

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Ñāṇasaññaṇaka

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[128. Ñāṇasañña¹]

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.²
After learning all the Teaching
one is set free by [that] knowledge. (2) [1850]

Praise to you, O Well-Bred Person!³
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.⁴(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] Puḷinapupphiya⁵
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.

¹“Knowledge-Perceiver”

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

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

⁴see note to [1567].

⁵“Sand and Flowers-er”

The legend of Ñāṇasañña Thera is finished.