

# Sucintita

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[425. {428.}<sup>1</sup> Sucintita<sup>2</sup>]

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;<sup>3</sup>  
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,<sup>4</sup>  
that without giving to the monks,<sup>5</sup>  
I should consume the best of this. (3) [4569]

This Buddha’s the Impartial One,<sup>6</sup>  
Bearing the Thirty-two Great Marks;  
reared<sup>7</sup> 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.”<sup>8</sup>  
Thinking about [it] like that, I  
was happy, with a gladdened mind.<sup>9</sup> (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,  
I spoke these words [to the Buddha]: (6) [4572]<sup>10</sup>

“The new crop [of grain] has prospered;

<sup>1</sup> *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.

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

<sup>3</sup> lit., “fruited,” *phalitaṅ*

<sup>4</sup> *janantassa guṇāguṇaṅ*, lit., “for who knows virtue and non-virtue”

<sup>5</sup> *saṅghe*, lit., “for the assembly of monks”

<sup>6</sup> *asamasamo*

<sup>7</sup> *pabhāvita*, BJTS gloss *prabhūta*, lit., “become” “produced” “increased” “furthered”

<sup>8</sup> *navasassaṅ pure pure*, BJTS Sinh. gloss *paḷamu paḷamu...navasāsyadānaya*, “a donation of the new crop, the first the first [fruits]”

<sup>9</sup> *haṭṭho piṇitamānaso*

<sup>10</sup> PTS and BJTS agree in presenting this as a six-footed verse.

you're<sup>11</sup> the Recipient of Gifts.<sup>12</sup>  
O Sage, showing [me] compassion,  
please accept it, O Eyeful One."<sup>13</sup> (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.<sup>14</sup>  
This monks' Assembly is upright,  
settled in wisdom [and] morals. (9) [4575]

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

The new crop, so too more than that,  
is to be given to these monks.<sup>17</sup>  
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]<sup>18</sup>

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]

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.

<sup>11</sup>reading *tvam* with BJTS (and PTS alt.) for PTS *taṃ*

<sup>12</sup>*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 *tvam*

<sup>13</sup>reading *cakkhuma* (voc.) with BJTS for PTS *cakkhumā* (nom.)

<sup>14</sup>BJTS 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.

<sup>15</sup>or “sacrifices,” *yajantānaṃ manussānaṃ*

<sup>16</sup>lit., “for the monks' Assembly,” *saṅghe*

<sup>17</sup>lit., “for this assembly of monks,” *tasmin saṅghe*

<sup>18</sup>PTS and BJTS agree in presenting this as a six-footed verse.

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.<sup>19</sup> (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]<sup>20</sup>

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 cloth<sup>21</sup> and woolen blankets<sup>22</sup> too,  
*khoma* and also cotton cloth<sup>23</sup> —  
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.

<sup>19</sup>i.e., in the Tāvātīṃsa heaven

<sup>20</sup>PTS and BJTS agree in presenting this as a six-footed verse.

<sup>21</sup>*koseyya*

<sup>22</sup>*kambala*

<sup>23</sup>*kappāsika*

And also mental suffering<sup>24</sup>  
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.<sup>25</sup>  
Today the fruit which I donated<sup>26</sup>  
is always making [me] happy. (24) [4590]

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

I’m handsome and I’m famous [too],  
very wealthy<sup>29</sup> and free from harm;  
always in the majority,<sup>30</sup>  
my retinue has no factions.  
They all are giving me respect,  
whomever on earth I mix with.  
And whatever gifts<sup>31</sup> there [may] be,  
I [always] get the first of each.<sup>32</sup> (26-27) [4592-4593]

In the middle of the monks<sup>33</sup> 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,

<sup>24</sup>reading *dukkhaṃ* with BJTS for PTS *dukkaṇ*, an obvious typographical error

<sup>25</sup>*carimo vattate bhavo*

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

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

<sup>28</sup>*aṭṭhānisaṅse*. 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

<sup>29</sup>*mahābhogo*, lit., “one with many possessions”

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

<sup>31</sup>*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.

<sup>32</sup>*pure pure*

<sup>33</sup>*bhikkhusaṅghassa...majjhe*

for the monks of splendid virtue,<sup>34</sup>  
 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 Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished.

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