

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Sucintita

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[66. Succhintita¹]

Roaming a mountain hard to reach
I was [then] a high-born lion.
Slaying assemblies of wild beasts
I was living on that mountain. (1) [1384]

But Atthadassi, Blessed One,
Best Debater, Omniscient One,
with a wish for my upliftment
came to that superb mountain [then]. (2) [1385]

I approached wishing to eat [some]
spotted antelopes I had killed.
At that time the Blessed One did
come [there] during his begging rounds. (3) [1386]

Taking excellent [chunks of] meat,
I gave [them] to the Teacher [then].
The Great Hero gave thanks [for that,]
[thus] bringing me toward nirvana. (4) [1387]

I entered that hard-reached mountain
with that pleasure in [my own] heart,
[and] having given birth to joy,
I passed away [right then and] there. (5) [1388]

Because of that gift of [some] meat
and the resolve in [my own] heart,
for fifteen hundred aeons I
delighted in the world of gods. (6) [1389]

In [all] the remaining aeons
I [always] acted wholesomely,
because of the gift of that meat,
and through Buddha-recollection. (7) [1390]

In the thirty-eighth aeon [hence]
there were eight [kings] named Dighāyu.²

¹“Well-Thought-Out.” #92 and #425 {428}, below, are ascribed to (apparently different) monks bearing this same name.

²“Long Life”

³BJTS reads *saṭṭhimhi* ‘to kappasate’ (“six thousand [sixty hundred] aeons ago”) with BJTS for PTS *saṭṭhimh’ ito kappasate*. The former must be wrong, because this protagonist performed his seed karma during the Buddha Era of Atthadassi Buddha, “only”

In the sixtieth³ aeon hence
there were two [kings] named Varuṇa. (8) [1391]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1392]

Thus indeed Venerable Succhintita Thera spoke these verses.

The legend of Succhintita Thera is finished.

eighteen hundred aeons ago. In addition to clarifying this particular reading, I take this verse (and others like it, where the math otherwise would not work) as important in establishing that the *ito* in these recurrent verses should be taken as “hence” (“from now”), “ago,” “before today,” as opposed to “thence” (“from then”) “after” “later”