THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

5. The Great Book (5. Mahāvaggo)

1. The Chapter on Cāpāla (1. Cāpālavaggo)

[SN 51.1-10, PTS 5.254-5.263]



3. The Collection of the Connected Discourses

5. The Great Book

1. The Chapter on Cāpāla

1. The Discourse on the Near Shore

813. "Monks, these four bases for spiritual power, when developed and cultivated, lead to going from the near shore to the far shore. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, monks, are the four bases for spiritual power which, when developed and cultivated, lead to going from the near shore to the far shore." The first.

2. The Discourse on Failed

814. "For whomsoever, monks, the four bases for spiritual power have been missed, missed for them is the noble path rightly leading to the elimination of suffering. For whomsoever, monks, the four bases for spiritual power have been undertaken, undertaken for them is the noble path rightly leading to the elimination of suffering. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. For whomsoever, monks, these four bases for spiritual power have been missed, missed for them is the noble path rightly leading to the elimination of suffering. For whomsoever, monks, these four bases for spiritual power have been undertaken, undertaken for them is the noble path rightly leading to the elimination of suffering." The second.

3. The Discourse on the Noble

815. "Monks, these four bases for spiritual power, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete elimination of suffering. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, monks, are the four bases for spiritual power which, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete elimination of suffering." The third.

4. The Discourse on Disenchantment

816. "Monks, these four bases for spiritual power, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, monks, are the four bases for spiritual power which, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna." The fourth.

5. The Discourse on the Partial Spiritual Power

817. "Whatever ascetics or brahmins, monks, in the past brought into existence a region of supernormal power, all of them did so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will bring into existence a region of supernormal power, all of them will do so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, at present bring into existence a region of supernormal power, all of them do so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Whatever ascetics or brahmins, monks, in the past brought into existence a region of supernormal power, all of them did so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will bring into existence a region of supernormal power, all of them will do so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, at present bring into existence a region of supernormal power, all of them do so because of having developed and cultivated these same four bases for spiritual power." The fifth.

6. The Discourse on the Complete

818. "Whatever ascetics or brahmins, monks, in the past brought into existence complete supernormal power, all of them did so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will bring into existence complete supernormal power, all of them will do so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, at present bring into existence complete supernormal power, all of them do so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional

activities of striving. Whatever ascetics or brahmins, monks, in the past brought into existence complete supernormal power, all of them did so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will bring into existence complete supernormal power, all of them will do so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, at present bring into existence complete supernormal power, all of them do so because of having developed and cultivated these same four bases for spiritual power." The sixth.

7. The Discourse on the Monks

819. "Monks, whatever monks in the past, through the elimination of the mental corruptions, realised by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwelt in them, all of them did so because of having developed and cultivated the four bases for spiritual power. Monks, whatever monks in the future, through the elimination of the mental corruptions, will realise by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, wil dwell in them, all of them will do so because of having developed and cultivated the four bases for spiritual power. Monks, whatever monks at present, through the elimination of the mental corruptions, realise by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwell in them, all of them do so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Monks, whatever monks in the past, through the elimination of the mental corruptions, realised by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwelt in them, all of them did so because of having developed and cultivated these same four bases for spiritual power. Monks, whatever monks in the future, through the elimination of the mental corruptions, will realise by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, wil dwell in them, all of them will do so because of having developed and cultivated these same four bases for spiritual power. Monks, whatever monks at present, through the elimination of the mental corruptions, realise by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwell in them, all of them do so because of having developed and cultivated these same four bases for spiritual power." The seventh.

8. The Discourse on the Buddha

820. "Monks, there are these four bases for spiritual power. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, monks, are the four bases for spiritual power. Because of having developed and cultivated these four bases for spiritual power, monks, the Truth-finder is called 'the Worthy One, the Perfectly Enlightened One.'" The eighth.

9. The Discourse on Knowledge

821. 'This is the basis for spiritual power that possesses concentration due to desire and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this basis for spiritual power that possesses concentration due to desire and volitional activities of striving is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the basis for spiritual power that possesses concentration due to energy and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this basis for spiritual power that possesses concentration due to energy and volitional activities of striving is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the basis for spiritual power that possesses concentration due to mind and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this basis for spiritual power that possesses concentration due to mind and volitional activities of striving is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this basis for spiritual power that possesses concentration due to investigation and volitional activities of striving is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose." The ninth.

10. The Discourse on the Shrine

822. Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Having walked for almsfood in Vesālī, after the meal, having returned from his alms round, he addressed the venerable Ānanda - "Take the sitting cloth, Ānanda. Let us

approach the Cāpāla shrine for the day's abiding." "Yes, venerable sir!" the venerable Ānanda replied to the Blessed One, and taking the sitting cloth, he followed closely behind the Blessed One. Then the Blessed One approached the Cāpāla shrine; having approached, he sat down on the prepared seat. The venerable Ānanda also, having paid respect to the Blessed One, sat down to one side. To the venerable Ānanda seated to one side, the Blessed One said this:

"Delightful, Ānanda, is Vesālī, delightful is the Udena shrine, delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is the Bahuputta shrine, delightful is the Sārandada shrine, delightful is the Cāpāla shrine. For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, he could remain for a cosmic cycle or the remainder of a cosmic cycle. The Truth-finder, Ānanda, has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power. If he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle."

Yet even when such a gross sign was being made by the Blessed One, such a gross indication was being made, the venerable Ānanda was not able to penetrate it; he did not request the Blessed One - "Let the Blessed One remain for a cosmic cycle, venerable sir, let the Fortunate One remain for a cosmic cycle, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans," as his mind was possessed by Māra.

For the second time the Blessed One... etc. For the third time the Blessed One addressed the venerable Ānanda - "Delightful, Ānanda, is Vesālī, delightful is the Udena shrine, delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is the Bahuputta shrine, delightful is the Sārandada shrine, delightful is the Cāpāla shrine. For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, he could remain for a cosmic cycle or the remainder of a cosmic cycle. The Truth-finder, Ānanda, has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power. If he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle."

Yet even when such a gross sign was being made by the Blessed One, such a gross indication was being made, the venerable Ānanda was not able to penetrate it; he did not request the Blessed One - "Let the Blessed One remain for a cosmic cycle, venerable sir, let the Fortunate One remain for a cosmic cycle, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans," as his mind was possessed by Māra.

Then the Blessed One addressed the venerable Ānanda - "Go now, Ānanda, do as you think fit." "Yes, venerable sir!" the venerable Ānanda replied to the Blessed One, and rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, he sat down at the foot of a certain tree not far away.

Then Māra the Evil One, soon after the venerable Ānanda had departed, approached the Blessed One; having approached, he said this to the Blessed One:"Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna! Now is the time, venerable sir, for the Blessed One's final Nibbāna. For this speech was spoken by the Blessed One, venerable sir - 'I will not attain final Nibbāna, Evil One, until my monks become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.'"

But there are indeed now, venerable sir, monks who are the Blessed One's disciples, learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna! Now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until my nuns become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.'

"But there are indeed now, venerable sir, nuns who are the Blessed One's disciples, learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna! Now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until my male lay followers etc. until my female lay followers become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.'

"But there are indeed now, venerable sir, male lay followers etc.female lay followers who are the Blessed One's disciples, learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna! Now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until this holy life of mine becomes successful and prosperous, widespread, known to many, become widespread, until it is well proclaimed among gods and humans.' This holy life of the Blessed One, venerable sir, is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans. Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna. Now is the time, venerable sir, for the Blessed One's final Nibbāna."

When this was said, the Blessed One said this to Māra the Evil One -"Be at ease, Evil One. It will not be long before the Truth-finder's final Nibbāna takes place. After the elapse of three months from now, the Truth-finder will attain final Nibbāna." Then the Blessed One, at the Cāpāla shrine, mindful and fully aware, relinquished the life principle. And when the life principle was relinquished by the Blessed One, there was a great earthquake, terrifying and hair-raising, and the divine drums resounded. Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

> "The measurable and the immeasurable origination, the activity of becoming, the sage relinquished;
> Delighting internally, concentrated, he broke through self-existence like armour." The tenth.

The Cāpāla Chapter is the first.

Its summary:

> The far shore, missed, noble, and disenchantment;
> Portion, complete, monks, Buddha, knowledge, and shrine.

ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 28 November 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 1. The Canon of Discourses. 3. The Collection of the Connected Discourses. 5. The Great Book. 1. The Chapter on Cāpāla Retrieved from paliverse.org

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