

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

The Canon of Discourses - Subcommentaries (Sutta
Piṭaka - Tīkā)

5. The Collection of Minor Texts - Subcommentaries
(5. Khuddaka Nikāya - Tīkā)

2. Elucidation of the Guide (2. Nettivibhāvinī)

2. Elucidation of the Meaning of the Uddesavāra
(2. Uddesavāraatthavibhāvanā)



PaliVerse

5. The Collection of Minor Texts - Subcommentaries

2. Elucidation of the Guide

2. Uddesavāraatthavibhāvanā

1. Evaṃ saṅgahavārena saṅkhepato dassite hārādayo idāni vibhāgena dassetuṃ “tattha katame soḷasa hārā”tiādidesanā āradhā. Atha vā soḷasahārādisamudāyā netti nāma mayā mahākaccānena niddiṭṭhāti vuttā, “katame te soḷasa hārā”ti pucchitabbattā vuttaṃ “tattha soḷasa hārā”tyādi. Tattha tatthāti tesu soḷasahārādīsu. Desanā hāro, vicayo hāro...pe... sāmāropano hāroti ime soḷasa hārāti daṭṭhabbā.

Tattha sabbasādhāraṇattā hārapadassa vacanattho paṭhamam vattabbo. Kenatṭhena hārāti? Harīyanti etehīti hārā. Etehi saṃvaṇṇanāvisesehi saṃvaṇṇīyesu suttageyyādīsu aññānasamṣayavipallāsā harīyanti, iti aññānādi haraṇakāraṇattā “etehī”ti padena niddiṭṭhā saṃvaṇṇanāvisesā hārā nāma, hara-dhātuyā ācariyassa vacībhedaśaddo, taṃsamutṭhāpako cittuppādo ca mukhyattho, veneyyānaṃ saṃvaṇṇetabbasuttassa atthajānanādiññānasampayuttacittuppādo kāraṇūpacārattho, tassa upanissayapaccayabhūtānaṃ saṃvaṇṇanāvisesānaṃ upanissayapaccayasatti phalūpacārattho, iti-saddena sā upanissayapaccayasattiyeva parāmasīyati. Taṃsattisampannā saṃvaṇṇanāvisesā ṇa-paccayatthā honti. Esa nayo evarūpesu ṭhānesupī. Vitthāro aṭṭhakathāyaṃ vutto eva.

Asādhāraṇato pana desīyati etāyāti desanā. Etāya saṃvaṇṇanāya saṃvaṇṇetabbasuttattho desīyati saṃvaṇṇīyati saṃvaṇṇanānusārena ñāpīyati, iti ñāpanakāraṇattā “etāyā”ti padena niddiṭṭhā visesasamvaṇṇanā desanā nāma, na pālidesanā, pālidesanāya saṃvaṇṇetabbasamvaṇṇanābhāvena saḥcaraṇato vā desanā. Kiñcāpi aññe hārā desanāpālisaṅkhātassa suttassa atthasamvaṇṇanābhāvato desanāya saḥcārino honti, ayaṃ pana hāro yebhuyyena yathārutavaseneva viññāyamānattā pālidesanāya saḥ caratīti vattabbataṃ arahati, na tathā pare. Na hi assādādīnavanissaraṇādisandassanalakkhaṇarahitā pālidesanā atthi, ayañca hāro assādādisandassanalakkhaṇoti.

Viciyanti etenāti vicayo. Etena saṃvaṇṇanāvisesena sutte padapañhādayo viciyanti, iti vicāraṇakāraṇattā so saṃvaṇṇanāviseso vicayo nāma. Katvatthādhikaraṇatthāpi labbhanti. Saṃvaṇṇetabbasuttena padapañhādivicayanalakkhaṇo saṃvaṇṇanāviseso vicayo hāro.

Yuttāyutti vicārīyati etāyāti yutti. Etāya visesasamvaṇṇanāya sabbesaṃ hārānaṃ bhūmigocarānaṃ yuttāyutti vicārīyati, iti vicāraṇakāraṇattā “etāyā”ti padena niddiṭṭhā visesasamvaṇṇanā yutti nāma. Idha uttarapadalopo daṭṭhabbo, yuttiyā vicāraṇā, vicāraṇīyabhāvena saḥcaraṇato vā yutti. Sabbahārānaṃ bhūmigocarānaṃ yuttāyuttivicāraṇalakkhaṇo saṃvaṇṇanāviseso yutti hāro.

Padati pavatteti phalaṃ etenāti padaṃ, kāraṇaṃ. Ṭhanti tiṭṭhanti ettha phalāni tadāyattavuttitāyāti ṭhānaṃ, kāraṇaṃ. Padañca taṃ ṭhānañcāti padaṭṭhānaṃ, āsanna-kāraṇaṃ. Sutte āgatadhammānaṃ padaṭṭhānaṃ vicārīyati etāyāti padaṭṭhānā, visesasamvaṇṇanā, vicāraṇalopova, sutte āgatadhammānaṃ padaṭṭhānānaṃ, tesañca padaṭṭhānānaṃ vicāraṇalakkhaṇo saṃvaṇṇanāviseso padaṭṭhāno hāro.

Sutte avuttāpi samānalakkhaṇā dhammā lakkhīyanti etena saṃvaṇṇanāvisesenāti lakkhaṇo, sutte vuttena dhammena samānalakkhaṇānaṃ dhammānaṃ avuttānampi niddhāraṇalakkhaṇo saṃvaṇṇanāviseso lakkhaṇo hāro.

Sutte dassiyamānā nibbacanādayo cattāropi viyūhīyanti vibhāgena sampiṇḍīyanti ettha, etena vāti byūho, catunnaṃ nibbacanādīnaṃ byūho catubyūho. Nibbacanādhīpāyabyañjanānañceva desanānidānassa ca pubbāparena saddhiṃ sandassanalakkhaṇo saṃvaṇṇanāviseso catubyūho hāro.

Desanāya gahitadhammena sabhāgā, visabhāgā ca dhammā āvaṭṭīyanti ettha, etena vāti āvaṭṭo, desanāya gahitadhammānaṃ sabhāgavisabhāgadhammavasena āvaṭṭanalakkhaṇo saṃvaṇṇanāviseso āvaṭṭo hāro.

Asādhāraṇāsādhāraṇānaṃ saṃkilesadhamme, vodānadhamme ca sādhāraṇāsādhāraṇato, padaṭṭhānato, bhūmito ca vibhajanalakkhaṇo saṃvaṇṇanāviseso vibhatti hāro.

Sutte niddiṭṭhā dhammā paṭipakkhavasena parivattīyanti iminā, ettha vāti parivatto, sutte niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo saṃvaṇṇanāviseso parivattano hāro.

Sutte vuttassa ekasseva atthassa vācakaṃ vividhaṃ vacanaṃ ettha saṃvaṇṇanāviseseti vivacanaṃ, vivacanameva vevacanaṃ, sutte vutte ekasmiṃ atthe anekapariyāyasaddayojanālakkhaṇo saṃvaṇṇanāviseso vevacano hāro.

Sutte vuttā atthā pakārehi ñāpīyanti iminā, ettha vāti paññatti, ekekassa dhammassa anekāhi paññattīhi paññāpetabbākāralakkhaṇo saṃvaṇṇanāviseso paññatti hāro.

Suttāgatā dhammā paṭiccasamuppādādīsu otarīyanti anuppavesīyanti ettha, etena vāti otaraṇo, paṭiccasamuppādādīmukhehi suttatthassa otaraṇalakkhaṇo saṃvaṇṇanāviseso otaraṇo hāro.

Sutte padapadatthapañhārambhā sodhīyanti samādhīyanti ettha, etena vāti sodhano, sutte padapadatthapañhārambhānaṃ sodhanalakkhaṇo saṃvaṇṇanāviseso sodhano hāro.

Sāmaññavisesabhūtā dhammā vinā vikappena adhiṭṭhīyanti anuppavattīyanti ettha, etena vāti adhiṭṭhāno, suttāgatānaṃ dhammānaṃ avikappanavasena sāmaññavisesaniddhāraṇalakkhaṇo saṃvaṇṇanāviseso adhiṭṭhāno hāro.

Yo hetu ceva paccayo ca phalaṃ parikaroti abhisankharoti, iti so hetu ceva paccayo ca parikkhāro, yo saṃvaṇṇanāviseso taṃ parikkhāraṃ hetuñceva paccayañca ācikkhati, iti so saṃvaṇṇanāviseso parikkhāro nāma. Sutte āgatadhammānaṃ parikkhārasankhāte hetupaccaye niddhāretvā saṃvaṇṇanālakkhaṇo saṃvaṇṇanāviseso parikkhāro hāro.

Sutte āgatadhammā padaṭṭhānādīmukhena samāropīyanti ettha, etena vāti samāropano, sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvapahānasamāropanavicāraṇalakkhaṇo saṃvaṇṇanāviseso samāropano hāro. Bhāvasādhanavasenāpi sabbattha vacanattho vattabboti tassāpi vasena yojetabbanti. Sesam saṃvaṇṇanānusārena ñātabbanti.

“Tattha katame soḷasa hārā desanā”tyādinā hārasarūpaṃ vuttaṃ, kimatthaṃ “tassānugīti”tyādi vuttanti? Anugītigāthāya sukhaggahaṇatthaṃ puna “tassānugīti desanā vicayo yutti”tyādi vuttaṃ. Tattha tassāti hāruddesassa. Anugīti anu pacchā gāyanagāthā. Pañcadasoti pañcadasamo. Soḷasoti soḷasamo. Atthato asaṃkiṇṇāti desanādipadatthato lakkhaṇatthato saṅkarato rahitā. Tena vuttaṃ aṭṭhakathāyaṃ “so ca nesaṃ asaṅkaro lakkhaṇaniddese supākaṭo hotī”ti. Sesaṃ saṃvaṇṇanānusārena ñātabbanti. “Keci hārā kehici hārehi saṃkiṇṇā viya dissanti, kasmā asaṃkiṇṇāti ñātabba”nti vattabbattā vuttaṃ “etesañcevā”tiādi. Tattha etesañceva bhavatīti etesaṃ soḷasannaṃ hārānaṃ yathā yenākārena asaṅkaro hoti, tathā asaṅkarākārena bhavati. Ayati pavattati nayavibhattīti ayā, vitthārena ayāti vitthāratayā, ta-kāro missakadosāpagamatthāya āgato, nayavibhattivisesavacanaṃ. Nayena ñāyena vibhatti nayavibhatti, na pañcanayavibhattāhārānaṃ vitthārena pavattā ñāyavibhatti tathā asaṅkarākārena bhavati tasmīṃ asaṃkiṇṇāti ñātabbāti adhippāyo.

2. Soḷasa hārā sarūpato vuttā, amhehi ca viññātā, “katame pañca nayā”ti vattabbabhāvato tathā pucchitvā sarūpato uddisitum “tattha katame pañca nayā”tyādi vuttaṃ. Aṭṭhakathāyaṃ pana “evaṃ hāre uddisitvā idāni naye uddisitum ‘tattha katame’tiādi vutta”nti vuttaṃ. “Tattha nayanti saṃkilese, vodāne ca vibhāgato ñāpentīti nayā, nīyanti vā tāni ettha, etehi vāti nayā”tiādinā aṭṭhakathāyaṃ vitthārena vacanattho vutto. Nī-dhātuyā nandiyāvaṭṭādinayānusārena saṃkilese, vodāne ca ālambitvā pavatto ñāṇasampayuttacittuppadō mukhyattho, nandiyāvaṭṭādinayānaṃ upanissayapaccayasatti phalūpacārato gahitā, iti-saddo taṃ phalūpacārato gahitasattīṃ parāmasi, taṃsattisahitā nandiyāvaṭṭādinayā a-paccayatthā.

Taṇhāavijjāhi saṃkilesapakkhassa suttassa, samathavipassanāhi vodānapakkhassa suttassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso nandiyāvaṭṭo nayo. Tattha catusaccanti taṇhā ca avijjā ca bhavamūlattā samudayasaccaṃ, avasesā tebhūmakā dhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena pattabbā asaṅkhatadhātu nirodhasaccanti.

Tīhi avayavehi lobhādīhi saṃkilesapakkhe, tīhi avayavehi alobhādīhi ca vodānapakkhe pukkhalo sobhanoti tipukkhalo, akusalamūlehi saṃkilesapakkhassa, kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso tipukkhalo.

Sīhassa bhagavato vikkīlitaṃ ettha nayeti sīhavikkīlito, subhasaññādīhi vipallāsehi sakalasamkilesapakkhassa, saddhindriyādīhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso sīhavikkīlitanayo.

Atthanayattayadisābhāvena kusalādidhammānaṃ ālocanaṃ disālocanaṃ. Tassa tassa atthanayassa yojanatthaṃ katesu suttassa atthavissajjanesu ye vodānādayo, saṃkilesikā ca tassa tassa nayassa disābhūtā dhammā suttato niddhāretvā kathitā, tesam yathāvuttadhammānaṃ citteneva “ayaṃ paṭhamā disā, ayaṃ dutiyā disā”tiādinā ālocanaṃ disālocanaṃ.

Tathā ālocitānaṃ dhammānaṃ atthanayattayayojane samānayanato aṅkuso viyāti aṅkuso, tassa tassa nayassa disābhūtānaṃ kusalādidhammānaṃ samānayanam aṅkuso nayo.

Lañjetīti lañjako. Yo nayo suddattham lañjeti pakāseti, iti lañjanato pakāsanato so nayo lañjako nāma, nayo ca so lañjako cāti nayalañjako. Nayalañjako paṭhamo nandiyāvaṭṭo nāma, nayalañjako dutiyo tipukkhalo nāma, nayalañjako tatiyo sīhavikkīlito nāmāti yojetabbo.

Uggatānam visesena uggatoti uttamo, tam uttamaṃ. Gatāti ñātā, matāti attho. “Matā”ti vā pāṭho. Sesamettha vuttanayānusārenapi samvaṇṇanānusārenapi jānitabbanti.

Yathāvuttanayavisesasamvaṇṇanāya ṭikāyaṃ -

“Samūhādiṃ upādāya lokasaṅketasiddhā vohāramattatā sammutisabhāvo, pathavīphassādīnaṃ kakkhaḷaphusanādilakkhaṇaṃ paramatthasabhāvo. Ayañhettha saṅkhepo - yasmiṃ bhinne, itarāpohe vā cittaena kate na tathā buddhi, idaṃ sammutisaccaṃ yathā ghaṭe, sasambhārajale ca, tabbipariyāyena paramatthasacca”nti -

Vacane ghaṭakathalāpajalakaddamādisaṅkhātāṃ samūhādiṃ upādāya lokassa pubbe ghaṭakathalāpajalakaddamādisaṅketasiddhā ghaṭakathalāpajalakaddamādivohāramattatā sammutisabhāvo saṅketavasena avitathattā. Pathavīādīnaṃ kakkhaḷādilakkhaṇaṃ, phassādīnaṃ phusanādilakkhaṇaṃ paramatthasabhāvo. “Yadi evaṃ ghaṭādike abhinne vā āpādike vā anurūpena ūnabhāvena appavattamāne vā sati sammutibhāvo hotu, bhinne vā ūne vā kathaṃ sammutibhāvo bhavēyya, pathavīphassādīnaṃpi bhijjamānattā, kakkhaḷaphusanādīnaṃca pathavīphassādīhi anaññattā kathaṃ paramatthasabhāvo bhavēyya, katamena saṅkhepena atthena sammutisabhāvo, paramatthasabhāvo ca amhehi jānitabbo”ti vattabbabhāvato “ayañhettha saṅkhepo”tiādimāha. Tattha etthāti etesu sammutisabhāvaparamatthasabhāvesu ayaṃ nayo vuccamāno saṅkhepo attho daṭṭhabbo.

Yasmiṃ ghaṭādike bhinne sati tato ghaṭādito itaro kathalādibhāvo cittaena pubbe katena yathā yena kathalādivohārena bhavati, yasmiṃ āpādike sambhārajalādike ūnabhāvena pavattamāne sati vā tato āpādito itaro kaddamādibhāvo cittaena pubbe katena yathā yena kaddamādivohārena bhavati, tathā tena vohārena buddhi kathalādisabhāvajānanaṃ kaddamādisabhāvajānanaṃ bhavati, idaṃ abhinne ghaṭādikaṃ vā bhinne kathalādikaṃ vā anūne āpādikaṃ vā ūne kaddamādikaṃ vā sabbam sammutisaccaṃ hotveva. “Kaddamasmiṃ bhinne, kaddamasmiṃ ūne vā sati itaro sammutisabhāvo”ti pucchitabbabhāvato “ghaṭe, sambhārajale cā”ti vuttaṃ.

Sammutisaccasabhāvo tumhehi vutto, amhehi ca ñāto, “katamo paramatthasaccasabhāvo”ti vattabbabhāvato “tabbipariyāyena paramatthasacca”nti vuttaṃ. Pathavīādīnaṃ kakkhaḷādilakkhaṇato itarassa phusanādilakkhaṇassa asambhavato, phassādīnaṃca phusanādilakkhaṇato itarassa kakkhaḷādilakkhaṇassa asambhavato pathavīphassādīnaṃ lakkhaḷaphusanādilakkhaṇaṃ paramatthasaccaṃ hottevāti imasmiṃ saṅkhepatthe gahite koci virodho natthīti adhippāyoti.

3. Pañca nayā sarūpato ācariyena uddiṭṭhā, amhehi ca viññātā, “yāni padāni aṭṭhārasa mūlapadāni uddiṭṭhāni, katamāni tāni”ti pucchitabbattā tāni sarūpato dassetuṃ “tattha katamāni aṭṭhārasa mūlapadāni”tyādimāha. Aṭṭhakathāyaṃ pana “evaṃ nayepi uddisitvā idāni mūlapadāni uddisituṃ ‘tattha katamāni’tiādi āraddha”nti vuttaṃ. Tattha kusalāni nava padāni, akusalāni nava padāni aṭṭhārasa

mūlapadānīti daṭṭhabbānīti yojanā. Mūlanti paṭiṭṭhahanti etehi nayā, paṭiṭṭhānavibhāgā cāti mūlāni, padanti paṭiṭṭhahanti ettha nayā, paṭṭhānavibhāgā, adhigamā cāti padāni, vuttappakāraṭṭhena mūlāni ca tāni padāni cāti mūlapadāni. Kucchite pāpadhamme salayantīti kusalāni, kuse rāgādayo lunantīti kusalāni, kusā viya lunantīti kusalāni, kusena ñāṇena lātabbāni pavattetabbānīti kusalāni. Kusalānaṃ paṭipakkhānīti akusalāni a-saddo cettha paṭipakkhatthoti.

Nava padāni kusalāni, nava padāni akusalānīti gaṇanaparicchedato, jātibhedato ca uddiṭṭhāni, “katamāni tāni”ti pucchitabbattā nava padāni akusalāni paccāsattinyāyena sarūpato dassetuṃ “katamāni nava padāni akusalāni”tiādi vuttaṃ. Aṭṭhakathāyaṃ pana -

“Evaṃ gaṇanaparicchedato, jātibhedato ca mūlapadāni dassetvā idāni sarūpato dassento saṃkilesapakkhaṃyeva paṭhamam uddisati ‘taṇhā’tiādinā”ti -

Vuttaṃ. Tattha rūpādiḥ khandhe tasati paritasatīti taṇhā. Avindiyaṃ kāyaduccaritādiṃ vindatīti avijjā, vindiyaṃ kāyasucaritādiṃ na vindatīti avijjā, vijjāya paṭipakkhāti vā avijjā. Lubbhanti tenāti lobho, lubbhātīti vā lobho, lubbhanam vā lobho. Dosamohesupi eseṇa nayo. Asubhe rūpakkhandhādiḥ “subha”nti pavattā saññā subhasaññā. Dukkhadukkhādiḥ “sukha”nti pavattā saññā sukhasaññā. Anicce saṅkhārādharmā “nicca”nti pavattā saññā niccasaññā. Anattasabhāvesu cakkhādīsū khandhesu “attā”ti pavattā saññā attasaññā. Yatthāti yesu padesu sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati, tāni padāni akusalānīti yojanā. Saṅgahaṃ gaṇanaṃ. Samosaraṇaṃ samāropanaṃ.

Paccanīkadhamme uddhaccādiḥ nīvaraṇe sameti vūpasameti tadaṅgavikkhambhanavasenāti samatho. Saṅkhāre aniccādīhi vividhehi ākārehi passatīti vipassanā. Lobhassa paṭipakkho alobho. Dosassa paṭipakkho adoso. Mohassa paṭipakkho amoho. Etthāpi a-saddo paṭipakkhattho, na abhāvatthādikoti adhippāyo. Asubhe rūpakkhandhādiḥ, cakkhādimhi vā “asubha”nti pavattā saññāpadhānacittuppādā asubhasaññā, visesato kāyānupassanāsatiṭṭhānaṃ. Dukkhadukkhātādīsū “dukkha”nti pavattā saññāpadhānacittuppādā dukkhasaññā, visesato vedanānupassanāsatiṭṭhānaṃ. Anicce khandhādiḥ vipariṇāmadhamme “anicca”nti pavattā saññāpadhānacittuppādā aniccasaññā, visesato cittānupassanāsatiṭṭhānaṃ. Anattasabhāve khandhe, cakkhādimhi vā “anattā”ti pavattā saññāpadhānacittuppādā anattasaññā, visesato dhammānupassanāsatiṭṭhānaṃ. Paññāsatisīseṇa hi pavattā ayaṃ desanā. Tena vuttaṃ bhagavatā “kathaṇca, bhikkhave, satibalaṃ daṭṭhabbaṃ? Catūsu satipaṭṭhānesu, ettha satibalaṃ daṭṭhabba”nti. Yatthāti yesu padesu sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati, tāni padāni kusalānīti yojanā.

Uddānanti uddhaṃ dānaṃ rakkhaṇaṃ uddānaṃ, saṅgahavacananti attho. Uddāne avutte sati heṭṭhā vuttassa atthassa vippariṇābhāvo dinno viya bhavēyya, tasmā vippariṇābhāvassa nivāraṇatthaṃ uddānanti adhippāyo. Caturō ca vipallāsātī subhasukhaniccaattasaññā. Kilesā bhavanti ettha navapadesūti bhūmī, kilesānaṃ bhūmīti kilesabhūmī, kilesapavattanaṭṭhānāni nava padānīti vuttaṃ hoti.

Caturō satipaṭṭhānāti asubhadukkhāniccaanattasaññā. Indriyabhūmīti saddhādīnaṃ vimuttiṭṭhānaṃ indriyānaṃ bhūmī pavattanaṭṭhānāni samosaraṇaṭṭhānāni.

Navahi kusalapadehi kusalapakkhā yujjanti yojīyanti, navahi akusalapadehi akusalapakkhā yujjanti yojīyanti. Navahi kusalapadehi saha kusalapakkhā yujjanti yujjantā bhavanti, navahi akusalapadehi saha akusalapakkhā yujjanti yujjantā bhavantīti uddesavāre vuttāvaseso saṃvaṇṇanānusārena vijānitabbo.

Iti sattibalānurūpā racitā

Uddesavārassa atthavibhāvanā niṭṭhitā.



ABOUT THIS TRANSLATION

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