

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Sucintita

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Printed September 2026

[425. {428.}¹ Succhintita²]

In the city, Haṃsavatī,
I was a cultivator then.
I [earn my] living by farming,
[and] through it I feed [my] children. (1) [4567]

[My] field back then was bountiful,
[and] my grain was producing seed;³
when the fruit-bearing time arrived,
I then thought [about it] like this: (2) [4568]

“It’s not right, it is not fitting
for one who knows what’s virtuous,⁴
that without giving to the monks,⁵
I should consume the best of this. (3) [4569]

This Buddha’s the Impartial One,⁶
Bearing the Thirty-two Great Marks;
reared⁷ by him, the monks’ Assembly
is the unsurpassed merit-field. (4) [4570]

I shall give a donation there,
the first of each of the new crop.⁸
Thinking about [it] like that, I
was happy, with a gladdened mind.⁹ (5) [4571]

[Then] carrying grain from [my] field,
I went up to the Sambuddha.
Having approached the Sambuddha,
the World’s Best One, the Bull of Men,
[and] worshipping the Teacher’s feet,

¹*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²“Well-Thought-Out.” #66 and #92 are *apadānas* of apparently different monks bearing this name.

³lit., “fruited,” *phalitaṇ*

⁴*janantassa guṇāguṇaṇ*, lit., “for who knows virtue and non-virtue”

⁵*saṅghe*, lit., “for the assembly of monks”

⁶*asamasamo*

⁷*pabhāvita*, BJTS gloss *prabhūta*, lit., “become” “produced” “increased” “furthered”

⁸*navasassaṇ pure pure*, BJTS Sinh. gloss *paḷamu paḷamu...navaśasyadānaya*, “a donation of the new crop, the first the first [fruits]”

⁹*haṭṭho pīṇitamānaso*

I spoke these words [to the Buddha]: (6) [4572]¹⁰

“The new crop [of grain] has prospered;
you’re¹¹ the Recipient of Gifts.¹²
O Sage, showing [me] compassion,
please accept it, O Eyeful One.”¹³ (7) [4573]

Padumuttara, World-Knower,
Sacrificial Recipient,
discerning what I was thinking,
spoke these words [to me at that time]: (8) [4574]

“Four have entered [into the path];
four are established in [its] fruit.¹⁴
This monks’ Assembly is upright,
settled in wisdom [and] morals. (9) [4575]

Merit done for the [good] rebirths
of people doing rituals,¹⁵
beings looking [to earn] merit,
gifted for the monks,¹⁶ bears great fruit. (10) [4576]

The new crop, so too more than that,
is to be given to these monks.¹⁷
Proposing [it], lead monks from the
Assembly to that house [of yours].
What has been prepared in your house,
give that to the monks’ Assembly.” (11) [4577]¹⁸

Proposing [it], leading monks, from the
Assembly to that house [of mine],
what had been prepared in my house,
I gave to the monks’ Assembly. (12) [4578]

¹⁰PTS and BJTS agree in presenting this as a six-footed verse.

¹¹reading *tvaṃ* with BJTS (and PTS alt.) for PTS *taṃ*

¹²*āyāgo*. The term can refer to the recipient of sacrificial gifts, or to the gifts themselves. PTS seems to assume the latter meaning in reading *taṃ* for *tvaṃ*

¹³reading *cchakkhuma* (voc.) with BJTS for PTS *cchakkhumā* (nom.)

¹⁴BJTS glosses “stream-enterers, etc.,” that is, the four who have entered the path and are established in its fruit are stream-enterers, once-returners, non-returners and arahants.

¹⁵or “sacrifices,” *yajantānaṃ manussānaṃ*

¹⁶lit., “for the monks’ Assembly,” *saṅghe*

¹⁷lit., “for this assembly of monks,” *tasmin saṅghe*

¹⁸PTS and BJTS agree in presenting this as a six-footed verse.

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (13) [4579]

There my well-constructed mansion
was [made of] gold, brightly shining.
It rose up sixty leagues [in height,
[and it] was thirty leagues in width. (14) [4580]

The nineteenth recitation portion.
That palace of mine was crowded,
filled with [varied] groups of women.
Eating and [also] drinking there,
I live among the thirty gods.¹⁹ (15) [4581]

And three times in succession I
exercised divine rule [back then],
and five times in succession I
was a monarch who turns the wheel,
[and I enjoyed] much local rule,
innumerable by counting. (16) [4582]²⁰

Transmigrating from birth to birth,
I receive unlimited wealth.
I have no lack of possessions:
that is the fruit of a new crop. (17) [4583]

Elephant- [and] horse-vehicles,
palanquins, also chariots —
I am obtaining all of them:
that is the fruit of a new crop. (18) [4584]

New clothing [and likewise] new fruit,
new food which has the best flavor —
I am obtaining all of them:
that is the fruit of a new crop. (19) [4585]

Silk cloth²¹ and woolen blankets²² too,

¹⁹i.e., in the Tāvatiṃsa heaven

²⁰PTS and BJTS agree in presenting this as a six-footed verse.

²¹*koseyya*

²²*kambala*

khoma and also cotton cloth²³ —

I am obtaining all of them:
that is the fruit of a new crop. (20) [4586]

Groups of slave-women, groups of slaves,
and women who are all decked out —
I am obtaining all of them:
that is the fruit of a new crop. (21) [4587]

I am not cold, I am not hot;
burning fever does not exist.
And also mental suffering²⁴
is non-existent in my mind. (22) [4588]

[People say,] “Eat this,” “enjoy this,”
“lit down [to sleep] in this [good] bed.”
I am obtaining all of that:
that is the fruit of a new crop. (23) [4589]

Now is the final time for me;
[my] last rebirth is proceeding.²⁵
Today the fruit which I donated²⁶
is always making [me] happy. (24) [4590]

After donating [my] new crop,
for the monks of splendid virtue,²⁷
I experience eight results,²⁸
in accordance with my karma. (25) [4591]

I’m handsome and I’m famous [too],
very wealthy²⁹ and free from harm;
always in the majority,³⁰
my retinue has no factions.

²³*kappāsika*

²⁴reading *dukkhaṃ* with BJTS for PTS *dukkaṇ*, an obvious typographical error

²⁵*ccharimo vattate bhavo*

²⁶reading *deyyadhammo...phalaṃ* with BJTS for PTS *deyyadhamme...phalaṇ* (“the fruit in [= of?] my donation”)

²⁷lit., “for the monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, “supreme splendid group”

²⁸*aṭṭhānisaṇṣe*. I count the eight here as (1) being handsome, (2) be famous, (3) being wealthy, (4) being free from harm, (5) always being in the majority, (6) having a united retinue, (7) respected by everyone, (8) always being the first to receive gifts

²⁹*mahābhogo*, lit., “one with many possessions”

³⁰*mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

They all are giving me respect,
whomever on earth I mix with.
And whatever gifts³¹ there [may] be,
I [always] get the first of each.³² (26-27) [4592-4593]

In the middle of the monks³³ or
face-to-face with the Best Buddha,
passing over all the [others],
the donors are giving to me. (28) [4594]

Having given the first new crop,
for the monks of splendid virtue,³⁴
I am enjoying these results:
that is the fruit of a new crop. (29) [4595]

In the hundred thousand aeons
since I gave that donation then,
I've come to know no bad rebirth:
that is the fruit of a new crop. (30) [4596]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (31) [4597]

Being in Best Buddha's presence
was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (32) [4598]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [4599]

Thus indeed Venerable Succhintita Thera spoke these verses.

The legend of Succhintita Thera is finished.

³¹*deyyadhammā*, that is, religious gifts presented to the brahmins officiating at a sacrifice, or the monks being honored in an almsgiving, or other religious adepts at a festival, etc.

³²*pure pure*

³³*bhikkhusaṅghassa...majjhe*

³⁴lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads *gaṇavaruttame*, "supreme splendid group"