

# Ñāṇasañña

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### [128. Ñāṇasañña<sup>1</sup>]

I resided on a mountain  
in the Himalayan Mountains.  
Having seen some pure [white] sand I  
recollected the Best Buddha: (1) [1849]

“Knowledge has no analogy;  
neither does meeting the Teacher.<sup>2</sup>  
After learning all the Teaching  
one is set free by [that] knowledge. (2) [1850]

Praise to you, O Well-Bred Person!<sup>3</sup>  
Praise to you, Ultimate Person!  
There’s no one who’s the same as you  
in terms of knowledge, Best of Men.” (3) [1851]

Having pleased [my] heart in knowledge,  
I thrilled an aeon in heaven.  
During the aeons that remained,  
I completed that good karma.<sup>4</sup>(4) [1852]

In the ninety-one aeons since  
I obtained that perception [then],  
I’ve come to know no bad rebirth:  
the fruit of knowledge-perception. (5) [1853]

In the seventy-third aeon  
one [named] Puḷinapupphiya<sup>5</sup>  
was a wheel-turner with great strength,  
possessor of the seven gems. (6) [1854]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (7) [1855]

Thus indeed Venerable Ñāṇasañña Thera spoke these verses.

The legend of Ñāṇasañña Thera is finished.

<sup>1</sup>“Knowledge-Perceiver”

<sup>2</sup>lit., “neither [is there an analogy] for association of [with] the Teacher.” My translation of this verse follows the BJTS Sinhala gloss.

<sup>3</sup>*purisājañña*, RD “steed of man,” in the voc. Contracted form of *ājāniya/ājāniya*, “almost exclusively used to donate a thoroughbred horse”

<sup>4</sup>see note to [1567].

<sup>5</sup>“Sand and Flowers-er”