

Koraṇḍapupphiya

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[490. {493.}]¹ Korāṇḍapupphiya²]

I was then a forest-worker,³
as were⁴ father and grandfathers.⁵
[Earning] my living killing beasts,⁶
no wholesomeness⁷ exists for me. (1) [5263]

In the area where I lived,
Tissa, Chief Leader of the World,
Eyeful One, compassionately
showed [me] three [of his own] footsteps. (2) [5264]

And having seen the stepping feet
of the Teacher known as⁸ Tissa,
happy, [and] with a happy heart,
I pleased my heart [about his] feet. (3) [5265]

Seeing a *korāṇḍa*⁹ in bloom,
foot-drinker growing in the earth,¹⁰
taking a sprig with [flowers,] I
did *pūja* to [those] best of feet. (4) [5266]

Due to that karma done very well,
with intention and [firm] resolve,
discarding [my] human body,
I went to Tāvatiṃsa [then]. (5) [5267]

In whichever womb I'm reborn,

¹*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.

²“Koraṇḍa-Flower-er.” See #208 for a (different) *apadāna* ascribed to a monk of this name. #422 {425} is likewise ascribed to a monk of this name, and save a slight difference in v. 6 [5268], substituting “*cchavi* (“skin”) for *vaṇṇo* (“color”), it is identical to this one.

³BJTS gloss: a hunter

⁴lit., “by means of,” “through”. We might say “by birth” or “in the family business”

⁵BJTS reads *pitumātumaten’ ahaṃ* (“with the consent of father and mother”) for PTS *pitupetāma-hen’ ahaṃ*. I follow the latter reading here, noting that at [2986] these same two feet are repeated; there, BJTS agrees with PTS, leading me to suspect that in the present case BJTS’ mss. are corrupt. But both readings make the same point: the protagonist did his work as a hunter/animal killer as a family-approved business, not behind his parents’ backs.

⁶reading BJTS *pasumārena* (lit., “by” or “through” killing wild animals) for PTS *pararuhirena* (“through the blood of others”)

⁷*kusalaṃ*

⁸lit., “named”

⁹Sinh. *kaṭukoraṇḍu*, *Barberia prionitis* (*Acanth.*), cf. *korāṇḍaka*, *kuraṇḍaka*, a shrub and its flower, J. v.473 (RD)

¹⁰this foot consists of two different words for “tree”: *dharāṇi-rūha* (“growing in the earth”) and *pādapa* (“drinking from the feet [or roots]”). Though awkward in English, I translate literally here rather than give the non-descriptive “tree, which was a tree”.

[whether] it's human or divine,
I have¹¹ *korāṇḍa*-colored skin;
I'm radiantly beautiful.¹² (6) [5268]

In the ninety-two aeons since
I did that [good] karma back then,
I've come to know no bad rebirth:
that's the fruit of worshipping¹³ feet. (7) [5269]

My defilements are [now] burnt up;
all [new] existence is destroyed.
Like elephants with broken chains,
I am living without constraint. (8) [5270]

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! (9) [5271]

The four analytical modes,
and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [5272]

Thus indeed Venerable Korāṇḍapupphiya Thera spoke these verses.

The legend of Korāṇḍapupphiya Thera is finished.

¹¹lit., "I am [one who has]"

¹²*sappabhāso*, "a shining beauty"

¹³lit., "doing *pūjā*"