



Barre Center  
for Buddhist Studies

149 Lockwood Road  
Barre, Massachusetts 01005  
phone: (978) 355-2347  
web site: dharma.org  
e-mail: bcbs@dharma.org

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PROVIDENCE, RI



## Fully Quenched

*Cullavagga 6:4.4*

sabbadā ve sukhaṃ seti  
brāhmaṇo parinibbuto  
yo na lippati kāmesu  
sītibhūto nirūpadhi.

sabbā āsattiyo chetvā  
vineyya hadaye daram,  
upasanto sukhaṃ seti  
santiṃ appuyya cetaso 'ti.

Indeed the sage who's fully quenched  
Rests at ease in every way;  
No sense desire adheres to him  
Whose fires have cooled, deprived of fuel.

All attachments have been severed,  
The heart's been led away from pain;  
Tranquil, he rests with utmost ease,  
The mind has found its way to peace.

When Anathapindika, the wealthy merchant from Savatthi, visited Rajagaha one time on business, he found the household of his wife's family in great commotion and unable to greet him with their characteristic style. He was told by his host that the Buddha had been invited for a meal the next day, and all the preparations were for this momentous event. The sound of the Buddha's name, we are told, stopped Anathapindika in his tracks. "Did you say 'Buddha?'" he asked three times, as if sensing some great karmic confluence. He was so thrilled at the prospect of meeting him that he awoke three times during the night, thinking that dawn was at hand.

He got up so early the next morning that it was still dark as he made his way out of the city to the Cool Grove where the Buddha was pacing back and forth in his morning walking meditation. He approached with fear on account of the darkness, the hair standing up on the back of his neck. After all this Anathapindika could manage no more than a conventional greeting to the Buddha of "I hope all is well with you, Sir?" whereupon he received these magnificent two stanzas in reply.

The poem simply but elegantly expresses the nature of the Buddha's awakening. It would have been uttered shortly after the event, and well before he gathered a large following. Notice how the language is expressing a psychological transformation rather than a cosmological event. All eight lines of the poem say something about the cessation of suffering, the relinquishing of desire, the discovery of peace—here and now. There is nothing about former or future Buddhas, nothing about the workings of karma, and nothing about the end of rebirth or the fulfillment of a destiny.

The rest, of course, is history. Anathapindika is taught dharma there and then by the Buddha, immediately attains stream-entry, and becomes one of the Buddha's most generous supporters to the end of his days.

—A. Olenzki