

# **Legends of the Buddhist Saints**

*Apadānapāli*

TRANSLATED BY  
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# Nandaka

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**[542. {545.}<sup>1</sup> Nandaka<sup>2</sup>]**

The Victor, Padumuttara,  
the One with Eyes for everything,  
the Leader [of the World,] arose  
a hundred thousand aeons hence. (1) [6165]

Out of friendship for all beings,  
for [their] happiness and profit,  
the Best Debater, Well-Bred Man,  
practiced<sup>3</sup> in [the world] with [its] gods. (2) [6166]

Who Reached the Height of Fame,<sup>4</sup> Splendrous,<sup>5</sup>  
Supported by Praise,<sup>6</sup> the Victor,  
the Worshipped One<sup>7</sup> of every world,  
Well-Known<sup>8</sup> in all directions, (3) [6167]

who Crossed Over Perplexity,<sup>9</sup>  
who Moved Beyond Saying “How? How?,”<sup>10</sup>  
whose Mind’s Intentions are Fulfilled,<sup>11</sup>  
Attained supreme Awakening.<sup>12</sup> (4) [6168]

The Ultimate Man, Producer<sup>13</sup>  
of the road to non-production,<sup>14</sup>  
declared what had not been declared  
and gave birth to what was unborn. (5) [6169]

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<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>a historical monk, famous as foremost among the exhorters of nuns. See DPPN II: 17-18. His name means “Joyful” or “Joy-er”

<sup>3</sup>or “observed”: *paṭipanno*

<sup>4</sup>*yasaggapatto*

<sup>5</sup>*sirimā*

<sup>6</sup>*kittivaṇṇabhato*, lit., “Feeding (°bhato) on Praise (*kittivaṇṇa*°)”

<sup>7</sup>lit., “pūjā-recipient” (*pūjito*)

<sup>8</sup>*suviṣṣuto*

<sup>9</sup>*utiṇṇavicchikicchcho*

<sup>10</sup>*vītivatta-kathaṇkatho*

<sup>11</sup>*paripuṇṇa-mana-saṅkappo*

<sup>12</sup>*patto sambodhiṇ uttamaṇ*

<sup>13</sup>*uppādetā*

<sup>14</sup>*anuppannassa maggassa*

<sup>15</sup>*maggaññū*

<sup>16</sup>*maggavidū*

Road-Knower,<sup>15</sup> Road-Discerner,<sup>16</sup> he's  
the Road-Teller,<sup>17</sup> the Bull of Men.  
Skilled<sup>18</sup> on<sup>19</sup> the road, the Teacher is  
the Ultimate Best<sup>20</sup> of drivers.<sup>21</sup> (6) [6170]

Then the Great Compassionate One,  
the Leader is preaching *Dhamma*,  
lifting up beings who are stuck  
on the road [known as] delusion. (7) [6171]

The Great Sage praised a follower  
who was regarded as the best  
in exhorting of [Buddhist] nuns,  
[and] placed<sup>22</sup> [him] in that foremost place. (8) [6172]

After hearing that I was thrilled.  
Inviting [him], the Thus-Gone-One,  
having fed [him] with Assembly,  
I aspired to that supreme place. (9) [6173]

At that time, the Lord, [also] thrilled,  
the Great Sage said [these words] to me:  
“Be happy, O long-lived one; you  
will receive that beautiful [place]. (10) [6174]

In one hundred thousand aeons,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (11) [6175]

Worthy heir to that one's *Dhamma*,  
*Dhamma*'s legitimate offspring,  
the one whose name is Nandaka  
will be the Teacher's follower.“ (12) [6176]

Due to that karma done very well,  
with intention and [firm] resolve,

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<sup>17</sup>*maggakkhāyī*

<sup>18</sup>*kusalo*

<sup>19</sup>lit., “of”

<sup>20</sup>*varuttamo*

<sup>21</sup>*sāraṭhīnaṇ*, lit., “charioteers” “coachmen”

<sup>22</sup>lit., “appointed”

discarding [my] human body,  
I was gone to Tāvatiṃsa. (13) [6177]

And now, in [my] final rebirth,  
I'm born in a millionaire's clan,  
rich, prosperous, very wealthy,  
in the great city, Śrāvastī. (14) [6178]

Seeing the Well-Gone-One at the  
city gate, I was astonished;<sup>23</sup>  
when [he] got Jeta Hermitage,<sup>24</sup>  
I went forth into homelessness. (15) [6179]

After not a very long time,  
I attained [my] arahantship.  
Then I'm one who's crossed existence,  
instructed by the All-Seer.<sup>25</sup> (16) [6180]

I preached *Dhamma* to the nuns [and]  
performed the question and answer.  
Instructed by me, all of them  
became [arahants], undefiled. (17) [6181]

Five hundred [of them], none lacking;  
the Great Friend,<sup>26</sup> gladdened at that time,  
placed me in the foremost place of  
those who give instruction to nuns. (18) [6182]

Karma done a hundred thousand  
[aeons hence] showed me [its] fruit here:  
well-liberated, arrow-quick,  
I have destroyed my defilements. (19) [6183]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (20) [6184]

Being in Best Buddha's presence  
was a very good thing for me.

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<sup>23</sup>lit., "I had an astonished mind"

<sup>24</sup>*jetārāmapaṭiggāhe*, i.e., when Anāthapiṇḍika gave him the Jetavana grove as his hermitage

<sup>25</sup>*sabbadassinā*

<sup>26</sup>*mahāhito*

The three knowledges are attained;  
[I have] done what the Buddha taught! (21) [6185]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (22) [6186]

Thus indeed Venerable Nandaka Thera spoke these verses.

The legend of Nandaka Thera is finished.