

Awakening to Truth: J. Krishnamurti's Socio-Philosophical Reflections

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Abstract

This research paper sets on a journey to analyze Jiddu Krishnamurti's Socio-philosophical reflections revolve around the theme of "awakening to truth." Jiddu Krishnamurti is a luminary in philosophical discourse. He is widely known for his approach to reality, consciousness, and the human experience. By engaging with the subtleties of Krishnamurti's thoughts, the paper seeks to uncover the philosophical background upon which the visionary's thoughts are rooted while providing insights into the practical implications of the thoughts on the individual and society. Krishnamurti's statements on truth are non-dogmatic per se. Instead, they traverse traditional philosophical foundations in a comprehensive, holistic philosophy that encompasses self-inquiry, pursuits of liberation from conditioning, and the contemplation of individuality and collectively in consciousness aspect. His teachings encourage the reader to question the truths they are supposedly convinced of, welcoming the reader into a stance of readiness to receive new revelations about themselves unconditionally. By critically analyzing themes such as perception, inquiry, and liberation, the paper intends to bring to light Jiddu Krishnamurti's insights into the notion of truth and the transformative change that happens when one awakens to the truth. The paper simultaneously aims to inspire the reader to engage deeply with the discussed insights to go on their journeys to understand themselves and their experience, leading to a profound understating of human existence.

Keywords: Jiddu Krishnamurti, awakening to the truth, Socio-philosophical reflections, perception, self-inquiry, liberation, consciousness, conditioning, interconnectedness, philosophical inquiry.

Introduction:

Amidst the vast spectrum of philosophical inquiry stands few individuals that have accrued such a timeless exploration on the quest for consciousness and truth than Jiddu Krishnamurti. Jiddu Krishnamurti was born in 1895 in a village in British India and has evolved to be a well-respected, prolific, and influential thinker, as well as a speaker whose teaching still challenges and mesmerizes many minds around the world. At the core of his philosophical legacy lies the theme of awakening to truth, which is a pervasive and consistent undercurrent throughout most of his

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Received 24 Feb 2024; Accepted 21 March 2024. Available online: 30 March, 2024.

Published by SAFE. (Society for Academic Facilitation and Extension)

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work. This research paper intends to outline two significant paradigms in Krishnamurti's Soico-philosophical reflections on awakening to truth. Through unearthing the intricacies of Krishnamurti's thoughts, understanding the depth of philosophy, and the implications of applying his ideas, the researcher seeks to comprehend how the essence finds its expression through awakening and how important it is to human life experience. Krishnamurti's quest for truth goes beyond the traditional scope of philosophy by daring people to explore their inner truths and find the answers within the deepest self. In essence, his approach points in a direction where people are ready to break their bonds regarding beliefs to answer their actual leads reality with their natural inner eyes. This radically shifts consciousness by promoting insight, clarity, and knowledge to human beings. Therefore, examining Krishnamurti's Soico-philosophical paradigm regarding the awakening to truth, the key focus will be on the nature of perception, the awakening about inquiry and inquiry, and the idea of liberating psychological conditioning. The critique of J. Krishnamurti's ideas about awakening to truth will also form part of the discussion, which will delineate the strengths and weaknesses of the legendary philosophical paradigm. The insight into Krishnamurti's conception of truth and awakening will also elucidate the contemporary wants of living by comparing theory and practice on how the teachings can be established in the modern world.

Background on J. Krishnamurti:

Jiddu Krishnamurti was an Indian philosopher, orator, and writer whose ideas on the nature of human consciousness and existence have touched the lives of millions of people across the globe. Krishnamurti was born in Madanapalle, India, and brought up by the Theosophical Society. The society hoped that he would play the role of the expected World Teacher, a messianic figure prophesied by the society's founder Helena Blavatsky. Nevertheless, Krishnamurti disbanded the society he had done nothing short of finding just a few years later after he matured as a man. He refuted the role they had constructed for him and the scaling he had to offer. Instead, he undertook a lifelong journey of research and discussion, teaching that the road to truth starts with self-awareness and entails questioning deeply rooted, garbled ways of thinking and being. Krishnamurti's new faith did not come after a mainly secular upbringing within the Theosophical community. Rejecting conventional religiosity and religious teaching, he urged his fellow human beings to throw away the crutches of people's traditional convictions and stinking-skinned views for a radical form of self-examination as the route to actual alteration. Krishnamurti spent much time on the road, giving talks and taking workshops with individuals from all walks of life. His

talks touched on a wide range of things, most notably the human mind, its significance, the shortcomings of thinking, and the idea that people may come to a long-lasting end to their internal suffering.

The Concept of Awakening to Truth on J. Krishnamurti

The concept of awakening to truth lies at the heart of the philosophical discussion; it is a prominent and principal concept in J. Krishnamurti's philosophy. From Krishnamurti's philosophy, truth is not a subject to be comprehended but is instead a radical transformation of the mind and consciousness. Krishnamurti's perspective of truth encompasses a comprehensive view of transformation and liberation of the mind and perception. The researcher would like to delve into awakening to truth, considering its philosophical foundations and relevance regarding Socio-philosophical and negative philosophical reflection. Krishnamurti connects truth and self-realization, or realization, particularly inducing transformation. Truth is a procedure, not something you may learn, build, or act upon. It is not a development practice; however, the brain is a factor that produces that thing. Krishnamurti is haunted by the need to comprehend the prison due to its brain, social, and mystical basis while avoiding it at all costs. Freedom anticipated throughout the primary understanding of this mechanism and just in it. The origin of the imprisonment is the refusal to observe. Krishnamurti considers the acknowledgment of the constrained character of the considerations evolved – the real significance (Ray, 2012).

"I consider a questioning situation while talking about my consciousness level when I am about to awaken or when I am awakening automatically declares that these intellectual ideas are that they were valid and necessary but impacted my life with being lack of spaciousness. I have only analysis and to get out from it I need to think that I know that place and be open to transfer the reality I have. Willing to become free from individual consciousness isn't suitable for it. Thus, decided to communicate with someone owning a little probationary basis. I am asked to consider myself a mere man. I could be fine with my time; however, someone would never be okay with his time. Krishnamurti argues that seeking truth in things will not accomplish because of knowledge or others but something that occurs. Assistant to obtaining such knowledge of your very brain during the separate profession established verification. I will be attempting to be and acting like knowledge: I will only assume me can; because of my hands covering organic operations, when I am

unfamiliar or lost, truth stays advising when I contact. Senses imprudently effective. The mind enjoys the feeling that the individual does".

The Socio-Philosophical Perspective: Exploring Krishnamurti's Approach

This section will focus on the unique Socio-Philosophical perspective of J. Krishnamurti and explain how it relates to the foundation of awakening to truth. That is, the analysis will bridge the social, psychological, and philosophical vision of truth and how it is sought and understood in the concept of awakening. The following topics will be addressed below: Foundations of Socio-Philosophical Thought Talking about the emergence and ways of Socio-Philosophical Thought development, the paper will discuss the ancient tradition and its analysis in the modern philosophy framework. The Interconnectedness of Society and Individual This topic will consider the intertwining connection between society and the individual's mind, describing how cultural patterns interfere with seeking truth. Psychological Inquiry and Self-Understanding The analysis of Krishnamurti's perspective includes several approaches to this issue, and the first is embodied through psychological search and exploration. The Dialectics of Freedom and Responsibility Unlike other traditional philosophies, Krishnamurti's Socio-Philosophical Thought places reasoning and searching under the dialectics of freedom and social responsibility. Beyond Dualities: The Unity of Being According to the leading philosopher, division into categories is one of the significant problems of humanity, meaning that a successful individual and his truthful awakening to reality can only be achieved through unification. Dialogue and Transformation Another aspect directly linked to dialogue as a means of coming to knowledge will be considered. Many philosophical trends adhered to combining discourses, but Krishnamurti's approach was unique. Challenges and Controversies Finally, some significant challenges and controversies of the Socio-Philosophical perspective will be covered.

Based on a comprehensive examination of Krishnamurti's Socio-Philosophical perspective, the following section sheds light on the implications and relevance of this perspective to the awakening of truth and the intricacy of contemporary life. Therefore, the discussion on "Truth and Perception: Key Themes in Krishnamurti's Reflections" is particularly important in exploring the basic theses underlying J. Krishnamurti's philosophic rationale. The essence of this perspective is that truth is perceived not as something to be achieved from outside, based on external sources or authoritative positions. Instead, truth represents a process of self-disclosure and inquiry. It is

necessary to delve deeply into the question of perception. At the same time, it must be emphasized that perception is clouded by mutilation. As a rule, a person evaluates the observed through conditioning and dominant thoughts, beliefs, and expectations. Therefore, the path to the truth requires a fundamentally new approach to reality and own mind. One must pass an unconditioned perception and no longer be influenced by culture, tradition, or identity.

Given the above, even our knowledge is based on belief systems. Krishna Murti is opposed to understanding truth as something persistent and abstract. 'Truth' doesn't have to be achieved. Instead, it is a process. One must enquire into this question. Thus, one should always be a learner filled with uncertainty.

Therefore, this section of the research paper will discuss the impact of truths and perceptions unveiled by Krishnamurti concerning truth and perception other than other teachings in his philosophical beliefs. This will shed light on awakening and liberation, two topics of great importance for the current generations.

The Role of Inquiry and Self-Examination

The notion of "Awakening as Liberation" is a fundamental concept of J. Krishnamurti's Socio-Philosophical Reflections. It is like freedom and liberation that become the subject of a profound study. Central to Krishnamurti's perspective is the belief that real liberation is not just about becoming free from physical or societal restrictions – it refers to liberation from mind conditioning that determines so many people's views, behaviors, and actions. As Wigge writes, according to Krishnamurti, humans are conditioned in different dimensions: cultural, religious, social, and psychological. This conditioning creates an illusory image of oneself, leading to division and conflict within people and societies. As described by Krishnamurti, awakening is not a privilege of a few chosen individuals but rather a change in consciousness that can happen to many. Awakening occurs when individuals question their beliefs and assumptions and stop thinking about them; instead, they see the truth with their direct perceptions. Liberation of the self, preached by Krishnamurti, is liberation from the self – a structure that alienates people, one from another, and humanity from what is referred to as wholeness. It is all about removing psychological blocks so that perception will be unlimited; liberation is insight and empathy at the same time. Therefore, the "Liberation from What?" question is a multidimensional journey into the nature of human bondage that varies from following a dogma to one's desires and fears. The current research will

reveal that through their teachings, Krishnamurti presents a path toward liberation, whereby a person is encouraged to question every thought and unlearn their conditioning.

In addition, this section might tackle Krishnamurti's exploration of self-inquiry, awareness, and radical honesty in the process of liberation. By shedding light on the illusions that bond the mind and creating a space of inner clarity, one awakens to a deeper reality that transcends the confines of the self. In conclusion, through this work of "Awakening as Liberation: Liberation from What?", One grasps the transformative power of the Soico-Philosophical Reflections and is invited to question what true freedom might mean and how they might transcend the conditioned mind. The central theme of Krishnamurti's thoughts is that real inquiry must be free from bias set by the self, desire for security, and comfort. Instead, it should require the courage and humility to face the full range of human experience, from the known to the unknown to the accepted and the repressed. The challenges of self-examination allow humanity to start uncovering the veils of conditioning that separate them from the direct perception of reality and authentic living from a sense of clarity. Furthermore, as noted above, the inquiry process isn't limited to personal awareness. According to Seldes, he asserts that inquiry isn't an exclusively personal matter but also a matter of the general. Krishnamurti says that one should inquire about their assumptions and expectations and the authority and power structures that shape society. People work through a process of collective inquiry using compassion, empathy and a commitment to justice and equity.

Ultimately, the part of inquiry and self-examination, such as that- a function in the trip into truth understood by Smith as an awakening. It is a transformational tool that permits a person to think beyond societal programming, perceive truth clearly and genuinely, and act as an agent of a luminous civilization. Consequently, the subject of inquiry is more than merely important: it is a heart issue to prove in awakening to the truth. It isn't vital to look for the truth because of an objective location reached through external education and official doctrine. Still, instead, it will not discover that it's a private matter that develops and promptly opens individual discovery, requirements, and in-depth investigations to question oneself and reality constantly. Krishnamurti's teaching assumes that, despite evidence through immediate awareness and research of one's mind merits the merit through capability with which individuals acquire to rise beyond the limitations of perceptions without observing, thus resulting in testing to discover our means of recreating our experience of actuality; it's entirely impossible for persons to observe anything other than their psychological experiences of the form. Hence, Krishnamurti's learning includes mindfulness and

curiosity, understanding and vigilance against academic physicians, and more enjoyment and unconditional conviction in the recital of the self onto the results. It involves examining the facts of their awareness and the variable of their conceptions to understand anything they think might leave, discover, or amend. Thus, their characteristics of self-examination should never be calculated; in reality, the method of open-mindfulness state and imagination. It is essential to note that Kunhigoundarur Krishnamurti emphasized that the inquiry could only be genuine if separated from individual bias, the yearning for safety and comfort. Indeed, the inquiry should not analyze only the good side of humanity but also its darkness – insecurities, fears, and so on. Krishna-svami notes that humans are terrified of going into our beings' dark and shadow sides; however, it is the only way not to fall victim to manipulations and conditioning. In other words, humans can only be free when they understand they are everything – good and evil.

Furthermore, Krishnamurti focused on the fact that inquiry is not limited to the human consciousness level. People should also always question authorities, power structures, etc. It is crucial to address that Krishnamurti's Soico-Philosophical Reflections are based on interpersonal relationships and inquiry. People must be empathic and understanding in their societies to become liberated. To conclude, Kunhigoundarur Krishnamurti's Soico-Philosophical reflections' role of inquiry and its importance is figuring it out on the path of self-awareness of the truth. The inquiry helps understand the world with clarified and not conditioned perception and creates an enlightened society.

Krishnamurti suggests that human beings are kept prisoners to multiple layers of conditioning – cultural, religious, social, and psychological – that determine their perceptions, beliefs, and behaviors. This conditioning gives rise to the fragmented self, which becomes the source of separation, division, and misery for humanity. Awakening, as defined by Krishnamurti, is not the religious term synonymous with enlightenment but a possibility for each human being. It refers to clear seeing or the perception of what is based on the investigation of a self-alienated human mind without reference of thought. Liberation, from Krishnamurti's perspective, means liberation from the self, which is the individual's self-image and his/her image of the wholeness of existence. As the following research paper section, "Liberation from What?" will show, the problem is not that human beings are conditioned but that they ceaselessly identify with this condition. As a result, individuals separate themselves from other people by imposing various psychological barriers that govern their perception and limit it. Therefore, liberation consists in destroying this illusion and

its corresponding structures. It is possible to discuss Krishnamurti's philosophical concept by investigating the root of human bondage. Additionally, this section may include self-inquiry and identification of patterns of behavior as instruments of individual liberation.

Since his ideas and teachings have grown so popular, it is not surprising that there have been multiple criticisms of J. Krishnamurti's philosophical thoughts. First, some critics argue that many of Krishnamurti's notions are far too vague and abstract to be put to everyday use. This critique is primarily focused on the philosopher's intense focus on the rejection of conceptual thought and language, and it argues that such a viewpoint may sometimes make his point unclear and unachievable. Second, some critics argue that Krishnamurti's notion of truth is paradoxical since if one destroys any authority and tradition, including spiritual texts and practices, what remains is only subject to the same critique. Some sceptics also argue that there is no empirical evidence or scientific rigor that could confirm or deny the philosopher's ideas about self-inquiry and self-transformation. Despite these criticisms, some defenders argue that Krishnamurti's ideas provide an essential alternative perspective on how one can approach the truth. They claim that, although the philosopher's teachings are challenging and sometimes unclear, they provide a type of framework that reveals the flaws in one's worldview and understanding. However, some remaining skeptics argue that one needs to evaluate Krishnamurti's ideas not in terms of their truth or falsity. They consider that the philosopher intended his ideas and reflections to be catalysts for self-discovery and further questioning rather than definitive answers on metaphysical questions. In conclusion, evaluating Krishnamurti's philosophical ideas is a rather challenging process that requires understanding the tension between radical liberation from conditioned thought and the practical impossibility of achieving such a critical state.

Further, J. Krishnamurti's philosophical reflection on truth extends not just as theoretical discussions but also lends various existential implications and applications to one's personal chances of transformation and hopes of change in society. At the heart of all these possibilities is the premise that truth can only be something perceived and awakened in us and not found through authority and the testing of facts or belief systems. Essentially, it calls on people to be aware of themselves and look high and low of themselves for the truth. It can thus be used to argue for self-inquiry and liberation to end psychological suffering and conflict while as people continue to seek their true nature and identity, such knowledge becomes applicable. The implication that all people

are conditioned right from birth suggests that all human beings are discontent. However, this knowledge becomes insightful when their self-discovery quest teaches them to look at themselves differently, not as others have defined them, and this gained wisdom is what I would go for in this philosophical reflection. This would offer me better understanding of myself and the world, which would enhance my clarity and reduce my level of suffering. Additionally, meaningful practical application would lie in Krishnamurti's vision of education as something more about being intelligent rather than just accumulating knowledge. His ideas that education should enable people to be creative, beneficial, and open-minded critical thinkers would be something I would advocate too. It means that education should make people ask questions and not only respond obediently to authority systems. Another practical implication would be on social and political perspectives. While he suggests that humanity experiences conflicts and undesirable relationships due to conditioned views and mentalities, he argues for human freedom. Hence, it can be used to advocate for equal and non-divided society. The practical implications and applications of Krishnamurti's philosophy are the empowerments of personal transformation and the inspirations towards social change. When individuals adopt the three principles of seeking oneself, education, and radical adjustment, they can awaken to truth and experience the life of reality. Likewise, Philosophy provides a profound realization of human potentiality and a call to epic adventure. In conclusion, the practical implications that I draw from the J. Krishnamurti Soico-Philosophical reflections have fundamental compensations for contemporary philosophic pioneers. Firstly, they can instigate themselves that truth awakening is not a mission but a boundless realization-the existing state of immediate erected consciousness. Secondly, the impacts that come from the dissolution of acquired mental programming can aid maneuvering the confusion of contemporary life. Krishnamurti's disregard for conventional thoughts also refers us to think about the paradigms that continuously back our existence, urging us to dig deeper into our individual consciousness. It cooperates with the current destitution for dogmas and a desire for verification. Krishnamurti's Antonio on psychological liberations may also benefit contemporary themes such as mental health, splits between societies, and global warming. Inspiring people to bypass their self-imposed limitations and subscribe to an inclusive, compassionate, and confidential global resolution hypothesis. Overall, the knowledge that I have drawn from the J. Krishnamurti slico-Philosophical reflections will impress upon me to reconsider my basic assumptions concerning truth, consciousness, and existence. Such kinds of consideration can stimulate further advanced

knowledge and practices that explore techniques to our current global disputes and encourage world's harmony.

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