. About motives, veracity."

G.N.Quazi, Vice Chncellor of Jamia Hamdard University, who works with passion in making available affordable and accessible medicines for the masses, takes the reader to an area that was predominant in the political mind of Mahatma Gandhi. In his contribution titled "Building a Resurgent Rural India," he explains "Mahatma Gandhi believed that the extension of democracy to the grassroots of the society would be the key to bring in effective resurgence of rural India. According to Gandhi, the basis of our democracy is to serve the interest of the people rather than serve governments much like in what he called self governing village republics (Gram Swaraj)."

Elucidating the point on Gandhiji's concept of good governance he writes thus: "A key emphasis of Mahatma Gandhi's philosophy about governance has been the task of ensuring inclusive growth. He wanted to get rid of centralized, unresponsive and unreceptive system of governance. He wanted to bring the needs of the poor into the focus of decision makers and eliminate forces that upset democracy, integrity, peace and solidarity. He believed that India's villages

should be empowered to govern themselves and be self-reliant in every respect. A democracy based on Gram Swaraj would be resilient, dynamic and permanent."

Kiran Bedi, the first Indian woman to join the Indian Police Services and harbinger of humane change in a rigid and complex policing system and a Magsasay award winner, writes on "Transformational Way of Policing." Answering a question how she would have policed the city of Delhi, if she was a Police Commissioner, she shoots among many other salient points, "I would have addressed hitherto totally neglected areas, such as police welfare, grooming of leadership, putting in place proper management practices and human resource policies, system building and oversight mechanism through, heightened internal vigilance and external co-opting of civil society, including the academia, and opening the police for research. After all, Gandhiji was the change he wanted to see in others."

Kiran Karnik one of the decisive voices in formulating crucial national policies, elaborates the essence of Gandhian philosophies such as sustainability, practical idealism, attaching importance to ethics and values in social engineering and every activity of life, and concludes convincingly that "Gandhian philosophy is now finding its greatest realization through TECHNOLOGY." He has aptly titled the article "Spinning a New Yarn."

L.K. Sharma the thought provoking journalist who is credited with the first book on innovation in India, introduces Gandhiji as "The great Hybrid Soul." Here are two samples: "He (Gandhiji) bonds well with those who believed that ethics was the core of

all religions.” “He does not withdraw into a shell to protect his identity.”

M.K.Bhan, Secretary of dept. of Biotechnology Govt. of India, who has played a major leadership role in promoting primary health care for children in rural India, gives a scientific dimension to ‘Gandhian Engineering.’ The title of his article has a scientific penchant “Science with Humanity.” He draws the attention of the readers to the irony of the growth of science and technology as far as the rural population is concerned saying “Technologies are available but often difficult to deploy widely because these are not designed for people at the bottom of the pyramid and for the circumstances in which they live. Gandhiji said that when there is a plurality of choices, the right ones are those that empower and dignify the lives and well being of the poorest, the destitute and the marginalized.”

Madhav Gadgil whose books and research papers are considered as classics on the subject of ecology and biodiversity (the environmental face of Gandhian Engineering) takes the reader to the right place through his article “Promoting Peace and Prosperity in Tribal Heartland.” Recalling that “The Indian National Congress, under the leadership of Mahatma Gandhi had promised the people of British India that their natural rights over the forest resources would be restored on independence,” he states “... the inexorable march of alienation of tribal communities from forest resources accompanied by rapid degradation of these resources continued unabated...”

Mallika Sarabhai, a captivating communicator and renowned stage artist, engages in a “Conversation with the Mahatma,” narrating her experience of working in villages. “Working in village after village I was convinced that India had to

develop its villages to give them the necessities and the infrastructure for harmonious and dignified living – and found that I was merely rethinking Gram Swaraj for the 21st century,” she writes.

Mohan Dharia the politician who started his political life as a Sevadal member in the school days and founder of Vanarai, a voluntary organization that has succeeded in engaging thousands in rural development and creating self-reliant villages, articulates on the turning point of Gandhiji’s life in leading India to freedom beholding non-violence, in his article “Gandhian philosophy : A path to world peace.”

Naina Lal Kidwai, the ace banker with a penchant for negotiation and one who actively contributes to organizations like India’s Self-Employed Women’s Association and Digital Partners, finds Gandhiji “A Singular Person with Universal Appeal.” Stating that “it is easy to misunderstand or misinterpret the simple ... she explains a salient management connectivity in ‘Gandhian Engineering’ in the following words: “Gandhiji understood how important it was to accept mistakes. Many managements fail because they don’t accept mistakes readily leading to a culture where mistakes are swept under the carpet as people are scared to surface these and the lessons to be learnt from these mistakes are lost forever.”

Narinder Kapur, a distinguished neuropsychologist and active member of the UK based Gandhi Foundation, believes that “in the global driven and competitive environment of many health care settings one should not forget the moral principle of truth and compassion advocated by Gandhiji.” Writing from his experience in the wide spectrum of medical science he activates the readers brain in his article “Bringing Gandhi to

Science and Medicine” with one simple equation of Gandhiji ‘end rarely justified the means.’ He elaborates thus : “Gandhi helped to create a revolution in how human nature can be changed by peaceful means for the benefit of others, and he did this in a way that displayed great leadership and creativity.”

Pushpa Bhargava, scientist, writer and institution builder takes the readers to learn “some lessons from Mohandas Karamchand Gandhi. Recalling his experience of meeting Gandhiji during his student days (1940-42) and analyzing it today “against the background of what happened in the country and the world after that meeting,” he implores the present day younger generation to imbibe the absorbable qualities of Gandhiji such as “simplicity and honesty...transparency... truthfulness...lack of bias...belief in the basic goodness of people...pride in India and whatever is Indian...uniqueness of the Indian women.”

R. Sridhar, the wizard in the Board Room of Advertising world and a mass communication expert, categorically states “Gandhi is not for the Weak-hearted.” Explaining that “such people will not be in the majority,” he narrates how a number of mass communication experiments he undertook, broke the stereotype views about Gandhiji such as “Satyagraha won’t work today,” “We must tailor his values to today’s context,” “How do you tailor truth,?” etc.

Well known for her understanding of the behavior of India’s consuming populace of today and widely regarded as an insightful communicator with keen socio-cultural perspective, Rama Bijapurkar critically analyses the cultural meaning of Swadeshi in her article “Global Swadeshi.” She writes “It

seems like Swadeshi is now ready to take on a whole new cultural meaning of nationalism and self reliance but with the whole world as our canvas and context. Swadeshi becomes global-swadeshi, self reliant globalisatation.”

To young Sachin Tendulkar, the cricket icon of India, the inspiration of Gandhiji passes through his blood vein as he bats for India and as he lives as an Indian with simplicity, humility and ability to achieve and surpass the best achievers of the world in his chosen field. As he bats with words in his article “Invoking Eternal Images...” in this book, Gandhiji appears to him as “the image of supreme compassion and kindness.”

Sam Pitroda, better known as the man who brought telecom revolution to India and working with a passion to solve India's challenges of telecommunications, literacy, water and health problems, in his article Gandhi A 21st Century Leader,” says “He (Gandhiji) has been placed.... unconnected from our everyday life,” and explains “he (Gandhiji) was an unparalleled team builder with a steadfastly strong self, a global outlook and orientation, but with a finger on the pulse of the people at home as well as their aspirations and needs.”

To Samir Brahmachari, Director General of Council of Scientific & Industrial Research, a scientist extraordinary who pioneered the first Indian functional genomics initiative, Gandhiji is a leader of inclusive innovation. In his article titled “Inclusive Innovation through Science and Technology Solutions,” he states “a large number of people have remained excluded from enjoying the benefits of scientific advancements.” To remove this disparity he calls for affordable healthcare as envisaged by Gandhiji. “Affordable

healthcare is a key for human well being and, therefore, economic development.”

Seyed Hussain, (a prolific life scientist, an acclaimed academician, enterprising institution builder and member of the Scientific Advisory Council to the Prime Minister of India,) in his article “Affordable Health for All: India needs a Pink Revolution” introduces the reader to Gandhiji’s views on healthcare that was published in 34 thoughtful articles in “Indian Opinion” January-August 1913 (published from South Africa) and concludes “Let us seed the foundation of a new revolution, the “Pink Revolution.” With India's arrival as a global power in the new political geography, Mahatma Gandhi's dream of largely inclusive and healthy India will not become a reality if we ignore the 800 million strong population, with an income of less than Rs. 20 per day that lives in Bharat”

Shobhana Ranade who has dedicated her life for the betterment of the downtrodden, particularly women and children writes on “Gandhi and Women Empowerment.” Better known as Shobanatai, she went to hear Mahatma Gandhi in 1942 at Aga Khan Palace in Pune and was blessed with two words “Live fearlessly” by Mahatma Gandhi. She writes “Gandhi did not like the word “Abala” (helpless) and instead called the woman “Mahila” (powerful). Gandhiji announced that to him a woman is an incarnation of non-violence and accordingly he visualized that a woman with self-confidence and determination of her inner power (Stree-Sakti) can become an indomitable force in nation building.”

Sudhindra Kulkarni, a profound thinker, has been an activist in his early life and worked closely with the former Prime Minister Atal Behari Vajpayee. He finds the message of

Gandhiji in the “Music of the Spinning Wheel.” He connects the spinning wheel to the music of development and upliftment of the poorest of the poor; the core theme of Gandhiji’s mission. The author points out that Gandhiji “mobilized the common people for the cause of India's freedom ... not by talking to them in the language of Lowest Common Denominator of power politics, as many politicians today do, but in the language of the Highest Common Denominator of Morality and Dharma.

According to Sunil Gavaskar, the “little master” of yester years of Indian cricket, “Gandhiji would have encouraged players to play with a winning mentality alright but would have wanted them to play in a fair manner. On what would be Gandhiji’s perception of today’s games, he frankly admits “I don’t know what Gandhiji thought of the game or even if it entered his thought process. But I am pretty certain that he would not approve of it today for the lack of its ethos. He would have loved to see some of these disillusioned youngsters do some serious nation building rather than play this game – which is cricket.”

Suresh Tendulkar, one of India’s most distinguished economists, whose writings on macroeconomic policy and poverty in India and social exclusion have been much admired, makes “An Attempt at Understanding the Mahatma” in his article with that title. The author says what fascinated and puzzled most about Gandhi “was his unique feat of reaching out to the largest number of people in the far off nooks and corners of the continental country. He neither had a charismatic personality nor oratorical skills to keep the masses spell-bound. Despite these formidable handicaps, he managed to

communicate with the mostly illiterate masses with mind-boggling diversities – linguistic, ethnic, religious, socio-cultural and economic.”

Swati Parimal, one of India's foremost woman achievers and social activist in the services for the under-privileged in health care area, looks at “Reducing the burden of disease: The Gandhian way.” From her work experience in the Health Care field, the author states “The huge challenge is evident of a broad survey of health care in India. Some villagers have not seen a doctor in ten years! In the midst of these challenges the renewed dedication of Indian scientists exploring their own *swadharma* of helping to make a difference in their own country is commendable. Alleviating suffering and taking the path of service is becoming a major goal.”

T. Ramasami, Secretary, Dept. of Science & Technology, Govt. of India, a scientist and science administrator, puts his propositions thus “A Gandhian Thought: Need for Solution Science in National development.” Stating that “Gandhiji was a leader who cared for the well being of all people of the world for all time to come, he takes the reader to what Gandhiji said in 1921 (Young India – 23rd March 1921) – “What India needs is not the concentration of capital in a few hands but its distribution so as to be within easy reach of 7.5 lakh villages that make this continent 1900 miles long and 1500 miles broad.” “To Gandhi,” the author says “technology should empower people by enabling decentralized production. He emphasized the need of sizing the technologies to match low capital sizes and the importance of technical skills.”

Vijay Bhatkar, scientist, research innovator, entrepreneur, author, thinker, philosopher and educator, writes “A Mail to

Mhatma” in this book. He converses with Gandhiji on *Swadeshi* movement and its status in modern India. Here are few excerpts with a pinch of subtle humour on today’s reality: “It is so difficult to define the word ‘*Swadeshi*’ these days. Take computers, for example. Chips and parts of software are designed in India, chips more often than not may get manufactured in the foundries of Singapore and Taiwan and the hardware will get assembled in China and then get exported back to India with US brands which then will spin software, content and e-services that will be exported back to US. It's a different spin. The wheel has come of a full circle.”

We have so far covered silver lines on Gandhian thoughts of many luminaries as appeared in this book, from their thoughts and experiments and relating them to contemporary situations. There are some gold mines in the book being reviewed, that the reader will hit while reading. Gold mines of applied thoughts on Gandhian Engineering by living global icons such as Dr. M.S. Swaminathan (better known as father of India’s green revolution), Mark Tully (globally acknowledged master reporter, made an Officer of the Order of British Empire and Knighthood, N.R. Narayan Murthy, the living legend of Indian IT and ethical management, R. Gopalakrishnan, Executive Director of TATA Sons, R.K. Panchuri, the world renowned environmentalist who shared Nobel Peace Prize with former US Vice-President Al Gore (2007) and Rahul Bajaj, the leading industrialist of India.

This book is a must read for young and old alike, particularly for those in the professional field who wish to bring out the best within them, that will benefit one and all and make every one feel this life is worth living. _____●