Snp 2.12 — Nigrodhakappa Vaṅgīsa

English translation by Bhikkhu Candana.
Source: https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf#page=119
Source revision: ff6fa85ebaed058886a2d52b1b0d3e1b29eeca3b26995a23bff6a50066e84495
License: Candana — free distribution, unaltered contents — https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf
Copyright © Bhikkhu Candana, 2023. Free distribution only; do not alter the contents.
Layout: Physical wraps reflowed; proven printed folios omitted; source wording retained.
Review: Full automatic text-layer comparison plus visual samples; not a complete human proofread.

Text

Snp. 2.12

Nigrodhakappa Vaṅgīsa

Sutta

“Vaṅgīsa & His Preceptor - the

Venerable Nigrodhakappa”

I have personally heard this.

Once upon a time, while The Blessed One was residing at the Aggāḷava Stupa in the town of Āḷavī, the Preceptor of the Venerable Vaṅgīsa, the Elder Venerable Nigrodhakappa, had just died, having attained Final Nibbāna.

It was then, that the Venerable Vaṅgīsa, by going to an isolated area, spent his time meditating in seclusion. There, while trying to meditate, the following thought arose in him, as he began reflecting:

‘Has my teacher passed away into Final Nibbāna, or has he not?’

Then, when it was evening, the Venerable Vaṅgīsa came out from his seclusion and approached The Blessed One. After paying his respects, the Venerable Vaṅgīsa sat to one side, and reported his experience to The Blessed One, by saying:

“Bhante, as I was meditating in my seclusion, this thought arose in me: ‘Has my teacher passed away into Final Nibbāna, or has he not?’”

Once having said these words, the Venerable Vaṅgīsa got up from his seat, and by arranging his upper robe on one shoulder, with hands together in front of his heart and directed towards The Blessed One, he addressed the Great Teacher by uttering the following verses:

343. “We ask the Great Teacher of incomparable wisdom, who, here and now, dispels all uncertainties and doubts from our hearts. A well-known and famous Bhikkhu from Aggāḷava has recently died, believed to have attained Final Nibbāna.

344. “His name was Nigrodhakappa, a name that You chose for that brahmin, O! Blessed Lord, during his Ordination. He wandered and lived by venerating You with utmost respect, while his one single aim was always the longing for freedom, which he pursued with persistent effort and firm resolve, to see the Dhamma that is True.

345. “Therefore, we the disciples of the Sākyan, have all come to listen, desiring to know about that disciple, from the very lips of the All-Seeing One, Himself. May the words of our most Unsurpassed Teacher reach our eagerly awaiting ears, much like the refreshing rain!

346. “Speak to us and dispel our doubts, O! Wise One, as you reveal to us whether he closed his eyes for the last time, without ever taking rebirth anywhere again, or whether he is still waiting to experience Final Nibbāna.

Kindly declare this to us, O! Great Teacher, while you sit in the middle of this congregation, seeing all things, like Sakka sits amongst the Devas, who sees all things with his thousand eyes.

347. “In the presence of the Tathāgata, all shackles disappear, as all deluded ways of thinking, doubts, and uncertainties about anything, simply vanish without a trace. This, because His penetrating vision surpasses all others’.

348. “For, if no man could destroy the defilements, much like the strong wind pushes its way through dense clouds, scattering them out of its way, then this entire world would remain shrouded in thick darkness, and this humanity would have no possibility for any brilliant individual to ever rise in its midst, and shine through.

349. “But, the wise ones are our sources of light! And that is exactly what You are to me, O! My Hero! Therefore, we have come here, to this congregation, for You to reveal to us through Your own insight and knowledge, as to the truth about Kappāyana’s destination.

350. “Release your lovely, lovely voice, for all to hear, as You speak to us like the swan begins to sing its melodiously beautiful song, as it stretches out its slender neck. And we are all ears, eagerly awaiting and fully alert for all that You reveal.

351. “Having thrown aside birth and death altogether, destroying them completely without any remainder, He now rests fully restrained in His purity.

“O! Wise One, we beseech You to speak the Dhamma, for although those dense beings with their hearts closed shut, have no one to grant them their wishes, we on the other hand, find our hearts’ desires fulfilled, in the presence of the Tathāgata.

352. “However You explain it to us, with the depth of Your unmatched wisdom and perfect understanding, we fully accept. Therefore, with these clasped hands in front of my heart, I again implore The Incomparable Knower of all things, please do not keep us in the darkness of not knowing the truth, for which we seek an answer.

353. “You, who know the Noble Dhamma inside out, from top to bottom, having fully penetrated it Yourself, O! Hero, who vanquished delusion, I stand before you much like those who stand in the scorching heat, eager to receive the life-giving water to quench their thirst; so let the refreshing rain of Your sweet voice, come down and soothe the burning in my heart.

354. “Tell us, Master, how has Kappāyana fared on? Was he able to live the Holy Life in full? Please tell us his efforts were not in vain! Did he attain to Freedom by realizing Final Freedom, or did he close his eyes with residues remaining in his heart? Do share with us how he attained to Nibbāna Supreme!”

355. Then, The Blessed One replied by uttering the following verses:

“He has indeed cut off the craving for name and form, here in this very last birth! For he has crossed over the evil stream

that is Māra’s domain; something he had battled with in the heart, for eons. He has now passed beyond all birth and death, without any residues remaining.”

In this manner The Buddha spoke, the foremost Teacher of the five.

356. “Now, in hearing your sweet voice, O! Best of all Seers, my heart is full of happiness and joy. Truly, my question was not in vain, for it proved itself to be fruitful, indeed. I now rest knowing the truth about my Preceptor, the brahmin who spoke to me what is true.

357. “Therefore, however Kappāyana, the disciple of The Blessed One spoke, so he behaved. As such, he cut straight through the strong and sticky net laid out before him by that crafty deceiver: Death, by crossing and transcending it completely.

358. “Kappāyana, O! Blessed Lord, seeing the very edge of the desire to grab, was able to cut himself loose and be fully released, thoroughly going beyond the domains of Death, so difficult to overcome.”