

Kalyāṇamitta of Buddhism and Kantian Friendship as Path to Liberation

Venerable Phramaha Pairat Khienwong

Abstract

Friendship is an essential need of human life as a song says, "Everybody needs a friend." There are a number of philosophers in the East and the West, in ancient, modern, and contemporary times who wrote on this topic. This article deals with the concept of friendship of two great thinkers of the world. One is a great philosopher of the West in the enlightenment period, Immanuel Kant. The other is a great philosopher and religious founder of the East, the Lord Buddha. While Kant maintains that true friendship is an "Ideal" or "Idea" which human beings can approach but will never achieve perfectly, the Lord Buddha confirms that Kalyāṇamitta or spiritual friendship is possible. The Lord Buddha claims that he himself is the true and the most perfect friend of living beings. Despite their great differences in opinions, they both share a lot of similarities in key issues on the topic of friendship. This article deals with the idea of friendship in three parts: 1) friendship according

Venerable Phramaha Pairat Khienwong is a Full-time Lecturer, Faculty of Buddhism at Mahachulalongkornrajavidyalaya Univ., Thailand. (ratanadham@yahoo.com)

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to the idea of Kant, 2) friendship according to the teaching of the Lord Buddha, and 3) an analysis and synthesis of the ideas of the two great philosophers.

Key words: *Kalyāṇamitta*, Friendship, Liberation, Mundane Realm, Supra-Mundane Realm.

I. Introduction

Friendship is considered an essential need of human life. It is the kind of relationship that human beings adore and yearn for. As the song says, “Everybody needs a friend.” There are many reasons why human beings need associations with other people: human nature since humans are social animals, limitation in one’s capacity, and physical and psychological needs. People need friends at all levels of their lives—physical, social, psychological, and spiritual. The need for friends is a motive that drives a number of philosophers in the East and West of every period to develop their own treatise on the topic of friendship. Plato gives an account and discusses the idea of “*philia*” (affection) in his “*Lysis*” in which Socrates uses his Socratic method to push two boys who are his friends, *Lysis* and *Menexenus*, to describe their understanding of the notion of friendship. Aristotle discusses the notion of friendship in his two books on ethics—“*Nicomachean Ethics*” in Book VIII and XI and “*Eudemonian Ethics*” in Book VII. Khalil Gibran devotes one chapter of his “*The Prophet*” to the topic of friendship. In this article, the author will analyze and synthesize the notion of friendship of two great philosophers of the world. One is a great philosopher of the West in the enlightenment period, Immanuel Kant, and the other one is a great philosopher and religious founder of the East, the Lord Buddha. The author finds that despite their great differences in opinion due to the gap in time and culture, both share a lot of similarities on the key issue of friendship. This indicates that friendship is a universal notion in both theory and the real world. It is the life and blood of human beings everywhere and in all times.

II. Kant's Notion of Friendship

Kant gives little attention to the idea of friendship. His account of the idea of friendship is found scattered in three sources—1) in his posthumously published *Lectures on Ethics II* written between the mid 1770s and 1790s, 2) in his *Metaphysics of Morals*, and 3) in the collection of his smaller writings and notes called *Reflexionen*. Kant's account of the notion of friendship can be divided into two phrases: 1) Friendship in early *Lecture on Ethics*, and 2) Friendship in late *Lecture on Ethics*. Kant describes his general conception of friendship as a “motive to promote the happiness of others [that] evolves from the general love of mankind” (LE Collins 27, 422). Most people understand the motive of love as a kind of emotion. Since Kant considers friendship a moral virtue, love or the motive of love must not involve emotion and inclination. It must be based on rationality. Kant defends the rationality of the love of friendship by referring to an anthropological assumption claiming that “by nature man is above all moved by the motive of self-love which attends to the happiness of oneself” (LE Collins 27, 422). Based on this assumption, it implies that friendship is impossible or at least most difficult to achieve since it is against the predisposition of a human being. Building friendship needs a serious attempt to overcome inherent nature and to put “the motive of general love of mankind above the motive of self-love” (Impe 2011, 129). Understanding this difficulty, Kant regards friendship an “Idea” or “Ideal” since it is rooted in understanding. Kant has written that “this idea is valid only in reflection, and no such thing occurs among men” (LE Herder 27, 54). We can hardly draw true friendship from direct experience of friendship because all our experiences of friendship are partial, imperfect, and defective. Impe (2011, 129) has pointed out that according to Kant true friendship “can merely be approximate but never fully achieved.” Because of this reason, Kant agrees with Aristotle's saying, “My dear friends, there are no friends [since] no friendship ever matches the Idea of friendship”¹ (LE Collins 27, 422). However, Kant uses the difficulty of making friends to shift true friendship/the

¹ Diogenes Laetius, Vol. 1, 1: 27; Eud. Eth., 7, 1245b; Nic. Eth., 1171a.

general love of mankind from emotion to rationality. He contends that true friendship is an exchange of welfare. One of the complexities in Kant's idea of friendship is the fact that friendship starts with the conception of an exchange of welfare between persons. When one has sacrificed his/her happiness to others in exchange for the contribution from the counterparts, how could he/she be sure that the counterpart would do the same. Kant admits that there is no guarantee that such expectation will be fulfilled as he writes, "I am not convinced,,that [another] will sacrifice something for my sake...We have to be able to assume that [one's] effort on his behalf will be made also for us, and ours for his; but this is a great deal to expect, and so friends are few" (LE Herder 27, 54). He writes:

If all men so minded, that each look out for the other's happiness, then each man's welfare will be nurtured by the rest; were I to know that others were caring for my happiness, as I would wish to care for theirs, I would be sure of not falling to short in any cultivation of my own happiness, for it would be made good to me, ...for however well a man takes care of another's happiness, that other will be equally care of his. It looks as if a man loses, when he cares for other people's happiness; but if they, in turn, are caring for this, then he loses nothing. In that case the happiness of each would be promoted by the generosity of others, and this is the idea of friendship, where self-love is swallowed up in the idea of generous mutual love [Wechseliebe]. (LE Collins 27, 422)

Therefore the moral value of friendship arises from the realm of the "ought to" since a person has to overcome the inclination of self-love and the expectation to reap the return of what he/she has invested. This moral value in turn determines the "characteristic value of mankind" (R 15, 624, n 1429).

III. Development of Kant's Idea of Friendship

A. Friendship in Early Lecture of Ethics

In early Lecture of Ethics, Kant follows Aristotle² to divide friendship into three kinds—friendship of need (Budufnis), friendship of taste

(Geschmach), and friendship of disposition (Gesinnung).

1. Friendship of Need

Kant defines friendship of need as “that whereby the participants may entrust each other with a reciprocal concern [wechselseitige] in regards to their needs in life” (LE Collins 27, 424-25). This kind of friendship is very close to Aristotle’s “friendship based on utility” since it is based on the confidence and presumption the counterparts “would be able and willing to look after their affairs” in return (Impe 2011, 130). As for Kant, this kind of friendship is the beginning of friendship and is a friendship of the hunter-gatherer societies whose needs are as primitive as the four basic needs, self-preservation, and protection against hostile threats.

2. Friendship of Taste

Kant describes friendship of taste as “an analogue of friendship, and consists in taking pleasure in the company and mutual association [*wechselseitige Gesellschaft*] of the two parties, rather than their happiness” (LE Collins 27, 426). Kant identifies key characteristics of friendship of taste as: courtesy (in notes written in 1776-78), good manners and politeness (in Lectures on Anthropology written in 1791-92), and association with parties of difference (in LE Collins 27, 2460). Kant reasons that in friendship of taste, people are bound together by their differences rather than similarities so that each can contribute to the counterpart what he/she lacks. He has written in LE (Collins 27, 426) that people of similarities cannot be friends of taste because “they cannot satisfy or entertain one another, for what one knows, the other knows too; but a scholar may well have a friend of taste with a merchant or soldier, and...then each can entertain the other on his own subject” (LE Collins 27, 426).

2 Aristotle, in his *Nicomachean Ethics* (2000, 1155ff) divides friendship into three kinds—friendship based on utility, pleasure, and virtue.

3. Friendship of Disposition

In his explanation of the friendship of disposition, Kant breaks away from his previous explanations on the concept of friendship in two respects. Firstly he regards friendship of disposition as friendship of sentiment. Secondly he admits the possibility of altruism. In friendship of disposition, a person does not “desire something from the other, a service, etc., but is merely directed to the sincere, pure disposition of one person towards another” (LE Brauer in Menzer 1924, 260). Due to this reason, friendship of disposition is regarded as: a) the most perfect form of friendship or in other words the kind of friendship closest to perfection, b) a universal friendship, and c) a moral friendship. Kant explains that it is most perfect and universal because it is based on “communion, open hearted communication, and self disclosure” (Impe 2011, 131). Persons who are called friends are those “who we can confide, and to whom we may pour all our views and opinions; from whom we cannot and need not hide anything and with whom we are fully able to communicate” (LE Collins 27, 426). Kant identifies this kind of relationship as moral friendship because despite their differences, participants of friendship of disposition “share the same moral feeling, (*moralisches Gefühl*), i.e., a receptivity (*Empfänglichkeit*) for moral law” (Impe 2011, 131). It means they share the same understanding of moral principles (*intellect/Verstand*) and moral sentiment (*Sentiment*) (Marucci 1999, 437-38).

B. Moral Friendship in Late Lecture and in *Metaphysics of Morals*

Kant makes his notion of moral friendship more clearly in his late *Lecture of Ethics* in which he defines moral friendship as “a complete love of well-wishing (*Wohlwollens*) and also of well-liking (*Wohlgefallens*) among equals, in regards of their moral disposition and inclinations” (LE *Vigilantius* 27, 680). Key ideas of moral friendship are—1) It is an *Idea/Ideal* which “is seldom to be met with appearance and hence is taken to be unattainable” (LE *Vigilantius* 27, 680). 2) Friendship is what a person needs and strives to

achieve “for the elevation (Erhebung) of human life, and a moral reality to be developed therein for man’s end” (LE Vigilantius 27, 675). Kant identifies key characteristics of moral friendship as described below.

1. Well-wishing Love to Others (*die Liebe des Wohlwollens gegen Andere*)

Kant explains that moral friendship must be based on philanthropic love or benevolence towards every human being that arises from a person’s recognition of their rational nature and from maxims. To love on the basis of maxim means practical love based on the realization of a duty to love, not “passions, affects, inclinations or mere sensibility” (LE Vigilantius 27, 680). It is what Kant calls “*amor uniliteralis*” because it is the love for everyone that “it is not at all necessary that there be a return of love” (LE Vigilantius 27, 682).

2. Equality

Kant explains the idea of equality as equal mutual love and respect (LE Vigilantius 27, 680). Moral friendship is a relationship between people of equality. A relationship between unequal people is a favor, not a friendship. He believes that equality is a necessary condition for participants to “share their thoughts, judgments, feelings and lives with one another” (LE Vigilantius 27, 683).

3. Reciprocal Possession (*wechselseitiger Besitz*)

Kant defines reciprocal possession as “the communal possession of one person by the other or the union of their person as to moral disposition” (LE Vigilantius 27, 680). It means participants of moral friendship mutually share moral disposition in every situation as if each encounters it by themselves on the basis of moral laws and freedom.

4. Intimate Communication (*Mettheilung*) and Openheartedness (*Offenherzigkeit*)

Kant explains intimate communication as the reciprocal enjoyment on the basis of openheartedness and self-disclosure (LE *Vigilantius*, 27, 677). Kant's conceptions of openheartedness and self-disclosure include a sharing of sensory feeling and thoughts in spite of differences among participants of moral friendship. Since the openheartedness and self-disclosure needs "an unconcealed communication of all one's means, end and endeavors" (LE *Vigilantius* 27, 680), it is impossible to achieve perfect moral friendship, however, we can approach it more and more.

5. The Love for Mutual Well-liking (*die Liebe zu dem wechselseitigen Wohlgefallen*)

Kant explains the love for mutual well-liking as "the intellectual disposition of friends ... [that arises from] reciprocal esteem" (LE *Vigilantius* 27, 677). Mutual reciprocal esteem among people is expressed in terms of benevolence towards one another, intimate communication, and solidarity in ends (swallowing up the happiness of each into a shared end) on the basis of maxims or ethical duties (Wood 1999, 280). Despite the differences and the impossibility to achieve perfection, the participants understand and share the same maxims (*principia*) in their judgment. In his *Metaphysics of Morals*, Kant reconfirms his general idea of moral friendship in late *Lecture of Ethics* and gives further explanation that moral friendship needs a delicate balance of love as an attraction to one another and a proper distance for maintaining respect. He explains that respect is a necessary condition to reciprocal love of lasting friendship (LE *Vigilantius* 27, 677). He advises that "even the best of friends should not make themselves too familiar with each other" (MM 6, 470).

IV. Friendship in Buddhism: *Kalyāṇamitta*

The word *Kalyāṇamitta* in Pali or *Kalyāṇamitra* in Sanskrit is translated in English as spiritual friendship (by most commentators), noble friend, sincere friend, best friend, admirable friend, virtuous friend, and “good friend” by P.A. Payutto. The Lord Buddha speaks of the importance and the benefits of *Kalyāṇamitta* as in the following:

Avoiding fools and associating with the wise—this is the highest blessing (Khp. V).

Look on the wise man who points out your faults, who criticizes you, as one who points out a treasure. Such a person is a sage worthy of association. Associating with such a person brings only advancement, not regression. (Dh. 76)

The Lord Buddha has mentioned the relationship between *Kalyāṇamitta* and enlightenment/*Nirvāṇa* or *Nibbāna* which is the ultimate purpose of life in this way:

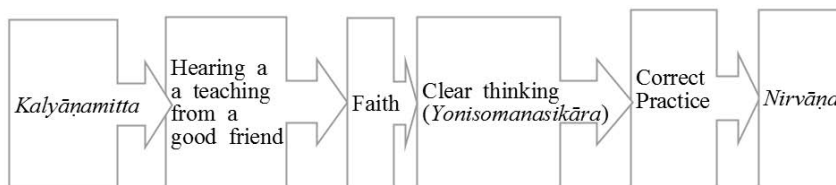
Monks, before the sun rises there is the dawn; the dawn is the herald of the rising sun. In the same way, the presence of a good friend is the precursor, the herald of the rising of the Noble Eightfold Path. Of a monk who has a Good Friend it can be expected that he will prosper and develop in the Noble Eightfold Path. (S.V.27-28)

According to the above quotation, the first step on the way to *Nirvāṇa* or enlightenment in Buddhism is to have a good friend or *Kalyāṇamitta*.

Another question that arises is if *Nirvāṇa* is a personal endeavor, why is *Kalyāṇamitta* needed for the attainment of *Nirvāṇa*. Payutto explains that people need *paratoghosa* or good and righteous “sound from the outside,” (Payutto 1996, 312) which will enable them to hear the sound of the inside and lead them to the right view and right practice. In this respect, *Kalyāṇamitta* is linked to *Yonisomanasikāra* as inspirational or directive thinking, which is considered a beginning stage and is a mandate for a novice to pursue the enlightenment. Though the enlightenment is the result of

personal endeavor, very few could attain *Nirvāṇa* by themselves. Good friends cannot grant enlightenment to anyone either, but a beginner or a novice who seeks enlightenment needs right persons or good friends as external sources to influence, to energize, to guide, to teach, to direct, and to correct them on the way to enlightenment in their thinking process toward clear thinking and right view. Though the Lord Buddha has reminded his disciples not to believe because of a teacher or because of faith, he does not refute the necessity of teacher and faith. On the contrary, his teaching on *Kalyāṇamitta* reflects his deep understanding of human psychological need of friends. When a person of good will is drawn to the path of enlightenment, good friends can act as teachers to help such a person develop his convincible faith in enlightenment through various techniques as inspiring, teaching, training, coaching, and modeling. Good friends can act as dialogue partners to argue against misunderstanding as well as giving advice and teachings to help the novice make change to the set of existing knowledge. Whenever a mental state (*ārammaṇa*), experience, and the new knowledge is properly cognized, faith in the possibility of enlightenment provides the channel for thinking to follow. Well-directed faith eventually paves way for clear thinking. Whenever clear thinking is enriched regularly and well supported in this way, a novice's clear understanding becomes more and more fluent in a clear thinking process which leads eventually to the development of wisdom. When wisdom, understanding of the truth and the objective of the teachings, is applied, faith is once again boosted. Eventually, a novice's clear thinking gains accumulation to the level leading to true realization and liberation.

P. A. Payutto summarizes the path to enlightenment thus:



The next question is what kind of people could be a good friend. The Lord Buddha instructs monks and his lay disciples in a short *Mitta Sutta*, or

discourse on friends, seven characteristics of spiritual friend worth associating with thus:

Herein a monk gives what is hard to give, does what is hard to do, bears what is hard to bear. If he has these three qualities he should be followed as a friend. (A.I. 85)

A. *Kalyāṇamitta* Among Members of Monastic Order

The Lord Buddha has mentioned the importance of *Kalyāṇamitta* amidst a monk community during his stay in the town of Ngaraka when Venerable Ānanda approached him and said, “The half of the holy life, lord, it is friendship with what is lovely, association with what is lovely, intimacy with what is lovely!” (S.V. 2). According to standard commentary, what Ānanda implies is that the success of dhamma practice leading to the attainment of enlightenment relies on two factors—spiritual friend and one’s own effort. The Lord Buddha comments to Ānanda with words thus: “Say not so, Ānanda! Say not so, It is the whole, not the half, of the holy life, —this friendship, this association, this intimacy with what is lovely. Of a monk who is a friend, an associate, an intimate of what is lovely we may expect this,—that he will develop the Ariyaneightfold way, that he will make much of the Ariyan eightfold way” (S.V. 2). This quotation reflects Lord Buddha’s deep understanding of human nature. Though the development of the noble eightfold path and the attainment of *Nirvāṇa* can be achieved by one’s own endeavor, it is possible with very great difficulty and for very few people since every human being experiences greed, hatred, and delusion. By Buddhist tradition, a novice monk has to have the guidance of a master monk without whom a he cannot be ordained. The master monk is sometimes called a meditation teacher (*kammatthānācariya*) whose obligation is to care for the spiritual progress of his student by guiding his meditation practice in particular and to assist his student to overcome difficult situations and grow spiritually. When a novice monk has a spiritual friendship with an expert to rely on, to guide, to coach, and to mentor on the path to practice, there is a greatest possibility for him to develop the noble eightfold path and to reach his

spiritual goal. The scriptures say:

Herein, Ānanda, he cultivates right view, which is based on detachment, on dispassion, on cessation, which ends in self-surrender. He cultivates right aim, which is so based and concerned: likewise right speech, right action, right living, right effort, right mindfulness and right concentration, which is based on detachment, on dispassion, on cessation, which ends in self-surrender. That, Ānanda, is how a monk who is a friend, an associate, an intimate of what is lovely, cultivates and makes much of the Ariyan eightfold way. (S.V. 2)

The relationship between the master monk and novice monk must be oriented towards good will, integrity, purity, and dedication to the attainment of enlightenment. The relationship of good will means a master teacher must be consistently truthful in a wish to be a good teacher to help his student monk grow up spiritually to attain enlightenment, and have a positive attitude towards the potentiality of a student monk. A student monk must have a deep respect for a teacher's knowledge and integrity. The Lord Buddha emphasizes two key functions of a master monk—1) a duty to be a role model, and 2) a duty to teach. P. A. Payutto emphasizes that “one of the greatest values of a Good Friend is the presence of an example to follow with confidence, a living proof that what one is aspiring can actually be realized” (Payutto 1996, 327). It means the teacher monk firstly has an obligation to establish [himself] in goodness by ridding himself of blemishes before teaching others. In other words, a master monk teaches what he practices and practices what he teaches. The second duty includes... 1) teaching students to be good and behave well in daily life, 2) teaching in full with a method that they can understand completely and clearly, 3) encouraging and appreciating them openly, and 4) protecting them from harm, delusion, and distraction (Payutto 1996, 326).

The question is who could be an exemplar spiritual friend. The Lord Buddha declares that he is the perfect spiritual friend as he writes:

Indeed, Ānanda, beings liable to rebirth are liberated from rebirth; beings liable to decay, liable to death, liable to grief, woe,

lamentation and despair, are liberated therefrom because of my friendship with what is lovely. (S.V.2)

In case a novice monk cannot discover the enlightened one to be a perfect spiritual friend the choice of the less perfect one is allowed in order of preference as follows: 1) the one of eight great savakas, 2) the one who has destroyed all fetters through the attainment of jhānas and the development of *vipassanā*, 3) an *anāgāmi* or *sakadāgāmi* or *sotāpanna* or non-arahat who has attained a jhānic state, or the one who knows the Tipiṭaka or two piṭakas or one piṭaka, or one who knows nikāya and its commentaries and who is conscientious (Buddhaghosa 1999, 98-99).

B. *Kalyānamitta* Between Monks and Householders

The Lord Buddha understood the fact of life that there needs *to be Kalyānamitta* between monks and householders and that they are mutually dependent. Both parties are benefactors of one another and they have duties of mutual support of each other. On one hand, householders have a duty of supplying monks with “robes, alms food, shelters and medicine in time of illness” (Payutto 1996, 324). The duties of monks to *sangha* (householders) are as follow: 1) dissociate householders from evil, 2) teach and engage them with goodness, 3) help them achieve kindness, 4) teach them (dhamma) which they have never heard, 5) clarify the dhamma already heard, 6) show them the way to happy life and heaven (Payutto 1996, 324). However, there is a limitation in the relationship between the monks and householders. The Lord Buddha has given a general principle that provides a kind of relationship that enables them to achieve freedom in secular and spiritual affairs. The freedom in secular affairs provides a kind of relationship that encourages householders to stand on their own. The freedom in spiritual affairs means “helping them out of confusion of their householder life” (Payutto 1996, 325). The Lord Buddha also reminded monks that before they could help householders get out of the confusion of household affairs, which is a great obstacle to the attainment of *Nirvāṇa*, monks must free themselves from such confusions.

First of all they must not get involved with householders in such a way that monks themselves are “trapped by humans” and fall “into the same confusion and confinement” (Payutto 1996, 325) as do the lay persons. Whenever monks are trapped by humans they won’t be able to lead laity to spiritual freedom. The scriptures say:

Monks, what does it mean to be trapped by humans? A monk in this Teaching and Discipline fraternize with the householders, rejoices with them and sorrow with them. When they are happy, he is pleased, when they are sad, he is saddened. When they have some business, he manages it for them. This is called being trapped by humans. (Payutto 1996, 325)

C. *Kalyāṇamitta* Among Householders

The Lord Buddha also saw the importance of *Kalyāṇamitta* among householders. The Lord Buddha has given a guideline on how householders should live together in peace and harmony in the *Dīghajāṇu Sutta* (A.IV. 279-80). He advises householders to live in a community, in a village or town, with old people, adults, youth, and children in *Kalyāṇamitta* or a friendly atmosphere. Payutto (1996, 323) explains that community life needs to be mobilized by discussions and participation. Sustainable peace and harmony can be maintained by *Kalyāṇamitta* or a friendship atmosphere which needs care, sharing, conviction in the pursuit of virtues, and emulation of the role model of advanced virtues. He gives an instruction on the duties of householders to one another thus: “Listen, son of householder, friends and associates, which are like the left direction, should be supported in these five ways: 1) by giving and sharing, 2) by kindly speech, 3) by helpful conduct, 4) by participation 5) by truthful and accurate speech” (Payutto 1996, 323). The Lord Buddha was realistic about community life. He realized that there are good and bad people in a community. Therefore, a householder must choose to associate with good friends and avoid bad friends. He describes the characteristics of a good friend or true friend, a friend of good heart as “the helping friend..., the friend through thick and thin,..the friend who guides one

to benefits,...the loving friend” (Payutto 1996, 322). He describes bad friends or false friends as enemies. They are the “confidence trickster,...the smooth talker,...the flatter,...the leader to ruin” (Payutto 1996, 322).

V. A Synthesis Kalyāṇamitta and Kantian Moral Friendship

There are differences between the notion of friendship of Kant and that of the Lord Buddha. 1) While Kant maintains that true friendship cannot be perfectly achieved, we can only approach it; Lord Buddha maintains that true friendship can be achieved. 2) Kant maintains that true friendship is only an Idea or Ideal which can never be concretized. In our daily life, we can experience only partial and imperfect friendship. We know the notion of friendship by means of understanding and conceptualization, not through concrete experience. True and perfect friendship cannot be concretized because it is opposite to the egoistic nature of human beings. In contrast to Kant, the Lord Buddha confirms that true and perfect friendship is a reality. In S.III.18, he confirms that he himself is a true and perfect friend that human beings and *dheva* can have a concrete experience with. He gives further elaboration that human beings are liberated from the sufferings of birth and sickness by their concrete experience of true and perfect friendship with him. 3) Though the Lord Buddha does not refute Kant’s assumption of human nature, he is never hopeless about the human destination. He realizes the fact that there are people in ignorance. These people are like the lotuses in the mud and under water. Those who understand the noble eightfold path and practice dhamma can overcome their egoism. They will transform themselves to the lotuses that rise up above the water and become enlightened. 4) Kant’s friendship is limited to worldly (mundane) realm only, while Buddhist *Kalyāṇamitta* covers both the worldly (mundane) and supra-mundane (spiritual) realm. 5) Kant’s enlightenment refers to freedom of expression or liberation in the worldly realm only, while the Lord Buddha’s enlightenment covers freedom or liberation in both the worldly (mundane) and spiritual (supra-mundane) realm.

Despite the great differences aforementioned, Buddhist *Kalyāṇamitta* has

several similarities with Kantian moral friendship. These similarities are considered a synthesis of the notion of friendship in Buddhism and Kant. Firstly, according to Buddhism, *Kalyāṇamitta* is an external source to inspire and draw a friend to the way of enlightenment. When a person of good will is drawn to the path of enlightenment, good friends can act as teachers to help them develop faith in enlightenment through various techniques such as inspiring, teaching, training, coaching, and modeling. Good friends can act as a dialogue partner to argue against pseudo-knowledge and wrong understanding and give advice and teachings to help the novice change to real existing knowledge. According to Kant, moral friendship is friendship of “communion, open hearted communication, and self disclosure” (Impe 2011, 131). Therefore, Kant’s moral friend is the same kind of person as described in Buddhist *Kalyāṇamitta*. He/she is a kind of person “who we can confide, and to whom [a friend] may pour all our views and opinions; from whom [a friend] cannot and need not hide anything and with whom [a friend is] fully able to communicate” (LE Collins 27, 426) for the assistance on the path to enlightenment. Secondly, Buddhist *Kalyāṇamitta* is based on a kind of relationship between people who have in common a mental state (*ārammaṇa*), experience, properly cognized knowledge, and faith in the possibility of enlightenment. Each partner is willing to direct the channel to achieve thinking. Well-directed faith eventually paves the way for clear thinking. When clear thinking is practiced regularly and is well supported in this way, a novice’s thinking becomes more and more fluent in a clear thinking process which eventually leads to the development of wisdom in the novice. When wisdom, understanding of the truth and the objective of the teachings, is applied, faith is once again boosted. In this case clear thinking becomes a support for faith. Eventually, a novice’s clear thinking gains accumulation to the level leading to true realization and liberation. The concept of Buddhist *Kalyāṇamitta* is consistent with Kant’s moral friendship in that—1) it is a kind of friendship which has a sincere and pure disposition to assist the partner to enlightenment without any expectation for a return or, according to Kant’s terminology, “a friend of universal love (*amor unilateralis*)”; 2) It is a

kind of friendship which sees a partner on the path to enlightenment as a person or as an end and which shares moral disposition with the partner to achieve “the elevation of human life, and a moral reality to be developed” (LE Vigilantius 27, 675) to perfection/*Nibbāna*; 3) It is the “intellectual/spiritual dispositions of friends...[that arise from] a balanced reciprocal benevolence towards one another and esteem (respect). In Buddhist tradition, though there is an intimate relationship between a master and a novice, a proper distance must be constantly maintained to maintain esteem and respect. 4) It is a kind of friendship in which each partner shares similarity in ends on the basis of maxim or ethical duties. In Buddhism, a partner of *Kalyāṇamitta* shares the one and the same goal, the attainment of *Nibbāna* and each has a moral duty to assist one another to reach such a goal.

Abbreviations

A.	Aṅguttara Nikāya
D.	Dīgha Nikāya
Dh.	Dhammapada
Kh.	Khuddaka Pāṭha
M.	Majjhima Nikāya
S.	Saṃyuttanikāya
Sn.	Sutta Nipāta
Thag., Thīg.	Theragāthā, Therīgāthā
Ud.	Udāna

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