

HELP,
KALAMA
SUTTA!
HELP!

Buddhadāsa Bhikkhu

A 'Message from Suan Mokkh'

Help, Kālāma Sutta! Help!

by Buddhadāsa Bhikkhu

Messages from Suan Mokkh Series – No. 6

Help, Kālāma Sutta! Help!

by Buddhadāsa Bhikkhu

Translated from the Thai by Santikaro Upasaka

กาลามสูตร ช่วยด้วย!

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Anumodanā

To all Dhamma comrades, those helping to spread Dhamma:

Break out the funds to spread Dhamma to let faithful trust flow,
Broadcast majestic Dhamma to radiate long living joy.
Release unexcelled Dhamma to tap the spring of virtue,
Let safely peaceful delight flow like a cool mountain stream.
Dhamma leaves of many years sprouting anew, reaching out,
To unfold and bloom in the Dhamma centers of all towns.
To spread lustrous Dhamma and in hearts glorified plant it,
Before long, weeds of sorrow, pain, and affliction will flee.
As virtue revives and resounds throughout Thai society,
All hearts feel certain love toward those born, aging, and dying.
Congratulations and blessings to all Dhamma comrades,
You who share Dhamma to widen the people's prosperous joy.
Heartiest appreciation from Buddhādāsa Indapaṇṇo,
Buddhist Science ever shines beams of Bodhi long lasting.
In grateful service, fruits of merit and wholesome successes,
Are all devoted in honor to Lord Father Buddha.
Thus may the Thai people be renowned for their virtue,
May perfect success through Buddhist science awaken their hearts.
May the King and his family live long in triumphant strength,
May joy long endure throughout this our world upon earth.

Buddha dāsa

*Mokkhabālārāma
Chaiya, 2 November 2530 (1987)
Translated by Santikaro Bhikkhu
3 February 2531 (1988)*

Foreword

Even more than when this was written, with social media and the like, we live in a confused mix of bombardment from external opinions and insulation within our preferred echo chambers. This also occurs within the vastness of Buddhist teachings, which are not always free of sectarianism and dogmatism. How do we find our way through these minefields?

We are fortunate that the early record of the Buddha's teaching offers guidance regarding this dilemma. In this article, Ajahn Buddhādāsa highlights the freedom and responsibility of examining the important questions of our lives for ourselves. This doesn't mean shutting out wise voices and clinging only to our own. Nor does it mean making of Buddhism whatever we wish. The Kālāma Sutta helps find the middle way.

Santikaro

Help, Kālāma Sutta! Help!

*An article written on 6 May 2531 (1988)
at Suan Mokkhabalārāma, Chaiya*

All people in the world, including the Thai people, are now in the same situation as were the Kālāma people in Kesaputta township, India, during the time of the Buddha. Their village was located at a crossroads through which many religious teachers frequently passed. Each of these teachers taught that his personal doctrine was the only truth and that all others before and after him were wrong. The Kālāmas could not decide which doctrine they should accept and follow. When the Buddha once visited their village, the Kālāmas brought up their problem with him: they did not know which teacher to believe. Consequently, the Buddha taught them what is known now as the Kālāma Sutta,¹ which we will examine here.

Nowadays, the world's people study many different approaches to economic, social, and technological development. The universities teach just about everything. Then, regarding spiritual matters, here in Thailand alone we have so many teachers, so many interpretations of the Buddha's teachings, and so many meditation centers that nobody knows which teaching to accept or which practice to follow. Thus, it can be said that we have fallen into the same position that the Kālāmas were in over two millennia ago.

¹ Kesaputti (Kālāma) Sutta (AN 3:65).

The Buddha taught them, and consequently us, not to accept or believe something for conventional reasons. He discussed ten such reasons that we should be wary of, so we can avoid becoming anyone's intellectual slave, even the Buddha's. This principle enables us to choose for ourselves the teachings that are truly capable of quenching suffering (*dukkha*). The ten examples the Buddha gave in the Kālāma Sutta follow.

1. *Mā anussavena*: Don't accept and believe something to be true just because it has been passed along and retold for many years. Such credulity is a characteristic of brainless people, of 'sawdust brains,' such as those in Bangkok who once believed that disasters would befall people born in the 'ma' years.²

2. *Mā paramparāya*: Don't believe in something merely because it has become a traditional practice. People tend to imitate what others do and then pass the habit along, as in the story of the rabbit that was terrified by a fallen mango.³ When the other animals saw the rabbit running at top speed, they were frightened too and ran after it. Most of them ended up tripping and tumbling off a cliff to their deaths. Any *vipassanā* (insight) practice that merely imitates others, that just follows tradition, will bring similar results.

3. *Mā itikirāya*: Don't accept and believe something simply because news of it has spread far and wide, whether through one's village or throughout the whole world. Only fools are susceptible to believing something because others believe it or are talking about it, for they refuse to exercise their own powers of intelligence and discrimination.

² The years of the small snake, big snake, horse, and goat – five through eight in the old twelve-year Thai cycle – all begin with 'ma.'

³ Similar to Chicken Little, or Henry Penny, and her falling sky.

4. *Mā piṭakasampadānena:* Don't accept and believe something just because it is cited in a *piṭaka* (text). The word *piṭaka*, although most commonly used for Buddhist scriptures, can mean anything written or inscribed on a suitable writing material. The teachings memorized and passed on orally should not be confused with *piṭaka*. A *piṭaka* is a certain kind of conditioned thing made and controlled by human beings, which always can be changed by human hands. Thus, we cannot trust every letter and word we read in them. We need to use our powers of discrimination to see how these words can be applied to the quenching of suffering. As there are discrepancies among the *piṭaka* of the various Buddhist schools, care is called for.

5. *Mā takkahetu.* Don't believe something solely on the grounds of logical reasoning (*takka*). Logic is merely one branch of knowledge that people use to try to figure out the truth. *Takka*, logic, is never infallible. If its data or inferences are incorrect, it can go wrong.

6. *Mā nayahetu:* Don't believe or accept something merely because it appears correct on the grounds of *naya*, what is now called 'philosophy.' (In Thailand, we translate the Western term 'philosophy' as *prajñā*. Our Indian friends cannot accept this because *naya* is just a point of view or opinion; it isn't the supreme understanding properly referred to as *paññā* or *prajñā*). *Naya* (or *nayāya*) is merely a method of deductive reasoning based on hypotheses or assumptions. Such reasoning can err when the method or hypothesis is inappropriate.

7. *Mā ākāraparivitakkena:* Don't believe or accept something simply because of superficial thinking, that is, because it appeals to what we nowadays call 'common sense,' which is merely snap judgments based on one's tendencies of thought. We like to use this approach so much that it becomes habitual. Some careless and

boastful philosophers rely on such common sense a great deal yet consider themselves clever.

8. *Mā diṭṭhinijjhānakkhantiyā:* Don't believe or accept something to be true merely because it agrees or fits with one's preconceived opinions and theories. Personal views can be wrong and our methods of experimentation and verification may be inadequate, rendering them incapable of leading us to the truth. This approach may seem similar to the scientific method, but it can never actually be scientific, as its proofs and experiments are inadequate.

9. *Mā bhabbarūpatāya:* Don't believe something just because the speaker appears believable, perhaps due to credibility or prestige. Outside appearances and the actual knowledge inside a person can never be identical. We often find that speakers who appear credible outwardly turn out to say incorrect and foolish things. Nowadays, we must be wary of computers because the programmers who feed them data and manipulate them may put in the wrong information, make programming errors, or use them incorrectly. Don't worship computers so much, for doing so goes against this principle of the Kālāma Sutta.

10. *Mā samaṇo no garū ti:* Don't believe something simply because the monk (more broadly, any speaker) is 'my teacher.' The Buddha's purpose regarding this important point is that nobody should be the intellectual slave of anybody else, not even of the Buddha himself. The Buddha emphasized this point often, and there were disciples, such as the Venerable Sāriputta, who confirmed it in practice. They didn't believe the Buddha's words immediately upon hearing them; they only did so after reasoned reflection and the test of practice. We hope that other religious teachers of this world have given this highest freedom to their listeners and disciples! In Buddhism, there is no dogmatic system that pressures us to believe

without the right to examine and decide for ourselves. This is the great uniqueness of Buddhism that keeps its practitioners from being anybody's intellectual slave. We Thais should never volunteer to follow the West as slavishly as we are doing now. Intellectual and spiritual freedom is best.

Understanding the ten examples of the Kālāma Sutta is a surefire defense against intellectual dependence and not being one's own person, against neglecting one's own intelligence and wisdom in dealing with what one hears and listens to (*paratoghosa*, the 'sound of others,' in Buddhist terms). Whatever one listens to, one should carefully and systematically reflect upon it. When the facts of the matter are clearly beneficial and result in the quenching of suffering, one may finally believe it one-hundred percent.

The principle of the Kālāma Sutta is appropriate for everyone, everywhere, every era, and every world – even for the heavenly worlds. Nowadays, the world has been shrunk by miraculous communications, by the easy and rapid exchange of information. People can get new knowledge from every direction and corner of the planet. In the process, they don't know what to believe and, therefore, are in the same position as were the Kālāmas during the time of the Buddha. Indeed, the Kālāma Sutta can be their refuge. Please give it the good attention and study it deserves. Consider it the greatest good fortune that the Buddha taught this *sutta*. It is a gift for the whole world. Only those who are too foolish will be unable to benefit from this discourse of the Buddha.

The Kālāma Sutta is to be practiced by people of all ages. Even children can apply its principle in order to be children of awakening (*bodhi*) rather than children of ignorance (*avijjā*). Parents should teach and train their children to know how to understand the words and instructions they receive, how to see the reasoning and natural facts involved, and whether the results will really be as claimed. Whenever teaching or telling their children something,

parents should help them to really understand what they are asked to do and see the benefits for themselves. For example, when they are told not to take drugs, children shouldn't obey merely because of fear, but because they see what the results of taking drugs actually are and thus willingly refuse addictive substances.

None of the ten examples in the Kālāma Sutta state that children should never believe or listen to anyone. They simply state that children, along with the rest of us, should listen carefully and only believe something to be true after having seen for themselves its real meaning and the advantages that will come from such belief, then practice accordingly. When a teacher teaches something, helping children to see the reasoning behind the teaching won't make them obstinate. For the obstinate ones, gently apply a bit of switch and let them think things over again. Children will increasingly understand and appreciate the principle of the Kālāma Sutta as they mature. If we train children by this standard, they will be skilled in dealing with all ten examples by the time they are fully mature adults.

Today's scientific world will be able to gladly accept all ten tenets of the Kālāma Sutta as being in line with the scientific method. There is not the least contradiction between the principles of science and those of the Kālāma Sutta. Even the eighth item, which states that one should not accept something just because it corresponds with one's own preconceived theories, does not contradict scientific principles. True scientists emphasize experimental verification as their main criterion for accepting something as true, not personal opinions, concepts, beliefs, reasoning, and theories. Due to these standards of the Kālāma Sutta, Buddhism will satisfy the expectations and needs of true scientists.

If one follows the principle of the Kālāma Sutta, one will have independent knowledge and reason with which to understand the meaning and truth of ideas and propositions heard or read for the first time. For example, when one hears that greed, hatred, and delusion are dangerous and evil, one understands thoroughly and

instantly, because one already knows through personal experience what these things are like. One believes in one's own experience and intelligence rather than the speaker. The way of practice is the same in other cases. If a statement is about something one has never seen or known before, one should try to understand or get to know it first. Then one can consider whether or not to accept the newly received teaching or advice. One should never accept something just because one believes in the speaker. One should take one's time, even if it means dying before finding out. This is how the Kālāma Sutta protects one from becoming the intellectual slave of anyone else, even in the most subtle matters and so-called mysteries.

There's a problem every time a new kind of medicine comes out and is advertised all over the place. Should we offer ourselves as guinea pigs to test it, out of belief in the advertisements? Or should we wait until we have sufficient reason to try just a little of it first, to see if it truly gives the good results advertised, before relying on it fully? We should respond to new statements and teachings in the same way we respond to new medicines, by following the principle of the Kālāma Sutta as a true refuge.

The Kālāma Sutta requires us to develop wisdom before faith. If one wants to have faith come first, then let it be the faith that begins with wisdom, not the blind faith that comes from ignorance. The same holds true in the principle of the Noble Eightfold Path: take wisdom or right understanding as the starting point, then let faith grow out of that wisdom or right understanding. This is the only safe approach. We ought never to believe blindly immediately upon hearing something, nor should we be forced to believe out of fear, bribery, or the like.

The world nowadays is so overwhelmed by the power of advertising and propaganda that most people have become slaves to it. Advertisers can make people pull out their wallets without even thinking in order to buy things they don't need to eat, don't need to have, and don't need to use. This is so commonplace that

we absolutely must offer the principle of the Kālāma Sutta to our human comrades of this era. Propaganda is much more harmful than ordinary advertising or what is called *paratoghosa* in Pāli. Even with ordinary advertising, *paratoghosa*, we must rely on the principle of the Kālāma Sutta as our refuge, to say nothing of needing it to deal with outright propaganda, which is full of intentional deceptions. So we can say that the Kālāma Sutta is beneficial even in solving economic problems.

I ask you all to consider, investigate, and test whether there is found anywhere greater spiritual freedom than is found in the Kālāma Sutta. If someone says that Buddhism is a religion of freedom, can there be any reason to dispute or oppose that statement? Does this world which is so intoxicated with freedom really know or have freedom in keeping with the principle of the Kālāma Sutta? Do blind ignorance and indifference regarding the Kālāma Sutta create the lack of such freedom? Some even disparage this sutta by claiming it teaches us to not believe or listen to anything. Moreover, some actually claim that the Buddha preached this sutta only for the Kālāma people there at that time. Why don't we open our eyes and notice that people nowadays have become intellectual and spiritual slaves, that they have lost their freedom much more than the Kālāmas in the time of the Buddha?

Dear friends, fellow worshippers of freedom, I ask you to consider carefully the essence and aim of the Kālāma Sutta and the Buddha's intention in teaching it. Then, your Buddhist qualities of awakening will grow fat and robust, rather than skinny and weak. Don't foolishly fear and loathe the Kālāma Sutta. The word 'Thai' means 'freedom.' What kind of freedom are you going to bring to our 'Thainess'? Or what kind of 'Thainess' is fitting and proper for the independence or 'Thainess' of Buddhists, the disciples of the Buddha?

Now let us look further to see the hidden benefits and advantages in the Kālāma Sutta. The Sutta can help us to avoid the

tactless and narrow-minded talk that leads to violent clashes and disputes. For example, it is foolish to set up an unalterable rule for all families regarding who, husband or wife, will be the front legs (leader) and who the hind legs of the elephant. It all depends on the specific conditions of each family. According to the principles in the Kālāma Sutta and the law of specific conditionality (*idappaccayatā*), we only can discuss the proper roles of family members on the basis of each family's circumstances. Please don't speak one-sidedly and violate natural principles.

Regarding abortion, people argue until they are red in the face whether it is right or wrong, without investigating to discover in which cases it is suitable and which not. Once we follow the natural principles of the Buddhist way of reasoning, each situation will show us when it is appropriate and when not. Please stop insisting on one-sided positions.

The principle is the same in the case of meat-eating versus vegetarianism. Each side pigheadedly argues from its absolute position. Such people are attached to regarding food as being either meat or vegetable. For Buddhists, there is neither meat nor vegetable; there are only natural elements. Whether the eater or the eaten, it's all just natural elements. The situations in which one should eat meat and the circumstances when one shouldn't can be discerned using the principle of the Kālāma Sutta. For this reason, the Buddha never said decisively one way or the other whether to eat meat or vegetables, or to not eat meat or not eat vegetables. To speak so carelessly is not the way of Buddhists.

Nor should one say that democracy is always and absolutely good. Those who insist on such views haven't considered that a democracy of selfish people could be worse than a dictatorship of unselfish people who live according to Dhamma or righteousness. A democracy of selfish people means freedom to use their selfishness in a most frightening and awful manner. Consequently, problems drag on endlessly among those people who have a democracy of

selfishness. Stop saying that democracy is absolutely good or that dictatorship is absolutely good. Instead, stick to the principle that either will be good when based on Dhamma. Each society should choose which suits it best according to the particular circumstances facing it.

To say that the prime minister must always be an elected member of parliament and never someone who was not chosen directly by the people is to rant and rave as if deaf and dumb.⁴ Really, we must look to see how the situation ought to be, what the specific circumstances and reasons are, then practice correctly according to the principle of specific conditionality. The same applies to other political issues. This is the true Buddhist way, befitting the fact that Buddhism embodies democracy in the form of Dhammic socialism. Therefore, the election of members of parliament, the establishment of a government, the structuring of the political system, and even the course of social and economic development all should be carried out using the principle of the Kālāma Sutta. Please consider each example and you will discover the necessity of using the principle of this sutta.

More than ever the modern world needs the Kālāma Sutta as its basic operating principle. The world is spinning ever faster with humanity's defilements. It's shrinking because of better transportation and communication. And it's about to self-destruct because proper awareness, intelligence, and wisdom are lacking. Under the power of defilement, the world is worshiping materialism, sex, and luxury, because it lacks standards like that of the Kālāma Sutta. No one knows how to make choices in line with its principles. Consequently, the world is wholly unfit for peace, while increasing in crime and other wickedness every moment. Let's eliminate all these problems and evils by relying on the Kālāma Sutta as our standard.

⁴ Up until the mid 1990s, this issue was a dangerous point of contention between democracy activists on the one hand and the military and conservatives on the other.

Finally, there is the matter of the name of this sutta. When named after the people who originally listened to this teaching, it's called the Kālāma Sutta. When named after the place where it was preached, it's called the Kesaputta Sutta.⁵ Whatever the name, the content and meaning are still the same. During the early part of the last century the Tipiṭaka was popularized in a series of booklets called 'Dhamma Treasure' (*Dhammasampatti*).⁶ Then, this sutta became well-known as the Kālāma Sutta. Therefore, let's yell at the top of our lungs, 'Help, Kālāma Sutta! Help!'

In conclusion, the Kālāma Sutta never forbids us to believe in anything; it merely implores us to believe with independent intelligence and wisdom. It never forbids us to listen to anything; it merely asks us to listen without letting our intelligence and wisdom be enslaved. Furthermore, it also enables us to think, consider, investigate, and decide with great subtlety and precision, so that we can find specks of gold in mountain-sized rubbish heaps.

Please come, Kālāma Sutta! Come invest yourself in the hearts and minds of all Buddhists, of all human beings in the present world.



⁵ Different editions of the Tipiṭaka name this sutta differently.

⁶ This series of books was written by the Venerable Phra Mahasamanachao Kromphraya Vachiraya Nyanarorot, the Supreme Patriarch at the time who modernized Buddhist texts and education in Thailand.

กา ลาม สู่ ทร ้วย คั ว ย .

- ๐ เราทั้งโลกกำลังตกอยู่ในฐานะชาวกาลามะ ความรู้ระคะมมาจากทุกทิศ
- ๐ มัชฌิมของชาวกาลาม แห่งเกสปุคคินิมะ เป็นที่รวมถ่านของศาสนา.
- ๐ ทรงสอนให้ไม่รับมาเชื่อโดยอาการ 10 อย่าง ซึ่งผิดได้โดยไม่รู้สึก
- ๐ การไม่เป็นเหตุทางมัญญาของผู้ใด, ทั้งที่เรากำลัง เป็นอยู่,

ทรงประสงค์ไม่ให้เรารับคำสอนของพระองค์อย่าง เป็นเหตุทางป.

1. โดยหังคามกันมา : อาตมรของคนไร้สมอง หรือสมองซีเลื้อย
2. ทำคามกันมา : เหมือนกระต่ายกินคูน จนสัตว์ พ.ตายเกลี้ยง.
3. เชียงฮ็อกระถอน : อยางระถอนโลก -กินชาว.
4. มีที่อ้างในนิฎก - สังขารชนิดหนึ่งที่อยู่ใถ่ามือของมนุษย์.
5. โดยเหตุยอทางกรรม -ซึ่งผิดได้.
6. โดยเหตุยอทางนะ (ฟีโลโซฟี)ซึ่งผิดได้ โดยสมมติฐานมันผิด.
7. โดยกรีกความอาการ -ที่เรียกว่า คอมมอนเซนส์ (ความคิดรวบแนว)
8. ทน หรือ เข่ากันใดกับความเห็นของตน (ซึ่งมีอยู่เดิม)ที่ผิดได้.
9. เพราะผู้หุกมีลักษณะน่าเชื่อ -แม่แต่คอมมิวนิเคอร์ (ซึ่งมนุษย์ใช้).
10. ค่ายเห็นวามณะนี้เป็นครูของเรา -สมัคร เป็นเหตุทางมัญญา.

ทั้งหมดนี้ สรุปว่า ความไม่เป็นที่ของตัวเอง.

- ก. ไร้สำหรัทุกคน ทุกแห่ง ทุกยุคสมัย ในโลก, แม่เพรดา.
- ข. ผู้กรวัย แม่เด็ก ๆ -เพื่อเป็นเด็กโหล.
- ค. โลกสมัยวิทยาศาสตร์ ตอนรับโคทั้ง 10 อย่าง ค่ายวิชีวิตวิทยาศาสตร์.
- ง. รู้จักเหมือนที่เรารู้จัก โลกะ-โหสะ-โมหะ ของเราเอง, เสียก่อน.
- จ. มีเหตุยอแห่งการทดลองแล้วจึงเชื่อ -เหมือนลองยาออกใหม่ยุคนี้.
- ฉ. สว่างศรีวิธา ที่เกิดมาจากมัญญา, ไม่ไรหุสมัยคาเชื่อ.
- ช. ตอนรับปรโคโธส ในโลกโคหุขชนิด, -ไม่เป็นที่เหมือนที่กล่าวสังได้ไว้

“Help, Kālāma Sutta! Help!” Notes typed by Buddhādāsa Bhikkhu.
 Ref. Archives document of the Buddhādāsa Indapañño Archives
 BIA 3.1/20 (1/2) Box 6. page 109.

About the Author

Buddhadāsa Bhikkhu was born in 1906, the son of a southern Thai mother and an ethnic Chinese father. He followed Thai custom by entering a local monastery in 1926, studied for a couple years in Bangkok, and then founded his own refuge for study and practice in 1932. Since then, he has had a profound influence on not only Thai Buddhism but other religions in Siam and Buddhism in the West. Among his more important accomplishments, he:

- Challenged the hegemony of later commentarial texts with the primacy of the Buddha's original discourses.
- Integrated serious Dhamma study, intellectual creativity, and rigorous practice.
- Explained Buddha-Dhamma with an emphasis on this life, including the possibility of experiencing Nibbāna ourselves.
- Softened the dichotomy between householder and monastic practice, stressing that the noble eightfold path is available to everyone.
- Offered doctrinal support for addressing social and environmental issues, helping to foster socially engaged Buddhism in Siam.
- Shaped his forest monastery as an innovative teaching environment and Garden of Liberation.

After a series of illnesses, including strokes, he died in 1993. He was cremated without the usual pomp and expense.

About the Translator

Santikaro went to Thailand with the Peace Corps in 1980, was ordained as a Theravada monk in 1985, trained at Suan Mokkh under Ajahn Buddhādāsa, and became his primary English translator. Santikaro led meditation retreats at Suan Mokkh for many years, and was unofficial abbot of nearby Dawn Kiam. He is a founding member of Think Sangha, a community of socially engaged Buddhist thinker activists that has given special attention to the ethical and spiritual impact of consumerism and other modern developments.

Santikaro returned to the USA's Midwest in 2001 and retired from formal monastic life in 2004. He continues to teach in the Buddhist tradition with an emphasis on the early Pāli sources and the insights of Ajahn Buddhādāsa. He and his wife Jo Marie are founders of Kevala Retreat, a modern American expression of Buddhist practice, study, and social responsibility in rural Wisconsin. There he continues to study, practice, translate the work of his teacher, teach, and imagine the future of Buddha-Dhamma in the West.

‘Messages from Suan Mokkh’ Series

- #01 *Education Critique*
- #02 *Nibbāna for Everyone*
- #03 *A Single Bowl of Sauce Solves All the World’s Problems*
- #04 *Kamma in Buddhism*
- #05 *Let’s All Be Buddhadāsas*
- #06 *Help, Kālāma Sutta! Help!*

Recommended Reading (Books)

- *Mindfulness With Breathing: A Manual for Serious Beginners*
- *Handbook for Mankind*
- *The First Ten Years of Suan Mokkh*
- *Heartwood of the Bodhi Tree*
- *Keys to Natural Truth*
- *Living in the Present without Past without Future*
- *Natural Cure for Spiritual Disease: A Guide into Buddhist Science*
- *Nibbāna for Everyone*
- *No Religion*
- *The Prison of Life*
- *Patīccasamuppāda: Practical Dependent Origination*
- *A Single Bowl of Sauce: Teachings beyond Good and Evil*
- *Void Mind*
- *Buddha-Dhamma for Inquiring Minds*

Online Resources

www.bia.or.th

www.suanmokkh.org

www.kevalaretreat.org

www.youtube.com/@buddhadasabhikkhu7829

www.soundcloud.com/buddhadasa

Buddhadāsa Indapañño Archives

Established in 2010, the Buddhadāsa Indapañño Archives collect, maintain, and present the original works of Buddhadāsa Bhikkhu. Also known as Suan Mokkh Bangkok, it is an innovative place for fostering mutual understanding between traditions, studying and practicing Dhamma.



Kevala Retreat

Kevala Retreat is a Dhamma refuge in the USA's Midwest inspired by Suan Mokkh. Here, Santikaro and friends work to nurture a garden of liberation along the lines taught by Ajahn Buddhadāsa, where followers of the Buddha-Dhamma Way can explore Dhamma as Nature and in the Pāli suttas.



“The Kalama Sutta never forbids us to believe in anything; it merely implores us to believe with independent intelligence and wisdom. It never forbids us to listen to anything; it merely asks us to listen without letting our intelligence and wisdom be enslaved. Furthermore, it also enables us to think, consider, investigate, and decide with great subtlety and precision, so that we can find specks of gold in mountain-sized rubbish heaps.”

Buddhadāsa Bhikkhu

