

This is a comprehensive and consistent presentation of Royce's philosophy. The candidate has a fairly through acquaintance with Royce's works, and has also read all the important books and articles on Royce. He has developed his exposition in eight chapters. After giving details regarding Josiah Royce's life and career, the factors that exerted their influence on Royce's thought etc., the candidate deals with the conception of Being: Royce's conception differs from Realism, Mysticism, and Critical Rationalism. Royce's own system is not to be confused with Hegelianism. His philosophy is Synthetic Idealism; the concept of purpose is central to his philosophy. Royce's conception of the Self is then defined; and the relation of the finite self to the Absolute is stated. Royce's Social Philosophy, his philosophy of Loyalty and his doctrine of Immortality are all set forth with meticulous care and clarity. The thesis is fully documented with appropriate citations from Royce's writings. The English is without serious flaws. Occasional wrong spellings of words and mistakes in typing are to be found. But they can be easily corrected.

In the last chapter, brief comments are made on certain aspects of Royce's philosophy. A more detailed critical estimate would have enhanced the value of the thesis. Especially, the understanding of Indian thought by Royce is far from satisfactory. This might have been examined at some length.

In view of the fact that the candidate has succeeded in his attempt to expound Royce's Philosophy systematically and faithfully, I recommend that he be awarded the Degree of Ph. D.

Sd/-  
( T.M. Mahadevan ).

\* M H \*

4 \* 7 \* 68

M.S.T. College  
Bharatpur  
6.7.68

My Reverend Governor,  
Sardar Charan Singh,

I reached here on the morning of 5th July. Your letter of 25th June, reached me at Purnanagar in due time. ~~unpublished~~ I have sent today, a letter of thanks to Prof. Kella. I shall soon be sending to him Rs. 50/- by H.O. Hence, he has done much greater for me. All this is a talent, corresponding to what he did. I could not write to him earlier, because the day I recd your letter, we went out for 'Nights out' exercises for two days - hence I did not get time to write to him.

Today, I have recd a letter from the University of Rajasthan, informing me about the approval of the thesis, submitted by me. The University has, in fact, sent the letter to you, a copy of which has been forwarded to me. This all God's grace & Govind's help that I have been awarded with Ph.D. I am sincerely grateful to you. I don't meet such people, who can dare make me believe that whatever you have done for me, was to satisfy your ego. I have my eyes to see & mind to think and heart to feel gratitude. I am never guided, in these matters, by anybody - what to say to these Tom Dick & Harry. My whole past bears the stamp of Dr. Bala's and owes greatest to him. Therefore, there is no question of anybody advising me to believe anything contrary to that.



I would like to know <sup>in</sup> verbatim, the report about my thesis. If you can kindly arrange ~~them~~ to send <sup>to</sup> send them I shall be so grateful. Rest is ok. How is Rasheed Maloji? His contribution in getting me the degree is no less. The tea + coffee cups, which she used to prepare so lovingly, kept us, particularly you refreshed, which enabled you to examine + correct line by line my manuscript. Many a time I saw streaks of tiredness + fatigue on your face - but you never allowed them to overpower your self-imposed duty. All this benefitted me and me alone. How can I forget those scenes + those impressions on my mind. My respects to Maloji. Much much love passed in I.D. But she is doing well?

Yours sincerely  
Gurpreet

पहला मोड़ First fold

अन्तर्देशीय पत्र  
INLAND LETTER

Dr. V. H. Patel H.A. Patel

63 Jaganmohini Sarai

Indapur

Dejathou



तीसरा मोड़ Third fold

भेजने वाले का नाम और पता :- Sender's name and address :-

8-11  
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इस पत्र के अन्दर कुछ न रहिये

NO ENCLOSURES ALLOWED

दूसरा मोड़ Second fold

UNIVERSITY OF RAJASTHAN  
12221

Dr. V. H. Datta  
63, Jawahar Sarsai,  
Jodhpur.

No. RS 51/61/53004E

Dated 5-3-68.

Registered.

Dear Sir,

I write to inform you that the thesis on the subject  
" Philosophy of Josiah Royce "

\_\_\_\_\_, submitted by Shri J. P.

Dakshin, for the award of the degree of  
Ph.D. of the University under your guidance, has been approved by  
the syndicate at its meeting held on the 1/2nd June 1968.  
The degree of Ph.D. shall be conferred upon the candidate at the  
next convocation of the University.

I enclose for your information a copy each of the  
reports of the examiners on the thesis. You may please communicate  
to the candidate, only those portions of these reports which you  
feel, will be helpful to him in bringing about some improvement  
in the thesis.

Yours truly,

J. P.  
Registrar

Encl -1.

\*NLS\*/15/6/

No. ....

Date. ....

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Asstt. Registrar (Exams.)



TRUE COPY.

This is a comprehensive and consistent presentation of Royce's philosophy. The candidate has a fairly thorough acquaintance with Royce's works, and has also read all the important books and articles on Royce. He has developed his exposition in eight chapters. After giving details regarding Josiah Royce's life and career, the factors that exerted their influence on Royce's thought etc., the candidate deals with the conception <sup>of Being. Royce's Conception</sup> differs from Realism, Mysticism and Critical Rationalism. Royce's own system is not to be confused with Hegelianism. His philosophy is Synthetic Idealism. The concept of purpose is central to his philosophy. Royce's conception of the self is then defined, and the relation of the finite self to the Absolute is stated. Royce's Social philosophy, his philosophy of Loyalty, and his doctrine of Immortality are all set forth with meticulous care and clarity. The thesis is fully documented with appropriate citations from Royce's writings. The English is without serious flaws. Occasional wrong spellings of words, and mistakes in typing are to be found; but they can be easily corrected.

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Sd. T.M.P. Mahadevan.

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As a profound thinker and a brilliant writer, Josiah Royce occupies a foremost place among recent American philosophers. In the several important works which he wrote during more than thirty years of his philosophic career ending in 1916, he has developed an idealistic theory of his own and elaborated its social, ethical and religious implications. These works deserve a close and careful study by earnest students of philosophy. Such a study has been undertaken by Shri J.P. Dakshene and carried out by him with a considerable measure of success in his thesis.



The thesis shows that its author has studied with deep sympathy and understanding all the important writings of Royce and also consulted many books and articles dealing with his life and the various aspects of his philosophy. The thesis consists of nine chapters and a bibliographical note appended at the end. The detailed table of contents given at the beginning of each chapter shows that the material assiduously collected from different sources has been systematically arranged under appropriate headings by the authour. In writing the first two chapters which deal with the significant events in Royce's life and discuss the nature and extent of the influences which moulded his thought the authour has used information gathered from sources not easily available. The next two chapters give a faithful and lucid exposition of Royce's distinctive theory of being (labelled as Synthetic Idealism) as developed by him through a searching criticism of Realism, Mysticism and Critical Rationalism. Royce's views on the nature of Self and its relation to the Absolute, and the problems of Freedom and Evil are duly considered in the fifth chapter, Shri Dakshene has not confined his attention to the study of Royce's metaphysical theory but he has also discussed at some length in the next two chapters entitled Social Philosophy and the Theory of Community, and Philosophy of Loyalty, Royce's views on social, ethical and religious problems. The views of Royce on Immortality and the Destiny of the Individual are summarised in the eight chapter. The thesis is concluded with a short review of the philosophy of Royce and a few critical observations thereon.

The arguments advanced by Royce in support of his own views and those urged by him in refuting others are closely analysed and clearly stated by Dakshene in his thesis. The thesis is well documented, but it is over-burdened with too many quotations. Some of them could be easily dropped or their length reduced. Some occasional remarks made by the author while explaining Royce's views on certain important philosophical problems indicate his deep insight and capacity of critical judgment. In the last chapter however where the author has only briefly commented on certain features of the philosophy of Royce, he should have developed his points of criticism explained them in greater detail.

The thesis on the whole is a work of great merit and when published it will be a good addition to the list of books that deal with the life and teaching of Josiah Royce.

I therefore recommend that the degree of Ph.D. be conferred on Shri J.P. Dakshene by the University of Rajasthan.

Sd/- N. G. Damle.

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