Snp 2.9 — Kiṁsīla Sutta

English translation by Bhikkhu Candana.
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Review: Full automatic text-layer comparison plus visual samples; not a complete human proofread.

Text

Snp. 2.9

Kiṁsīla Sutta

“What Virtuous Behavior is All

About”

324. “What is virtuous behavior? What is meant by having good conduct? By practicing what kind of actions exactly, could human beings become firmly established in the highest good, and thus, attain to the ultimate goal?”

325. “By honoring those elders who deserve respect. Do not be contemptuous, while knowing the appropriate time to go and see teachers; always appreciating any opportunities one may get to listen to a Dhamma discourse, by listening with full attention to the well-spoken words being offered.

326. “Knowing the appropriate time to enter into the teacher’s presence, while removing all signs of arrogance and pride from your heart, as you attend gently on them, caring for their needs. Meanwhile, always remaining alert as to the purpose of the Dhamma, throughout your training, maintaining restraint, and living in harmony with the goals of the Holy Life.

327. “Delighting in listening to the Dhamma, being devoted to the Dhamma, standing on the firm foundation of the

Dhamma, while applying wise discrimination throughout, as you make sure nothing you do, no matter how insignificant, inadvertently brings even the slightest criticism to the Dhamma. In this manner, you should fill up your time, always pondering on the Truth you learn that is the Dhamma.

328. “Give up laughter and the telling of jokes, along with mutterings of prayer and ceaseless chanting, lamenting, and wailing, not to mention hateful, vile, and angry speech;

cunning and deceptive talk, as well as malicious and lust- inducing words. Thus, free yourself from the blemishes that arise from your stubbornly blind existence, as you give up pride and abide steadfast, longing to see reality for what it truly is.

329. “Learn to appreciate the value and beauty of the well- spoken word, whereby whatever has been heard, brings you closer and closer to the experiencing of stillness that is the collectedness of the heart (samādhi). This, because no wisdom is found, nor any true understanding is developed in the heart of the negligent man who is restless, hasty, and impetuous.

330. “That is why those who delight in the Dhamma taught by the Noble Ones, are unsurpassed in their speech, thoughts, and physical actions, for they are firmly established in the tranquil serenity that comes through the collectedness of the heart, having known through their own wisdom and direct understanding, the very essence and heartwood of the Teachings.”