

# **Legends of the Buddhist Saints**

*Apadānapāli*

TRANSLATED BY  
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# Koraṇḍapupphiya

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**[490. {493.}<sup>1</sup> Korāṇḍapupphiya<sup>2</sup>]**

I was then a forest-worker,<sup>3</sup>  
as were<sup>4</sup> father and grandfathers.<sup>5</sup>  
[Earning] my living killing beasts,<sup>6</sup>  
no wholesomeness<sup>7</sup> 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 as<sup>8</sup> Tissa,  
happy, [and] with a happy heart,  
I pleased my heart [about his] feet. (3) [5265]

Seeing a *korāṇḍa*<sup>9</sup> in bloom,  
foot-drinker growing in the earth,<sup>10</sup>  
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,

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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>“Korāṇḍa-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.

<sup>3</sup>BJTS gloss: a hunter

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

<sup>5</sup>BJTS reads *pitumātumaten’ ahaṃ* (“with the consent of father and mother”) for PTS *pitupetāmāhen’ 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.

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

<sup>7</sup>*kusalaṃ*

<sup>8</sup>lit., “named”

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

<sup>10</sup>this foot consists of two different words for “tree”: *dharaṇī-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”.

discarding [my] human body,  
I went to Tāvatiṃsa [then]. (5) [5267]

In whichever womb I'm reborn,  
[whether] it's human or divine,  
I have<sup>11</sup> *korāṇḍa*-colored skin;  
I'm radiantly beautiful.<sup>12</sup> (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 worshipping<sup>13</sup> 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.

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<sup>11</sup>lit., "I am [one who has]"

<sup>12</sup>*sappabhāso*, "a shining beauty"

<sup>13</sup>lit., "doing *pūjā*"