

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Nāgakesariya

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Printed September 2026

[242. Nāgakesariya¹]

Gathering both ends of a bow,²
I entered into the forest.
I saw a small lake gathered³ [there],
very clean⁴ and full of flowers.⁵ (1) [2465]

Plucking [one] with both of my hands
and saluting on my forehead,⁶
I [then] offered [it] to Tissa,
the Buddha, Kinsman of the World. (2) [2466]

In the ninety-two aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2467]

In the seventy-seventh aeon,
[I was] named Pamokkharāṇa,⁷
a wheel-turning king with great strength,
possessor of the seven gems. (4) [2468]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2469]

Thus indeed Venerable Nāgakesariya Thera spoke these verses.

The legend of Nāgakesariya Thera is finished.

¹“Ironwood Lake-er” (?); *nāga* = elephant, cobra, ironwood tree + *kesara* = small lake

²lit., “Having made a bow not two-fold.” The meaning seems to be, “having strung a bow”. The cty. explains that he did this “for the sake of killing deer, etc.”

³PTS reads *osaraṇ*, BJTS and cty read *osaṭaṇ*; both terms mean “gathered” but it is not clear to me in what sense that term is used; the implication could be that many flowers were gathered together in that lake, or perhaps that many streams were gathered together to form it.

⁴*sabbamaṭaṇ*. BJTS reads *sataṭaṭaṇ*, “a lotus”.

⁵*supupphitaṇ*, lit., “well in bloom.” BJTS reads *samuṭṭhitaṇ*, “risen up,” and the gloss understands him to have seen a lotus flower which had risen up to the surface of the water in the small lake. Cty does not comment on the fourth foot. I have followed PTS here.

⁶lit., “doing *añjali* on my head.” He holds the flower in his hands, pressed together on his forehead in salutation/as a form of worship.

⁷“Released Lust” = *pamokkha* + *raṇa*