

Truth in J. Krishnamurti's Philosophy

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Abstract: The famous statement of J Krishnamurti is “truth is pathless land” and “first and last freedom”. Both statements represent methodology and expression of the truth respectively that is very significant to understand the entire nature of life. No philosophy can be larger than life. Philosophy is only discipline that works under reign of truth and that truth manifests various form and level of life and philosophy is a means to understand it. J. Krishnamurti is a thinker according to which truth cannot be reached by any method nor can it be expressed in words completely, but this is applicable to all those who have attained the truth. Almost all enlightened people have said the same thing. But the real problem is of method and expression. Suppose the truth is not a stage where any method can be reached, yet people have given many methods and methods of expression too. From one point of view Krishnamurti is right, but life does not go on like this. To run life, we need minimum method. The nature of truth is monistic, expression is plurality and the pace of life is of dualism and trilogy form. Perhaps that is why many traditions of way of the experience and manifestations of truth are prevalent in the world. From the philosophy of Krishnamurti, if the methods and types of expression had to be extracted from the practical and logical point of view, then what would they be? This topic will be considered in the presented research paper.

The research paper will be divided into three parts. In the first part, with a brief introduction to the philosophy of J. Krishnamurthy, his ideas regarding the method and expression of truth will be clarified and in the second part his thoughts will be reviewed and compared to other Indian philosophical traditions. In the third part, J Krishnamurthy's idea of truth and expression of truth will be set as a conclusion.

Keywords: Inquiry, Investigation, Direct Perception, Truth, Freedom, Discourse, Debate, Discussion, Conversation, Thought, Life, Philosophy, Language, Reality, Education and Satsang, Faith, Experience, Argument, Script (Shastra), Master (Guru), Culture.

Introduction:

Whenever there is talk of J. Krishnamurti's philosophy, we will face crisis of understanding because they are not only opposed to any philosophy, idea or concept, but also motivate to be ever vigilant about it. According to him, any mental or intellectual effort or belief will ultimately be within the periphery of the mind, which in its final result will only distance us from the truth. Philosophy means a basic belief or special

feeling, a definite system of reasoning and concepts and endless explanations given in the answers to new questions that bind our minds in space-time and a certain context. That is why all types of philosophy ultimately take us away from the truth. Moreover, no matter how best the idea is, it is in itself a division of truth, because the basic belief of an idea or logic is that two opposing things cannot be true simultaneously,

whereas truth always accepts contradictions simultaneously. This is also its mysticism. In this sense it can be said that J. Krishnamurti has no Philosophy, he neither gives any substance or metaphysics nor does he present any system or epistemology to get or know about it. Not only this, there is no such moral or higher value in their view, which we have to conduct ethical to establish. There is no such aesthetic value on the basis of which art and literature can be created and there is no god, deity or supreme authority with whom a religion can be established by establishing a relationship. They further say that the entire civilization and culture created by human beings is also a kind of illusion, which lies in the specific periphery of the mind away from the truth. In this way, every act done by the human mind like Master (guru), sect, discipline, worship, method, deeds, creed, religion, organization, thought, process, values, creativity etc. are the structure of the mind, which is against the truth (J. Krishnamurti, 1961, pp. 277-278).

Then, here the question will arise that J. Krishnamurti what message does he want to convey as a world teacher through his various global talks, seminars, discussions, speeches and discourse? Actually, they do not even want to give any message, because conveying message is also conveying the information regarding truth in a sense which is a divided expression of the mind and for others it will be a reflection of the truth, not the origin of the truth. Then, what is the meaning of their existence among human beings? After all, how should we accept them? How do they present themselves? In fact, answers to all such questions will be negative but negative also has positive side. From this point

of view, it can be said that they point towards some things for example- 'choiceless observation in day-to-day life' (M. Copy, 2019) 'continuous awareness of truth' (J. Krishnamurti, 1955), 'devoid of memory, imagination and sensation to be stable in present' (J. Krishnamurti, 1973, pp. 242) to know life not from analysis, but from the continuous investigative experience of the truth', (J. Krishnamurti 1973, pp. 125-126) 'finding the meaning of life in the mirror of relationship' (J. Krishnamurti, 2006, pp. 165-166) 'living life with a sense of existential freedom, in which there is a responsibility, love and wisdom lie' (J. Krishnamurti, 2006, pp. 39-40) etc. are many such statements which reveal their authentic life and views. His whole life is a moving in form of naked truth. This attitude towards their given education is their positive side. According to him, 'Truth is a pathless land' (J. Krishnamurti, 1991, 1977) which cannot be reached by any path made from the past, it only appears. In this context, his statement about meditation is that meditation and life are not two separate things. Meditation cannot be considered separate from life. Actually, meditation is not done but meditation is happening, i.e. meditation manifests as life. Thus, according to J Krishnamurti the search for truth is absolutely a personal journey, nothing can help the outside world, philosophy, law, system, religion, science, technology, etc. Our experience only guides us. This is his life vision.

Despite having such a clear vision, what is the crisis of understanding before us? The question here is how did we get a sense of this clear vision? Finally, how is our understanding made towards J. Krishnamurti? Actually, this understanding is also the result of understanding of philosophy.

Philosophy is not only a conceptual understanding but also a functional treatment.

Philosophy is a means of understanding the truth, this understanding is only up to the level of thought, but the realization of the truth is only when philosophy is also discarded, that is, philosophy is like a ladder which will have to be discarded after use. The help of philosophy can be taken to understand to J. Krishnamurti or any other enlightened person, but keep in mind that this understanding of philosophy is limited only to the idea or concept, its need is not mandatory to realize the truth, it is optional. That is, truth can be known by philosophy or not even through philosophy, it's depends on where the person's consciousness is tied up. If his consciousness is entangled in thought, then philosophy will definitely help him. Philosophy in Indian tradition has been called Brahmvidya, i.e. with the help of which the truth can be known. But its realization comes only when the mind is liberated from all kinds of thought, which means to cut the idea by idea or thought, this is the work of philosophy. Liberation of thought is consequence from the thought and by the thought itself. So, to understand J. Krishnamurti it is necessary to come in philosophical posture, but with the consciousness that complete understanding of Krishnamurti is dependent on the rendering of philosophy as well as its renunciation.

Neutralization:

We can understand J. Krishnamurti's philosophy through the process of neutralization. Neutralization is a process whereby all types of thoughts, values, deeds, traditions, discipline, religion, system, production, creation, etc. are neutralized or zeroed down to the effect of all human acts with the opposite act accordingly. Making the mind

void with the help of the mind, means to make it neutral. J. Krishnamurti whole life has been trying to make ineffective in all kinds of culture and civilization created by human beings through his discussions and has been saying that the truth is absolutely original, novel and self-luminous. In the process of neutralization, the truth value of all human actions is the same in its final analysis; it will have a value of 1 in terms of infinite and 0 in terms of perfection. Just as Buddha said that in the final analysis, the world is miserable where in the final analysis we can see happiness that ultimately proves to be miserable. In the same way, every object and human act of the world has the same effect in terms of truth value, i.e. it will be infinite or 1 from the outside point of view, because the addition of 1 and 1 makes it infinite and in terms of inner consciousness it becomes infinite 0, which signifies completion. J. Krishnamurti in his discourse has either proved the truth value of all human acts or has given zero value. In this view, no matter how merit or demerit an idea is, in the final analysis its truth value will be one from the point of view of the world or infinite and zero from the point of view of truth.

Nature of life:

Life is the most important for J. Krishnamurti. Nothing is more than life. Knowledge, philosophy, science etc. are the only means of living life is not end. Therefore, he explains life in detail. Life is one who lives in the world environment and gets a free and choice less experience. This is his metaphysics. Life is the only element that is valuable to humans and controls everything. From this point of view Krishnamurti is non-dualist. But life is always surrounded by contradictions. Contradiction

provides momentum in life, Krishnamurti warns about the importance of contradictions and its futility. From this point of view Krishnamurti is also dualistic. Where on the one hand there is mutual conflict in dualism, on the other hand there is also coordination, which is a new element apart from the two opposing elements of the former, but at one level it is also related to the elements of the former. Therefore, the three elements fully reveal the mystery of life, Krishnamurti understands its importance, so it can be said that he is also a triologist. There are so many forms of life that it cannot be counted, the diversity and polymorphism of life is infinite. Therefore life is a blissful. From this point of view, he is also pluralist. In short, it can be said that in the philosophy of Krishnamurti, there is a beautiful composition of non-dualism, dualism, triadism and pluralism. All these visions are present in the element called life. In terms of nature, life is a combination of physical, biological and spiritual elements, with life at the center and its expression at the periphery.

Relationship:

Life is always expressed through relationships, Krishnamurti always used to measure the quality of life in the mirror of relationships (J. Krishnamurti, 1954, pp. 58-60). The relation between man and man, between man and beings, between man and nature is the diversity of experiences. Consciousness manifests in the entire divinity with this diversity. J. Krishnamurti says that you are the world and the world is you (J. Krishnamurti, 1975, pp. 51-53). Entire the problems of the world are really personal problems. If the personal problems go away then all the problems of the

world will be solved. From this point of view, in reality, truth is the only problem that must be seen in the context of the relationship of reality. Truth is not a problem in itself, but our understanding of truth is the problem of truth because we see truth with divided or fragmented consciousness. This is because we do not properly understand the difference between 'I' and 'others'. Under 'others', politics, administration, law, business, economy, management, technology, security etc. and state of art literature require a consciousness of selective observation but we use the consciousness of choice less observation and In the field of 'I' or 'we', which is the field of truth, the choice less observation consciousness is replaced by the consciousness of selective observation when we use it. It is then we become victims of illusion. This is the problem of understanding the truth.

In spite of J. Krishnamurti having no philosophy of his own, under his neutralization, the element of life should be outlined under neutralization. Life is multi-layered, spreading like a wave of water from the center to the periphery. Krishnamurti says that completely independent life is real life which is free from all kinds of bonds. It is not conceptual but experiential (S. Radhakrishnan, 2008, Upanishad Philosophy). Life and truth are two names of the same fact. Now the question is whether Krishnamurti presents any method to get this life i.e. truth. Actually, this knowledge is epistemological question which is directly related to the truth. Theoretically, they are opposed to all types of methods, because the truth value of all methods is zero from the point of view of infinite and zero from the point of view of absolute. Therefore, all methods

are equal in terms of results. In this regard, his famous statement 'Truth is a pathless land' is contained in the methodological matters, from which some conclusions can be drawn from the analysis.

Truth is a pathless land:

There are four terms in this sentence - truth, pathless, land and is. 'Truth' means life in which there is a beautiful harmony of stability of self-consciousness and new innovation of experience. 'Pathless' does not mean any such route in which it can be reached somewhere. 'Land' means the ground or base or entity in which truth remains stable or existent and 'is' is a connective term that connects 'subject' and 'predicate'. The whole sentence is intended - 'Truth cannot be reached by any means'. This sentence can have two meanings. First, there is no way to reach the truth and second, each person has his own path. The first meaning cannot be correct because this statement can say only that which has at least reached the truth itself because how did he come to know this fact? That truth cannot be reached by any route. Only by reaching the truth can anyone announce it. This means that the second meaning of the statement appears to be correct.

J. Krishnamurti declares this only after reaching the truth and if he has reached the truth then surely some method has also been used by him. Then the question here will be that by what method did J. Krishnamurti reach the truth? That is, there is definitely a path on which one can reach the truth like J. Krishnamurti. Actually, Krishnamurthy only wants to say from his statement that each person has their own path which can be reached by identifying and following the truth. There is no pre-made path on which the

truth can be reached by moving. And the various routes claimed are actually the routes used by others which may not be useful to anyone else. It is a kind of 'use and throw'. No route may be suitable for anyone else. Each person has to choose his own route. In this sense, truth has been called the land without path.

So, the next question will be: How do we identify our path? This is the way for us. To recognize the path is to recognize the bond of consciousness. We can choose our path only by recognizing the bond of consciousness. What can be the relation of 'path' with 'bond of consciousness' here? In fact, there is no such thing as a path, because truth or life itself is not a destination that can be reached by moving. Life is like snow which melts into water whereas there is no difference between ice and water by nature. We should just let the snow melt. There is no need for any skill to melt the snow, but only a little heat is required which can be found free from sunlight or by creating some heat inside you or by resorting to fire from somewhere.

Whatever is the reason for the bonding of our consciousness is also the means of our liberation. If our consciousness is bound by thoughts then thought itself becomes the path of liberation or truth, if consciousness is tied to some emotion, then emotion itself is the means of liberation or the path of truth, similarly if consciousness is tied to a specific action then the same Karma becomes the path of truth. In the same way, everything in life or the world that is the reason for our bond is also the path of our truth. Therefore, to identify the path of truth means

to identify the bond of our consciousness. Each person is bound by the bond of his own consciousness, so there is a path of different truth for every person. That is why truth is a pathless land.

Now the question is, how do we recognize the bond of our consciousness?

J. Krishnamurti continued to create awareness about people's bonds through seminars, talks, discourse etc. through lifelong world dialogue. So, they can choose their own path. They make full use of the process of neutralization in this process. They also evaluate the truth value of each bond or route. When infinite consciousness is limited then it becomes mind. Identification of one's self is bound with this mind. Each and every point of mind which presents itself as a unique identity, the same point is the cause of bondage and the same becomes the path of liberation or truth. The mind broadly works in three directions - intelligence, emotion and action. To try to understand life through wisdom, that is, thought and logic. Thought fragment the life. Therefore, it is a bond and when it is understood by thought, then we become free from thoughts, i.e. thought becomes the path of truth. Krishnamurti encompasses all in the process of becoming free from thought and logic, through zeroing and neutralizing the truth value of thought and logic through thought and logic.

Spirit (emotions) means having emotional relationship with life, which means living life with happiness, sorrow and hopeful experience. In this also we do not live a free life. Our consciousness keeps swinging between happiness, sorrow and expectations; as a result our life becomes limited and bonded. If all the feelings of the mind are the cause of bondage, then it is also the path

of truth for us. In this sequence, Krishnamurti explains feelings of anger, hatred, jealousy, cruelty, love, peace etc. Explaining and understanding is a process, an event, on which they are constantly active to remain aware of the people. In this way, the sentiment, which is the cause of bondage, is the process of neutralization, by zeroing its truth value, and tells the path of direct truth.

Action means desire to do something. This is also the root cause of our bond. From birth to death, there is an ambition that we are always active to fulfill, while the value of all our actions, no matter how good or bad will be either one or its true value in its final result. There will be zero, which we experience in the process of neutralization. Therefore, the karma that keeps us in bondage also paves us the way to liberation or truth. Krishnamurti in this sense says the truth value of civilization and culture created by mankind is zero, that is to say, meaningless. But this civilization and culture also open the way to the truth.

In this way, mind is the basic reason for our bond, so mind is the path of truth and no one else. That's why according to J. Krishnamurti, truth is a land without path.

The expression of truth:

After analysing the method of truth, the natural question arises that how will the expression of truth be achieved? One can explain Krishnamurti's famous statement with 'First and last freedom' (J. Krishnamurti, 1977). This sentence can have two meanings. First, freedom or liberation cannot be repeated by being completely original and new, whenever it appears it will appear in full form and only once. Therefore, it cannot be expressed because as soon as it

is expressed, it will become a victim of repetition. Similarly, on expressing the experience of truth through memory or history, its originality and newness will end and then the truth will no longer be true. Second, truth is absolute and whenever it spreads it will be either as a unit or divided as an infinite unit, and each unit will be complete and original in it.

If the first meaning is assumed that there cannot be an expression of truth, then in the context of truth, so much is said that 'truth cannot be an expression', that in itself becomes contradictory statement. J. Krishnamurthy kept telling the statement about truth, that through 'there cannot be an expression of truth', he kept giving this information about truth. So it is not reasonable to accept the first meaning logically.

If we accept the second meaning, then it means that truth will always remain original and new only when its expression is fully expressed as an infinite unit. Regardless of the relationship between the absolute and the infinite, as always, he will always remain complete and infinite in his own vision. In this view, there is truth in every particle of life and the world. The experience of each moment is completely original and novel. And every new unit created by each of its units will also be completely original and new.

Apart from this, the expression of truth is also in duality in which logically the same truth appears as two opposite facts. Logically, these two opposite facts cannot be true at the same time, but it is essentially two opposite forms of the same truth, and that is why it is difficult to understand truth from logic or thought, it makes us appear mysterious. In that case various types of symbols are used for its full expression.

Truth, when expressed as two opposite facts, is known as 'justice'. It is this justice system which has presence in the democratic system as the ruling party and the opposing side as a specific ideology, between which there is often a process of struggle and consensus. Also, justice is established through judicial process in the form of constitution, law and court.

Thus, the expression of truth is both infinite and duality. In the infinite form it remains fundamental, devoid of repetition and repetition and equally divided justice in the dual form. Hence, J. Krishnamurti through his statement 'first and last freedom' expresses the truth as life and the world both in position and motion.

Now the question is about the truth, method of truth and its expression J. Krishnamurti is the vision of India a link to the Indian knowledge tradition? Or J. Krishnamurti stands alone in a different way from all Indian traditions. There are basically only two traditions of knowledge in India - Vedas and Tantras. Apart from this, there are traditions like Buddhism, Jainism, materialism which also claims differentiation with their specific identity, but the interpretation and understanding of these three can also be understood in the tradition of Veda and Tantra.

As far as the nature of truth is concerned, it has always been believed in India that Truth is that which is always perpetual, stable and new (S. Radhakrishnan, 2008, *Baudha Philosophy*) i.e. truth which is ever-present beyond the time and space and is always new relative under the time and space. This has been called Sanatan (Sat+Nootan). Sanatan is not a religion but a characteristic or indication of the truth. Krishnamurti also tells the same indication of the truth. For

him, 'truth' and 'life' are synonymous, so life is that which is ever-present beyond the time and space and is always new relative to the under time and space. It is true to assimilate mutual conflicts. From this point of view, Krishnamurti is saying, the same things that India has always been saying. But they are not only saying, they are living the same life with the experience of the truth. Therefore, they are different from the tradition, unique and also original.

As far as the method or system of truth is concerned, in the tradition of Veda and Tantra, it has been assumed that there are either infinite methods or no method of achieving the truth. This means that there is no such thing or spirit in life and the world that cannot be reached on the basis of truth. In the inner world our mind and in the outer world one particle and system can become the path of truth provided only we have awareness of truth, and if there is no awareness of truth then no method can reach us to truth then we are born. How much effort should you make for births?

There are infinite methods but some methods are classified out of infinite methods. According to the level of consciousness 112 methods (J. Krishnamurti, 1956) are available in the book 'Vigyan Bhairava' which is often referred to as meditation methods. These methods are for the entire human race, which can choose on the basis of their interest and bond of mind. Apart from this, the discussion of three or four levels of statutes is often mentioned on different grounds, such as Gyan Yoga, Bhakti Yoga, Karma yoga and Raja Yoga (J. Krishnamurti, 1972). In the Shaivite tradition, there has been discussed and laid down about Shambhavopaya, Shaktopaya, Anavopaya

and Anopaya (J. Krishnamurti, 1977). Vedanta tradition includes means like Sadhan Chatushtaya (J. Krishnamurti, 1954, pp. 237-239+) practice in yoga and meditation, Kriya Yoga, Ashtanga Yoga (Swami Laxmanjoo, 2003, pp 46) Ashtamarga (Laxmanjoo S., 2003, pp. 36-37) in Buddhist tradition, Triratna (Brahmanand Tripathi, 2004) in Jaina, additional tenacity, mantra, wisdom, yoga, Kriya, chariya, worship, charity, yagna, satsang, pilgrimage, bathing There is a tradition of enlightened truth. In order to transfer all these from one generation to another, the process of arrangement of scripture, master, reasoning and direct perception (S. Radhakrishnan, 2008, pp. 15) has been ensured.

It is important to understand this system. The scriptures are those in which the discourse on truth is expressed in a aphorism form, which is carried forward by the tradition of Vartik (discourse), Bhashya (commentary), Updesh (preaching), Vritti, Anuvritti and Prakaran (Paramhans Mishra, 2010, Surtra 14-15) Guru helps in transforming his consciousness by establishing the energy of his true experience in the consciousness of the disciples through Shruti or oral tradition. Therefore, Shastra and Guru are considered helpful in realization the truth. But, truth is not enlightened in these ways because it is based on the wisdom and experience of others, not on itself. The next two processes depend on self-effort. Reasoning means to understand the truth at the level of concept or linguistic perception by thinking through rational thinking and finally enlightened the truth by direct perception. Philosophical traditions also follow this tradition. That is why in India; philosophy is considered to be the process of finally self-realization through conscious

thinking, not to limit Philosophy to conceptual thinking and linguistic analysis like in the West.

There are two traditions in India with reference to the expression of truth. First, truth is beyond words or language and second, word itself is truth (Paramhansh Mirshra, 2010, surtra 66). In the individual form, truth is beyond all forms of expression. However, truth in the form of universe is basically expressed in the form of non-dualism, dualism, pluralism and triad. Truth in the form of life is expressed as Dharma, Artha, Kama and Moksha (Dwivedi B., 2004), these four values or elements. Since the nature of Dharm, meaning and work is dualistic, the consciousness of selective observation works in it, while the salvation being of a non-dualistic nature, the consciousness of choice less observation works and the combination of the four elements creates a pluralistic world.

As far as the person realized to the realization is concerned, just like J. Krishnamurti, there have been many such people in India who make statements about the truth like J. Krishnamurti. Theoretically, all realized or enlightened persons through self-realization are the same because the truth always appears the same in the eternal and stable form. However, due to the socio-political-economic-cultural-natural situation and the level of consciousness of the individual, there is a difference in their expressions. The sages of the Upanishads, Buddha, Mahavira, Patanjali, Adishankaracharya, Abhinavgupta, Kabir, Nanak, Gorakshanatha, Meera, Ramakrishna Paramahansa, Maharshi Raman, Osho, etc. have become enlightened to many such supreme consciousness whose statements, if analyzed, are the-

oretically like J. Krishnamurti, he also concludes that truth is a pathless land in which the first and last freedomis found.

But, in order to reach the consciousness of 'Truth is pathless land' from a practical point of view, we have to help to all the methods, non-methods which have been developed in history by the enlightened peoples and their expression according to the relative time and space is provided. J. Krishnamurti is the carrier of the Indian tradition of truth in this sense. In fact, nothing new can be said in the field of truth. The same truth has been told in different terms in its own way, 'Ekam satya vipra bahudha vadanti' (Gupta A., 2012). J. Krishnamurti is also the most fundamental because truth has been revealed in his consciousness. Two conflicting things are associated with him, which is a feature of the truth and which can be known not by logic and thinking but by direct perception.

Concluding Remarks:

From the above analysis and discourse it is clear that theoretically: J. Krishnamurthy is not in favor of any philosophy nor he is giving any philosophical establishment. There is no substance or metaphysics in his vision that should be analyzed. Truth does not need any analysis, but its realization. Theoretically: Truth cannot be reached by any system or method because truth is not goal or end which can be known by any means. He is always eternal and stable as life. With this, the expression of truth is also not possible because all means of expression are limited by the form of truth. The nature of language, logic, symbols etc. is limited compared to the truth. The Indian knowledge tradition also confirms this. However, to reach the above understanding

with this, J. Krishnamurti continued to explain to people throughout his life, which means that philosophy also has its role, under which the interrelationship between truth and reality can be understood by philosophical 'critical thinking'. After that, truth can be realized by discarding philosophy. It also means that there is a certain method or system of truth. The mind is an obstacle to the truth; therefore the mind is also the means of truth, which can be found by Shambhavopaya or will, Shaktopaya or Knowledge, Anvopaya or Action. All these means or methods are for reach to Anopaya or non-method i.e. bliss then the truth is realized automatically. Keeping in mind the nature of the mind, 112 methods of meditation were also discovered which help in deciding the journey from 'the doing of meditation to happening of meditation' finally meditation becomes truth and truth becomes life. These certain methods of truth are described in the Indian knowledge tradition. J. Krishnamurti can be understood in both traditions i.e. truth can be seen in both traditions. To understand the truth means to become the truth on its own.

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