Anaji, whose political life extended for more than sixty years, gathered both praise and blame maintaining the position of a lone crusader of human rights and dharma. Anaji's mind, sharp as a razor's edge, brilliant with many facets like a well-cut and polished diamond, has produced solutions for many national problems. Called by Gandhi his 'Compromise Kuruer', Anaji agreed to disagree with intellectuals and powerful political personalities alike only to pursue what he felt was the road to truth.

With the wit of a Bernard Shaw and the logical acumen of a Bertrand Russell, he waged a constant war, though often a losing one, to propagate the idea of dharma, which meant an unpalatable and uncompromising subordination of the JUPAS to JUPAS. While his admirers watched with enthusiasm the outcome of his incisive logical arguments, his critics tried to find in him a shift in his targets like the British, the P.C.R., the Hindi problem, the Congress party and so on.

Though Anaji maintained consistency in his principles, people loosely commenting upon his political career attribute inconsistency and opportunism. Lack of charisma in the case of Anaji probably provided a fertile ground for destructive criticism.

The aim of this thesis is to identify and establish the inner core of Anaji's social and political thought, which can
be discerned from his decisions in social contexts, his campaigns, and what his opponents call a power-seeking shift in position from period to period.

As Rajaji himself declared, he did not write an autobiography for fear of self-glorification and swerving from truth. This thesis is critical as well as expository in nature, trying to interpret his actions and ideas. Rajaji did not bother to write a systematic text book on his philosophy, which can probably be attributed to his busy public life. Without a set of ideas emanating from a nucleus of concepts, one cannot maintain boldness in making decisions or be a social worker sacrificing personal interests. It is this nucleus of ideas, which is a product of the best of British training tempered by traditional learning and a love of humanity that is sought after for exposition and interpretation in this thesis.

As the study is a search for the conceptual framework of Rajaji's thought, biographical details and involvement in actual politics are avoided, staying away from bias or prejudice for or against any group or 'ism'.

If curiosity and reflection over the conceptual framework of Rajaji's thought can be initiated by this work, I hope that this work has done its job in the right direction, in its own small way, towards a constructive approach to the social and
political aspects of resurgent India.

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