

Buddha's and Krishnamurti's Teachings to Individual Intelligence to Religious Tolerance and Social Harmony

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Abstract

This paper aims to elaborate the teachings of Buddha and Jiddu Krishnamurti, with a concentration on their importance of individual growth that ultimately results in religious tolerance and social harmony. The literature review reveals that both the Buddha and the contemporary Jiddu Krishnamurti share a common emphasis on the development of the individual as the key to achieving social harmony and religious tolerance. The findings of the author disclose eight themes based on the literature review, including the importance of education. It is crucial for religious organizations, society, experts, scientists, educators, thinkers, decision-makers, politicians, and government officials to comprehend the contributions of Jiddu Krishnamurti and Buddha, and emphasize the multidimensional personal growth that can be achieved through their works. In this paper, the author hopes to contribute to a better understanding of these two great thinkers and their contributions to the promotion of a more peaceful and harmonious world.

Keywords: Buddha, Jiddu Krishnamurti, individual intelligence, religious tolerance, social harmony

Paper Type: Review Paper

Introduction

The form in which religious intolerance has increased globally in modern times, especially in almost all the nations of South Asia, has caused a lot of damage to religious and social harmony. The impacts of this phenomenon are observable in the manifestation of discrimination, stigmatization, provocation of violence, Islamophobia, antisemitism, persecution of Christians, Hindu - Muslim violence and terrorism etc. In order to avoid a possible exacerbation of this issue, it is imperative to address all of these challenges in a timely manner. Harmony among various religions is an indispensable prerequisite for fostering peace within a society. In the event of a lack of religious harmony and peace in a multi-faith society, the achievement of sustainable development becomes unattainable. In the absence of sustainable development, prosperity and peace will also remain elusive (Mohanta, 2022).

The instability of social harmony can be attributed to various factors such as political, geographical, caste, racial, economic, and religious issues. To uphold social harmony on a global scale, numerous endeavors have been observed in international forums. It is noteworthy to mention that Buddha in the ancient era, and contemporary Jiddu Krishnamurti, having firsthand experience with this human predicament, have made remarkable contributions towards addressing this issue. Both individuals offer a sophisticated level of elucidation and exceptional guidance on intricate psychological predicaments that can arise within the human psyche. Their entire existence has been devoted to the betterment of humanity.

To the global community, the most valuable offering of Eastern civilization is believed to be Buddha. Although the precise date of his birth remains uncertain, it is widely accepted that Buddha was born in

Lumbini, Nepal during the 6th century BCE (Buddha - Quotes, Teachings & Facts, 2020). The essence of Buddha's philosophy and knowledge is encapsulated within a compilation of literature referred to as the Tripitaka (three baskets). The fundamental tenets of Buddha's teachings encompass the Four Noble Truths, the Noble Eightfold Path, the Middle Way, and the Panch Sheela.

Jiddu Krishnamurti, who was born on May 11th, 1895 in Madanapalle, a small town in South India, was adopted during his youth, along with his brother Nitya, by Dr. Annie Besant, the president of Theosophical Society. The society declared that Krishnamurti was to become a world teacher, whose arrival had been eagerly anticipated. Nevertheless, Krishnamurti later declined this position and began to disseminate his teachings without any influence from Theosophical Society. He spent almost sixty years traveling around the world until his passing on February 17th, 1986, addressing large audiences and individuals alike about the necessity for a profound transformation in humanity (*J.Krishnamurti*, 2023).

If we carefully examine this issue of conflict, we realize that all the problems caused by humans stem from the conflicting ideas they acquire from their religion, politics, society, family, and various media outlets. A person is influenced by their needs, desires, fears, and pressure to choose their beliefs. However, during this process, they lack the knowledge of whether a certain belief is truly suitable for them. The human mind can be compared to an uncontrolled horse that runs aimlessly without a clear direction or purpose. A mind consumed by greed and fury is unstable and unhappy. All religions, politicians, societies, governments, and various ideological groups endeavor to regulate human thought processes for the purpose of achieving their respective objectives, whether they are constructive or detrimental. According to Buddhism, the root problem of human suffering is the unwholesome tendencies of greed, hatred, and delusion (Le Duc, 2017).

Various scholars have devoted extensive efforts to produce numerous papers on the distinct subjects of the works of Buddha and Jiddu Krishnamurti. However, their interrelated contributions to the realms of religious intolerance, social harmony, and peace remain an unexplored territory of scholarly writings. It is important for scholars to delve deeper into the connections between the teachings of Buddha and Jiddu Krishnamurti in order to gain a better understanding of how their ideas can be applied to promote religious tolerance, social harmony, and peace. By exploring these connections, we can gain valuable insights into how to create a more peaceful and harmonious world. Therefore, this paper aims to bridge the gap in the scholarly literature by examining how these teachings can be applied to maintain individual intelligence and transcend it to foster religious tolerance and social harmony. Through this research, the author hopes to contribute to a better understanding of these two great thinkers and their contributions to the promotion of a more peaceful and harmonious world. Therefore, the author proposes the following research question to explore the context of this paper's aim.

How can the teachings of Buddha and Jiddu Krishnamurti be applied to foster religious tolerance and social harmony in societies characterized by individual intelligence?

Aim of Teachings

The ultimate objective of Buddha's teachings is to attain ultimate liberation from suffering and attain the highest level of wisdom (Chaurpagar, 2018). The ultimate aim of Buddhism is to attain Nibbāna, which should not be regarded as a different location or an alternative dimension, but rather as a phenomenon that can be encountered through one's own sensory experiences (Subhavi, 2017). Jiddu Krishnamurti was a dedicated philosopher and educator who tirelessly devoted himself to the field of education. His teachings were aimed at affecting inner transformation and liberation of individuals, which in turn would bring about a transformative change in society (Malhotra, 2018). The key points of JK's teachings are Education, freedom, compassion, teacher's education and harmony of society.

Potential Synergies Between Teachings for Promoting Religious and Social Harmony for World Peace

Both of these esteemed philosophers dedicated their entire lives to advancing human welfare and instigating revolutionary transformations in human consciousness. Buddha's teachings remain just as pertinent in modern times as they did during his era. It appears as though the passage of time has had no impact on the efficacy of Buddha's teachings. Despite originating from two divergent time periods, the teachings of Jiddu Krishnamurti and Buddha bear numerous resemblances. According to famous English writer and philosopher Aldous Leonard Huxley - listening to Krishnamurti is like listening to a discourse of the Buddha - such power, such intrinsic authority (The Seer Who Walks Alone Documentary G Aravindan, n.d.). According to Buddhism, suffering is a necessary part of human existence. Attainment of enlightenment or nirvana can be achieved through meditation, spiritual and physical exertion, good behavior, and pursuit of personal growth. Buddhism regards personal growth as a pathway to self-transformation and spiritual advancement. By cultivating mindfulness, compassion, and self-awareness, individuals can enhance their mental well-being and lead more gratifying lives.

When the Buddha was approaching his deathbed, Anand experienced emotional instability due to the impending loss of the Buddha. Anand posed the question to the Buddha, inquiring about his own journey. In response, the Buddha famously stated "Be a lamp unto oneself" as documented by Desk (2015). This declaration by Buddha articulates that individuals possess the ability to resolve their own issues, without dependence on others. Consequently, we can comprehend the significance of self-importance from this statement.

Importance of Individual (individual intelligence)

Krishnamurti also emphasizes the importance of individual growth (jko, 2017a). According to his perspective, true freedom is attainable through self-awareness. This is achieved when the mind transcends the obstacles that it has imposed upon itself through the incessant desire for security (Krishnamurti - a School of the Right Kind, n.d.). According to Krishnamurti, man always learns from his past, so he should know the art of peeping towards the disturbances going on within him. It is more important to know the whole texture of your mind than to know any one section of the mind. Both philosophers advocate for personal growth in their discourse, and only a radical change in the human mind can bring about significant change in society, nation, or world society.

Krishnamurti asserts that the right kind of education is concerned with individual freedom, which alone can bring true cooperation with the whole, with the many. However, this freedom is not achieved through the pursuit of one's own aggrandizement and success. Regarding personal development, Buddha espouses principles such as the Middle Way, Four Noble Truths, Arya Astangik Marg, and Panchsheel. In contrast, Krishnamurti asserts that the foundation for change lies in the direct, non-choice observation of one's entire mental structure. Both teachings seek to attain collective peace and prosperity by focusing on individual growth, which is the ultimate objective.

Doubts and Uncertainty

The way of looking at doubt in Buddhism is profound. They see it in many dimensions. Kadawalwewe Kalyana (2019) says doubt is a mental illness according to Buddhism, and the Buddha himself has recommended various mental therapeutic methods to overcome it. In addition, according to Marco (2020), there exist three types of uncertainty: constructive uncertainty, nihilism or cynicism, and reactive uncertainty. Constructive doubt is an advantageous form of skepticism that has the potential to result in a greater comprehension and perception of a subject matter (Palmo, 2016). Nihilism or cynicism entails a pessimistic skepticism that may culminate in despondency and a dearth of drive (Marco, 2020). Reactive doubt, a state of the reactive mind, is a primary topic in the Buddha's discourse on hindrances.

It is encountered in both daily existence and in the development of one's inner being. This doubt can encompass a lack of confidence in oneself or others, the teachings, or one's own practice (Marco, 2020).

In the realm of Buddhism, the concepts of faith and doubt are viewed not as conflicting, but as interdependent. To possess genuine faith, one must also possess genuine doubt, for it is through doubt that one can attain a more profound comprehension and perception (Barbara O'Brien, 2018). When uncertainty arises, it is crucial to incorporate it into one's meditation practice and examine the mind that is experiencing the uncertainty (Staff, 2017).

Doubt is of utmost importance, as per Krishnamurti. He strongly urged people to doubt their experiences, thoughts and everything they encounter. Doubt has the ability to cleanse and purify one's mind, allowing for clear observation and unbiased opinions (Krishnamurti: Doubt Is Cleansing · From: Questions and Answers, n.d.). Skepticism and doubt play a crucial role in exploring oneself and organized religions. According to Krishnamurti, the very act of doubting and questioning brings about skill and mastery (Anonymous, 2021). He believed in doubting everything, and not believing in anything blindly. By constantly doubting and questioning, one can reach a state of not-knowing, which is the highest state of knowledge. In summary, doubt and questioning everything brings about the necessary skill and ability to explore the unknown (Anonymous, 2021). In a quote Krishnamurti says that it is necessary to start with uncertainty (Krishnamurti · Begin with Uncertainty, n.d.).

Freedom of Thinking and Speech

It is noteworthy to mention that Buddha supported the idea of engaging in discussions, debates, and even disagreement in philosophical deliberations held in the assembly (sabhāgriha), as opposed to the kingly debate known as '*rājavāda*'. The latter, which lacks transparency, is discouraged by Buddha. In a scholarly debate (paṇḍitavāda), the ultimate objective is to uncover the truth, and participants should be willing to exchange ideas and learn from one another's perspectives (Mohanta, 2022).

Krishnamurti always insisted on dialogue rather than performing monologue. Jiddu Krishnamurti performed open dialogue with many biologists, physicists, psychiatrists and different scholars together with spiritual leaders. In a way he influenced many intellectuals of his time. He espoused the notion of eschewing any spiritual or emotional dependencies and made it abundantly clear that he did not encourage any psychological or intellectual fixation on him as an instructor (Shekhar, 2015). Krishnamurti held the belief that the ability to think freely allows for the intelligent, efficient, and objective utilization of thought (Complete Freedom from Thought | J. Krishnamurti, 2023). According to him, the mind becomes encumbered by knowledge and virtue, and the accumulation of self-knowledge serves as a barrier to further self-discovery (Freedom from the Self • Krishnamurti Foundation Trust, n.d.).

Religion and Religious Conversion

Krishnamurti posited that organized religion is nothing more than a collection of beliefs, complete with their own dogmas, rituals, mysteries, and superstitions. Each religion has its own sacred text, mediator, priests, and methods of coercion (Education and the Significance of Life, n.d.). Krishnamurti abstained from forming any religious group due to his pessimistic view of ideology and its exclusionary, divisive, and tempting traits (Ghahraman, M., 2021). His views on religion are not superficial, but rather nuanced and profound, as he uncovers layer upon layer of religious wrongdoing. His devotion to truth enables him to articulate his thoughts in a clear, genuine, and logical manner. Whereas the essence of Buddhism does not seek to convert adherents of other faiths to Buddhism. Buddhism, or saddhamma, promotes brotherhood and human solidarity among followers of different institutionalized religious beliefs (Sak et al., 2015). Though Buddha established the Sangha, his primary focus was on achieving personal Nirvana (Hanh, 2017). Although Buddha founded an organized religion, and Krishnamurti dissolved one, their aim was the same - to revolutionize human consciousness. Krishnamurti chose

not to establish any organization due to his negative view of ideology and its divisive traits, while the Buddhist community is not interested in converting people to their religion, both aiming for personal liberation and human growth.

Belief System

Buddhism and Hinduism exhibit some fundamental disparities in their ideologies, and the Buddha expressed strong disapproval towards Brahmanism (Buddhist Studies: Hinduism, n.d.). Buddha held a critical attitude towards Brahmanism during his lifetime.

Krishnamurti held the belief that organized religion served as an obstacle to one's spiritual development, as it depended on dogma, tradition, and authority rather than personal experience and understanding (Jiddu, 2021). Krishnamurti contended that it is crucial for individuals to scrutinize their own beliefs and assumptions instead of mindlessly embracing the beliefs of others he also adds that authentic comprehension and change could solely arise from within the individual, rather than from conforming to any specific system of faith or ideology (Jiddu, 2021).

Equality and Rights

The Buddha expressed strong criticism towards the Brahmanical religion and its social system, particularly in regards to the caste divisions that were a part of the religion (*Buddhist Studies: Hinduism*, n.d.). Unlike Hinduism, Buddhists do not adhere to a caste system. They firmly believe that every living organism, regardless of its form, is equal to one another (*Hinduism and Buddhism*, 2022). According to Translations (2021), Buddha established a sangha and welcomed individuals from all backgrounds, offering them the same opportunity to comprehend and absorb his profound teachings. Krishnamurti acknowledged that individuals possess varying capacities and, in essence, equality is non-existent. Nevertheless, he deliberated on equality pertaining to the notion that every person ought to have equal opportunities to lead a gratifying life (jko, 2017). Krishnamurti was of the belief that genuine equality could be achieved by gaining knowledge of oneself, rather than relying on others. It involves observing oneself and refraining from self-condemnation (jko, 2017b).

Krishnamurti expressed disapproval towards social institutions that sustained inequality, such as caste systems, and placed great emphasis on the significance of personal freedom and choice (Jiddu, 2021).

Ethics

The principles of fundamental equality evident in the teachings of Buddha establish a solid basis for ethics (Adam, 2013). Buddhist ethics, whether Mahayana or Theravada, have been a significant influence on oriental education for over 2500 years. These ethical teachings have contributed to the survival of the human race in the eastern world. However, there seems to be a growing trend towards integrating ethics with global education in order to address the moral void that has led to the issues faced by humanity today (Jayawardena, 2019). According to Bodhi (2021), On the foundation of the middle path and the four noble truths, Buddha established the noble eightfold path theory with great wisdom and insight. Out of the eight, three belong to the moral domain, namely, right speech, right action, and right livelihood (Rahula, 2015).

Jiddu Krishnamurti possessed a distinctive outlook on ethics and morality. He maintained that man has formulated notions, thoughts, principles, ethics, and decorum, and if one holds onto them, they will be unable to engage in the present moments of life (Nagaraja, 2016). He also adds comprehending the entirety of existence, both visible and invisible, through a comprehension of the external, leads to inward progression and the eradication of discord. To reject conventional morality is to exhibit morality, as the prevailing morality is one of conformity, and we all desire to be esteemed - which aligns with societal morality. In 1985, during a talk in Madras (Chennai), Krishnamurti was posed with the question

of whether humanity can sustain without a moral code. He answered that morality that is built on codes and principles is a manifestation of domination and restraint. He further explained that genuine morality can only originate from self-awareness and comprehension of oneself and one's connection with others (Can Humanity Survive without a Code of Morality? | J. Krishnamurti, n.d.).

Education

Krishnamurti's approach towards education was incredibly innovative and unconventional. According to him, education should strive for the inner realization and liberation of a human being. The primary objective of education is to assist an individual from a very young age to not mimic anyone but to remain true to oneself at all times. The fundamental principle of education is freedom (Malhotra, 2018). According to K (Krishnamurti) the purpose of education extends beyond fostering relationships between individuals, it also pertains to cultivating a harmonious connection between the individual and society. According to Jiddu Krishnamurti and His Insights into Education – Infed.org: (n.d.) education should aim to foster freedom, love, the full expression of compassion, and the attainment of completeness. Krishnamurti criticized traditional educational systems for inhibiting independent thought and obstructing the holistic understanding of oneself. He opined that knowledge should be regarded as a means to develop the intellect, not an end in itself. Krishnamurti's objective was to raise children to become authentic human beings, free from prejudice, and his schools were grounded in the principles of progressive education.

Learning and teaching are always emphasized in Buddhism as the means to overcome ignorance. The purpose of education is to achieve Nirvana, and the entire system is designed accordingly (Buddhist Attitude to Education, n.d.). According to Kaur (2019) Gautama Buddha's philosophy of education highlights the significance of self-realization, self-discipline, and self-sufficiency. He believed that education should be pragmatic and applicable to everyday life. Whereas Buddha's time was influenced by gurukul education. There was an emphasis on learning and teaching in Buddha's teachings. The education philosophy of Gautam Buddha highlights the importance of self-realization, self-discipline and self-reliance. He believed that education should be practical and applicable in daily life.

Discussion and Implication

The teachings of both Buddha and Krishnamurti prioritize the development of the individual as the utmost important (Desk, 2015), (Krishnamurti · a School of the Right Kind, n.d.). This can be likened to enhancing each and every unit cell in order to improve the entire body. Both have asserted that collective interest can only be achieved through the genuine interest of each individual. The personal growth of an individual is crucial for religious tolerance and social harmony. No matter how many external efforts are taken to promote or maintain religious and social harmony, it will remain superficial. Unless individuals develop their own understanding, they will be divided into political, social, religious, caste, collective and other forms, and their exploitation and manipulation for personal gain will persist (Krishnamurti · a School of the Right Kind, n.d.). In today's global society, this phenomenon is prominently exhibited in how everyone strives to influence the thinking of others in their own way, which is perilous. Every person's mind is fundamentally plagued by various issues such as greed, profit, fear, comparison, ambition and jealousy etc. To address these deep-rooted problems of the individual, Buddha and Krishnamurti dedicated their lives to their resolution. For the personal development of the individual, Buddha created the Sangha, while Krishnamurti emphasized that the creation of a group is a major obstacle to personal growth. According to J. Krishnamurti (2023), truth is a land without a path, and one cannot reach it through any form of organization, creed, dogma, priest, or ritual. Neither can one attain it through philosophical knowledge or psychological techniques. Instead, truth can only be

discovered by looking into the mirror of one's relationships, understanding the contents of one's own mind, and through observation. It cannot be achieved through intellectual analysis or introspective dissection. In this respect, the working style of both philosophers differs, but their ultimate goal is the highest development of the individual. Buddha refers to this ultimate development as the attainment of nirvana, while Krishnamurti calls it liberation from the known.

Jiddu Krishnamurti sees the land of doubt in the human mind as a very fertile ground. According to him, doubt is such a seed, as a result of which a person can rise above the weaknesses of his mind and free himself (Krishnamurti: *Doubt Is Cleansing* · From: *Questions and Answers*, n.d.). Suspicion has been considered good even in Buddhism, but while analyzing it deeply, they believe that there are three types of doubt. Out of these three, Buddhism has considered constructive skepticism as progressive (Palmo, 2016). Buddhists believe that doubt and faith are not considered opposites (Barbara O'Brien, 2018). Buddhists believe that right doubt gives birth to deep faith. If we look at the internal problem of doubt, then different communities first destroy the reasoning ability of the person. They do this with ease because there are many psychological problems, both congenital and acquired, inside the person. Political and religious leaders take advantage of this. They identify the person's greed, fear, jealousy and inherent violence and misuse them. Their first task is to destroy the reasoning ability of a person and to use them on their behalf. Understanding the importance of this issue, Krishnamurti and Buddha do the work of irrigating the land of doubts of the person with their knowledge. If every person cannot be easily incited to commit violence, then subjects like religious tolerance and social harmony will never be able to raise their head as an issue.

When personal development, doubt, and curiosity are fully embraced, an individual can achieve the ability to think and speak freely without external influence (Mohanta, D., 2022), (*Complete Freedom from Thought* | J. Krishnamurti, 2023). Both Buddha and Krishnamurti are proponents of independent thinking and speaking. In contrast to other gurus who engage in one-sided conversations, Krishnamurti actively participates in open dialogues with professionals from various fields, such as physicists, psychologists, biologists, philosophers, and neuroscientists etc. Buddha relied on discourses and Vipassana meditation to convey his message, while Krishnamurti utilized interpersonal communication as his primary tool. Despite both the Buddha and contemporary Krishnamurti sharing the common goal of individual development, there exists a contradiction between them with respect to religion and religious community. While Buddha laid the foundation of Buddhism and emphasized the role of Sangha in individual development (Hanh, 2017), Krishnamurti vociferously spoke out against organized religion. Krishnamurti substantiates his argument logically by highlighting how organized religion obstructs personal growth and abstains from forming any religious group (Ghahraman, M., 2021). K (Krishnamurti) highlights various ways in which these religious groups fail to maintain individual, religious, and social harmony.

To ensure the unity of any association or community, it is imperative for the belief system to operate. However, this necessity can result in negative consequences in the long run. During Buddha's era, there were numerous flaws in the Brahminism belief system, which he vehemently criticized. Similarly, Krishnamurti also expressed strong disapproval towards the contemporary beliefs of various associations, communities, and religions. Both Buddha and Krishnamurti made earnest attempts to dismantle the belief systems of their respective times. Their ultimate goal was to foster simplicity, harmony, and virtuousness in society. In the literature of Buddha (Translations, 2021), it is frequently mentioned how he provided shelter to the lower class of society within the Sangha and ensured that Nirvana was attainable for all, regardless of their social status. He held every individual in his Sangha with equal respect, rejecting the caste system present in Brahmanism at that time. Like Buddha, Krishnamurti also strongly opposes caste inequality. However, he does not present any philosophical solutions, instead emphasizing the importance of personal freedom. Krishnamurti is vocal about his opinion that pursuing

equality among individuals of different qualities and abilities is meaningless and only leads to the development of ego and political divisions. He accepts the inevitability of diversity and advocates for the provision of equal opportunities rather than focusing on equality (jko, 2017).

Basic equality being the main issue in the Sangha of Buddha, it serves as the foundation of ethics in Buddhism. Right speech, Right action, and Right livelihood form the ethical issue that Buddha has prominently included in his theory of Noble eightfold path from the very beginning (Rahula, 2015). The issue of ethics proposed by Buddha has had a significant impact on Asian society, and the influence of Buddhist ethics is increasing day by day in a world facing various personal, family, religious, and social problems. Buddhist ethics teachings are seen in many areas of life such as family, school, hospital, office, various union organizations, and national schemes. While moral conduct has a significant impact in Buddhism, Jiddu Krishnamurti has a revolutionary idea about Moral Conduct, which is very critical. According to Krishnamurti, moral conduct made under any rule is imposed on the person in the form of pressure, so it loses its real effect (Can Humanity Survive without a Code of Morality? | J. Krishnamurti, n.d.). Instead of imposed ethics, morality generated from self-awareness and understanding is the real morality. Various efforts have been made to maintain religious and social peace in the world through various mediums like curriculum, media, religion, society, and politics, but violence and animosity are increasing at the global level. Krishnamurti presented a solution of a new type of moral behavior as a solution to this and gave primary emphasis to education to disseminate his teachings.

There was an emphasis on learning and teaching in Buddha's education. The education philosophy of Gautam Buddha highlights the importance of self-realization, self-discipline and self-reliance. He believed that education should be practical and applied in daily life. Krishnamurti's perspective on education is groundbreaking and unconventional. His educational approach emphasizes inner self-awareness, liberation, and authenticity (Kaur, 2019). According to Krishnamurti, education should prioritize freedom while also fostering a harmonious relationship between individuals and society. He was critical of traditional education for obstructing holistic self-understanding and impeding independent thinking (jko, 2017). His ultimate goal was to cultivate genuine, open-minded individuals through progressive educational principles. Krishnamurti had a deep understanding of how the human mind is shaped by various influences, and he knew that it is challenging to effectively communicate clear and straightforward teachings to people. It is not that Krishnamurti's words are difficult, but the people who listen to him are complicated. The human mind is trapped in a web created by itself. That's why he talked to the children too. Compared to a cultured person, children of new age have the ability to see and understand teachings clearly.

It is the task of education to spread the teachings of Buddha and Krishnamurti to a large section. Universities have been opened in many countries of the world such as Thailand, Sri Lanka, Myanmar (Burma), Cambodia, Japan, South Korea, Vietnam, Taiwan, China, and Nepal with the aim of spreading Buddha's teachings to a larger level globally. Whereas Jiddu Krishnamurti's educational teachings are disseminated globally through a variety of channels, including schools, educational centers, published works, digital resources such as videos and articles, public talks and dialogues, foundations dedicated to his philosophy, study groups, retreats and collaborations with other educational institutions. These efforts aim to advance his educational philosophy and inspire its investigation and implementation in diverse settings. The teachings of Buddha and Krishnamurti rattle the human mind, which works with the whole structure of the problem rather than looking at one side of the problem and solving it. The theory of modern technical education is fragmented, so it seeks fragmented and immediate solutions to the problems related to human mind, religion and society. On the contrary, the teachings of Buddha and Krishnamurti see the whole nature of the problem and solve it completely. Such solutions made at the social and religious level are sustainable.

Conclusion

The objective of this paper is to elaborate the teachings of Buddha and Jiddu Krishnamurti, with a concentration on their importance of individual growth that eventually results in religious tolerance and social harmony. This paper is important to read because this article provides an adequate knowledge of the teachings of Buddha and Jiddu Krishnamurti and compares their respective works in a single paper. The literature review reveals that the teachings of Buddha and Krishnamurti share a common emphasis on the development of the individual as the key to achieving social harmony and religious tolerance. Both philosophers acknowledge that true unity and comprehension can only arise when individuals cultivate their own understanding and free themselves from external influences and internal miseries. Although Buddha established the Sangha as a means for personal development within a religious community, Krishnamurti strongly rejected organized religion and emphasized personal freedom. However, both philosophers aimed to dismantle belief systems and promote simplicity, harmony, and virtuousness in society. They recognized the importance of true education in shaping individuals and promoting social and religious peace.

Buddha's teachings emphasize positive values such as love and compassion (Gomrigh, 2009) and are centered around the importance of leading a moral and compassionate life, and the path to achieving this involves following the middle way, understanding the four noble truths, and practicing the noble eightfold path. Additionally, Buddha emphasizes the importance of personal responsibility and non-violence, as well as education and vegetarianism. Whereas Jiddu Krishnamurti's teachings centered around the fact that truth cannot be attained through external means such as religion, philosophy, or psychological techniques. Instead, he emphasized the importance of self-reflection and attentiveness (De Sousa, 2012) in discovering the truth within oneself. His fundamental teaching is encapsulated in his famous statement that "truth is a pathless land" (Core of the Teachings | J. Krishnamurti, 2023). However, both Buddha and Jiddu Krishnamurti share the belief that the ultimate goal of life is to achieve inner peace and liberation from suffering. While their approaches may differ, their teachings ultimately aim to guide individuals towards a fulfilling and meaningful life. Moreover, the foundations of their teachings offer holistic solutions that address the fundamental issues of the human mind, religion, and society, providing sustainable paths towards genuine understanding and harmony.

It is crucial for religious organizations, society, experts, scientists, educators, thinkers, decision-makers, politicians, and government officials to comprehend the contributions of Buddha and Jiddu Krishnamurti and emphasize the multidimensional personal growth that can be achieved through their works. Limitation of this article is that Krishnamurti and Buddha dedicated their lives to teaching, resulting in a vast and diverse range of literature. It would be impossible to include all of their works in a single article. To better comprehend the teachings of these two great thinkers, the author generated eight themes from their literature in order to achieve the objective of this paper. It is possible for other enthusiasts to delve into the literature of these great thinkers (Buddha and J. Krishnamurti) and generate their own themes. For the future research author propose the topics - different approaches and applications of the middle way of Buddha and a comparative study on the middle way of buddha and choiceless awareness.

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