

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 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. J. College  
Bikaner (Raj)  
6. 7. 62

My Revered Governor,  
Sunder Charan Senapati,

I reached here on the morning of  
5th July. Your letter of 25th June, reached me at Pernambuco  
in due time. ~~unfortunately~~ I have just  
today, a letter of thanks to Prof. Kella. I shall  
soon be sending to him Rs 150/- by H. C. However, the man  
done much good for me. As this is a taken, Correspondent  
what he did. I could not write to him earlier, because  
the day I recd your letter, we went out for 'Night' out  
exercises for two days - hence I did not get ~~the~~ time  
to write to him.

Today, I have rec'd 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. It is all God's grace & Guru's grace 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 <sup>for me</sup> was for  
satisfying 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 those Tom Dick & Harry  
My whole past bears the stamp of 'Dr. Dali' as the greatest  
br. Therefore, there is no question of anybody convincing  
me to believe anything contrary to that.

I would like to know <sup>in</sup> verbatim, the report above  
my thesis. If you can kind of arrange it ~~to send~~ <sup>to send</sup> to send  
them I shall be so grateful. But in oh. How is Reshela  
Metjî? Her 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 over power your self-imposed  
duty. All this benefitted me and we alone. How come I  
forget those scenes + those impressions on my mind. My  
respects to Metjî. Nimal must have passed in 2 days. What  
she is doing now?

Yours sincerely  
George.

मेजने वाले का नाम और पता :— Sender's name and address :—

Dr. H. H. Dyer, M. A. Prof.

63 Government Road

nut bran.

Mr. G. R. G. Parker  
Regd. No. 1



इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

UNIVERSITY OF RAJASTHAN  
Jaipur

Dr. V. H. Date,  
63, Jawahar Sarcia,  
Tadhipur.

No. RS 51/61/53004 E

Dated 5-3-68.

Registered.

Dear Sir,

I write to inform you that the thesis on the subject  
"Philosophy of Joshi Raygo"

", submitted by Shri J. P.

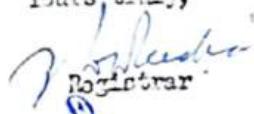
Dalalwala, for the award of the degree of

Ph.D. of the University under your guidance, has been approved by  
the syndicate at its meeting held on the 1/3rd 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,

  
Asstt. Registrar

Encd - 1.

NLS\*/15/6/

No.....

Date.....

Copy to

Asstt. Registrar (Exams.)

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 *of Being, Royce's Conception* 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 understandings 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.P. Mahadevan.

...

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 eighth chapter. The thesis 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.

.....