

Report on the thesis for Ph.D. of the University
of Jabalpur.

NATURE OF MIND (by J.P. Shukla).

Here is a good thesis, "The Nature of Mind", presented by Mr. J.P. Shukla to the University of Jabalpur for the degree of Ph.D. It runs into XX plus 527 pages and is divided into 4 sections consisting of 14 chapters and an Introduction and a Bibliography. I have carefully examined the entire thesis, and am glad to say that Mr. Shukla deserves to get the degree of Ph.D.

At the outset, I must say that I am greatly impressed by the candidate's remarkable ability to gather information from various sources, his way of presenting accurately and faithfully the different view-points, and of arranging the material in a fine and scholarly manner. Especially, the three chapters on 'Mind in Contemporary Philosophy' and the three chapters on 'Mind in Contemporary Psychology', and the chapter on the 'Integral Advaitism of Sri Aurobindo' afford on the whole a pleasant reading. To be able to put in a nutshell what every pre-Kantian or post-Kantian philosopher has to say regarding the nature of Mind, what contribution every form of evolutionism, from that of Darwin to that of Sri Aurobindo makes and to be able to deal with every aspect of the problem as the various psychologists of the different psychological schools have done is no small work. Neither it is so easy. But I am glad to say that Mr. Shukla has done it very ably.

Mr. Shukla however does not appear to be equally strong in Indian philosophy. His treatment of the Nyaya-Vaisesika, and of Buddhism is uninteresting and full of ertksome, irrelevant details. Consistently with the central idea, of his thesis which he has tried to establish in his chapter on Sri Aurobindo, one would expect him to be most eloquent and powerful in his treatment of Vedanta and Yoga; but there he appears to be dull and uninspiring. Let me

hope he ekes out this deficiency if he intends to publish his thesis. A thesis which is commendable so far as literary presentation and fitness for publication are concerned, should also be free from ambiguity so far as the title is concerned. How can Mr. Shukla wish us to understand by 'Mind' one thing in Western Philosophy and Psychology and another thing in Indian Philosophy, in one and the same book?

Notwithstanding the above mentioned defects which can easily be remedied, I have no hesitation in recommending that the degree of Ph.D. be awarded to Mr. J.P. Shukla.

(V.H. Date)