

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

(Ch. 17) Kodha-Vagga

The Anger Chapter

(221)

**kodhaṃ jahe vippajaheyya mānaṃ, saṃyojanaṃ sabbamatikkameyya.
taṃ nāmarūpasmimasajjamānaṃ, akiñcanaṃ nānupatanti dukkhā.**

Abandon anger, discard conceit, completely transcend the fetter;

One who does not stick to mind and body – having nothing – will not be beset by dukkha.

(222)

**yo ve uppatitaṃ kodhaṃ, rathaṃ bhantaṃva vāraye.
tamahaṃ sārathim brūmi, rasmiggāho itaro jano.**

One who turns away arisen anger like turning a chariot,

That one I call a charioteer – others merely hold the reins.

(223)

**akkodhena jine kodhaṃ, asādhūṃ sādhunā jine.
jine kadariyaṃ dānena, saccenālikavādināṃ.**

By means of non-anger one conquers anger,

By means of the excellent one conquers the non-excellent.

By means of generosity one conquers stinginess,

By means of truth one conquers a person who speaks falsely.

(224)

**saccaṃ bhāṇe na kujjheyya, dajjā appampi yācito.
ete hi tīhi thānehi, gacche devāna santike.**

Speak the truth and do not get angry, give when asked even if you have little.

By means of these three things you will enter the presence of the devas.

(225)

**ahiṃsakā ye munayo, niccaṃ kāyena saṃvutā.
te yanti accutaṃ thānaṃ, yattha gantvā na socare.**

Those sages who are harmless, who are always physically restrained,

Go to the undying state where they do not sorrow.

(226)

**sadā jāgaramānānaṃ, ahorattānusikkhinaṃ.
nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.**

For one who is always wakeful, training day and night,

Intent upon Nibbāna – their defilements disappear.

(227-228)

**porāṇametam atula, netam ajjatanāmiva.
nindanti tuṇhimāsinaṃ, nindanti bahubhāṇinaṃ.
mitabhāṇimpī nindanti, natthi loke anindito.
na cāhu na ca bhavissati, na cetaṛahi vijjati.
ekantaṃ nindito poso, ekantaṃ vā pasaṃsito.**

*Atula¹, this is an ancient truth – not just the way it is today.
They criticize those who are silent, they criticize those who speak much,
They criticize those who speak moderately -
There is no one in the world who is not criticized.
It has not been, it will not be, and it is not now,
That anyone is exclusively criticized or exclusively praised.*

(229-230)

**yaṃ ce viññū pasaṃsanti, anuvicca suve suve.
acchiddavuttiṃ medhāviṃ, paññāsīlasamāhitaṃ.
nikkhaṃ jambonadasseva, ko taṃ ninditumarahati.
devāpi naṃ pasaṃsanti, brahmunāpi pasaṃsito.**

*The wise extol one who, when examined day after day,
Is known to have impeccable conduct, intelligence, wisdom, virtue, and concentration.
Who would be worthy to criticize such a person who is like a coin made of pure gold?
Even the devas extol such a person – even Brahmā extols such a person.*

(231)

**kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā.
kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.**

*Protect yourself from physical manifestations of anger; be restrained with your body.
Having abandoned physical misconduct, practice good behavior with your body.*

(232)

**vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā.
vacīduccaritaṃ hitvā, vācāya sucaritaṃ care.**

*Protect yourself from verbal manifestations of anger; be restrained with your speech.
Having abandoned verbal misconduct, practice good behavior with your speech.*

(233)

**manopakopaṃ rakkheyya, manasā saṃvuto siyā.
manoduccaritaṃ hitvā, manasā sucaritaṃ care.**

*Protect yourself from mental manifestations of anger; be restrained with your mind.
Having abandoned mental misconduct, practice good behavior with your mind.*

(234)

**kāyena saṃvutā dhīrā, atho vācāya saṃvutā.
manasā saṃvutā dhīrā, te ve suparisaṃvutā.**

*The steadfast are restrained with their body and their speech;
The steadfast are restrained with their mind – they are completely well-restrained.*

1 This verse was apparently addressed to a person named Atula.