

*Mahāparinibbānasutta*, ed. Rhys Davids & Estlin Carpenter 1903: 143. Footnotes and punctuation from the original.

Atha kho āyasmā Ānando vihāraṃ pavisitvā Then the venerable Ānanda entered the *vihāra*  
kapisīsaṃ<sup>1</sup> ālambitvā rodamāno aṭṭhāsi : “Āhañ ca and, leaning on the *kapisīsa*, stood crying: “Oh! I  
vat' amhi sekho sakaraṇīyo, Satthu ca me am [still] a student, with work to do, but my  
parinibbānaṃ bhavissati yo mamaṃ anukampako’ teacher, who is kind to me, will pass away.”  
ti.

Atha kho Bhagavā bhikkhū āmantesi : ‘Kahan nu Then the Bhagavān asked the monks: “Where,  
kho bhikkhave Ānando’? ti. monks, is Ānanda?”

‘Eso bhante āyasmā Ānando vihāraṃ pavisitvā “Sir, the venerable Ānanda entered the monastery,  
kapisīsaṃ ālambitvā rodamāno ṭhito : “Āhañ ca and, leaning on the *kapisīsa*, is standing there  
vat' amhi sekho<sup>2</sup> sakaraṇīyo, Satthu ca me crying: ‘Oh! I am [still] a student, with work to  
parinibbānaṃ bhavissati<sup>3</sup> yo<sup>4</sup> mamaṃ do, but my teacher, who is kind to me, will pass  
anukampako” ti.’ away.”

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1 See Jāt. iii. 23. ; Vin. ii. 121.

2 K sekkho. See Thera-Gāthā 1045.

3 S<sup>edt</sup> *om., and below.*

4 S<sup>edt</sup> *so, and below.*

Punctuation and footnotes are from the edition. Brackets indicate text emended by Waldschmidt.

athāyusmān ānando bhagavataḥ prṣṭhataḥ<sup>5</sup> sthito Then the venerable Ananda stood behind the  
mañcam avalambhya prārodīd āsr(ū)ṇi Bhagavān, leaned on his couch, and began to cry,  
vartayamān(a evam āha |) shedding tears. He said:

(atikṣipraṃ)<sup>6</sup> bhagavān parinirvāty atikṣipraṃ “Too soon is the Bhagavān passing away, too soon  
sugataḥ) parinirvāty atikṣipraṃ cakṣur is the Sugata passing away, too soon is the eye of  
lokasyāntardhīyate<sup>7</sup> | the world disappearing!

pūrve ca bhikṣavas tābhyas t(ā)bhy(o digbhyas “Before, monks came from different places, from  
tebhyas tebhyo<sup>8</sup> janapadebhyas āgacchanti different countries, to see the Bhagavān, to  
bhagavato 'ntikenopadarśa)nāya bhagavantam venerate the Bhagavān. When they came, the  
paryupāsanaṇyai | teṣām upasaṃkrāntānām Bhagavān would teach the Dharma, he would  
bhagavān dharmaṃ deśay(aty ādau<sup>9</sup> kalyāṇ)(am) reveal the ascetic life which is good at the  
ma(dh)ye kalyāṇ(am paryavasāne kalyāṇam beginning, good in the middle, and good at the  
svartham suvyañjanaṃ kevalam) paripūrṇam end, whose meaning is good, whose sound is good,  
parisuddham paryavadātam brahmacyaṃ which is perfect, complete, pure, and proper.  
prakāśayati |

yato ('nukā)l(am) gaṃbhīragambhī(rām) “Those who came to hear the deep, deep teaching  
dharmakathām<sup>10</sup> ye śrotum āgatās te bhaga)vān of the Dharma, when they had the opportunity,  
parinirvṛta iti śrutvā nāgamiṣyanti | mahato will no longer come once they hear that the  
dharmaṣaṃbhogasy(aiva loke 'ntardhānam<sup>11</sup> Bhagavān has passed away. The special,<sup>13</sup> great  
bhaviṣyati<sup>12</sup> |) joy of [learning] the Dharma will disappear from  
the world.”

(atha) bhagav(ā)n bhikṣūn āman(t)r(ayate |) Then the Bhagavān asked the monks: “Where is  
(kva<sup>14</sup> ca nu sthita ānando) bhikṣuḥ | the monk Ānanda?”

eṣa bhadantāyusmān ānando bhagavataḥ “Sir, the venerable Ānanda is standing behind the

5 Der Wortlaut wiederholt sich Absatz 17. *prārodīd āsrūṇi vartayamānā* heißt es von der Gemahlin des Königs Mahāsudarśana Vorg. 24.136. Divyāvadāna S. 292.9: *āsrūṇi pravartayati*, S. 295.16: *prārodīd āsrūṇi pravartayan*, S. 296.23: *prārodīd āsrūṇi pravartayati*, S. 296.27: *prarudanto 'srūṇi pravartayanto*.

6 In den Vorgängen nach dem Tode des Buddha kommt der Klageausbruch: *atikṣipraṃ bhagavān parinirvṛtaḥ | atikṣipraṃ sugataḥ parinirvṛtaḥ | atikṣipraṃ cakṣur lokasyāntarhitāḥ* mehrfach vor, so Vorg. 44.12, 45.7, 48.12.

7 Die Handschrift liest: *antarhiyate*.

8 Der Tibeter scheint in seiner Vorlage einen abweichenden Text gefunden zu haben. Er übersetzt: *tebhyas tebhyo janapadebhyo yena bhagavān tenopajagmur upetya bhagavān dharmaṃ deśayati*.

9 Vgl. Mahāvīyutpatti 1280–1289: *brahmacāryam ādau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam svartham suvyañjanaṃ kevalam paripūrṇam parisuddham paryavadātam*.

10 Ergänzt nach dem Tib.

11 Ergänzt nach dem Tib.

12 (*bha*)viṣyati ist in Absatz 19 erhalten.

13 A rendering of *eva*, backtranslated by Waldschmidt from the Tibetan 'ba' zhiḡ po.

14 Ergänzt nach dem Tib.

prṣṭataḥ<sup>15</sup> sthito mañcam avalaṃbya prāro(dīd Bhagavān, leaning on the couch, and beginning to  
āśrūṇi pravartaya)mānaḥ pūrv(avad<sup>16</sup> yāvad cry, shedding tears...” as before, up to “will  
antardhānaṃ bha)viṣyati | disappear [from the world].”

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15 Vgl. Absatz 11.

16 Hinweis auf die Wiederholung des vollen Wortlauts der Absätze 12–14.

*Kangyur*, ed. Waldschmidt 1951a: 295–297. Edited from the Berlin manuscript (H) and the Narthang print (D) kept in Berlin.

Waldschmidt used an older Tibetan transliteration scheme; here, his text has been rendered using the Wylie scheme. Punctuation and variant readings are from the edition, apart from variant readings from the Derge *Kangyur* (Der) (*'dul ba da*, 263a–263b), by the author.

de-nas yang de'i tshe tshe-dang-ldan-pa kun-dga'- Then, at that time, the venerable Ānanda stood  
bo | bcom-ldan-'das-kyi snam-logs-su 'dug-nas behind the Bhagavān, leaned on his couch, and  
khri-la 'jus-te ngu-zhing mchi-ma phyung<sup>17</sup>-nas cried, shedding tears, saying:  
'di-skad-ces smras-so<sup>18</sup> |

bcom-ldan-'das shin-tu myur-bar yongs-su mya- “Too soon is the Bhagavān passing away, too soon  
ngan-las 'das-so | bde-bar gshegs-pa shin-tu myur- is the Sugata passing away, too soon is the eye of  
bar yongs-su mya-ngan-las 'das-so | shin-tu myur- the world becoming blind!”<sup>21</sup>  
bar 'jig<sup>19</sup>-rten-gyi mig ldongs<sup>20</sup>-te |

dge-slong-dag sngon ni phyogs de dang de-dag “Before, monks from different places and different  
dang | ljongs de dang de-dag-nas | bcom-ldan-'das countries came to the Bhagavān. When they  
ga-la-ba der 'ongs te | 'ongs-pa de-dag-la | bcom- came, the Bhagavān would teach the ascetic life,  
ldan-'das-kyis thog-mar dge-ba | bar-du dge-ba | which was good at the beginning, good in the  
tha-mar dge-ba | don bzang-po | tshig-'bru bzang- middle, and good at the end, whose meaning is  
po ma 'dres-pa | yongs-su rdzogs-pa | yongs-su good, whose sound is good, which is unmixed,  
dag-pa | yongs-su byang-ba | tshangs-par spyod<sup>22</sup>- complete, pure, and proper.  
pa rab-tu ston-te |

gang-gi-phyir dus dus-su zab-pa zab-mo'i chos-kyi “They who, when they had the opportunity, heard  
gtam yang thos-shing rnyed-pa<sup>23</sup>-na | de-dag-gis and obtained the deep, deep teachings, now will  
kyang da<sup>24</sup> bcom-ldan-'das yongs-su mya-ngan hear that the Bhagavān has passed away, and  
las-'das-par thos-te | thos-nas kyang 'ong-bar mi when they hear that, they will no longer come.  
'gyur-zhing 'di-ltar<sup>25</sup> chos-kyi longs-spyod chen-po And so that special,<sup>27</sup> great joy of [learning] the  
'ba' zhig-po<sup>26</sup> 'di 'jig-rten-du nub-par gyur-to | Dharma will disappear from the world.”

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17 H, Der: *byung*.

18 Der: *smra 'o*.

19 Der: *jig*.

20 H: *ljongs*.

21 Perhaps reading *andhikriyate* for *antardhīyate*.

22 Der: *spyad*.

23 D fehlt *pa*.

24 D: *de*.

25 D: *lta*.

26 H: *pa*.

27 An attempt to translate *'ba' zhig po*, reconstructed by Waldschmidt as *eva*.

de-nas bcom-ldan-'das-kyis dge-slong-rnams-la Then the Bhagavān asked the monks: “Monks,  
bka'-stsal-pa | dge-slong-dag kun-dga'-bo gang-na where is Ānanda?”  
'dug |

bcom-ldan-'das tshe-dang-ldan-pa kun-dga'-bo ni | “Bhagavān, the venerable Ānanda is behind the  
bcom-ldan-'das-kyi snam-logs 'di-na<sup>28</sup> mchis-te | Bhagavān, leaning on the couch, and crying: ‘Too  
khri-la 'jug<sup>29</sup>-nas ngu-zhing mchi-ma phyung<sup>30</sup>-nas soon is the Bhagavān passing away, too soon is  
'di-skad-ces mchi'o | bcom-ldan-'das ni shin-tu the Sugata passing away, too soon is the eye of  
myur-bar<sup>31</sup> yongs-su mya-ngan-las 'das-so | bde- the world becoming blind! Before, monks...’ as  
bar gshegs-pa ni shin-tu myur-bar yongs-su mya- before, up to ‘Thus the great joy of [learning] the  
ngan-las 'das so | shin-tu myur-bar 'jig-rten-gyi Dharma will disappear.’”  
mig ldongs<sup>32</sup> te | dge-slong-dag sngon ni zhes  
byas<sup>33</sup>-nas | 'di-ltar chos-kyi longs-spyod chen-po  
'jig-rten-du nub-po zhes bya-ba'i bar snga-ma  
bzhin-no |

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28 D: *ni*.

29 Der: *'jus*.

30 Der: *byung*.

31 D: *ba*.

32 H: *ljons*, D: *'don*; vgl. Absatz 12.

33 D, Der *bya-ba* statt *byas*.

根本說一切有部毘奈耶雜事 [Mūlasarvāstivāda Kṣudrakavastu], T1451, 1.392b.

This version of the *Mahāparinirvāṇasūtra* was translated into German in Waldschmidt's edition of the Sanskrit text.

時阿難陀在佛背後憑床而立。悲啼號哭出大音聲。作如是語。 Then the venerable Ānanda stood behind the Buddha, leaning on the couch, weeping and crying loudly. He said:

苦哉痛哉。何期如來速般涅槃。何期善逝速般涅槃。何期疾哉世間眼滅。 “How sad, how painful! When will the Tathāgata pass away, so quickly? When will the Sugata pass away, so quickly? When will the eye of the world be destroyed, so soon?

每於先時諸方苾芻來詣佛所。佛爲說法初中後善。文義巧妙純一圓滿。清淨鮮白梵行之相。 “Before, monks from every place came to the Buddha. The Buddha taught them the Dharma, which was good in the beginning, middle, and end, skillful in both sound and meaning, unmixed, complete, pure, white, and characterized as the ascetic life.

我因得聞甚深妙法。彼於今日聞佛涅槃不復更來。遂令如是殊勝妙法隱沒於世。 “Because of that, I was able to hear the deep and wonderful Dharma. Those who now hear that the Buddha will pass away will not return. Now, consequently, the excellent and wonderful Dharma will disappear from the world.”

佛告諸苾芻。阿難陀今在何處。 Then the Buddha asked the monks: “Where is Ānanda now?”

白言。世尊。今在佛後憑床悲慟。作如是語。廣說如前。乃至殊勝妙法隱沒於世。 They replied: “Bhagavān, now Ānanda is behind the Buddha, leaning on the couch, grieving, saying: ...as before, up to ‘the excellent and wonderful Dharma will disappear from the world.’”

增一阿含經 [*Ekottarāgama*/*Ekottarikāgama*], T125, 2.751a.

Translated around the end of the fourth century CE. For a detailed discussion on the date of this text, see Palumbo 2013.

是時尊者阿難悲泣涕零不能自勝。又自考責既未成道爲結所縛。	Then the venerable Ānanda cried bitterly and wept, unable to control himself and blaming himself for not yet attaining enlightenment, being bound by attachments.
然今世尊捨我滅度。當何恃怙。	“Now, the Bhagavān will abandon me and die. What should I rely on [now]?”
是時世尊知而告諸比丘曰。阿難比丘。今爲所在。	Then the Bhagavān, knowingly, asked the monks: “Where is the monk Ānanda now?”
諸比丘對曰。阿難比丘。今在如來床後。悲號墮淚不能自勝。又自考責既不成道。又不斷結使。然今世尊捨我涅槃。	The monks replied: “Now, the monk Ānanda is behind the couch of the Tathāgata, crying bitterly, shedding tears and unable to control himself. He is blaming himself for not attaining enlightenment and not eliminating the attachments. ‘Now, the Bhagavān will abandon me and pass away.’”

佛般泥洹經 [*Buddhaparinirvāṇasūtra*], T5, 1.169b.

Variant readings are taken from the CBETA project. This translation is ascribed to Fazu 法祖, 290–306 CE (Nanjio 1883: 139). On the question of date and authorship, see Park 2010.

阿難在後。<sup>34</sup>慷慨啼以頭拄牀角。從後白言。

Ānanda, behind [the Buddha], weeping intensely, rested his head on the corner of the couch. From behind, he said:

滅度太疾。亡天下眼。四面郡國。諸比丘僧。聞佛欲滅度。啼哭且來。自相謂恐不見佛。

“The death [of the Bhagavān] is too soon! The eye of the world is disappearing! From all the countries in the four directions, many monks will hear that the Buddha will pass away, and come weeping, afraid of not being able to see the Buddha.”

比丘僧到。佛問比丘阿難所在乎。

The monks came, and the Buddha asked them where Ānanda was.

對曰。阿難近在牀後角。低頭哽噎。諸比丘流淚而言。世尊滅度。何<sup>35</sup>其太疾。

They replied: “Ānanda is nearby, behind the couch, with his head bowed, all choked up.” All the monks, shedding tears, said: “The Bhagavān is dying, how soon!”

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34 慷慨【大】，忼慨【宋】【元】【明】

35 其【大】，期【宋】【元】【明】



般泥洹經 [*Parinirvāṇasūtra*], T6, 1.184c.

Variant readings are taken from the CBETA project. On the question of date and authorship, see Park 2010.

阿難在牀後。垂頭啼愴愴言。

Ānanda, behind the couch [of the Buddha], with head bowed and weeping intensely, said:

一何<sup>36</sup>駛哉佛取泥洹。一何疾哉世間眼滅。我諸同志。從四方來。欲見佛者。望絕已矣。佛難復覩。難復得侍。來而不見。皆當悲慕。<sup>37</sup>子何心哉。

“How swiftly is the Buddha passing away! How soon is the eye of the world disappearing! For all my comrades coming from the four directions, hoping to see the Buddha, their hopes will be dashed. It is rare to be able to see the Buddha again; rare to be able to serve him again. When they come and do not see him, they will yearn bitterly. How sad!”

佛問比丘。阿難胡爲。

The Buddha asked the monks, “Where is Ānanda?”

對曰。在後悲泣。

They replied: “Ānanda is behind [you], crying bitterly.

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36 駛【大】＊，駛【宋】【元】＊

37 子【大】，予【宋】【元】【明】

長阿含經 [*Dīrghāgama*], T1, 1.25b.

According to its preface, the translation of this text was completed in 415 CE. See Ichimura 2015 for a full English translation of the 長阿含經.

是時阿難在佛後立。撫牀悲泣不能自勝。歔歔而言。 At that time, Ānanda was standing behind the Buddha, touching his couch, weeping bitterly and unable to control himself. Sobbing, he said:

如來滅度何其駛哉。世尊滅度何其疾哉。大法淪噎。 “How swiftly is the Tathāgata dying! How soon is the Bhagavān dying! How quickly is the great wheel of Dharma darkening! All creatures will decay for a long time [when] the eye of the world disappears. How can this be? By the Buddha’s grace, I am on the student’s path. My work is still not done, yet the Buddha will die!”

爾時世尊知而故問。阿難比丘今爲所在。 Then the Bhagavān, knowingly, asked: “Where is the monk Ānanda now?”

時諸比丘白如來曰。阿難比丘今在佛後撫牀悲泣不能自勝。歔歔而言。如來滅度何其駛哉。世尊滅度何其疾哉。大法淪噎何其速哉。群生長衰世間眼滅。所以者何。我蒙佛恩得在學地。所業未成而佛滅度。 Then all the monks replied to the Tathāgata: “The monk Ānanda is now behind the Buddha, touching the couch, weeping bitterly and unable to control himself. Sobbing, he said: ‘How swiftly is the Tathāgata dying! How soon is the Bhagavān dying! How quickly is the great wheel of Dharma darkening! All creatures will decay for a long time [when] the eye of the world disappears. How can this be? By the Buddha’s grace, I am on the student’s path. My work is still not done, yet the Buddha will die!’”

大般涅槃經 [*Mahāparinirvāṇasūtra*], T7, 1.200b.

Variant readings taken from the CBETA project. This text is attributed to Faxian 法顯. On the question of authorship, see Radich 2019.

爾時阿難聞佛此語。心生懊<sup>38</sup>惱。悲號啼泣。隱於佛後。相去不遠。而以微聲。作如是言。

When Ānanda heard the Buddha's words, sorrow arose in his heart, and he wept bitterly. Hiding behind the Buddha, not far away, he said with a small voice:

我今猶是學地之人。於諸法中未得深味。而天人師一旦捨我入般涅槃。我當何時踐解脫路。即便舉手攀一樹枝。搥胸拍頭。悶絕懊惱。

“Now, I am still on the student's path, yet without a deep understanding of all the Dharma. But the teacher of gods and men is abandoning me to pass away. So when will I step on the path of detachment?” He lifted a hand and grasped a tree branch, beating his chest and head, in total distress and despair.

爾時世尊問餘比丘。阿難即時爲在何處。

Then the Bhagavān asked the other monks: “Where is Ānanda now?”

比丘答言。阿難今者在如來後。於一樹下。啼泣懊<sup>39</sup>惱。

The monks replied: “Ānanda is now behind the Tathāgata, under a tree. weeping in despair.”

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38 懊【大】＊，惱【宋】＊【元】＊【明】＊

39 懊【大】＊，惱【宋】＊【元】＊【明】＊